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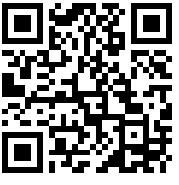

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A

CONCISE DICTIONARY

OF THE

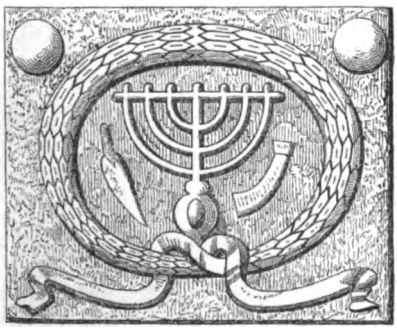
BIBLE,

FOR THE USE OF FAMILIES AND STUDENTS.

EDITED

By WILLIAM SMITH, LL.D.,

CLASSICAL EXAMINER IN THE UNIVERSITY OF LONDON.



THE GOLDEN CANDLESTICK.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

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PREFACE.

THIS Condensation of the 'Dictionary of the Bible' has been made by Mr. WILLIAM ALDIS WRIGHT, M.A., Librarian of Trinity College, Cambridge, under my direction and superintendence. It is intended to satisfy a generally expressed wish for an account of the most recent Biblical studies in a form adapted for universal circulation. A Dictionary of the Bible, in some form or another, is indispensable for every family. The Divine, the Scholar, and all who seek to investigate thoroughly the various subjects connected with the Bible, and to master those controversies which are now exciting such deep and general interest, must still have recourse to the Larger Dictionary; but to students in the Universities, and in the Upper Forms at Schools, to private families, and to that numerous class of persons who desire to arrive at *results* simply, this CONCISE DICTIONARY will, it is believed, supply all that is necessary for the elucidation and explanation of the Bible. It is the main object of the Editor to place within the reach of every Christian household a popular abstract of a Work which has received the approval of those most competent to express an opinion on the subject.

WM. SMITH.

London, November, 1865.

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A

A'alar. [ADDAN.]

Aaron the son of Amram and Jochebed, and the elder brother of Moses and Miriam (Num. xxvi. 59, xxxiii. 39). He was a Levite, and is first mentioned in Ex. iv. 14, as one who could "speak well." He was appointed by Jehovah to be the Interpreter and "Mouth" (Ex. iv. 16) of his brother Moses, who was "slow of speech;" and accordingly he was not only the organ of communication with the Israelites and with Pharaoh (Ex. iv. 30, vii. 2), but also the actual instrument of working most of the miracles of the Exodus. (See Ex. vii. 19, &c.) Thus on the way to Mount Sinai, during the battle with Amalek, Aaron is mentioned with Hur, as staying up the weary hands of Moses, when they were lifted up for the victory of Israel (not in prayer, as is sometimes explained, but) to bear the rod of God (see Ex. xvii. 9). Through all this period he is mentioned as dependent upon his brother, and deriving all his authority from him. The contrast between them is even more strongly marked on the arrival at Sinai. Moses at once acts as the mediator (Gal. iii. 19) for the people, to come near to God for them, and to speak His words to them. Aaron only approaches with Nadab, and Abihu, and the seventy elders of Israel, by special command, near enough to see God's glory, but not so as to enter His immediate presence. Left then, on Moses' departure, to guide the people, Aaron is tried for a moment on his own responsibility, and he fails, not from any direct unbelief on his own part, but from a weak inability to withstand the demand of the people for visible "gods to go before them." Possibly it seemed to him prudent to make an image of Jehovah, in the well-known form of Egyptian idolatry (Apis or Mnevis), rather than to risk the total alienation of the people to false gods; and his weakness was rewarded by seeing a "feast to the Lord" (Ex. xxxii. 5) degraded to the lowest form of heathenish sensuality, and knowing, from Moses' words and deeds, that the covenant with the Lord was utterly broken. There can hardly be a stronger contrast with this weakness, and the self-convicted shame of his excuse, than the burning indignation of Moses, and his stern decisive measures of vengeance; although beneath these there lay an ardent affection, which went almost to the verge of presumption in prayer for the people (Ex. xxxii. 19-34), and gained forgiveness for Aaron himself (Deut. ix. 20).—Aaron was now consecrated by Moses to the new office of the high-priesthood. The order of God for the consecration is found in Ex. xxix., and the record of its execution in Lev. viii. The form of consecration resembled other sacrificial ceremonies in containing, first, a sin-offering, the form of cleansing from sin and reconciliation [SIN-OFFERING]; a burnt-offering, the symbol of entire devotion to

God of the nature so purified [BURNT-OFFERING]; and a meat-offering, the thankful acknowledgment and sanctifying of God's natural blessings [MEAT-OFFERING]. It had, however, besides these, the solemn assumption of the sacred robes (the garb of righteousness), the anointing (the symbol of God's grace), and the offering of the ram of consecration, the blood of which was sprinkled on Aaron and his sons, as upon the altar and vessels of the ministry, in order to sanctify them for the service of God. The former ceremonies represented the blessings and duties of the man; the latter the special consecration of the priest.—The solemnity of the office, and its entire dependence for sanctity on the ordinance of God, were vindicated by the death of his sons, Nadab and Abihu, for "offering strange fire" on the altar (Lev. x. 1, 2). From this time the history of Aaron is almost entirely that of the priesthood, and its chief feature is the great rebellion of Korah and the Levites against his sacerdotal dignity, united with that of Dathan and Abiram and the Reubenites against the temporal authority of Moses [KORAH]. The true vindication of the reality of Aaron's priesthood was, not so much the death of Korah by the fire of the Lord, as the efficacy of his offering of incense to stay the plague, by which he was seen to be accepted as an Intercessor for the people. The blooming of his rod, which followed, was a miraculous sign, visible to all, and capable of preservation, of God's choice of him and his house. —The only occasion on which his individual character is seen is one of presumption, prompted as before chiefly by another, and, as before, speedily repented of. The murmuring of Aaron and Miriam against Moses clearly proceeded from their trust, the one in his priesthood, the other in her prophetic inspiration, as equal commissions from God (Num. xii. 2). It seems to have vanished at once before the declaration of Moses' exaltation above all prophecy and priesthood, except that of One who was to come. On all other occasions he is spoken of as acting with Moses in the guidance of the people. Leaning as he seems to have done wholly on him, it is not strange that he should have shared his sin at Meribah, and its punishment [MOSES] (Num. xx. 10-12). Aaron's death seems to have followed very speedily. It took place on Mount Hor, after the transference of his robes and office to Eleazar, who alone with Moses was present at his death, and performed his burial (Num. xx. 28). This mount is still called the "Mountain of Aaron." [HOR.]—The wife of Aaron was Elisheba (Ex. vi. 23); and the two sons who survived him, Eleazar and Ithamar. The high-priesthood descended to the former, and to his descendants until the time of Eli, who, although of the house of Ithamar, received the high-priesthood, and transmitted it to his children; with them it continued till the accession of Solo-

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mon, who took it from Abiathar, and restored it to Zadok (of the house of Eleazar), so fulfilling the prophecy of 1 Sam. ii. 30.

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

Ab. [MONTHS.]

Ab'acuc, 2 Esdr. i. 40. [HABAKKUK.]

Abad'don, Rev. ix. 11. [APOLLYON.]

Abadi'as = **Obadiah,** son of Jehiel (1 Esd. viii. 35).

Abag'tha, one of the seven eunuchs in the Persian court of Ahasuerus (Esth. i. 10).

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

Ab'arim, a mountain or range of highlands on the east of the Jordan, in the land of Moab (Deut. xxxii. 49), facing Jericho, and forming the eastern wall of the Jordan valley at that part. Its most elevated spot was "the Mount Nebo, 'head' of 'the' Pisgah," from which Moses viewed the Promised Land before his death. There is nothing to prove that the Abarim were a range or tract of any length, unless the Ije-Abarim ("heaps of A.") named in Num. xxxiii. 44, and which were on the south frontier of Moab, are to be taken as belonging to them. These mountains are mentioned in Num. xxvii. 12, xxxiii. 47, 48, and Deut. xxxii. 49; also probably in Jer. xxii. 20, where the word is rendered in the A. V. "passages."

Ab'ba. [AB.]

Ab'da. 1. Father of Adoniram (1 K. iv. 6).—2. Son of Shammua (Neh. xi. 17), called Obadiah in 1 Chr. ix. 16.

Ab'deel, father of Shelemiah (Jer. xxxvi. 26).

Ab'di. 1. A Merarite, and ancestor of Ethan the singer (1 Chr. vi. 44).—2. The father of Kish, a Merarite, in the reign of Hezekiah (2 Chr. xxix. 12).—3. One of the Bene-Elam in the time of Ezra, who had married a foreign wife (Ezr. x. 26).

Ab'dias, 2 Esdr. i. 39. [OBADIAH.]

Ab'diel, son of Guni and father of Ahi, one of the Gadites who were settled in the land of Bashan (1 Chr. v. 15) in the days of Jotham king of Judah.

Ab'don. 1. A judge of Israel (Judg. xii. 13, 15), perhaps the same person as Bedan in 1 Sam. xii. 11.—2. Son of Shashak (1 Chr. viii. 23).—3. First-born son of Jehiel, son of Gibeon (1 Chr. viii. 30, ix. 35, 36).—4. Son of Micah, a contemporary of Josiah (2 Chr. xxxiv. 20), called Achbor in 2 K. xxii. 12.—5. A city in the tribe of Asher, given to the Gershonites (Josh. xxi. 30; 1 Chr. vi. 74).

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

A'bel, in Hebr. **He'bel** (i. e. *breath, vapour, transitoriness*, probably so called from the shortness of his life), the second son of Adam, murdered by his brother Cain (Gen. iv. 1-16). Jehovah showed respect for Abel's offering, but not for that of Cain, because, according to the Epistle to the Hebrews (xi. 4), Abel "by faith offered a more excellent sacrifice than Cain." The expression "sin," *i. e.* sin-offering, "lieth at the door" (Gen. iv. 7), seems to imply that the need of sacrifices of blood to obtain forgiveness was already revealed. Our Lord spoke of Abel as the first martyr (Matt. xxiii. 35); so did the early church subsequently. The place of his murder and his grave are pointed out near Damascus; and the neighbouring peasants tell a curious tradition respecting his burial (Stanley, *S. & P.* p. 413).

A'bel, the name of several places in Palestine, probably signifies a meadow. 1. A'BEL-BETH-MA'ACHAH, a town of some importance ("a city and a mother in Israel," 2 Sam. xx. 19), in the extreme N. of Palestine; named with Dan, Cinneroth, Kedesh; and as such falling an early prey to the invading kings of Syria (1 K. xv. 20) and Assyria (2 K. xv. 29). In the parallel passage, 2 Chr. xvi. 4, the name is changed to Abel Maim, "Abel on the waters." Here Sheba was overtaken and besieged by Joab (2 Sam. xx. 14, 15); and the city was saved by the exercise, on the part of one of its inhabitants, of that sagacity for which it was proverbial (18). In verses 14 and 18 it is simply Abel, and in 14 is apparently distinguished from Beth-maachah.—2. A'BEL-MIZRA'IM, *i. e.* the mourning of Egypt, the name given by the Canaanites to the floor of Atad, at which Joseph, his brothers, and the Egyptians made their mourning for Jacob (Gen. l. 11). It was beyond (on the east of) Jordan. [ATAD.]—3. A'BEL-SHIT'TIM, "the meadow of the acacias," in the "plains" of Moab; on the low level of the Jordan valley, as contradistinguished from the cultivated "fields" on the upper level of the table-land. Here—their last resting-place before crossing the Jordan—Israel "pitched from Beth-jesimoth unto A.-Shittim" (Num. xxxiii. 49). The place is most frequently mentioned by its shorter name of Shittim. [SHITTIM.] In the days of Josephus it was still known as Abila, the town embosomed in palms, 60 stadia from the city. The town and the palms have disappeared; but the acacia-groves, denoted by the name Shittim, still remain, "marking with a line of verdure the upper terraces of the Jordan valley" (Stanley, *S. & P.* 298).—4. A'BEL-ME'HOLAH ("meadow of the dance"), named with Beth-shean and Jokneam (1 K. iv. 12), and therefore in the N. part of the Jordan valley. To "the border (the 'lip' or 'brink') of Abel-meholah," and to Beth-shittah (the "house of the acacia"), both places being evidently down in the Jordan valley, the routed Bedouin host fled from Gideon (Judg. vii. 22). Here Elisha was found at his plough by Elijah returning up the valley from Horeb (1 K. xix. 16-19).—5. A'BEL-CE'RAMIM, in the A. V. rendered "the plain of the vineyards," a place eastward of Jordan, beyond Aroer; named as the point to which Jephthah's pursuit of the Bene-Ammon extended (Judg. xi. 33). An Abel is mentioned by Eusebius at 6 miles beyond Philadelphia (Rabbah); and another more to the N. 12 miles E. from Gadara, below the Hieromax.—6. "The GREAT 'ABEL,' in the field of Joshua the Bethshemite" (1 Sam. vi. 18). By comparison with 14 and 15, it would seem that for *Abel* should be read *Eben* = stone. Our translators, by the insertion of "stone of," take a middle course.

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A'bez, a town in the possession of Issachar, named between Kishion and Remeth, in Josh. xix. 20, only.

A'bi, mother of king Hezekiah (2 K. xviii. 2). The name is written Abijah in 2 Chr. xxix. 1. Her father's name was Zachariah. He was perhaps the Zechariah mentioned by Isaiah (viii. 2).

Abi'a, Abi'ah, or Abi'jah. 1. Son of Becher, the son of Benjamin (1 Chr. vii. 8).—2. Wife of Hezron (1 Chr. ii. 24).—3. Second son of Samuel, whom together with his eldest son Joel he made judge in Beersheba (1 Sam. viii. 2; 1 Chr. vii. 28). The corruptness of their administration was the reason alleged by the Israelites for their demanding a king.—4. ABIJAH, or ABIJAM, the son of Rehoboam (1 Chr. iii. 10; Matt. i. 7).—5. Mother of king Hezekiah. [ABI.]—6. Descendant of Eleazar, and chief of the eighth of the 24 courses of priests (Luke i. 5); the same as ABIJAH, 4.

Abi-Al'bon. [ABIEL.]

Abi'asaph (Ex. vi. 24), otherwise written **Ebi'asaph** (1 Chr. vi. 23, 37, ix. 19), the head of one of the families of the Korhites (a house of the Kohathites), but his precise genealogy is somewhat uncertain. In Ex. vi. 24, he appears at first sight to be represented as one of the sons of Korah, and as the brother of Assir and Elkanah. But in 1 Chr. vi. he appears as the son of Elkanah, the son of Assir, the son of Korah. The natural inference from this would be that, in Ex. vi. 24, the expression "the sons of Korah" merely means the families into which the house of the Korhites was subdivided. Among the remarkable descendants of Abiasaph, according to the text of 1 Chr. vi. 33-37, were Samuel the prophet and Elkanah his father (1 Sam. i. 1), and Heman the singer; but Ebiasaph seems to be improperly inserted in ver. 37.

Abi'athar, high-priest and fourth in descent from Eli, who was of the line of Ithamar, the younger son of Aaron. Abiathar was the only one of all the sons of Ahimelech the high-priest who escaped the slaughter inflicted upon his father's house by Saul, at the instigation of Doeg the Edomite (see title to Ps. lii. and the psalm itself), in revenge for his having inquired of the Lord for David, and given him the shew-bread to eat, and the sword of Goliath the Philistine, as is related in 1 Sam. xxii. Abiathar having become high-priest fled to David, and was thus enabled to inquire of the Lord for him (1 Sam. xxiii. 9, xxx. 7; 2 Sam. ii. 1, v. 19, &c.). The fact of David having been the unwilling cause of the death of all Abiathar's kindred, coupled with his gratitude to his father Ahimelech for his kindness to him, made him a firm and stedfast friend to Abiathar all his life. Abiathar on his part was firmly attached to David. He adhered to him in his wanderings while pursued by Saul; he was with him while he reigned in Hebron (2 Sam. ii. 1-3), the city of the house of Aaron (Josh. xxi. 10-13); he carried the ark before him when David brought it up to Jerusalem (1 Chr. xv. 11; 1 K. ii. 26); he continued faithful to him in Absalom's rebellion (2 Sam. xv. 24, 29, 35, 36, xvii. 15-17, xix. 11); and "was afflicted in all wherein David was afflicted." He was also one of David's chief counsellors (1 Chr. xxvii. 34). When, however, Adonijah set himself up for David's successor on the throne, in opposition to Solomon, Abiathar, perhaps in rivalry to Zadok, sided with him, and was one of his chief partisans, while Zadok was on Solomon's side. For this Abiathar was banished to his native village, Anathoth, in the tribe of Benjamin (Josh. xxi. 18), and narrowly escaped with his life, which was spared by Solomon only on the strength of his long and faithful service to David his father. He was deprived of the high-priesthood, and we are told that "Zadok the priest did the king put in the room of Abiathar" (1 K. ii. 27, 35). There are one or two difficulties connected with Abiathar, to which a brief reference must be made. (1.) It is difficult to determine the position of Abiathar relatively to Zadok, and to account for the double high-priesthood. Zadok, who was descended from Eleazar, the elder son of Aaron, is first mentioned in 1 Chr. xii. 28, where he is described as "a young man mighty of valour," and is said to have joined David while he reigned in Hebron. From this time we read, both in the books of Samuel and Chronicles, of "Zadok and Abiathar the priests," Zadok being always named first. And yet we are told that Solomon on his accession put Zadok in the room of Abiathar. Perhaps the true state of the case was, that Abiathar was the first, and Zadok the second priest; but that from the superior strength of the house of Eleazar, which enabled it to furnish 16 out of the 24 courses (1 Chr. xxiv.), Zadok acquired considerable influence with David; and that this, added to his being the heir of the elder line, and perhaps also to some of the passages being written after the line of Zadok were established in the high-priesthood, led to the precedence given him over Abiathar. We have already suggested the possibility of jealousy of Zadok being one of the motives which inclined Abiathar to join Adonijah's faction. It is most remarkable how, first, Saul's cruel slaughter of the priests at Nob, and then the political error of the wise Abiathar, led to the fulfilment of God's denunciation against the house of Eli, as the writer of 1 K. ii. 27 leads us to observe when he says that "Solomon thrust out Abiathar from being priest unto the Lord, that he might fulfil the word of the Lord which He spake concerning the house of Eli in Shiloh." (2.) In 2 Sam. viii. 17, and in the duplicate passage 1 Chr. xviii. 16, and in 1 Chr. xxiv. 3, 6, 31, we have *Ahimelech* substituted for *Abiathar*, and *Ahimelech the son of Abiathar*, instead of *Abiathar the son of Ahimelech*. Whereas in 2 Sam. xx. 25, and in every other passage in the O. T., we are uniformly told that it was Abiathar who was priest with Zadok in David's reign, and that he was the son of Ahimelech, and that Ahimelech was the son of Ahitub. The difficulty is increased by finding Abiathar spoken of as the high-priest in whose time David ate the shew-bread, in Mark ii. 26. However, the evidence in favour of David's friend being *Abiathar the son of Ahimelech* preponderates so strongly, and the impossibility of any rational reconciliation is so clear, that one can only suppose that the error was a clerical one originally, and was propagated from one passage to another. The mention of *Abiathar* by our Lord, in Mark ii. 26, might perhaps be accounted for, if Abiathar was the person who persuaded his father to allow David to have the bread, and if, as is probable, the loaves were Abiathar's (Lev. xxiv. 9), and given by him with his own hand to David.

A'bib. [MONTHS.]

A'bidah or Abi'da, a son of Midian (Gen. xxv. 4; 1 Chr. i. 33).

A'bidan, chief of the tribe of Benjamin at the time of the Exodus (Num. i. 11, ii. 22, vii. 60, 65, x. 24).

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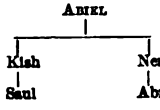
A'biel. 1. The father of Kish, and consequently grandfather of Saul (1 Sam. ix. 1), as well as of Abner, Saul's commander-in-chief (1 Sam. xiv. 51). In the genealogy in 1 Chr. viii. 33, ix. 39, Ner is made the father of Kish, and the name of Abiel is omitted, but the correct genealogy according to Samuel is:—



—2. One of David's mighty men (1 Chr. xi. 32). In 2 Sam. xxiii. 31 he is called ABIALBON, which Kennicott decides is the true reading, though it seems more probable that the copyist carried his eye forward to the next verse, and that "the *Shaalbonite*" there was the cause of his error. The Syr. of 2 Sam. has "Abi, the son of Abialmon of Gilead." Abiel was a native of the Arabah, or valley of the Jordan, as his name "Arbathite" indicates.

Abie'zer. 1. Eldest son of Gilead, and descendant of Manasseh, and apparently at one time the leading family of the tribe (Josh. xvii. 2; 1 Chr. vii. 18; Num. xxvi. 30, where the name is given in the contracted form of *Jeezer*). In Chronicles, Abiezer is, in the present state of the text, said to have sprung from the sister of Gilead (1 Chr. vii. 18). He was the ancestor of the great Judge Gideon. [GIDEON.] The name also occurs in Judg. vi. 34, viii. 2; and in an adjectival form ("the Abiezrite") in Judg. vi. 11, 24, viii. 32.—2. One of David's "mighty men" (2 Sam. xxiii. 27; 1 Chr. xi. 28, xxvii. 12).

Abiga'il. 1. The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail took the blame upon herself, supplied David and his followers with provisions, and succeeded in appeasing his anger. Ten days after this Nabal died, and David sent for Abigail and made her his wife (1 Sam. xxv. 14, &c.). By her he had a son, called Chileab in 2 Sam. iii. 3; but Daniel, in 1 Chr. iii. 1.—2. A sister of David, married to Jether the *Ishmaelite*, and mother, by him, of Amasa (1 Chr. ii. 17).—The statement in 2 Sam. xvii. 25 that the mother of Amasa was an *Israelite* is doubtless a transcriber's error. There could be no reason for recording this fact; but the circumstance of David's sister marrying a heathen Ishmaelite deserved mention.

Abiha'il. 1. Father of Zuriel, chief of the Levitical family of Merari, a contemporary of Moses (Num. iii. 35).—2. Wife of Abishur (1 Chr. ii. 29).—3. Son of Huri, of the tribe of Gad (1 Chr. v. 14).—4. Wife of Rehoboam. She is called the daughter, *i. e.* descendant of Eliab, the elder brother of David (2 Chr. xi. 18).—5. Father of Esther and uncle of Mordecai (Esth. ii. 15, ix. 29).

Abi'hu, the second son (Num. iii. 2) of Aaron by Elisheba (Ex. vi. 23), who with his father and his elder brother, Nadab and seventy elders of Israel accompanied Moses to the summit of Sinai (Ex. xxiv. 1). Being together with Nadab guilty of offering strange fire (Lev. x. 1) to the Lord, *i. e.* not the holy fire which burnt continually upon the altar of burnt-offering (Lev. vi. 9, 12), they were both consumed by fire from heaven, and Aaron and his surviving sons were forbidden to mourn for them.

Abi'hud, son of Bela and grandson of Benjamin (1 Chr. viii. 3).

Abi'jah or **Abi'jam.** 1. The son and successor of Rehoboam on the throne of Judah (1 K. xiv. 31; 2 Chr. xii. 16). He is called *Abijah* in Chronicles, *Abijam* in Kings; the latter name being probably an error in the MSS. He began to reign B.C. 959, and reigned three years.—From the first book of Kings we learn that Abijah endeavoured to recover the kingdom of the Ten Tribes, and made war on Jeroboam. No details are given, but we are also informed that he walked in all the sins of Rehoboam (idolatry and its attendant immoralities, 1 K. xiv. 23, 24), and that his heart "was not perfect before God, as the heart of David his father." In the second book of Chronicles his war against Jeroboam is more minutely described; he was successful in battle, and took the cities of Bethel, Jeshanah, and Ephrain, with their dependent villages. It is also said that his army consisted of 400,000 men, and Jeroboam's of 800,000, of whom 500,000 fell in the action; but our MSS. are frequently incorrect as to numbers, and there are reasons for reducing these to 40,000, 80,000, and 50,000. Nothing is said by the writer in Chronicles of the sins of Abijah, but we are told that after his victory he "waxed mighty, and married fourteen wives," whence we may well infer that he was elated with prosperity, and like his grandfather Solomon fell, during the last two years of his life, into wickedness, as described in Kings. He was succeeded by Asa.—2. The second son of Samuel, called ABIAH in our version. [ABIA, ABIAH, No. 3.]—3. The son of Jeroboam I. king of Israel, in whom alone, of all the house of Jeroboam, was found "some good thing toward the Lord God of Ismel," and who was therefore the only one of his family who was suffered to go down to the grave in peace. He died in his childhood, just after Jeroboam's wife had been sent in disguise to seek help for him, in his sickness, from the prophet Abijah, who gave her the above answer. (1 K. xiv.)—4. A descendant of Eleazar, who gave his name to the eighth of the twenty-four *courses* into which the priests were divided by David (1 Chr. xxiv. 10; 2 Chr. viii. 14; Neh. xii. 4, 17). To the course of Abijah or Abia belonged Zacharias the father of John the Baptist (Luke i. 5).—5. One of the priests who entered into a covenant with Nehemiah to walk in God's law (Neh. x. 7); unless the name is rather that of a family, and the same with the preceding.

Abi'jam. [ABIJAH, No. 1.]

A'bila. [ABILENE.]

Abile'ne (Luke iii. 1), a tetrarchy of which the capital was Abila, a city situated on the eastern slope of Antilibanus, in a district fertilised by the river Barada. Its name probably arose from the green luxuriance of its situation, "Abel" perhaps denoting "a grassy meadow." [See p. 2 b.] The name, thus derived, is quite sufficient to account for the traditions of the death of Abel, which are associated with the spot, and which are localised by the tomb called *Nebi Habil*, on a height above the ruins of the city. The position of the city is very clearly designated by the Itineraries as 18 miles from Damascus, and 38 (or 32) miles from Heliopolis or Baalbec.—It is impossible to fix the limits of the Abilene which is mentioned by St. Luke as the tetrarchy of Lysanias. [LYSANIAS]. Like other districts of the East it doubtless underwent many

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changes, both of masters and of extent, before it was finally absorbed in the province of Syria. Josephus associates this neighbourhood with the name of Lysanias both before and after the time referred to by the evangelist.—The site of the chief city of Abilene has been undoubtedly identified where the Itineraries place it; and its remains have been described of late years by many travellers. It stood in a remarkable gorge called the *Sûk Wady Barada*, where the river breaks down through the mountain towards the plain of Damascus.

Abim'ael, a descendant of Joktan (Gen. x. 28; 1 Chr. i. 22), and probably the progenitor of an Arab tribe.

Abim'elech (*father of the king*), the name of several Philistine kings, was probably a common title of these kings, like that of Pharaoh among the Egyptians, and that of Caesar and Augustus among the Romans. An argument to the same effect is drawn from the title of Ps. xxxiv., in which the name of Abimelech is given to the king, who is called Achish in 1 Sam. xxi. 11.—**1.** A Philistine, king of Gerar (Gen. xx., xxi), who, exercising the right claimed by Eastern princes, of collecting all the beautiful women of their dominions into their harem (Gen. xii. 15; Esth. ii. 3), sent for and took Sarah. A similar account is given of Abraham's conduct on this occasion, to that of his behaviour towards Pharaoh [ABRAHAM].—**2.** Another king of Gerar in the time of Isaac, of whom a similar narrative is recorded in relation to Rebekah (Gen. xxvi. 1, &c.).—**3.** Son of the judge Gideon by his Shechemite concubine (Judg. viii. 31). After his father's death he murdered all his brethren, seventy in number, with the exception of Jotham the youngest, who concealed himself; and he then persuaded the Shechemites, through the influence of his mother's brethren, to elect him king. It is evident from this narrative that Shechem now became an independent state, and threw off the yoke of the conquering Israelites. When Jotham heard that Abimelech was made king, he addressed to the Shechemites his fable of the trees choosing a king (Judg. ix. 1). After Abimelech had reigned three years, the citizens of Shechem rebelled. He was absent at the time, but he returned and quelled the insurrection. Shortly after he stormed and took Thebez, but was struck on the head by a woman with the fragment of a mill-stone (comp. 2 Sam. xi. 21); and lest he should be said to have died by a woman, he bade his armour-bearer slay him. Thus God avenged the murder of his brethren, and fulfilled the curse of Jotham.—**4.** Son of Abiathar, the high-priest in the time of David (1 Chr. xviii. 16), called Ahimelech in 2 Sam. viii. 16. [AHIMELECH.]

Abin'adab. **1.** A Levite, a native of Kirjath-jearim, in whose house the ark remained 20 years (1 Sam. vii. 1, 2; 1 Chr. xiii. 7).—**2.** Second son of Jesse, who followed Saul to his war against the Philistines (1 Sam. xvi. 8, xvii. 13).—**3.** A son of Saul, who was slain with his brothers at the fatal battle on Mount Gilboa (1 Sam. xxxi. 2).—**4.** Father of one of the twelve chief officers of Solomon (1 K. iv. 11).

Abin'oam, the father of Barak (Judg. iv. 6, 12; v. 1, 12).

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

Abi'ron = Abiram (Ecclus. xlv. 18).

Abise'i = Abishua, son of Phinehas (2 Esdr. i. 2); called also ABISUM (1 Esdr. viii. 2).

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

Abisha'i, the eldest of the three sons of Zeruiah, David's sister, and brother to Joab and Asahel (1 Chr. ii. 16). It may be owing to his seniority of birth that Abishai, first of the three brothers, appears as the devoted follower of David. Long before Joab appears on the stage Abishai had attached himself to the fortunes of David. He was his companion in the desperate night expedition to the camp of Saul, and would at once have avenged and terminated his uncle's quarrel by stabbing the sleeping king with his own spear. But David indignantly restrained him, and the adventurous warriors left the camp as stealthily as they had come, carrying with them Saul's spear and the cruse of water which stood at his head (1 Sam. xxvi. 6-9). During David's outlaw life among the Philistines, Abishai was probably by his side, though nothing more is heard of him till he appears with Joab and Asahel in hot pursuit of Abner, who was beaten in the bloody fight by the pool of Gibeon. Asahel fell by Abner's hand: at sun-set the survivors returned, buried their brother by night in the sepulchre of their father at Bethlehem, and with revenge in their hearts marched on to Hebron by break of day (2 Sam. ii. 18, 24, 32). In the prosecution of their vengeance, though Joab's hand struck the deadly blow, Abishai was associated with him in the treachery, and "Joab and Abishai killed Abner" (2 Sam. iii. 30). [ABNER.] In the war against Hanun, undertaken by David as a punishment for the insult to his messengers, Abishai, as second in command, was opposed to the army of the Ammonites before the gates of Rabbah, and drove them headlong before him into the city, while Joab defeated the Syrians who attempted to raise the siege (2 Sam. x. 10, 14; 1 Chr. xix. 11, 15). The defeat of the Edomites in the valley of salt (1 Chr. xviii. 12), which brought them to a state of vassalage, was due to Abishai, acting perhaps under the immediate orders of the king (see 2 Sam. viii. 13), or of Joab (Ps. lx. title). On the outbreak of Absalom's rebellion and the consequent flight of David, Abishai remained true to the king; and the old warrior showed a gleam of his ancient spirit, as fierce and relentless as in the camp of Saul, when he offered to avenge the taunts of Shimei, and urged his subsequent execution (2 Sam. xvi. 9; xix. 21). In the battle in the wood of Ephraim Abishai commanded a third part of the army (2 Sam. xviii. 2, 5, 12), and in the absence of Amasa was summoned to assemble the troops in Jerusalem and pursue after the rebel Sheba, Joab being apparently in disgrace for the slaughter of Absalom (2 Sam. xx. 6, 10).—The last act of service which is recorded of Abishai is his timely rescue of David from the hands of a gigantic Philistine, Ishbi-benob (2 Sam. xxi. 17). His personal prowess on this, as on another occasion, when he

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fought single-handed against three hundred, won for him a place as captain of the second three of David's mighty men (2 Sam. xxiii. 18; 1 Chr. xi. 20). But in all probability this act of daring was achieved while he was the companion of David's wanderings as an outlaw among the Philistines. Of the end of his chequered life we have no record.

Abish'alom, father or grandfather of Maachah, who was the wife of Rehoboam, and mother of Abijah (1 K. xv. 2, 10). He is called Absalom in 2 Chr. xi. 20, 21. This person must be David's son (see LXX., 2 Sam. xiv. 27). Maachah was doubtless named after her grandmother (2 Sam. iii. 3). [MAACHAH, 3.]

Abishu'a. 1. Son of Bela, of the tribe of Benjamin (1 Chr. viii. 4).—2. Son of Phinehas, the son of Eleazar, and father of Bukki, in the genealogy of the high-priests (1 Chr. vi. 4, 5, 50, 51; Ezr. vii. 4, 5). According to Josephus (*Ant.* viii. 1, §3) he executed the office of high-priest after his father Phinehas, and was succeeded by Eli; his descendants, till Zadok, falling into the rank of private persons.

Ab'ishur, son of Shammai (1 Chr. ii. 28).

Ab'isum = Abishua, son of Phinehas (1 Esd. viii. 2), elsewhere called ABISEI.

Ab'ital, one of David's wives (2 Sam. iii. 4; 1 Chr. iii. 3).

Ab'itub, son of Shaharaim by Hushim (1 Chr. viii. 11).

Abi'ud, descendant of Zorobabel in the genealogy of Jesus Christ (Matt. i. 13). Lord A. Hervey identifies him with HODAIAH (1 Chr. iii. 24) and JUDA (Luke iii. 26), and supposes him to have been the grandson of Zorobabel through his daughter Shelomith.

Ablution. [PURIFICATION.]

Ab'ner. 1. Son of Ner, who was the brother of Kish (1 Chr. ix. 36), the father of Saul. Abner, therefore, was Saul's first cousin, and was made by him commander-in-chief of his army (1 Sam. xiv. 51). He was the person who conducted David into Saul's presence after the death of Goliath (xvii. 57); and afterwards accompanied his master when he sought David's life at Hachilah (xxvi. 3-14). From this time we hear no more of him till after the death of Saul, when he rises into importance as the main stay of his family. It would seem that, immediately after the disastrous battle of Mount Gilboa, David was proclaimed king of Judah in Hebron, the old capital of that tribe, but that the rest of the country was altogether in the hands of the Philistines, and that five years passed before any native prince ventured to oppose his claims to their power. During that time the Israelites were gradually recovering their territory, and at length Abner proclaimed the weak and unfortunate Ishbosheth, Saul's son, as king of Israel, at Mahanaim beyond Jordan. War soon broke out between the two rival kings, and a "very sore battle" was fought at Gibeon between the men of Israel under Abner and the men of Judah under Joab, son of Zeruiah, David's sister (1 Chr. ii. 16). When the army of Ishbosheth was defeated, Joab's youngest brother Asahel, who is said to have been "as light of foot as a wild roe," pursued Abner, and in spite of warning refused to leave him, so that Abner in self-defence was forced to kill him. After this the war continued, success inclining more and more to the side of David, till at last the imprudence of Ishbosheth deprived him of the counsels and generalship of the hero, who was in truth the only support of his tottering throne. Abner had married Rizpah, Saul's concubine, and this, according to the views of Oriental courts, might be so interpreted as to imply a design upon the throne. Rightly or wrongly, Ishbosheth so understood it, and he even ventured to reproach Abner with it. Abner, incensed at his ingratitude, after an indignant reply, opened negotiations with David, by whom he was most favourably received at Hebron. He then undertook to procure his recognition throughout Israel; but after leaving his court for the purpose was enticed back by Joab, and treacherously murdered by him and his brother Abishai, at the gate of the city, partly no doubt, as Joab showed afterwards in the case of AMASA, from fear lest so distinguished a convert to their cause should gain too high a place in David's favour, but ostensibly in retaliation for the death of Asahel. This murder caused the greatest sorrow and indignation to David; but, as the assassins were too powerful to be punished, he contented himself with showing every public token of respect to Abner's memory, by following the bier and pouring forth a simple dirge over the slain (2 Sam. iii. 33, 34).—2. The father of Jaasiel, chief of the Benjamites in David's reign (1 Chr. xxvii. 21): probably the same as the preceding.

Abomination of Desolation, mentioned by our Saviour as a sign of the approaching destruction of Jerusalem, with reference to Dan. ix. 27, xi. 31, xii. 11. The Jews considered the prophecy of Daniel as fulfilled in the profanation of the Temple under Antiochus Epiphanes, when the Israelites themselves erected an idolatrous altar upon the sacred altar, and offered sacrifice thereon: this altar is described as "an abomination of desolation" (1 Macc. i. 54, vi. 7). The prophecy, however, referred ultimately to the destruction of Jerusalem by the Romans, and consequently the "abomination" must describe some occurrence connected with that event. But it is not easy to find one which meets all the requirements of the case: the introduction of the Roman standards into the Temple would not be an "abomination," properly speaking, unless it could be shown that the Jews themselves participated in the worship of them; moreover, this event, as well as several others which have been proposed, such as the erection of the statue of Hadrian, fail in regard to the time of their occurrence, being *subsequent to* the destruction of the city. It appears most probable that the profanities of the Zealots constituted the abomination, which was the sign of impending ruin.

A'braham, or **A'bram,** as his name appears in the earlier portion of the history, was the son of Terah, and founder of the great Hebrew nation. His family, a branch of the descendants of Shem, were settled in Ur of the Chaldees, beyond the Euphrates. The three sons of Terah, Nahor, Abram, and Haran, appear in the book of Genesis as the ancestors of those Shemitic tribes which, migrating in a south-westerly direction from their original settlements, spread through the region between the Euphrates and the Mediterranean, and in their ultimate development occupied the countries from Damascus to the extremity of the Arabian peninsula. The details of one of the most remarkable of these immigrations are traced out in the history of Abram. The family of Nahor wandered less than the others, and remained principally in their ancestral pastures,

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the fertile plains of Syria, as the aristocracy of their race, from among whom, for two generations at least, the descendants of the migratory branches sought their wives, to preserve the purity of their descent. Terah was an idolater. He and his sons "served other gods" (Josh. xxiv. 2), though there is some reason for supposing that the worship which they practised was less gross in its nature than that of the surrounding tribes, and that the idea of the unity of God had not been so completely obscured among them. Abram appears as the champion of monotheism, and to him are referred the beginnings of the Mosaic polity.—On the death of his father, who accompanied the emigrants as far as Haran in Mesopotamia, Abram, then in the 75th year of his age, with Sarai his wife, and Lot his nephew, son of his deceased brother Haran, pursued his course to the land of Canaan, whither he was directed by divine command (Gen. xii. 5), when he received the general promise that he should become the founder of a great nation, and that all the families of the earth should be blessed in him. He passed through the heart of the country by the great highway to Shechem, and pitched his tent beneath the terebinth of Moreh (Gen. xii. 6). Here he received in vision from Jehovah the further revelation that this was the land which his descendants should inherit (xii. 7). An altar to Jehovah perpetuated the memory of this divine appearance. The next halting-place of the wanderer was in a strong position on a mountain east of Bethel, between Bethel and Ai, where another altar was reared (Gen. xii. 8). But the country was suffering from famine, and Abram, like his descendants two centuries later, finding neither pasture for his cattle nor food for his household, journeyed still southwards to the rich corn-lands of Egypt. As the caravan approached the entrance to the country, Abram, fearing that the great beauty of Sarai might tempt the powerful monarch of Egypt and expose his own life to peril, adopted a policy which, as on a subsequent occasion, produced the very consequences it was intended to avert. Sarai was to represent herself as his sister, which her actual relationship to him, as probably the daughter of his brother Haran, allowed her to do with some semblance of truth. But her fresh northern beauty excited the admiration of the swarth-skinned Egyptians: the princes of Pharaoh saw her and praised her to the king, and she was taken into the royal harem. Abram was loaded with munificent presents, and the foundation of his subsequent prosperity was apparently laid in Egypt. But the deception was discovered, and Pharaoh with some indignation dismissed him from the country (xii. 10-20). How long was the period of Abram's stay in Egypt is uncertain. It is supposed that he was there during the sway of the Shepherd kings in Memphis, and that from participating in their war of conquest he acquired the favour of the reigning prince. But this is mere conjecture, and the narrative in Genesis would seem to imply that his residence in Egypt was not protracted.—Abram left Egypt with great possessions, and, accompanied by Lot, returned by the south of Palestine to his former encampment between Bethel and Ai. The increased wealth of the two kinsmen was the ultimate cause of their separation. The soil was not fertile enough to support them both; their herdsmen quarrelled; and, to avoid dissensions in a country where they were surrounded by enemies, for "the Canaanite and Perizzite were then in the land," Abram proposed that each should follow his own fortune. Lot, eager to quit the nomadic life, chose the fertile plain of the Jordan, rich and well-watered as the garden of Jehovah; while Abram dwelt in tents, a pilgrim in the land of promise. It was on this occasion that the two promises he had already received were reiterated in one. From the hill-top where he stood he looked northwards and southwards and eastwards and westwards upon the country hereafter to be peopled by his numerous descendants. After parting from Lot, Abram, strong in numbers and wealth, quitted the hill-fastness between Bethel and Ai, and pitched his tent among the oak-groves of Mamre, close to Hebron, where he built a third commemorative altar to Jehovah (Gen. xiii.).—The narrative is now interrupted by a remarkable episode in Abram's life, which vividly represents him in the light in which he was regarded by the contemporary chieftains of Canaan. The chiefs of the tribes who peopled the oasis of the Jordan had been subdued in a previous irruption of northern warriors, and for twelve years had been the tributaries of Chedorlaomer, king of Elam. Their rebellion brought down upon Palestine and the neighbouring countries a fresh flood of invaders from the north-east, who swept through the regions east of the Jordan, and, returning, joined battle with the revolted chieftains in the vale of Siddim. The king of Sodom and his confederates were defeated, their cities plundered, and a host of captives accompanied the victorious army of Chedorlaomer. Among them were Lot and his family. Abram, then confederate with Mamre the Amorite and his brethren, heard the tidings from a fugitive, and, hastily arming his trusty slaves, started in pursuit. He followed the track of the conquerors along the Jordan valley, came up with them by Dan, and in a night-attack completely routed their host, and checked for a time the stream of northern immigration. The captives and plunder were all recovered, and Abram was greeted on his return by the king of Sodom, and by Melchizedek king of Salem, priest of the Most High God, who mysteriously appears upon the scene to bless the patriarch, and receive from him a tenth of the spoil. In this episode, Abram "the Hebrew" (xiv. 13), a foreign chief, appears as a powerful emir with a numerous following of retainers, living on terms of equality with others like himself, who were anxious to court the friendship of so formidable an ally, and combining with the peaceful habits of a pastoral life the same capability for warfare which is characteristic of the Arab race. With great dignity he refuses to enrich himself by the results of his victory, and claims only a share of the booty for his Amorite confederates, to whom he apparently extends his protection in return for permission to reside in their territory (Gen. xiv.).—During his residence at Hebron, and while apprehending the vengeance of the powerful king of Elam, the thrice-repeated promise that his descendants should become a mighty nation and possess the land in which he was a stranger, was confirmed with all the solemnity of a religious ceremony (Gen. xv.). A deep sleep fell upon Abram, and in the horror of great darkness which shrouded him as he watched the sacrifices, the future destinies of his race were symbolized and revealed with greater distinctness than heretofore. Each revelation acquired greater definiteness than the preceding. He is now assured that, though

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childless, the heir of his wealth and the inheritor of his blessing shall be no adopted stranger, but the issue of his own loins. Ten years had passed since, in obedience to the divine command, he had left his father's house, and the fulfilment of the promise was apparently more distant than at first. But his faith was counted to him for righteousness, and when the lamp of fire had passed between the fragments of the sacrifice, Abram entered into a covenant with Jehovah (Gen. xv.). At the suggestion of Sarai, who despaired of having children of her own, he took as his concubine Hagar, her Egyptian maid, who bare him Ishmael in the 86th year of his age (Gen. xvi.). [HAGAR; ISHMAEL.] But this was not the accomplishment of the promise. Thirteen years elapsed, during which Abram still dwelt in Hebron, when the last step in the revelation was made, that the son of Sarai, and not Ishmael, should inherit both the temporal and spiritual blessings. The covenant was renewed, and the rite of circumcision established as its sign. This most important crisis in Abram's life is marked by the significant change of his name to Abraham, "father of a multitude;" while his wife's from Sarai became Sarah. In his 99th year Abraham was circumcised, in accordance with the divine command, together with Ishmael and all the males of his household, as well the slaves born in his house as those purchased from the foreigner (Gen. xvii.). The promise that Sarah should have a son was repeated in the remarkable scene described in ch. xviii. Three men stood before Abraham as he sat in his tent-door in the heat of the day. The patriarch, with true Eastern hospitality, welcomed the strangers, and bade them rest and refresh themselves. The meal ended, they foretold the birth of Isaac and went on their way to Sodom. Abraham accompanied them, and is represented as an interlocutor in a dialogue with Jehovah, in which he pleaded in vain to avert the vengeance threatened to the devoted cities of the plain (xviii. 17-33).—In remarkable contrast with Abraham's firm faith with regard to the magnificent fortunes of his posterity stands the incident which occurred during his temporary residence among the Philistines in Gerar, whither he had, for some cause, removed after the destruction of Sodom.[1] Sarah's beauty won the admiration of Abimelech, the king of the country; the temporizing policy of Abraham produced the same results as before; and the narrative of ch. xx. is nearly a repetition of that in ch. xii. 11-20. Abimelech's dignified rebuke taught him that he was not alone in recognising a God of justice. It is evident from Gen. xxi. 22-34, that Abraham's prosperity had at this time made him a powerful auxiliary, whom it was advisable for Abimelech to conciliate and court, and his conduct therefore evidences a singular weakness of character in one who was otherwise so noble and chivalrous.—At length Isaac, the long-looked-for child, was born. His birth was welcomed by all the rejoicings which could greet the advent of one whose future was of such rich promise. Sarah's jealousy, aroused by the mockery of Ishmael at the "great banquet" which Abraham made to celebrate the weaning of her son (Gen. xxi. 9), demanded that, with his mother Hagar, he should be driven out (Gen. xxi. 10). The patriarch reluctantly consented, consoled by the fresh promise that Ishmael too should become a great nation. But the severest trial of his faith was yet to come. For a long period (25 years according to Josephus) the history is almost silent. The position which Abraham held among the Philistines, during his long residence among them, is indicated in the narrative of Gen. xxi. 22-34. At length he receives the strange command to take Isaac, his only son, and offer him for a burnt-offering at an appointed place. Such a bidding, in direct opposition to the promptings of nature and the divine mandate against the shedding of human blood, Abraham hesitated not to obey. His faith, hitherto unshaken, supported him in this final trial, "accounting that God was able to raise up his son, even from the dead, from whence also he received him in a figure" (Heb. xi. 19)—probably the same faith to which our Lord refers, that God promised to be the "God of Isaac" (Gen. xvii. 19), and that he was not a "God of the dead, but of the living." The sacrifice was stayed by the angel of Jehovah, the promise of spiritual blessing for the first time repeated,[2] and Abraham with his son returned to Beersheba, and for a time dwelt there (Gen. xxii.). But we find him after a few years in his original residence at Hebron, for there Sarah died (Gen. xxiii. 2), and was buried in the cave of Machpelah, which Abraham purchased of Ephron the Hittite, for the exorbitant price of 400 shekels of silver. The grasping character of Ephron and the generosity of Abraham are finely contrasted in the narrative of Gen. xxiii. In the presence of the elders of Heth, the field of Machpelah, with the cave and trees that were in it, were made sure to Abraham: the first instance on record of a legal conveyance of property. The mosque at Hebron is believed to stand upon the site of the sepulchral cave.—The remaining years of Abraham's life are marked by but few incidents. In his advanced age he commissioned the faithful steward of his house to seek a wife for Isaac from the family of his brother Nahor, binding him by the most solemn oath not to contract an alliance with the daughters of the degraded Canaanites among whom he dwelt (Gen. xxiv.). After Isaac's marriage with Rebecca, and his removal to Lahai-roi, Abraham took to wife Keturah, by whom he had six children, Zimran, Jokshan, Medan, Midian, Ishbok, and Shuah, who became the ancestors of nomadic tribes inhabiting the countries south and south-east of Palestine. Keturah occupied a position inferior to that of a legitimate wife, and in 1 Chr. i. 32 is called the concubine of Abraham. Her children, like Ishmael, were dismissed with presents, and settled in the East country during Abraham's lifetime, and Isaac was left sole heir of his father's wealth.—Abraham lived to see the gradual accomplishment of the promise in the birth of his grandchildren Jacob and Esau, and witnessed their growth to manhood (Gen. xxv. 26). Of his last years we possess no record. They appear to have been passed in tranquillity, and at the goodly age of 175 he was "gathered to his people," and

[1] Perhaps the Hittites had driven out the Amorites from Hebron (cf. xxiii.).

[2] The promise, that "in his seed all nations should be blessed," would be now understood very differently, and felt to be far above the temporal promise, in which, perhaps, at first it seemed to be absorbed. It can hardly be wrong to refer pre-eminently to this epoch the declaration, that "Abraham saw the day of Christ and was glad" (John viii. 56).

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laid beside Sarah in the tomb of Machpelah by his sons Isaac and Ishmael (Gen. xxv. 7-10).—From the intimate communion which Abraham held with the Almighty, he is distinguished by the high title of "the 'friend' of God" (2 Chr. xx. 7; Is. xli. 8; Jam. ii. 23); and *El-Khalil*, "the friend," is the appellation by which he is familiarly known in the traditions of the Arabs, who have given the same name to Hebron, the place of his residence.—The legends which have been recorded of him are numerous. According to Josephus he taught the worship of one God to the Chaldaeans, and instructed the Egyptians and Phoenicians in astronomy and philosophy. The Greek tradition related by Nicolaus of Damascus assigns to him the conquest of that city, and names him as its fourth king. With the help of Ishmael he is said to have rebuilt, for the fourth time, the Kaaba over the sacred black stone of Mecca. The Rabbinical legends tell how Abraham destroyed the idols which his father made and worshipped, and how he was delivered from the fiery furnace into which he was cast by Nimrod (see D'Herbelot, *Bibl. Orient.*; Weil, *Biblical Legends*; Beer, *Leben Abraham's*, &c.).

A'bram. [ABRAHAM.]

Ab'salom (*father of peace*). 1. Third son of David by Maachah, daughter of Talmai king of Geshur, a Syrian district adjoining the N.E. frontier of the Holy Land. He is scarcely mentioned till after David had committed the great crime which by its consequences embittered his old age, and then appears as the instrument by whom was fulfilled God's threat against the sinful king, that "evil should be raised up against him out of his own house, and that his neighbour should lie with his wives in the sight of the sun." In the latter part of David's reign, polygamy bore its ordinary fruits. Not only is his sin in the case of Bathsheba traceable to it, since it naturally suggests the unlimited indulgence of the passions, but it also brought about the punishment of that sin, by raising up jealousies and conflicting claims between the sons of different mothers, each apparently living with a separate house and establishment (2 Sam. xiii. 8; xiv. 24; cf. 1 K. vii. 8, &c.). Absalom had a sister, Tamar, who was violated by her half-brother Amnon, David's eldest son by Ahinoam the Jezreelitess. The natural avenger of such an outrage would be Tamar's full brother Absalom. He brooded over the wrong for two years, and then invited all the princes to a sheep-shearing feast at his estate in Baal-hazor, on the borders of Ephraim and Benjamin. Here he ordered his servants to murder Amnon, and then fled for safety to his grandfather's court at Geshur, where he remained for three years. David was overwhelmed by this accumulation of family sorrows, thus completed by separation from his favourite son, whom he thought it impossible to pardon or recall. But he was brought back by an artifice of Joab, who sent a woman of Tekoah to entreat the king's interference in an imaginary case similar to Absalom's. Having persuaded David to prevent the avenger of blood from pursuing a young man who, she said, had slain his brother, she adroitly applied his assent to the recall of Absalom, and urged him, as he had thus yielded the general principle, to "fetch home his banished." David did so, but would not see Absalom for two more years, though he allowed him to live in Jerusalem. At last wearied with delay, and perceiving that his exclusion from court interfered with the ambitious schemes which he was forming, the impetuous young man sent his servants to burn a field of corn near his own, belonging to Joab, thus doing as Samson had done (Judg. xv. 4). Thereupon Joab, probably dreading some further outrage from his violence, brought him to his father, from whom he received the kiss of reconciliation. Absalom now began at once to prepare for rebellion, urged to it partly by his own restless wickedness, partly perhaps by the fear lest Bathsheba's child should supplant him in the succession, to which he would feel himself entitled as being now David's eldest surviving son, since we may infer that the second son Chileab was dead, from no mention being made of him after 2 Sam. iii. 3. It is harder to account for his temporary success, and the imminent danger which befel so powerful a government as his father's. As David grew older he may have become less attentive to individual complaints, and to that personal administration of justice which was one of an eastern king's chief duties. For Absalom tried to supplant his father by courting popularity, standing in the gate, conversing with every suitor, lamenting the difficulty which he would find in getting a hearing, "putting forth his hand and kissing any man who came nigh to do him obeisance." He also maintained a splendid retinue (xv. 1), and was admired for his personal beauty and the luxuriant growth of his hair, on grounds similar to those which had made Saul acceptable (1 Sam. x. 23). It is probable too that the great tribe of Judah had taken some offence at David's government, perhaps from finding themselves completely merged in one united Israel; and that they hoped secretly for pre-eminence under the less wise and liberal rule of his son. Thus Absalom selects Hebron, the old capital of Judah (now supplanted by Jerusalem), as the scene of the outbreak; Amasa his chief captain, and Ahithophel of Giloh his principal counsellor, are both of Judah, and after the rebellion was crushed we see signs of ill-feeling between Judah and the other tribes (xix. 41). But, whatever the causes may have been, Absalom raised the standard of revolt at Hebron. The revolt was at first completely successful; David fled from his capital over the Jordan to Mahanaim in Gilead. Absalom occupied Jerusalem, and by the advice of Ahithophel, who saw that for such an unnatural rebellion war to the knife was the best security, took possession of David's harem, in which he had left ten concubines. This was considered to imply a formal assumption of all his father's royal rights (comp. the conduct of Adonijah, 1 K. ii. 13 ff.), and was also a fulfilment of Nathan's prophecy (2 Sam. xii. 11.) But David had left friends who watched over his interests. The vigorous counsels of Ahithophel were afterwards rejected through the crafty advice of Hushai, who insinuated himself into Absalom's confidence to work his ruin, and Ahithophel himself, seeing his ambitious hopes frustrated, went home to Giloh, and committed suicide. At last, after being solemnly anointed king at Jerusalem (xix. 10), and lingering there far longer than was expedient, Absalom crossed the Jordan to attack his father, who by this time had rallied round him a considerable force, whereas, had Ahithophel's advice been followed, he would probably have been crushed at once. A decisive battle was fought in Gilead, in the wood of Ephraim. Here Absalom's forces were totally defeated, and as he himself was escaping, his long hair was entangled in the branches of a terebinth,

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where he was left hanging while the mule on which he was riding ran away from under him. He was despatched by Joab in spite of the prohibition of David, who, loving him to the last, had desired that his life might be spared, and when he heard of his death lamented over him in the pathetic words, *O my son Absalom! would God I had died for thee! O Absalom, my son, my son!* He was buried in a great pit in the forest, and the conquerors threw stones over his grave, an old proof of bitter hostility (Josh. vii. 26). The sacred historian contrasts this dishonoured burial with the tomb which Absalom had raised in the *King's dale* (comp. Gen. xiv. 17) for the three sons whom he had lost (comp. 2 Sam. xviii. 18, with xiv. 27), and where he probably had intended that his own remains should be laid. Josephus (*Ant.* vii. 10, §3) mentions the pillar of Absalom as situate two stadia from Jerusalem. An existing monument in the valley of Jehoshaphat just outside Jerusalem bears the name of the Tomb of Absalom; but the Ionic pillars which surround its base show that it belongs to a much later period, even if it be a tomb at all.—**2.** The father of Mattathias (1 Macc. xi. 70) and Jonathan (1 Macc. xiii. 11).

The so-called Tomb of Absalom

Ab'salon, an ambassador with John from the Jews to Lysias, chief governor of Coelo-Syria and Phoenice (2 Macc. xi. 17).

Abu'bus, father of Ptolemeus, captain of the plain of Jericho, and son-in-law to Simon Maccabaeus (1 Macc. xvi. 11, 15).

A'catan = Hakkatan (1 Esdr. viii. 38).

Ac'cad, one of the cities in the land of Shinar—the others being Babel, Erech, and Calneh—which were the beginning of Nimrod's kingdom (Gen. x. 10). Its position is quite uncertain.—The theory deduced by Rawlinson from the latest Assyrian researches is, that "Akkad" was the name of the "great primitive Hamite race who inhabited Babylonia from the earliest time." The name of the city is believed to have been discovered in the inscriptions under the form *Kinzi Akkad.*

Ac'caron. [EKRON.]

Ac'cho (the PTOLEMAIS of the Maccabees and N. T.), now called *Acca,* or more usually by Europeans, *Saint Jean d'Acre,* the most important seaport town on the Syrian coast, about 30 miles S. of Tyre. It was situated on a slightly projecting headland, at the northern extremity of that spacious bay—the only inlet of any importance along the whole sea-board of Palestine—which is formed by the bold promontory of Carmel on the opposite side. Inland the hills, which from Tyre southwards press close upon the sea-shore, gradually recede, leaving in the immediate neighbourhood of Accho a plain of remarkable fertility about 6 miles broad, and watered by the small river Belus (*Nahr Namân*), which discharges itself into the sea close under the walls of the town: to the S.E. the still receding heights afford access to the interior in the direction of Sepphoris. Accho, thus favourably placed in command of the approaches from the north, both by sea and land, has been justly termed the "key of Palestine."—In the division of Canaan among the tribes, Accho fell to the lot of Asher, but was never wrested from its original inhabitants (Judg. j. 31); and hence it is reckoned by the classical writers among the cities of Phoenicia. No further mention is made of it in the O. T. history, nor does it appear to have risen to much importance until after the dismemberment of the Macedonian empire, when its proximity to the frontier of Syria made it an object of frequent contention. Along with the rest of Phoenicia it fell to the lot of Egypt, and was named Ptolemais, after one of the Ptolemies, probably Soter, who could not have failed to see its importance to his dominions in a military point of view. In the wars that ensued between Syria and Egypt, it was taken by Antiochus the Great, and attached to his kingdom. It is mentioned in the wars of the Maccabees (1 Macc. v. 22, x. 39). On the decay of the Syrian power it was one of the few cities of Judaea which established its independence. Ultimately it passed into the hands of the Romans, who constructed a military road along the coast, from Berytus to Sepphoris, passing through it, and elevated it to the rank of a colony. The only notice of it in the N. T. is in connexion with St. Paul's passage from Tyre to Caesarea (Acts xxi. 7). Few remains of antiquity are to be found in the modern town: the original name has alone survived all the changes to which the place has been exposed.

Ac'cos, father of John and grandfather of Eupolemus the ambassador from Judas Maccabaeus to Rome (1 Macc. viii. 17).

Ac'cos (1 Esd. v. 38). [KOZ.]

Acel'dama, "the field of blood;" the name given by the Jews of Jerusalem to a "field" near Jerusalem purchased by Judas with the money which he received for the betrayal of Christ, and so called from his violent death therein (Acts i. 19). This is apparently at variance with the account of St. Matthew (xxvii. 8), according to which the "field of blood" was purchased by the priests with the 30 pieces of silver, after they had been cast down by Judas, as a burial-place for strangers, the locality being well known at the time as "the field of the Potter."[1] And accordingly ecclesiastical tradition appears, from the earliest times, to have pointed out two distinct spots as referred to in the

[1] The prophecy referred to by St. Matthew, Zechariah (not Jeremiah) xi. 12, 13, does not in the present state of the Heb. text agree with the quotation of the Evangelist.

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two accounts. Arculfus saw the "large *fig*-tree where Judas hanged himself," certainly in a different place from that of the "small field (Aceldama) where the bodies of pilgrims were buried." Sir John Maundeville found the "*elder*-tree" of Judas "fast by" the "image of Absalom;" but the Aceldama "on the other side of Mount Sion towards the south." Maundrell's account agrees with this, and so does the large map of Schultz, on which both sites are marked. The Aceldama still retains its ancient position, but the tree of Judas has been transferred to the "Hill of Evil Counsel" (Stanley, *S. & P.* 105, 186).—The "field of blood" is now shown on the steep southern face of the valley or ravine of Hinnom, near its eastern end, on a narrow plateau, more than half way up the hillside. Its modern name is *Hak ed-damm*. It is separated by no enclosure; a few venerable olive-trees occupy part of it, and the rest is covered by a ruined square edifice—half built, half excavated—which, perhaps originally a church, was in Maundrell's time in use as a charnel-house. It was believed in the middle ages that the soil of this place had the power of very rapidly consuming bodies buried in it, and, in consequence either of this or of the sanctity of the spot, great quantities of the earth were taken away; amongst others by the Pisan Crusaders in 1218 for their *Campo Santo* at Pisa, and by the Empress Helena for that at Rome. Besides the charnel-house above mentioned, there are several large hollows in the ground in this immediate neighbourhood which may have been caused by such excavations. The formation of the hill is cretaceous, and it is well known that chalk is always favourable to the rapid decay of animal matter.

Acha'ia signifies, in the N. T., a Roman province, which included the whole of the Peloponnesus and the greater part of Hellas proper with the adjacent islands. This province, with that of Macedonia, comprehended the whole of Greece: hence Achaia and Macedonia are frequently mentioned together in the N. T. to indicate all Greece (Acts xviii. 12, xix. 21; Rom. xv. 26, xvi. 25; 1 Cor. xvi. 15; 2 Cor. ii. 1, ix. 2, xi. 10; 1 Thess. i. 7, 8). A narrow slip of country upon the northern coast of Peloponnesus was originally called Achaia, the cities of which were confederated in an ancient League, which was renewed in B.C. 280 for the purpose of resisting the Macedonians. This League subsequently included several of the other Grecian states, and became the most powerful political body in Greece; and hence it was natural for the Romans to apply the name of Achaia to the Peloponnesus and the south of Greece, when they took Corinth and destroyed the League in B.C. 146. In the division of the provinces by Augustus between the emperor and the senate in B.C. 27, Achaia was one of the provinces assigned to the senate, and was governed by a proconsul. Tiberius in the second year of his reign (A.D. 16) took it away from the senate, and made it an imperial province governed by a procurator; but Claudius restored it to the senate. This was its condition when Paul was brought before Gallio, who is therefore (Acts xviii. 12) correctly called the "proconsul" of Achaia, which is translated in the A. V. "deputy" of Achaia.

Acha'icus, a name of a Christian (1 Cor. xvi. 17, subscription No. 25).

A'chan (*troubler*), an Israelite of the tribe of Judah, who, when Jericho and all that it contained were accursed and devoted to destruction, secreted a portion of the spoil in his tent. For this sin Jehovah punished Israel by their defeat in their attack upon Ai. When Achan confessed his guilt, and the booty was discovered, he was stoned to death with his whole family by the people in a valley situated between Ai and Jericho, and their remains, together with his property, were burnt. From this event the valley received the name of Achor (i. e. *trouble*). [ACHOR.] From the similarity of the name Achan to Achor, Joshua said to Achan, "Why hast thou troubled us? the Lord shall trouble thee this day" (Josh. vii. 25).

A'char = **Achan** (1 Chr. ii. 7).

A'chas = **Ahas**, king of Judah (Matt. i. 9).

Ach'bor. 1. Father of Baal-hanan, king of Edom (Gen. xxxvi. 38, 39; 1 Chr. i. 49).—2. Son of Michaiah, a contemporary of Josiah (2 K. xxii. 12, 14; Jer. xxvi. 22, xxxvi. 12), called ABDON in 2 Chr. xxxiv. 20.

Achiach'arus, chief minister at the court of Sarchedonus, or Esarhaddon, king of Nineveh, in the apocryphal history of Tobit (Tob. i. 21, 22, ii. 10, xiv. 10). From the occurrence of the name of Aman in the last passage, it has been conjectured that Achiacharus is but the Jewish name of Mordecai, whose history suggested some points which the author of the book of Tobit worked up into his narrative; but there is no need to have recourse to such a supposition, as the discrepancies are much more strongly marked than the resemblances.

Achi'as, son of Phinees; high-priest and progenitor of Esdras (2 Esdr. i. 2), but omitted both in the genealogies of Ezr. and 1 Esd. He is probably confounded with Ahijah, the son of Ahitub and grandson of Eli.

A'chim, son of Sadoc, and father of Eliud, in our Lord's genealogy; the fifth in succession before Joseph, the husband of Mary (Matt. i. 14). The Hebrew form of the name would be *Jachin*, which is a short form of Jehoiachin, *the Lord will establish*.

A'chior, a general of the Ammonites in the army of Holofernes, who is afterwards represented as becoming a proselyte to Judaism (Jud. v. vii. xiii. xiv.).

A'chish, a Philistine king of Gath, son of Maoch, who in the title to the 34th Psalm is called Abimelech. David twice found a refuge with him when he fled from Saul. On the first occasion, being recognised by the servants of Achish as one celebrated for his victories over the Philistines, he was alarmed for his safety, and feigned madness (1 Sam. xxi. 10-13). [DAVID.] From Achish he fled to the cave of Adullam. On a second occasion David fled to Achish with 600 men (1 Sam. xxvi. 2), and remained at Gath a year and four months. —Whether Achish, to whom Shimei went in disobedience to the commands of Solomon (1 K. ii. 40) be the same person is uncertain.

Achi'tob = **Ahitub**, the high-priest (1 Esdr. viii. 2; 2 Esdr. i. 1), in the genealogy of Esdras.

Ach'metha. [ECBATANA.]

A'chor, Valley of = "valley of trouble," according to the etymology of the text; the spot at which Achan, the "troubler of Israel," was stoned (Josh. vii. 24, 26). On the N. boundary of Judah (xv. 7; also Is. lxv. 10; Hos. ii. 15).

Ach'sa (1 Chr. ii. 49). [ACHSAH.]

Ach'sah, daughter of Caleb, the son of Jephun-

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neh the Kenezite. Her father promised her in marriage to whoever should take Debir. Othniel, her father's younger brother, took that city, and accordingly received the hand of Achsah as his reward. Caleb, at his daughter's request, added to her dowry the upper and lower springs, which she had pleaded for as peculiarly suitable to her inheritance in a south country (Josh. xv. 15-19; Stanley's *S. & P.* p. 161). The story is repeated in Judg. i. 11-15. Achsah is mentioned again, as being the daughter of Caleb the son of Hezron, in 1 Chr. ii. 49.

Ach'shaph, a city within the territory of Asher, named between Beten and Alammelech (Josh. xix. 25); originally the seat of a Canaanite king (xi. 1, xii. 20). It is possibly the modern *Kesaf*, ruins bearing which name were found by Robinson (iii. 55) on the N.W. edge of the *Hûleh*. But more probably the name has survived in *Chaifa*, a town which, from its situation, must always have been too important to have escaped mention in the history, as it otherwise would have done.

Ach'zib. 1. A city of Judah in the Shefelah, named with Keilah and Mareshah (Josh. xv. 44; Mic. i. 14). It is probably the same with CHEZIB and CHOZEBA, which see.—**2.** A town belonging to Asher (Josh. xix. 29), from which the Canaanites were not expelled (Judg. i. 31); afterwards Ecdippa. It is now *es-Zib*, on the sea-shore at the mouth of the *Nahr Herdawîl*, 2 h. 20 m. N. of Acre (Robinson, iii. 628). After the return from Babylon Achzib was considered by the Jews as the northernmost limit of the Holy Land.

A'cipha (1 Esdr. v. 31). [HAKUPHA.]

Ac'itho (Jud. viii. 1; comp. 2 Esdr. i. 1).

Acrabat'tine. [ARABATTINE.]

Acts of the Apostles, a second treatise by the author of the third Gospel, traditionally known as Luke (which see). The identity of the writer of both books is strongly shown by their great similarity in style and idiom, and the usage of particular words and compound forms. It must be confessed to be, at first sight, somewhat surprising that notices of the author are so entirely wanting, not only in the book itself, but also, generally, in the Epistles of St. Paul, whom he must have accompanied for some years on his travels. But our surprise is removed when we notice the habit of the Apostle with regard to mentioning his companions to have been very various and uncertain, and remember that no Epistles were, strictly speaking, written by him while our writer was in his company, before his Roman imprisonment; for he does not seem to have joined him at Corinth (Acts xviii.), where the two Epistles to the Thessalonians were written, nor to have been with him at Ephesus (ch. xix.), whence, perhaps, the Epistle to the Galatians was written; nor again to have wintered with him at Corinth (ch. xx. 3) at the time of his writing the Epistle to the Romans, and, perhaps, that to the Galatians.—The book commences with an inscription to one Theophilus, who was probably a man of birth and station. But its design must not be supposed to be limited to the edification of Theophilus, whose name is prefixed only, as was customary then as now, by way of dedication. The readers were evidently intended to be the members of the Christian Church, whether Jews or Gentiles; for its contents are such as are of the utmost consequence to the whole Church. They are *The fulfilment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads all the personal and subordinate details may be ranged. Immediately after the Ascension, St. Peter, the first of the Twelve, designated by our Lord as the Rock on whom the Church was to be built, the holder of the keys of the kingdom, becomes the prime actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office, and by him, in good time, is accomplished. But none of the existing twelve Apostles were, humanly speaking, fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly-educated and zealous Pharisees. The preparation of Saul of Tarsus for the work to be done, the progress, in his hand, of that work, his journeyings, preachings, and perils, his stripes and imprisonments, his testifying in Jerusalem and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.—As to the time when, and place at which the book was written, we are left to gather them entirely from indirect notices. It seems most probable that the place of writing was Rome, and the time about two years from the date of St. Paul's arrival there, as related in ch. xxviii. 30. Had any considerable alteration in the Apostle's circumstances taken place before the publication, there can be no reason why it should not have been noticed. And on other accounts also this time was by far the most likely for the publication of the book. The arrival in Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause. A large amount of historic material had been collected in Judaea, and during the various missionary journeys. Or, taking another and not less probable view, Nero was beginning to undergo that change for the worse which disgraced the latter portion of his reign: none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which the Christians enjoyed be exchanged for bitter persecution. If such terrors were imminent, there would surely be in the Roman Church prophets and teachers who might tell them of the storm which was gathering, and warn them, that the records lying ready for publication must be given to the faithful before its outbreak or event.—Such *a priori* considerations would, it is true, weigh but little against presumptive evidence furnished by the book itself; but arrayed, as they are, in aid of such evidence, they carry some weight, when we find that the time naturally and fairly indicated in the book itself for its publication is that one of all others at which we should conceive that publication most likely.—This would give us for the publication the year 63 A.D., according to the most probable assignment of the date of the arrival of St. Paul at Rome.—The genuineness of the Acts of the Apostles has ever been recognised in the Church. It is first directly quoted in the epistle of the churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177); then repeatedly and expressly by Irenaeus, Clement of Alexandria, Tertullian, and so onwards. It was rejected by the Marcionites (cent. iii.) and Mani-

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chaeans (cent. iv.) as contradicting some of their notions.—The text of the Acts of the Apostles is very full of various readings; more so than any other book of the N. T. To this several causes may have contributed. In the many backward references to Gospel history, and the many anticipations of statements and expressions occurring in the Epistles, temptations abounded for a corrector to try his hand at assimilating, and, as he thought, reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the Church in after times. Where the narrative simply related facts, any act or word apparently unworthy of the apostolic agent was modified for the sake of decorum. Where St. Paul repeats to different audiences, or the writer himself narrates, the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. There are in this book an unusual number of those remarkable interpolations of considerable length, which are found in the Codex Bezae (D) and its cognates. A critic of some eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by correctors; and he has published an edition in which they are inserted in full. But, while some of them bear an appearance of genuineness, the greater part are unmeaning and absurd.

Ac'ua = **Akkub** (1 Esdr. v. 30; cf. Ezr. ii. 45).

A'cub = **Bakbuk** (1 Esdr. v. 31; cf. Ezr. ii. 51).

Ad'adah, one of the cities in the extreme south of Judah named with Dimonah and Kedesh (Josh. xv. 22).

A'dah (*ornament, beauty*). **1.** The first of the two wives of Lamech, fifth in descent from Cain, by whom were born to him Jabal and Jubal (Gen. iv. 19).—**2.** A Hittitess, daughter of Elon, one of the three wives of Esau, mother of his first-born son Eliphaz, and so the ancestress of six (or seven) of the tribes of the Edomites (Gen. xxxvi. 2, 10 ff. 15 ff.). In Gen. xxvi. 34 she is called BASHEMATH.

Adai'ah. 1. Maternal grandfather of king Josiah, and native of Boscath in the lowlands of Judah (2 K. xxii. 1).—**2.** A Levite, of the Gershonite branch, and ancestor of Asaph (1 Chr. vi. 41). In v. 21 he is called IDDO.—**3.** A Benjamite, son of Shimhi (1 Chr. viii. 21), who is apparently the same as Shema in v. 13.—**4.** A priest, son of Jeroham (1 Chr. ix. 12; Neh. xi. 12).—**5.** Ancestor of Maaseiah, one of the captains who supported Jehoiada (2 Chr. xxiii. 1).—**6.** One of the descendants of Bani who had married a foreign wife after the return from Babylon (Ezr. x. 29). He is called JEDEUS in 1 Esdr. ix. 30.—**7.** The descendant of another Bani, who had also taken a foreign wife (Ezr. x. 39).—**8.** A man of Judah, of the line of Pharez (Neh. xi. 5).

Adal'ia, fifth son of Haman (Esth. ix. 8).

Ad'am, the name which is given in Scripture to the first man. The term apparently has reference to the ground from which he was formed, which is called in Hebrew *Adamah*. The idea of *redness of colour* seems to be inherent in either word. The creation of man was the work of the sixth day. His formation was the ultimate object of the Creator. It was with reference to him that all things were designed. He was to be the "roof and crown" of the whole fabric of the world. In the first nine chapters of Genesis there appear to be three distinct histories relating more or less to the life of Adam. The first extends from Gen. i. 1 to ii. 3, the second from ii. 4 to iv. 26, the third from v. 1 to the end of ix. The word at the commencement of the two latter narratives, which is rendered there and elsewhere *generations*, may also be rendered *history*. The style of the second of these records differs very considerably from that of the first. In the first the Deity is designated by the word *Elohim;* in the second He is generally spoken of as *Jehovah Elohim*. The object of the first of these narratives is to record the creation; that of the second to give an account of paradise, the original sin of man, and the immediate posterity of Adam; the third contains mainly the history of Noah, referring, it would seem, to Adam and his descendants principally in relation to that patriarch.—The Mosaic accounts furnish us with very few materials from which to form any adequate conception of the first man. He is said to have been created in the image and likeness of God, which probably points to the Divine pattern and archetype after which man's intelligent nature was fashioned; reason, understanding, imagination, volition, &c. being attributes of God; and man alone of the animals of the earth being possessed of a spiritual nature which resembles God's nature. The name Adam was not confined to the father of the human race, but like *homo* was applicable to *woman* as well as *man*, so that we find it said in Gen. v. 1, 2, "This is the book of the 'history' of Adam in the day that God created 'Adam,' in the likeness of God made He him, male and female created he them, and called *their* name Adam in the day when they were created."—The man Adam was placed in a garden which the Lord God had planted "eastward in Eden," for the purpose of dressing it and keeping it. [EDEN.] Adam was permitted to eat of the fruit of every tree in the garden but one, which was called the "tree of the knowledge of good and evil." What this was, it is impossible to say. Its name would seem to indicate that it had the power of bestowing the consciousness of the difference between good and evil; in the ignorance of which man's innocence and happiness consisted. The prohibition to taste the fruit of this tree was enforced by the menace of death. There was also another tree which was called "the tree of life." Some suppose it to have acted as a kind of medicine, and that by the continual use of it our first parents, not created immortal, were preserved from death. (Abp. Whately.) While Adam was in the garden of Eden the beasts of the field and the fowls of the air were brought to him to be named, and whatsoever he called every living creature that was the name thereof. Thus the power of fitly designating objects of sense was possessed by the first man, a faculty which is generally considered as indicating mature and extensive intellectual resources. Upon the failure of a companion suitable for Adam among the creatures thus brought to him to be named, the Lord God caused a deep sleep to fall upon him, and took one of his ribs from him, which He fashioned into a woman and brought her to the man. At this time they are both described as being naked without the consciousness of shame.—Such is the Scripture account of Adam prior to the Fall. The first man is a true man, with the powers of a man and the innocence of a child. He is moreover spoken of by St. Paul as being "the figure of Him that was to come," the second Adam, Christ Jesus (Rom. v.

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14). By the subtlety of the serpent, the woman who was given to be with Adam was beguiled into a violation of the one command which had been imposed upon them. She took of the fruit of the forbidden tree and gave it to her husband. The propriety of its name was immediately shown in the results which followed: self-consciousness was the first-fruits of sin; their eyes were opened and they knew that they were naked. Though the curse of Adam's rebellion of necessity fell upon him, yet the very prohibition to eat of the tree of life after his transgression was probably a manifestation of Divine mercy, because the greatest malediction of all would have been to have the gift of indestructible life superadded to a state of wretchedness and sin.—Adam is stated to have lived 930 years: so it would seem that the death which resulted from his sin was the spiritual death of alienation from God. "In the *day* that thou eatest thereof thou shalt surely die:" and accordingly we find that this spiritual death began to work immediately.—The sons of Adam mentioned in Scripture are Cain, Abel, and Seth: it is implied, however, that he had others.

Ad'am, a city on the Jordan "beside Zaretan," in the time of Joshua (Josh. iii. 16). It is not elsewhere mentioned.

Ad'amah, one of the "fenced cities" of Naphtali, named between Chinnereth and ha-Ramah (Josh. xix. 36). It was probably situated to the N.W. of the Sea of Galilee, but no trace of it has yet been discovered.

Adamant, the translation of the Hebrew word *Shâmîr* in Ez. iii. 9 and Zech. vii. 12. In Jer. xvii. 1 it is translated "diamond." In these three passages the word is the representative of some stone of excessive hardness, and is used metaphorically. Our English *Adamant* is derived from the Greek, and signifies "the unconquerable," in allusion perhaps to the hard nature of the substance indicated, because it was supposed to be indestructible by fire. The Greek writers generally apply the word to some very hard metal, perhaps *steel*, though they do also use it for a mineral. Nor does the English language attach any one definite meaning to *Adamant*; sometimes indeed we understand the *diamond*[1] by it, but the term is often used vaguely to express any substance of impenetrable hardness. That some hard cutting stone is intended in the Bible is evident from the passage in Jeremiah (xvii. 1):—"The sin of Judah is written with a pen of iron and with the point of a diamond." Since the Hebrews appear to have been unacquainted with the true diamond, it is very probable, from the expression in Ez. iii. 9, of "adamant *harder than flint*," that by *Shâmîr* is intended some variety of *Corundum*, a mineral inferior only to the diamond in hardness. Of this mineral there are two principal groups—one is crystalline, the other granular; to the crystalline varieties belong the indigo-blue sapphire, the red oriental ruby, the yellow oriental topaz, the green oriental emerald, the violet oriental amethyst, the brown adamantine spar. But it is to the granular or massive variety that the *Shâmîr* may with most probability be assigned. This is known by the name of *Emery*, which is extensively used in the arts for polishing and cutting gems and other hard substances. The Greek name for the emery-stone or the emery-powder is *Smyris* or *Smiris*, and the Hebrew lexicographers derive this word from the Hebrew *Shâmîr*. There seems to be no doubt whatever that the Hebrew and Greek words are identical, and that by *Adamant* we are to understand the *emery-stone*, or the un-crystalline variety of the *Corundum* of mineralogists.

Ad'ami, a place on the border of Naphtali, mentioned after Allon Bezaanannim (Josh. xix. 33). In the post-biblical times Adami bore the name of Damin.

Ad'ar, a place on the south boundary of Palestine and of Judah (Josh. xv. 3), which in the parallel list is called HAZAR-ADDAR.

A'dar. [MONTHS.]

Ad'asa, a place in Judaea, a day's journey from Gazera, and 30 stadia from Bethhoron (Jos. *Ant.* xii. 10, §5). Here Judas Maccabaeus encamped before the battle in which Nicanor was killed, Nicanor having pitched at Bethhoron (1 Macc. vii. 40, 45).

Ad'beel, a son of Ishmael (Gen. xxv. 13; 1 Chr. i. 29), and probably the progenitor of an Arab tribe.

Ad'dan, one of the places from which some of the captivity returned with Zerubbabel to Judaea who could not show their pedigree as Israelites (Ezr. ii. 59). In the parallel lists of Nehemiah (vii. 61) and Esdras the name is ADDON and AALAR.

Ad'dar, son of Bela (1 Chr. viii. 3), called ARD in Num. xxvi. 40.

Adder. This word is used for any poisonous snake, and is applied in this general sense by the translators of the A. V. They use in a similar way the synonymous term *asp*. The word adder occurs five times in the text of the A. V. (see below), and three times in the margin as synonymous with *cockatrice*, viz. Is. xi. 8, xiv. 29, lix. 5. It represents four Hebrew words:—**1.** *Acshûb* is found only in Ps. cxl. 3: "They have sharpened their tongues like a serpent, adder's poison is under their lips."

Toxicon of Egypt.

The latter half of this verse is quoted by St. Paul from the LXX. in Rom. iii. 13. The poison of venomous serpents is often employed by the sacred writers, in a figurative sense, to express the evil

[1] Our English *diamond* is merely a corruption of *adamant*. Cf. the French *diamante*, and German *demant*.

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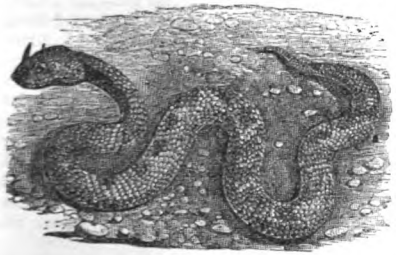
tempers of ungodly men.—The number of poisonous serpents with which the Jews were acquainted was in all probability limited to some five or six species [SERPENT]; and as there are reasonable grounds for identifying *Pethen* and *Shephîphon* with two well-known species, viz. the Egyptian Cobra and the Horned Viper, it is not improbable that the *Acshûb* may be represented by the *Toxicoa* of Egypt and North Africa. At any rate it is unlikely that the Jews should have been unacquainted with this species, which is common in Egypt and probably in Syria: the *Echis arenicola*, therefore, for such is this adder's scientific name, may be identical, as in name so in reality, with the animal signified by the Hebrew *Acshûb*.—**2.** *Pethen*. [ASP.]—**3.** *Tsephâ*, or *Tsiphoni*, occurs five times in the Hebrew Bible. In Prov. xxiii. 32 it is translated *adder*, and in Is. xi. 8, xiv. 29, lix. 5, Jer. viii. 17, it is rendered *cockatrice*. From Jeremiah we learn that it was of a hostile nature, and from the parallelism of Is. xi. 8 it appears that the *Tsiphoni* was considered even more dreadful than the *Pethen*. It is possible that the *Tsiphoni* may be represented by the Algerine adder (*Clotho mauritanica*), but it must be confessed that this is mere conjecture.—**4.** *Shephîphon* occurs only in Gen. xlix. 17, where it is used to characterise the tribe of Dan: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." The habit of lurking in the sand and biting at the horse's heels, here alluded to, suits the character of a well-known species of venomous snake, and helps us to identify it with the cele-



Horned Cerastes.

brated horned viper, the asp of Cleopatra (*Cerastes Hasselquistii*), which is found abundantly in the dry sandy deserts of Egypt, Syria, and Arabia.—The Cerastes is extremely venomous; Bruce compelled a specimen to scratch eighteen pigeons upon the thigh as quickly as possible, and they all died nearly in the same interval of time. This species averages from 12 to 15 inches in length, but occasionally larger individuals are found.

Ad'di. **1.** (Luke iii. 28) Son of Cosam, and father of Melchi, in our Lord's genealogy; the third above Salathiel.—**2.** The name occurs in a very corrupt verse of 1 Esd. ix. 31, and has apparently no equivalent in Ezr. x.

Ad'do = Iddo (1 Esd. vi. 1).

Ad'don. [ADDAN.]

Ad'dus. **1.** The sons of Addus are enumerated among the sons of the servants of Solomon in 1 Esd. v. 34; but the name does not occur in Ezr. ii. or Neh. vii.—**2.** A priest, whose descendants, according to 1 Esd., were unable to establish their genealogy in the time of Ezra, and were removed from their priesthood (1 Esd. v. 38). He is there said to have married Augia, the daughter of Berzelus, or Barzillai. In Ezra and Nehemiah he is called by his adopted name Barzillai, and it is not clear whether Addus represents his original name or is a mere corruption.

A'der, a Benjamite, son of Beriah, chief of the inhabitants of Aijalon (1 Chr. viii. 15). The name is more correctly Eder.

Ad'ida, a town on an eminence overlooking the low country of Judah, fortified by Simon Maccabaeus in his wars with Tryphon (1 Macc. xii. 38, xiii. 13). Probably identical with HADID and ADITHAIM (which see).

A'diel. **1.** A prince of the tribe of Simeon, descended from the prosperous family of Shimei (1 Chr. iv. 36). He took part in the murderous raid made by his tribe upon the peaceable Hamite shepherds of the valley of Gedor in the reign of Hezekiah.—**2.** A priest, ancestor of Maasiai (1 Chr. ix. 12).—**3.** Ancestor of Azmaveth, David's treasurer (1 Chr. xxvii. 25).

A'din, ancestor of a family who returned with Zerubbabel, to the number of 454 (Ezr. ii. 15), or 655 according to the parallel list in Neh. vii. 20. Fifty-one more accompanied Ezra in the second caravan from Babylon (Ezr. viii. 6). They joined with Nehemiah in a covenant to separate themselves from the heathen (Neh. x. 16).

Ad'ina, one of David's captains beyond the Jordan, and a chief of the Reubenites (1 Chr. xi. 42). According to the A. V. and the Syr. he had the command of thirty men; but the passage should be rendered "and over him were thirty," *i. e.* the thirty before enumerated were his superiors, just as Benaiah (1 Chr. xxvii.) was "above the thirty."

Adi'no, the Eznite, 2 Sam. xxiii. 8. See JASHOBEAM.

Ad'inus = Jamin, the Levite (1 Esd. ix. 48; cf. Neh. viii. 7).

Aditha'im, a town belonging to Judah, lying in the low country (*Shefelah*), and named, between Sharaim and hag-Gederah, in Josh. xv. 36 only. At a later time the name appears to have been changed to Hadid (Chadid) and Adida.

Adjuration. [EXORCISM.]

Adla'i, ancestor of Shaphat, the overseer of David's herds that fed in the broad valleys (1 Chr. xxvii. 29).

Ad'mah, one of the "cities of the plain," always coupled with Zeboim (Gen. x. 19, xiv. 2, 8; Deut. xxix. 23; Hos. xi. 8). It had a king of its own.

Ad'matha, one of the seven princes of Persia (Esth. i. 14).

Ad'na. **1.** One of the family of Pahath-Moab who returned with Ezra and married a foreign wife (Ezr. x. 30).—**2.** A priest, descendant of Harim in the days of Joiakim, the son of Jeshua (Neh. xii. 15).

Ad'nah. **1.** A Manassite who deserted from Saul and joined the fortunes of David on his road to Ziklag from the camp of the Philistines. He was captain of a thousand of his tribe, and fought at David's side in the pursuit of the Amalekites (1 Chr. xii. 20).—**2.** The captain over 300,000 men of Judah who were in Jehoshaphat's army (2 Chr. xvii. 14).

Ado'ni-Be'zek (*lord of Bezek*), king of Bezek, a city of the Canaanites. [BEZEK.] This chieftain was vanquished by the tribe of Judah

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(Judg. i. 3-7), who cut off his thumbs and great toes, and brought him prisoner to Jerusalem, where he died. He confessed that he had inflicted the same cruelty upon seventy petty kings whom he had conquered.

Adoni'jah (*my Lord is Jehovah*). **1.** The fourth son of David by Haggith, born at Hebron, while his father was king of Judah (2 Sam. iii. 4). After the death of his three brothers, Amnon, Chileab, and Absalom, he became eldest son; and when his father's strength was visibly declining, put forward his pretensions to the crown. David promised Bathsheba that her son Solomon should inherit the succession (1 K. i. 30), for there was no absolute claim of primogeniture in these Eastern monarchies. Adonijah's cause was espoused by Abiathar and Joab, the famous commander of David's army. [JOAB.] His name and influence secured a large number of followers among the captains of the royal army belonging to the tribe of Judah (comp. 1 K. i. 9 and 25); and these, together with all the princes except Solomon, were entertained by Adonijah at a great sacrificial feast held "by the stone Zoheleth, which is by En-rogel." [ENROGEL.] Nathan and Bathsheba, now thoroughly alarmed, apprised David of these proceedings, who immediately gave orders that Solomon should be conducted on the royal mule in solemn procession to Gihon, a spring on the W. of Jerusalem (2 Chr. xxxii. 30). [GIHON.] Here he was anointed and proclaimed king by Zadok, and joyfully recognised by the people. This decisive measure struck terror into the opposite party, and Adonijah fled to sanctuary, but was pardoned by Solomon on condition that he should "show himself a worthy man," with the threat that "if wickedness were found in him he should die" (i. 52). The death of David quickly followed on these events; and Adonijah begged Bathsheba, who as "king's mother" would now have special dignity and influence [ASA], to procure Solomon's consent to his marriage with Abishag, who had been the wife of David in his old age (1 K. i. 3). This was regarded as equivalent to a fresh attempt on the throne [ABSALOM; ABNER]; and therefore Solomon ordered him to be put to death by Benaiah, in accordance with the terms of his previous pardon.—**2.** A Levite in the reign of Jehoshaphat (2 Chr. xvii. 8).—**3.** (Neh. x. 16). [ADONIKAM.]

Adoni'kam. The sons of Adonikam, 666 in number, were among those who returned from Babylon with Zerubbabel (Ezr. ii. 13; Neh. vii. 18; 1 Esd. v. 14). In the last two passages the number is 667. The remainder of the family returned with Ezra (Ezr. viii. 13; 1 Esd. viii. 39). The name is given as ADONIJAH in Neh. x. 16.

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

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

Adoption, an expression metaphorically used by St. Paul in reference to the present and prospective privileges of Christians (Rom. viii. 15, 23; Gal. iv. 5; Eph. i. 5). He probably alludes to the Roman custom of adoption, by which a person, not having children of his own, might adopt as his son one born of other parents. The effect of it was that the adopted child was entitled to the name and *sacra privata* of his new father, and ranked as his heir-at-law: while the father on his part was entitled to the property of the son, and exercised towards him all the rights and privileges of a father. In short the relationship was to all intents and purposes the same as existed between a natural father and son. The selection of a person to be adopted implied a decided preference and love on the part of the adopter: and St. Paul aptly transfers the well-known feelings and customs connected with the act to illustrate the position of the Christianised Jew or Gentile. The Jews themselves were unacquainted with the process of adoption: indeed it would have been inconsistent with the regulations of the Mosaic law affecting the inheritance of property: the instances occasionally adduced as referring to the custom (Gen. xv. 3, xvi. 2, xxx. 5-9) are evidently not cases of adoption proper.

Ado'ra or **A'dor.** [ADORAIM.]

Adora'im, a fortified city built by Rehoboam (2 Chr. xi. 9), in Judah, apparently in or near the *Shefelah*, since, although omitted from the lists in Josh. xv., it is by Josephus almost uniformly coupled with Mareshah, which was certainly situated there. Adoraim is probably the same place with Adora (1 Macc. xiii. 20), unless that be Dor, on the seacoast below Carmel. Robinson identifies it with *Dûra*, a "large village" on a rising ground west of Hebron (ii. 215).

Ado'ram. [ADONIRAM; HADORAM, 3.]

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

Adoration. Ancient Egyptian. (Wilkinson.)

body was the most simple method; but, generally speaking, the prostration was conducted in a more formal manner, the person falling upon the knee and then gradually inclining the body until the forehead touched the ground. Such prostration was usual in the worship of Jehovah (Gen. xvii. 3; Ps. xcv. 6). But it was by no means exclusively used for that purpose; it was the formal mode of receiving visitors (Gen. xviii. 2), of doing obeisance to one of superior station (2 Sam. xiv. 4), and of showing respect to equals (1 K. ii. 19). Occasionally it was repeated three times (1 Sam. xx. 41), and

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even seven times (Gen. xxxiii. 3). It was accompanied by such acts as a kiss (Ex. xviii. 7), laying hold of the knees or feet of the person to whom the adoration was paid (Matt. xxviii. 9), and kissing the ground on which he stood (Ps. lxxii. 9; Mic. vii. 17). Similar adoration was paid to idols (1 K. xix. 18): sometimes however prostration was omitted, and the act consisted simply in kissing the hand to the object of reverence (Job xxxi. 27), and in kissing the statue itself (Hos. xiii. 2). The same customs prevailed at the time of our Saviour's ministry, as appears not only from the numerous occasions on which they were put in practice towards Himself, but also from the parable of the unmerciful servant (Matt. xviii. 26), and from Cornelius's reverence to St. Peter (Acts x. 25), in which case it was objected to by the Apostle, as implying a higher degree of superiority than he was entitled to, especially as coming from a Roman, to whom prostration was not usual.

Adoration. Modern Egyptian. (Lane.)

Adram'melech. 1. The name of an idol introduced into Samaria by the colonists from Sepharvaim (2 K. xvii. 31). He was worshipped with rites resembling those of Molech, children being burnt in his honour. The first part of the word probably means *fire*. Sir H. Rawlinson regards Adrammelech as the male power of the sun, and ANAMMELECH, who is mentioned with Adrammelech as a companion-god, as the female power of the sun (Rawlinson's *Herodotus*, i. 611).—2. Son of the Assyrian king Sennacherib, whom, in conjunction with his brother Sharezer, he murdered in the temple of Nisroch at Nineveh, after the failure of the Assyrian attack on Jerusalem. The parricides escaped into Armenia (2 K. xix. 37; 2 Chr. xxxii. 21; Is. xxxvii. 38). The date of this event was B.C. 680.

Adramyt'tium, a seaport in the province of Asia [ASIA], situated in the district anciently called Aeolis, and also Mysia (see Acts xvi. 7). Adramyttium gave, and still gives, its name to a deep gulf on this coast, opposite to the opening of which is the island of Lesbos. [MITYLENE.] St. Paul was never at Adramyttium, except perhaps during his second missionary journey, on his way from Galatia to Troas (Acts xvi.), and it has no Biblical interest, except as illustrating his voyage from Caesarea in a ship belonging to this place (Acts xxvii. 2). Ships of Adramyttium must have been frequent on this coast, for it was a place of considerable traffic. It lay on the great Roman road between Assos, Troas, and the Hellespont on one side, and Pergamus, Ephesus, and Miletus on the other, and was connected by similar roads with the interior of the country. The modern *Adramyti* is a poor village, but it is still a place of some trade and shipbuilding.

A'dria, more properly **A'drias.** It is important to fix the meaning of this word as used in Acts xxvii. 27. The word seems to have been derived from the town of Adria, near the Po; and at first it denoted the part of the gulf of Venice which is in that neighbourhood. Afterwards the signification of the name was extended, so as to embrace the whole of that gulf. Subsequently it obtained a much wider extension, and in the apostolic age denoted that natural division of the Mediterranean which Humboldt names the Syrtic basin (see Acts xxvii. 17), and which had the coasts of Sicily, Italy, Greece, and Africa for its boundaries. This definition is explicitly given by almost a contemporary of St. Paul, the geographer Ptolemy, who also says that Crete is bounded on the west by Adrias. Later writers state that Malta divides the Adriatic sea from the Tyrrhenian sea, and the isthmus of Corinth the Aegean from the Adriatic. Thus the ship in which Josephus started for Italy about the time of St. Paul's voyage foundered in Adrias (*Life*, 3), and there he was picked up by a ship from Cyrene and taken to Puteoli (see Acts xxviii. 13). It is through ignorance of these facts, or through the want of attending to them, that writers have drawn an argument from this geographical term in favour of the false view which places the apostle's shipwreck in the Gulf of Venice. [MELITA.]

A'driel, a son of Barzillai the Meholathite, to whom Saul gave his daughter Merab, although he had previously promised her to David (1 Sam. xviii. 19). His five sons were amongst the seven descendants of Saul whom David surrendered to the Gibeonites (2 Sam. xxi. 8) in satisfaction for the endeavours of Saul to extirpate them, although the Israelites had originally made a league with them (Josh. ix. 15). In 2 Sam. xxi. they are called the sons of Michal; but as Michal had no children (2 Sam. vi. 23), the A. V., in order to surmount the difficulty, erroneously translates the Hebrew word "brought up" instead of "bare." The margin also gives "the sister of Michal" for "Michal." Probably the error is due to some early transcriber.

A'dual, a Naphthalite, ancestor of Tobit (Tob. i. 1).

Adul'lam, Apocr. ODOLLAM, a city of Judah in the lowland of the Shefelah, Josh. xv. 35 (comp. Gen. xxxviii. 1, "Judah *went down*," and Micah i. 15, where it is named with Mareshah and Achzib); the seat of a Canaanite king (Josh. xii. 15), and evidently a place of great antiquity (Gen. xxxviii. 1, 12, 20): fortified by Rehoboam (2 Chron. xi. 7), one of the towns reoccupied by the Jews after their return from Babylon (Neh. xi. 30), and still a city in the times of the Maccabees (2 Macc. xii. 38).—The site of Adullam has not yet been identified, but from the mention of it in the passages quoted above in proximity with other known towns of the Shefelah, it is likely that it was near *Deir Dubbân*, 5 or 6 miles N. of Eleutheropolis. The limestone cliffs of the whole of that locality are pierced with extensive excavations, some one of which is doubtless the "cave of Adullam," the refuge of David (1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chr. xi. 15). Monastic tradition places the cave at *Khŭreitûn*, at the south end of the *Wady Urtâs*, between Bethlehem and the Dead Sea.

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Adul'lamite, a native of Adullam (Gen. xxxviii. 1, 12, 20).

Adultery. The parties to this crime were a married woman and a man who was not her husband. The toleration of polygamy, indeed, renders it nearly impossible to make criminal a similar offence committed by a married man with a woman not his wife. In the patriarchal period the sanctity of marriage is noticeable from the history of Abraham, who fears, not that his wife will be seduced from him, but that he may be killed for her sake, and especially from the scruples ascribed to Pharaoh and Abimelech (Gen. xii., xx.). The woman's punishment, as commonly amongst eastern nations, was no doubt capital, and probably, as in the case of Tamar's unchastity, death by fire (xxxviii. 24). The Mosaic penalty was that both the guilty parties should be stoned, and it applied as well to the betrothed as to the married woman, provided she were free (Deut. xxii. 22-24). A bondwoman so offending was to be scourged, and the man was to make a trespass offering (Lev. xix. 20-22).—The system of inheritances, on which the polity of Moses was based, was threatened with confusion by the doubtful offspring caused by this crime, and this secured popular sympathy on the side of morality until a far advanced stage of corruption was reached. It is probable that, when that territorial basis of polity passed away—as it did after the captivity—and when, owing to Gentile example, the marriage tie became a looser bond of union, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted. Thus, in the case of the woman brought under our Lord's notice (John viii.), it is likely that no one then thought of stoning her in fact, though there remained the written law ready for the purpose of the caviller. It is likely also that a divorce, in which the adulteress lost her dower and rights of maintenance, &c., was the usual remedy, suggested by a wish to avoid scandal and the excitement of commiseration for crime. The expression in St. Matthew (i. 19) "to make her a public example," probably means to bring the case before the local Sanhedrim, which was the usual course, but which Joseph did *not* propose to take, preferring repudiation, because that could be managed privately.—Concerning the famous trial by the waters of jealousy (Num. v. 11-29), it has been questioned whether a husband was, in case of certain facts, bound to adopt it. The more likely view is, that it was meant as a relief to the vehemence of implacable jealousy to which Orientals appear prone, but which was not consistent with the laxity of the nuptial tie prevalent in the period of the New Testament. The ancient strictness of that tie gave room for a more intense feeling; and in that intensity probably arose this strange custom, which no doubt Moses found prevailing and deeply seated, and which is said to be paralleled by a form of ordeal called the "red water" in Western Africa. The forms of Hebrew justice all tended to limit the application of this test. 1. By prescribing certain facts presumptive of guilt, to be established on oath by two witnesses, or of preponderating but not conclusive testimony to the fact of the woman's adultery. 2. By technical rules of evidence which made proof of those presumptive facts difficult. 3. By exempting certain large classes of women (all indeed, except a pure Israelitess married to a pure Israelite, and some even of them) from the liability. 4. By providing that the trial could only be before the great Sanhedrim. 5. By investing it with a ceremonial at once humiliating and intimidating, yet which still harmonised with the spirit of the whole ordeal as recorded in Num. v. But, 6. Above all, by the conventional and even mercenary light in which the nuptial contract was latterly regarded.—When adultery ceased to be capital, as no doubt it did, and divorce became a matter of mere convenience, it would be absurd to suppose that this trial was continued. And when adultery became common, as the Jews themselves confess, it would have been impious to expect the miracle which it supposed. If ever the Sanhedrim were driven by force of circumstances to adopt this trial, no doubt every effort was used, nay, was prescribed to overawe the culprit and induce confession. Besides, however, the intimidation of the woman, the man was likely to feel the public exposure of his suspicions odious and repulsive. Divorce was a ready and quiet remedy.

Adum'mim, "THE GOING UP TO" or "OF" = the "pass of the red;" one of the landmarks of the boundary of Benjamin, a rising ground or pass "over against Gilgal," and "on the south side of the 'torrent'" (Josh. xv. 7, xviii. 17), which is the position still occupied by the road leading up from Jericho and the Jordan valley to Jerusalem, on the south face of the gorge of the *Wady Kelt*. Jerome ascribes the name to the blood shed there by the robbers who infested the pass in his day, as they do still, and as they did in the days of our Lord, of whose parable of the Good Samaritan this is the scene. But the name is doubtless of a date and significance far more remote, and is probably derived from some tribe of "red men" of the earliest inhabitants of the country.

Aedi'as, 1 Esdr. ix. 27. Probably a corruption of ELIAH.

Ae'gypt. [EGYPT.]

Aene'as, a paralytic at Lydda, healed by St. Peter (Acts ix. 33, 34).

Ae'non, a place "near to Salim," at which John baptized (John iii. 23). It was evidently west of the Jordan (comp. iii. 22, with 26, and with i. 28), and abounded in water. This is indicated by the name, which is merely a Greek version of a Chaldee word, signifying "springs." Aenon is given in the *Onomasticon* as 8 miles south of Scythopolis "near Salem and the Jordan." Dr. Robinson's careful search, on his second visit, however, failed to discover any trace either of name or remains in that locality. But a *Sâlim* has been found by him to the east of and close to *Nâbulus*, where there are two very copious springs. This position agrees with the requirements of Gen. xxxiii. 18. [SALEM.] In favour of its distance from the Jordan is the consideration that, if close by the river, the Evangelist would hardly have drawn attention to the "much water" there.—The latest writer on Jerusalem, Dr. Barclay, reports the discovery of Aenon at *Wady Farah*, a secluded valley about 5 miles to the N.E. of Jerusalem, running into the great *Wady Fowar* immediately above Jericho. But it requires more examination than it has yet received.

Aera. [CHRONOLOGY.]

Aethio'pia. [ETHIOPIA.]

Affinity. [MARRIAGE.]

Ag'aba, 1 Esdr. v. 30. [HAGAB.]

Ag'abus, a Christian prophet in the apostolic

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age, mentioned in Acts xi. 28 and xxi. 10. He predicted (Acts xi. 28) that a famine would take place in the reign of Claudius "throughout all the world." This expression may take a narrower or a wider sense, either of which confirms the prediction. As Greek and Roman writers used "the world" of the Greek and the Roman world, so a Jewish writer could use it naturally of the Jewish world or Palestine. Ancient writers give no account of any universal famine in the reign of Claudius, but they speak of several local famines which were severe in particular countries. Josephus mentions one which prevailed at that time in Judaea, and swept away many of the inhabitants. This, in all probability, is the famine to which Agabus refers in Acts xi. 28. The chronology admits of this supposition. According to Josephus, the famine which he describes took place when Cuspius Fadus and Tiberius Alexander were procurators; *i. e.* it may have begun about the close of A.D. 44, and lasted three or four years. Fadus was sent into Judaea on the death of Agrippa, which occurred in A.D. 44. If we attach the wider sense to "world," the prediction may import that a famine should take place throughout the Roman empire during the reign of Claudius (the year is not specified), and not that it should prevail in all parts at the same time. We find mention of three other famines during the reign of Claudius: one in Greece, and two in Rome.

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

A'gagite. [AGAG.]

A'gar. [HAGAR.]

Agare'nes, Bar. iii. 23. [HAGAR.]

Agate is mentioned four times in the text of the A. V.; viz. in Ex. xxviii. 19, xxxix. 12; Is. liv. 12; Ez. xxvii. 16. In the two former passages, where it is represented by the Hebrew word *shebô*, it is spoken of as forming the second stone in the third row of the high priest's breastplate; in each of the two latter places the original word is *cadcôd*, by which, no doubt, is intended a different stone. [RUBY.] In Ez. xxvii. 16, where the text has *agate*, the margin has *chrysoprase*, whereas in the very next chapter, Ez. xxviii. 13, *chrysoprase* occurs in the margin instead of *emerald*, which is in the text, as the translation of an entirely different Hebrew word, *nôphec*; this will show how much our translators were perplexed as to the meanings of the minerals and precious stones mentioned in the sacred volume. It is probable, however, that *shebô* does stand for some variety of *agate*, for there is a wonderful agreement amongst interpreters, who all understand an *agate* by the term.—Our English *agate*, or *achat*, derives its name from the Achates, in Sicily, on the banks of which, according to Theophrastus and Pliny, it was first found; but as *agates* are met with in almost every country, this stone was doubtless from the earliest times known to the Orientals. It is a silicious stone of the quartz family, and is met with generally in rounded nodules, or in veins in trap-rocks; specimens are often found on the sea-shore, and in the beds of streams, the rocks in which they had been imbedded having been decomposed by the elements, when the agates have dropped out.

Age, Old. In early stages of civilization, when experience is the only source of practical knowledge, old age has its special value, and consequently its special honours. A further motive was superadded in the case of the Jew, who was taught to consider old age as a reward for piety, and a signal token of God's favour. For these reasons the aged occupied a prominent place in the social and political system of the Jews. In *private* life they were looked up to as the depositaries of knowledge (Job xv. 10): the young were ordered to rise up in their presence (Lev. xix. 32): they allowed them to give their opinion first (Job xxxii. 4): they were taught to regard grey hairs as a "crown of glory" and as the "beauty of old men" (Prov. xvi. 31, xx. 29). The attainment of old age was regarded as a special blessing (Job v. 26), not only on account of the prolonged enjoyment of life to the individual, but also because it indicated peaceful and prosperous times (Zech. viii. 4; 1 Macc. xiv. 9; Is. lxv. 20). In *public* affairs age carried weight with it, especially in the infancy of the state: it formed under Moses the main qualification of those who acted as the representatives of the people in all matters of difficulty and deliberation. The old men or Elders thus became a class, and the title gradually ceased to convey the notion of age, and was used in an official sense, like Patres, Senatores, and other similar terms. [ELDERS.] Still it would be but natural that such an office should be generally held by men of advanced age (1 K. xii. 8).

A'gee, a Hararite, father of Shammah, one of David's three mightiest heroes (2 Sam. xxiii. 11).

Aggæ'us, 1 Esd. vi. 1, vii. 3; 2 Esd. i. 40. [HAGGAI.]

Agriculture. This, though prominent in the Scriptural narrative concerning Adam, Cain, and Noah, was little cared for by the patriarchs; more so, however, by Isaac and Jacob than by Abraham (Gen. xxvi. 12, xxxvii. 7), in whose time, probably, if we except the lower Jordan valley (xiii. 10), there was little regular culture in Canaan. Thus Gerar and Shechem seem to have been cities where pastoral wealth predominated (xxxiv. 28). The herdmen strove with Isaac about his wells; about his crops there was no contention. In Joshua's time, as shown by the story of the 'Eshcol' (Num. xiii. 23, 24), Canaan was found in a much more advanced agricultural state than Jacob had left it in (Deut. viii. 8), resulting probably from the severe experience of famines, and the example of Egypt, to which its people were thus led. The pastoral life was the means of keeping the sacred race, whilst yet a family, distinct from mixture and locally unattached, especially whilst in Egypt. When, grown into a nation, they conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralisation; especially as regards idolatry, which commerce would have caused. Thus agriculture became the basis of the Mosaic common-

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wealth. It tended to check also the freebooting and nomad life, and made a numerous offspring profitable, as it was already honourable by natural sentiment and by law. Thus, too, it indirectly discouraged slavery, or, where it existed, made the slave somewhat like a son, though it made the son also somewhat of a slave. Taken in connexion with the inalienable character of inheritances, it gave each man and each family a stake in the soil and nurtured a hardy patriotism. "The land is Mine" (Lev. xxv. 23) was a dictum which made agriculture likewise the basis of the theocratic relation. Thus every family felt its own life with intense keenness, and had its divine tenure which it was to guard from alienation. The prohibition of culture in the sabbatical year formed, under this aspect, a kind of rent reserved by the Divine Owner. Landmarks were deemed sacred (Deut. xix. 14), and the inalienability of the heritage was ensured by its reversion to the owner in the year of jubilee; so that only so many years of occupancy could be sold (Lev. xxv. 8-16, 23-35). The prophet Isaiah (v. 8) denounces the contempt of such restrictions by wealthy grandees, who sought to "add field to field," erasing families and depopulating districts.

Agricultural Calendar.—The Jewish calendar, as fixed by the three great festivals, turned on the seasons of green, ripe, and fully-gathered produce. Hence, if the season was backward, or, owing to the imperfections of a non-astronomical reckoning, seemed to be so, a month was intercalated. This rude system was fondly retained long after mental progress and foreign intercourse placed a correct calendar within their power; so that notice of a *Veadar*, i. e. second or intercalated Adar, on account of the lambs being not yet of paschal size, and the barley not forward enough for the *Abîb* (green sheaf), was sent to the Jews of Babylon and Egypt early in the season.—The year ordinarily consisting of 12 months was divided into 6 agricultural periods as follows:—

I. Sowing Time.

Tisri, latter half — beginning about autumnal equinox
Marcheavan
Kasleu, former half
} Early rain due

II. Unripe Time.

Kasleu, latter half.
Tebeth.
Shebath, former half.

III. Cold Season.

Shebath, latter half
Adar
[Veadar]
Nisan, former half
} Latter rain due.

IV. Harvest Time.

Nisan, latter half — Beginning about vernal equinox. Barley green. Passover.
Ijar.
Sivan, former half — Wheat ripe. Pentecost.

V. Summer.

Sivan, latter half.
Tamuz.
Ab, former half.

VI. Sultry Season.

Ab, latter half.
Elul.
Tisri, former half — Ingathering of fruits.

Thus the 6 months from mid Tisri to mid Nisan were mainly occupied with the process of cultivation, and the rest with the gathering of the fruits. The ancient Hebrews had little notion of green or root-crops grown for fodder, nor was the long summer drought suitable for them. Barley supplied food both to man and beast, and the plant, called in Ez. iv. 9, "Millet," was grazed while green, and its ripe grain made into bread. Mowing (Am. vii. 1; Ps. lxxii. 6) and hay-making were familiar processes.

Climate and Soil.—A change in the climate of Palestine, caused by increase of population and the clearance of trees, must have taken place before the period of the N. T. A further change caused by the decrease of skilled agricultural labour, *e.g.* in irrigation and terrace-making, has since ensued. Not only this, but the great variety of elevation and local character in so small a compass of country necessitates a partial and guarded application of general remarks. Yet wherever industry is secure, the soil still asserts its old fertility. The *Hauràn* (Peraea) is as fertile as Damascus, and its bread enjoys the highest reputation. The black and rich, but light, soil about Gaza is said to hold so much moisture as to be very fertile with little rain. Here, as in the neighbourhood of *Beyrût*, is a vast olive-ground, and the very sand of the shore is said to be productive if watered.

Timber.—The Israelites probably found in Canaan a fair proportion of woodland, which their necessities, owing to the discouragement of commerce, must have led them to reduce (Josh. xvii. 18). But even in early times timber seems to have been far less used for building material than among western nations; the Israelites were not skilful hewers, and imported both the timber and the workmen (1 K. v. 6, 8). No store of wood-fuel seems to have been kept: ovens were heated with such things as dung and hay (Ez. iv. 12, 15; Matt. vi. 30); and, in any case of sacrifice on an emergency, some, as we should think, unusual source of supply is constantly mentioned for the wood (1 Sam. vi. 14; 2 Sam. xxiv. 22; 1 K. xix. 21; comp. Gen. xxii. 3, 6, 7). All this indicates a non-abundance of timber.

Rain and Irrigation.—The abundance of water in Palestine, from natural sources, made Canaan a contrast to rainless Egypt (Deut. viii. 7, xi. 8-12). Rain was commonly expected soon after the autumnal equinox or mid Tisri; and if by the first of Kasleu none had fallen, a fast was proclaimed. The common scriptural expressions of the "early" and the "latter rain" (Deut. xi. 14; Jer. v. 24; Hos. vi. 3; Zech. x. 1; Jam. v. 7) are scarcely confirmed by modern experience, the season of rains being unbroken, though perhaps the fall is more strongly marked at the beginning and the end of it. The consternation caused by the failure of the former rain is depicted in Joel i. ii.; and the prophet seems to promise the former and latter rain together "in the first month," *i. e.* Nisan (ii. 23). The peculiar Egyptian method of irrigation alluded to in Deut. xi. 10—"where thou wateredst it with with thy foot"—was not unknown, though less prevalent in Palestine. That peculiarity seems to have consisted in making in the fields square shallow beds, like our salt-pans, surrounded by a raised border of earth to keep in the water, which was then turned from one square to another by pushing aside the mud, to open one and close the next with the foot. A very similar method is apparently described by Robinson as used,

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especially for garden vegetables, in Palestine. There irrigation was as essential as drainage in our region; and for this the large extent of rocky surface, easily excavated for cisterns and ducts, was most useful. Even the plain of Jericho is watered not by canals from the Jordan, since the river lies below the land, but by rills converging from the mountains. In these features of the country lay its expansive resources to meet the wants of a multiplying population. The lightness of agricultural labour in the plains set free an abundance of hands for the task of terracing and watering; and the result gave the highest stimulus to industry.

Crops.—The cereal crops of constant mention are wheat and barley, and more rarely rye and millet (?). Of the two former, together with the vine, olive, and fig, the use of irrigation, the plough and the harrow, mention is made in the book of Job (xxxi. 40, xv. 33, xxiv. 6, xxix. 19, xxxix. 10). Two kinds of cummin (the black variety called "fitches," Is. xxviii. 27), and such podded plants as beans and lentiles, may be named among the staple produce. To these, later writers add a great variety of garden plants, *e. g.* kidney-beans, peas, lettuce, endive, leek, garlic, onions, melons, cucumbers, cabbage, &c. The produce which formed Jacob's present was of such kinds as would keep, and had been preserved during the famine (Gen. xliii. 11).

Ploughing and Sowing.—The plough probably was like the Egyptian, and the process of ploughing mostly very light, one yoke of oxen usually sufficing to draw it. Such is still used in Asia Minor, and its parts are shown in the accompanying drawing: *a* is the pole to which the cross beam with yokes, *b*, is attached; *c*, the share; *d*, the handle; *e* represents three modes of arming the share, and *f* is a goad with a scraper at the other end, probably for

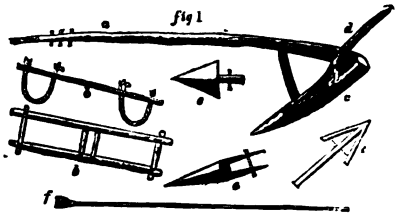

Fig. 1.—Plough, &c. as still used in Asia Minor.—(From Fellows's *Asia Minor.*)

cleaning the share. Mountains and steep places were hoed (Is. vii. 25). New ground and fallows, the use of which latter was familiar to the Jews (Jer. iv. 3; Hos. x. 12), were cleared of stones and of thorns (Is. v. 2) early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry (Job v. 5; Prov. xxiv 30, 31). Virgin land was ploughed a second time Sowing also took place *without* previous ploughing, the seed, as in the parable of the sower, being scattered broadcast, and ploughed in *afterwards*, the roots of the late crop being so far decayed as to serve for manure (Fellows, *Asia Minor*, p. 72). The soil was then brushed over with a light harrow, often of thorn bushes. In highly irrigated spots the seed was trampled in by cattle (Is. xxxii. 20), as in Egypt by goats. Sometimes, however, the

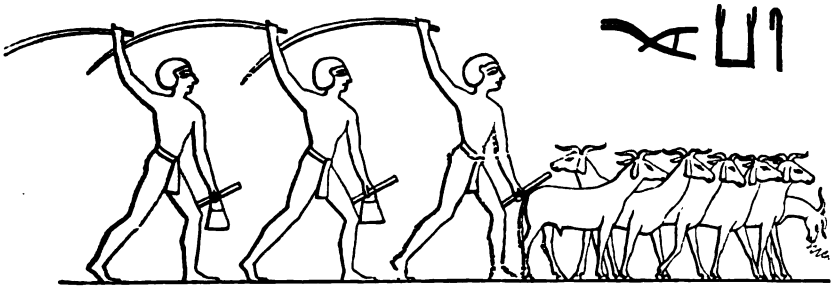

Fig. 2.—Goats treading in the grain, when sown in the field, after the water has subsided.—(Wilkinson, *Tombs*, near the Pyramids.)

sowing was by patches only in well manured spots, a process represented in the accompanying drawing

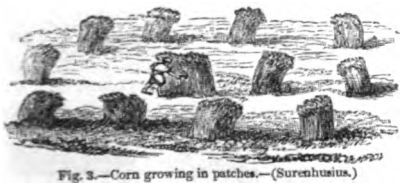

Fig. 3.—Corn growing in patches.—(Surenhusius.)

by Surenhusius to illustrate the Mishna. Where the soil was heavier, the ploughing was best done dry; but the more formal routine of heavy western soils must not be made the standard of such a naturally fine tilth as that of Palestine generally. During the rains, if not too heavy, or between their two periods, would be the best time for these operations; thus 70 days before the passover was the time prescribed for sowing for the "wave-sheaf," and, probably, therefore, for that of barley generally. The oxen were urged on by a goad like a spear (Judg. iii. 31). The custom of watching ripening crops and threshing floors against theft, or damage, is probably ancient. Thus Boaz slept on the floor (Ruth iii. 4, 7). Barley ripened a week or two before wheat, and as fine harvest weather was certain (Prov. xxvi. 1; 1 Sam. xii. 17; Am. iv. 7), the crop chiefly varied with the quantity of timely rain. The period of harvest must always have differed according to elevation, aspect, &c. The proportion of harvest gathered to seed sown was often vast, a hundredfold is mentioned, but in such a way as to signify that it was a limit rarely attained (Gen. xxvi. 12; Matt. xiii. 8).—The

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rotation of crops, familiar to the Egyptians, can hardly have been unknown to the Hebrews. Sowing a field with divers seeds was forbidden (Deut. xxii. 9), and minute directions are given by the rabbis for arranging a seeded surface with great variety, yet avoiding juxtaposition of *heterogenea*.

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

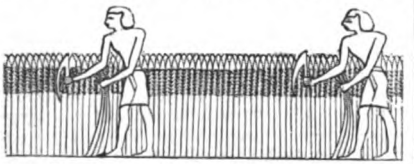

Fig. 4.—Reaping wheat.—(Wilkinson, *Tombs of the Kings. Thebes.*)

out the grain, as we find represented in the Egyptian monuments. At a later time the Jews used a threshing sledge called *Morag* (Is. xli. 15; 2 Sam. xxiv. 22; 1 Chr. xxi. 23), probably resembling the *nôreg*, still employed in Egypt—a stage with

Fig. 5.—The *Nôreg*, a machine used by the modern Egyptians for threshing Corn.

three rollers ridged with iron, which, aided by the driver's weight, crushed out, often injuring, the

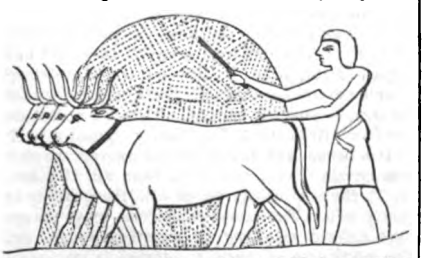

Fig. 6.—Threshing-floor. The oxen driven round the heap; contrary to the usual custom.—(Wilkinson, *Thebes.*)

grain, as well as cut or tore the straw, which thus became fit for fodder. Lighter grains were beaten out with a stick (Is. xxviii. 27). Barley was sometimes soaked and then parched before treading out, which got rid of the pellicle of the grain.—The use of animal manure is proved frequent by such recurring expressions as "dung on the face of the earth, field," &c. (Ps. lxxxiii. 10; 2 K. ix. 37; Jer. viii. 2, &c.).

Winnowing.—The "shovel" and "fan" (Is. xxx. 24), the precise difference of which is doubtful, indicate the process of winnowing—a conspicuous part of ancient husbandry (Ps. xxxv. 5; Job xxi. 18; Is. xvii. 13), and important, owing to the slovenly threshing. Evening was the favourite time (Ruth iii. 2) when there was mostly a breeze. The "fan" (Matt. iii. 12) was perhaps a broad

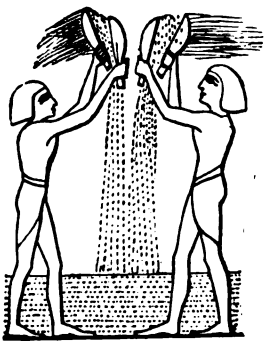

Fig. 7. Winnowing with wooden shovels.—(Wilkinson, *Thebes.*)

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

Agrip'pa. [HEROD.]

A'gur, the son of Jakeh, an unknown Hebrew sage, who uttered or collected the sayings of wisdom recorded in Prov. xxx. Ewald attributes to him the authorship of Prov. xxx. 1–xxxi. 9, in consequence of the similarity of style exhibited in the three sections therein contained, and assigns as his date a period not earlier than the end of the 7th or beginning of the 6th cent. B.C. The Rabbins, according to Jarchi, and Jerome after them, interpreted the name symbolically of Solomon, who "collected understanding," and is elsewhere called

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"Kobeleth." Bunsen contends that Agur was an inhabitant of Massa, and probably a descendant of one of the 500 Simeonites, who in the reign of Hezekiah drove out the Amalekites from Mount Seir. Hitzig goes further, and makes him the son of the Queen of Massa and brother of Lemuel. [JAKEH.]

A'hab. 1. Son of Omri, seventh king of the separate kingdom of Israel, and second of his dynasty, reigned B.C. 919-896. The great lesson which we learn from his life is the depth of wickedness into which a weak man may fall, even though not devoid of good feelings and amiable impulses, when he abandons himself to the guidance of another person, resolute, unscrupulous, and depraved. The cause of his ruin was his marriage with Jezebel, daughter of Ethbaal, king of Tyre, who had been priest of Astarte. [JEZEBEL.] We have a comparatively full account of Ahab's reign, because it was distinguished by the ministry of the great prophet Elijah, who was brought into direct collision with Jezebel when she ventured to introduce into Israel the impure worship of Baal and her father's goddess Astarte. In obedience to her wishes, Ahab caused a temple to be built to Baal in Samaria itself, and an oracular grove to be consecrated to Astarte. With a fixed determination to extirpate the true religion, Jezebel hunted down and put to death God's prophets, some of whom were concealed in caves by Obadiah, the governor of Ahab's house; while the Phoenician rites were carried on with such splendour, that we read of 450 prophets of Baal, and 400 of Asherah. (See 1 K. xviii. 19, where our version erroneously substitutes "the groves" for the proper name Asherah, as again in 2 K. xxi. 7, xxiii. 6). [ASHERAH.] How the worship of God was restored, and the idolatrous priests slain, in consequence of "a sore famine in Samaria," is related under ELIJAH. But heathenism and persecution were not the only crimes into which Jezebel led her yielding husband. One of his chief tastes was for splendid architecture, which he showed by building an ivory house and several cities. But the place in which he chiefly indulged this passion was the beautiful city of Jezreel (now *Zerin*), in the plain of Esdraelon, which he adorned with a palace and park for his own residence, though Samaria remained the capital of his kingdom, Jezreel standing in the same relation to it as the Versailles of the old French monarchy to Paris (Stanley, *S. & P.* 244). Desiring to add to his pleasure-grounds there the vineyard of his neighbour Naboth, he proposed to buy it or give land in exchange for it; and when this was refused by Naboth, in accordance with the Mosaic law, on the ground that the vineyard was "the inheritance of his fathers" (Lev. xxv. 23), a false accusation of blasphemy was brought against him, and not only was he himself stoned to death, but his sons also, as we learn from 2 K. ix. 26. Elijah, already the great vindicator of religion, now appeared as the assertor of morality, and declared that the entire extirpation of Ahab's house was the penalty appointed for his long course of wickedness, now crowned by this atrocious crime. The execution, however, of the sentence was delayed in consequence of Ahab's deep repentance.—Ahab undertook three campaigns against Benhadad II. king of Damascus, two defensive and one offensive. In the first, Benhadad laid siege to Samaria; and Ahab, encouraged by the patriotic counsels of God's prophets, made a sudden attack on him whilst in the plenitude of arrogant confidence he was banqueting in his tent with his thirty-two vassal kings. The Syrians were totally routed, and fled to Damascus.—Next year Benhadad, believing that his failure was owing to some peculiar power which the God of Israel exercised over the hills, invaded Israel by way of Aphek, on the E. of Jordan. Yet Ahab's victory was so complete that Benhadad himself fell into his hands; but was released (contrary to the will of God as announced by a prophet) on condition of restoring all the cities of Israel which he held, and making "streets" for Ahab in Damascus; that is, admitting into his capital permanent Hebrew officers, in an independent position, with special dwellings for themselves and their retinues, to watch over the commercial and political interests of Ahab and his subjects. This was apparently in retaliation for a similar privilege exacted by Benhadad's predecessor from Omri in respect to Samaria. After this great success Ahab enjoyed peace for three years, when, in conjunction with Jehoshaphat king of Judah, he attacked Ramoth in Gilead on the east of Jordan, which town he claimed as belonging to Israel. But God's blessing did not rest on the expedition, and Ahab was told by the prophet Micaiah that it would fail. For giving this warning Micaiah was imprisoned; but Ahab was so far roused by it as to take the precaution of disguising himself, so as not to offer a conspicuous mark to the archers of Benhadad. But he was slain by a "certain man who drew a bow at a venture;" and, though staid up in his chariot for a time, yet he died towards evening, and his army dispersed. When he was brought to be buried in Samaria, the dogs licked up his blood as a servant was washing his chariot; a partial fulfilment of Elijah's prediction (1 K. xxi. 19), which was more literally accomplished in the case of his son (2 K. ix. 26). —2. A lying prophet, who deceived the captive Israelites in Babylon, and was burnt to death by Nebuchadnezzar (Jer. xxix. 21).

A'harah, third son of Benjamin (1 Chr. viii. 1). [AHER; AHIRAM.]

Ahar'hel, a name occurring in an obscure fragment of the genealogies of Judah. "The families of Aharhel" apparently traced their descent through Coz to Ashur, the posthumous son of Hezron. The Targum of R. Joseph on Chronicles identifies him with "Hur the firstborn of Miriam" (1 Chr. iv. 8).

Ahasa'i, a priest, ancestor of Maasiai (Neh. xi. 13); called JAHZERAH in 1 Chr. ix. 12.

Ahasba'i, father of Eliphelet, one of David's thirty-seven captains (2 Sam. xxiii. 34). In the corrupt list in 1 Chr. xi. 35, Eliphelet appears as "Eliphal the son of Ur."

Ahasue'rus, the name of one Median and two Persian kings mentioned in the O. T. It may be desirable to prefix to this article a chronological table of the Medo-Persian kings from Cyaxares to Artaxerxes Longimanus, according to their ordinary classical names. The Scriptural names conjectured to correspond to them are added in italics:—1. Cyaxares, king of Media, son of Phraortes, grandson of Deioces and conqueror of Nineveh, began to reign B.C. 634: *Ahasuerus.* 2. Astyages his son, last king of Media, B.C. 594: *Darius the Mede.* 3. Cyrus, son of his daughter Mandane and Cambyses, a Persian noble, first king of Persia, 559:

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Cyrus. 4. Cambyses his son, 529: *Ahasuerus*, 5. A Magian usurper, who personated Smerdis. the younger son of Cyrus, 521: *Artaxerxes*. 6. Darius Hystaspis, raised to the throne on the overthrow of the Magi, 521: *Darius*. 7. Xerxes his son, 485: *Ahasuerus*. 8. Artaxerxes Longimanus (Macrocheir), his son, 465-495: *Artaxerxes*. —The name Ahasuerus, or Achashverosh, is the same as the Sanstrit *kshatra*, a king, which appears as *kshérshé* in he arrow-headed inscriptions of Persepolis.—**1.** In Dan. ix. 1, Ahasuerus is said to be the father of Darius the Mede. Now it is almost certain that Cyaxares is a form of Ahasuerus, grecised into Axares with the prefix Cy- or Kai-, common to the Kaianian dynasty of kings (Malcolm's *Persia*, ch. iii.), with which may be compared Kai Khosroo, the Persian name of Cyrus. The son of this Cyaxares was Astyages, and it is no improbable conjecture that Darius the Mede was Astyages, set over Babylon as viceroy by his grandson Cyrus, and allowed to live there in royal state. [DARIUS.] This first Ahasuerus, then, is Cyaxares, the conqueror of Nineveh. And, in accordance with this view, we read in Tobit xiv. 15 that Nineveh was taken by Nabuchodonosor and Assuerus, *i. e.* Cyaxares.—**2.** In Ezr. iv. 6 the enemies of the Jews, after the death of Cyrus, desirous to frustrate the building of Jerusalem, send accusations against them to Ahasuerus king of Persia. This must be Cambyses. For we read (v. 5) that their opposition continued from the time of Cyrus to that of Darius, and Ahasuerus and Artaxerxes, *i. e.* Cambyses and the pseudo-Smerdis, are mentioned as reigning between them. [ARTAXERXES.] Xenophon calls the brother of Cambyses Tanyoxares, *i. e.* the younger Oxares, whence we infer that the elder Oxares or Axares, or Ahasuerus, was Cambyses. His constant wars probably prevented him from interfering in the concerns of the Jews. He was plainly called after his grandfather, who was not of royal race, and therefore it is very likely that he also assumed the kingly name or title of Axares or Cyaxares, which had been borne by his most illustrious ancestor.—**3.** The third is the Ahasuerus of the book of Esther. It is needless to give more than the heads of the well-known story. Having divorced his queen Vashti for refusing to appear in public at a banquet, he married, four years afterwards, the Jewess Esther, cousin and ward of Mordecai. Five years after this, Haman, one of his counsellors, having been slighted by Mordecai, prevailed upon the king to order the destruction of all the Jews in the empire. But before the day appointed for the massacre, Esther and Mordecai overthrew the influence which Haman had exercised, and so completely changed his feelings in the matter, that they induced him to put Haman to death, and to give the Jews the right of self-defence. This they used so vigorously that they killed several thousands of their opponents. Now, from the extent assigned to the Persian empire (Esth. i. 1), "from India even unto Ethiopia," it is proved that Darius Hystaspis is the earliest possible king to whom this history can apply, and it is hardly worth while to consider the claims of any after Artaxerxes Longimanus. But Ahasuerus cannot be identical with Darius, whose wives were the daughters of Cyrus and Otanes, and who in name and character equally differs from that foolish tyrant. Neither can he be Artaxerxes Longimanus, although, as Artaxerxes is a compound of Xerxes, there is less difficulty here as to the name. But in the first place the character of Artaxerxes is also very unlike that of Ahasuerus. Besides this, in Ezr. vii. 1-7, 11-26, Artaxerxes, in the *seventh* year of his reign, issues a decree very favourable to the Jews, and it is unlikely therefore that in the *twelfth* (Esth. iii. 7) Haman could speak to him of them as if he knew nothing about them, and persuade him to sentence them to an indiscriminate massacre. We are therefore reduced to the belief that Ahasuerus is Xerxes (the names being identical): and this conclusion is fortified by the resemblance of character, and by certain chronological indications. As Xerxes scourged the sea, and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated his queen Vashti because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war (Herod. vii. 7 ff.). In the third year of Ahasuerus was held a great feast and assembly in Shushan the palace (Esth. i. 3). In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the harem (Herod. ix. 108). In the seventh year of his reign "fair young virgins were sought" for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he "laid upon the land and upon the isles of the sea" (Esth. x. 1) may well have been the result of the expenditure and ruin of the Grecian expedition.

Ah'ava, a place (Ezr. viii. 15), or a river (viii. 21), on the banks of which Ezra collected the second expedition which returned with him from Babylon to Jerusalem. Various have been the conjectures as to its locality: but the latest researches are in favour of its being the modern *Hit*, on the Euphrates, due east of Damascus.

A'haz, **1.** Eleventh king of Judah, son of Jotham, reigned B.C. 741-726. At the time of his accession, Rezin king of Damascus and Pekah king of Israel had recently formed a league against Judah, and they proceeded to lay siege to Jerusalem. Upon this the great prophet hastened to give advice and encouragement to Ahaz, and it was probably owing to the spirit of energy and religious devotion which he poured into his counsels, that the allies failed in their attack on Jerusalem (Is. vii. viii. ix.). But the allies took a vast number of captives, who, however, were restored in virtue of the remonstrances of the prophet Oded; and they also inflicted a most severe injury on Judah by the capture of Elath, a flourishing port on the Red Sea; while the Philistines invaded the W. and S. (2 K. xvi.; 2 Chr. xxviii.). The weakminded and helpless Ahaz sought deliverance from these numerous troubles by appealing to Tiglath-pileser, king of Assyria, who freed him from his most formidable enemies by invading Syria, taking Damascus, killing Rezin, and depriving Israel of its Northern and trans-Jordanic districts. But Ahaz had to purchase this help at a costly price: he became tributary to Tiglath-pileser, sent him all the treasures of the Temple and his own palace, and even appeared before him in Damascus as a vassal. He also ventured to seek for safety in heathen ceremonies; making his son pass through the fire to Moloch, consulting wizards and necromancers (Is. viii. 19), sacrificing to the Syrian gods, introducing a foreign altar from Damascus, and probably

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the worship of the heavenly bodies from Assyria and Babylon, as he would seem to have set up the horses of the sun mentioned in 2 K. xxiii. 11; and "the altars on the top (or roof) of the upper chamber of Ahaz" (2 K. xxiii. 12) were connected with the adoration of the stars. We see another and blameless result of this intercourse with an astronomical people in the "sundial of Ahaz" (Is. xxxviii. 8).—**2.** A son of Micah the grandson of Jonathan through Meribbaal or Mephibosheth (1 Chr. viii. 35, 36, ix. 42).

Ahazi'ah. **1.** Son of Ahab and Jezebel, and eighth king of Israel, reigned B.C. 896-895. After the battle of Ramoth in Gilead [AHAB] the Syrians had the command of the country along the east of Jordan, and they cut off all communication between the Israelites and Moabites, so that the vassal king of Moab refused his yearly tribute of 100,000 lambs and 100,000 rams with their wool (comp. Is. xvi. 1). Before Ahaziah could take measures for enforcing his claim, he was seriously injured by a fall through a lattice in his palace at Samaria. In his health he had worshipped his mother's gods, and now he sent to inquire of the oracle of Baalzebub in the Philistine city of Ekron whether he should recover his health. But Elijah, who now for the last time exercised the prophetic office, rebuked him for this impiety, and announced to him his approaching death. The only other recorded transaction of his reign, his endeavour to join the king of Judah in trading to Ophir, is more fitly related under JEHOSHAPHAT (1 K. xxii. 49-53; 2 K. i.; 2 Chr. xx. 35-37).—**2.** Fifth king of Judah, son of Jehoram and Athaliah, daughter of Ahab, and therefore nephew of the preceding Ahaziah. He is called Azariah, 2 Chr. xxii. 6, probably by a copyist's error, and Jehoahaz, 2 Chr. xxi. 17. So, too, while in 2 K. viii. 26 we read that he was 22 years old at his accession, we find in 2 Chr. xxii. 2 that his age at that time was 42. The former number is certainly right, as in 2 Chr. xxi. 5, 20, we see that his father Jehoram was 40 when he died, which would make him younger than his own son, so that a transcriber must have made a mistake in the numbers. Ahaziah was an idolater, and he allied himself with his uncle Jehoram king of Israel, brother and successor of the preceding Ahaziah, against Hazael, the new king of Syria. The two kings were, however, defeated at Ramoth, where Jehoram was so severely wounded that he retired to his mother's palace at Jezreel to be healed. The revolution carried out in Israel by Jehu under the guidance of Elisha broke out while Ahaziah was visiting his uncle at Jezreel. As Jehu approached the town, Jehoram and Ahaziah went out to meet him; the former was shot through the heart by Jehu, and Ahaziah was pursued as far as the pass of Gur, near the city of Ibleam, and there mortally wounded. He died when he reached Megiddo. In 2 Chr. xxii. 9, an apparently different account is given of his death. Ahaziah reigned one year, B.C. 884 (2 K. viii. 26; 2 K. ix. 29).

Ah'ban, son of Abishur, by his wife Abihail (1 Chr. ii. 29). He was of the tribe of Judah.

A'her, ancestor of Hushim, or rather "the Hushim," as the plural form seems to indicate a family rather than an individual. The name occurs in an obscure passage in the genealogy of Benjamin (1 Chr. vii. 12). Some translators consider it as not a proper name at all, and render it literally "another;" because, as Jarchi says, Ezra, who compiled the genealogy, was uncertain whether the families belonged to the tribe of Benjamin or not. It is not improbable that Aher and Ahiram (Num. xxvi. 38) are the same; unless the former belonged to the tribe of Dan, whose genealogy is omitted in 1 Chr. vii.; Hushim being a Danite as well as a Benjamite name.

A'hi. **1.** A Gadite, chief of a family who lived in Gilead in Bashan (1 Chr. v. 15), in the days of Jotham, king of Judah. By the LXX. and Vulg. it was not considered a proper name.—**2.** A descendant of Shamer, of the tribe of Asher (1 Chr. vii. 34). The name, according to Gesenius, is a contraction of Ahijah.

Ahi'ah or **Ahi'jah.** **1.** Son of Ahitub, brother of Ichabod, grandson of Phinehas, and great-grandson of Eli. He is described as being the Lord's priest in Shiloh, wearing an ephod (1 Sam. xiv. 3, 18). There is, however, great difficulty in reconciling the statement in 1 Sam. xiv. 18, concerning the ark being used for inquiring by Ahiah at Saul's bidding, and the statement that they inquired not at the ark in the days of Saul (1 Chr. xiii. 3), if we understand the latter expression in the strictest sense. But all difficulty will disappear if we apply the expression only to all the latter years of the reign of Saul, when we know that the priestly establishment was at Nob, and not at Kirjath-jearim, or Baale of Judah, where the ark was. The narrative in 1 Sam. xiv. is entirely favourable to the mention of the ark. Ahiah is probably the same person as Ahimelech the son of Ahitub. Such changes of name as Ahi-melech and Ahi-jah are not uncommon. However it is not impossible that Ahimelech may have been brother to Ahiah.—**2.** One of Solomon's princes (1 K. iv. 3).—**3.** A prophet of Shiloh (1 K. xiv. 2), hence called the Shilonite (xi. 29) in the days of Solomon and of Jeroboam king of Israel, of whom we have two remarkable prophecies extant: the one in 1 K. xi. 31-39, addressed to Jeroboam, announcing the rending of the ten tribes from Solomon, and the transfer of the kingdom to Jeroboam: the other in 1 K. xiv. 6-16, was delivered in the prophet's extreme old age to Jeroboam's wife, in which he foretold the death of Abijah, the king's son, who was sick, and the destruction of Jeroboam's house on account of the images which he had set up. Jeroboam's speech concerning Ahijah (1 K. xiv. 2, 3) shows the estimation in which he held his truth and prophetic powers (comp. 2 Chr. ix. 29).—**4.** Father of Baasha, king of Israel (1 K. xv. 27, 33).—**5.** Son of Jerahmeel (1 Chr. ii. 25).—**6.** Son of Bela (1 Chr. viii. 7).—**7.** One of David's mighty men (1 Chr. x. 36).—**8.** A Levite in David's reign (1 Chr. xxvi. 20).—**9.** One of "the heads of the people" who joined in the covenant with Nehemiah (Neh. x. 26).

Ahi'am, son of Sharar the Hararite (or of Sacar, 1 Chr. xi. 35), one of David's thirty mighty men (2 Sam. xxiii. 33).

Ahi'an, a Manassite, of the family of Shemidah (1 Chr. vii. 19).

Ahie'zer. **1.** Son of Ammishaddai, hereditary chieftain of the tribe of Dan (Num. i. 12, ii. 25, vii. 66).—**2.** The Benjamite chief of a body of archers in the time of David (1 Chr. xii. 3).

Ahi'hud. **1.** The son of Shelomi, and prince of the tribe of Asher (Num. xxxiv. 27).—**2.** Chieftain of the tribe of Benjamin (1 Chr. viii. 7).

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Ahi'kam, son of Shaphan the scribe, an influential officer at the court of Josiah, and of Jehoiakim his son. He was one of the delegates sent by Hilkiah to consult Huldah (2 K. xxii. 12-14). In the reign of Jehoiakim he successfully used his influence to protect the prophet Jeremiah (Jer. xxvi. 24). His son Gedaliah was made governor of Judah by Nebuchadnezzar, the Chaldean king, and to his charge Jeremiah was entrusted when released from prison (Jer. xxxix. 14, xl. 5).

Ahi'lud. **1.** Father of Jehoshaphat, the recorder or chronicler of the kingdom in the reigns of David and Solomon (2 Sam. viii. 16, xx. 24; 1 K. iv. 3; 1 Chr. xviii. 15).—**2.** The father of Baana, one of Solomon's twelve commissariat officers (1 K. iv. 12). It is uncertain whether he is the same with the foregoing.

Ahim'aaz. **1.** Father of Saul's wife, Ahinoam (1 Sam. xiv. 50).—**2.** Son of Zadok, the high-priest in David's reign, and celebrated for his swiftness of foot. When David fled from Jerusalem, on account of Absalom's rebellion, the high-priests, accompanied by their sons, Ahimaaz and Jonathan, and the Levites, carried the ark of God forth, intending to accompany the king. But at his bidding they returned to the city, as did likewise Hushai the Archite. It was then arranged that Hushai should feign himself to be a friend of Absalom, and should tell Zadok and Abiathar whatever intelligence he could obtain in the palace. They, on their parts, were to forward the intelligence through Ahimaaz and Jonathan, who accordingly stayed outside the walls of the city at En-Rogel, on the road towards the plain. A message soon came to them from Zadok and Abiathar through the maid-servant, to say that Ahithophel had counselled an immediate attack upon David and his followers, and that, consequently, the king must cross the Jordan without the least delay. They started at once on their errand, but not without being suspected, for a lad seeing the wench speak to them, and seeing them immediately run off quickly, went and told Absalom, who ordered a hot pursuit. In the mean time, however, they had got as far as Bahurim, to the house of a steadfast partizan of David's. Here the woman of the house effectually hid them in a well in the court-yard, and covered the well's mouth with ground or bruised corn. Absalom's servants coming up searched for them in vain; and as soon as they were gone, and returned by the road to Jerusalem, Ahimaaz and Jonathan hasted on to David, and told him Ahithophel's counsel. David with his whole company crossed the Jordan that very night (2 Sam. xv. 24-37, xvii. 15-22). Shortly afterwards the narrative gives us a singular instance of oriental or Jewish craft in Ahimaaz. When Absalom was killed by Joab and his armour-bearers, Ahimaaz was very urgent with Joab to be employed as the messenger to run and carry the tidings to David. The politic Joab, well knowing the king's fond partiality for Absalom, would not allow him to be the bearer of such tidings, but employed Cushi instead. But, after Cushi had started, Ahimaaz was so importunate to be allowed to run too that at length he extorted Joab's consent. Taking a shorter or an easier way by the plain he managed to outrun Cushi, and, arriving first, he reported to the king the good news of the victory, suppressing his knowledge of Absalom's death, and leaving to Cushi the task of announcing it. He had thus the merit of bringing good tidings without the alloy of the disaster of the death of the king's son (2 Sam. xviii. 19-33). This is the last we hear of Ahimaaz. There is no evidence, beyond the assertion of Josephus, that he ever filled the office of high-priest; and Josephus may have concluded that he did, merely because, in the genealogy of the high-priests (1 Chr. vi. 8, 9), he intervenes between Zadok and Azariah. Judging only from 1 K. iv. 2, compared with 1 Chr. vi. 10, we should conclude that Ahimaaz died before his father Zadok, and that Zadok was succeeded by his grandson Azariah.—**3.** Solomon's officer in Naphtali, the king's son-in-law, having married his daughter Basmath (1 K. iv. 15).

Ahi'man. **1.** One of the three giant Anakim who inhabited Mount Hebron (Num. xiii. 22, 33), seen by Caleb and the spies. The whole race were cut off by Joshua (Josh. xi. 21), and the three brothers were slain by the tribe of Judah (Judg. i. 10).—**2.** One of the porters or gatekeepers who had charge of the king's gate for the "camps" of the sons of Levi (1 Chr. ix. 17).

Ahim'elech. **1.** Son of Ahitub (1 Sam. xxii. 11, 12), and high-priest at Nob in the days of Saul. He gave David the shew-bread to eat, and the sword of Goliath; and for so doing was, upon the accusation of Doeg the Edomite, put to death with his whole house by Saul's order. Eighty-five priests wearing an ephod were thus cruelly slaughtered; Abiathar alone escaped. [ABIATHAR.] On the question of Ahimelech's identity with Ahijah, see AHIJAH. For the singular confusion between *Ahimelech* and *Abiathar* in the 1st book of Chronicles, see ABIATHAR. — **2.** A Hittite, one o David's companions while he was persecuted by Saul; called in the LXX. *Abimelech;* which is perhaps the right reading, after the analogy of Abimelech, king of Gerar (1 Sam. xxvi. 6).

Ahi'moth, a Levite, apparently in the time of David (1 Chr. vi. 25). In ver. 35, for *Ahimoth* we find *Mahath,* as in Luke iii. 26.

Ahin'adab, son of Iddo, one of Solomon's twelve commissaries who supplied provisions for the royal household (1 K. iv. 14).

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

Ahi'o. **1.** Son of Abinadab, who accompanied the ark when it was brought out of his father's house (2 Sam. vi. 3, 4; 1 Chr. xiii. 7).—**2.** A Benjamite, one of the sons of Beriah who drove out the inhabitants of Gath (1 Chr. viii. 14).—**3.** A Benjamite, son of Jehiel, father or founder of Gibeon (1 Chr. viii. 31, ix. 37).

Ahi'ra, chief of the tribe of Naphtali when Moses took the census in the year after the Exodus (Num. i. 15, ii. 29, vii. 78, 83, x. 27).

Ahi'ram, one of the sons of Benjamin, and ancestor of the AHIRAMITES (Num. xxvi. 38). In the list of Benjamin's children, in Gen. xlvi. 21, the name of Ahiram appears as "Ehi and Rosh," the former being probably the true reading, of which the latter was an easy corruption. It is

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uncertain whether Ahiram is the same as Aher (1 Chr. vii. 12), or Aharah (1 Chr. viii. 1).

Ahis'amach, a Danite, father of Aholiab, one of the architects of the tabernacle (Ex. xxxi. 6, xxxv. 34, xxxviii. 23).

Ahish'ahar, one of the sons of Bilhan, the grandson of Benjamin (1 Chr. vii. 10).

Ahi'shar, the controller of Solomon's household (1 K. iv. 6).

Ahith'ophel (*brother of foolishness*), a native of Giloh, in the hill-country of Judah (Josh. xv. 51), and privy councillor of David, whose wisdom was so highly esteemed, that his advice had the authority of a divine oracle, though his name had an exactly opposite signification (2 Sam. xvi. 23). He was the grandfather of Bathsheba (comp. 2 Sam. xi. 3 with xxiii. 34). Absalom immediately he had revolted sent for him, and when David heard that Ahithophel had joined the conspiracy, he prayed Jehovah to turn his counsel to foolishness (xv. 31), alluding possibly to the signification of his name. David's grief at the treachery of his confidential friend found expression in the Messianic prophecies (Ps. xli. 9, lv. 12-14).—In order to show to the people that the breach between Absalom and his father was irreparable Ahithophel persuaded him to take possession of the royal harem (2 Sam. xvi. 21). David, in order to counteract his counsel, sent Hushai to Absalom. Ahithophel had recommended an immediate pursuit of David; but Hushai advised delay, his object being to send intelligence to David, and to give him time to collect his forces for a decisive engagement. When Ahithophel saw that Hushai's advice prevailed, he despaired of success, and returning to his own home "put his houshold in order and hanged himself" (xvii. 1-23).

Ahi'tub. 1. Father of Ahimelech, or Ahijah, the son of Phinehas, and the elder brother of Ichabod (1 Sam. xiv. 3, xxii. 9, 11), and therefore of the house of Eli and the family of Ithamar. There is no record of his high-priesthood, which, if he ever was high-priest, must have coincided with the early days of Samuel's judgeship.—2. Son of Amariah, and father of Zadok the high-priest (1 Chr. vi. 7, 8; 2 Sam. viii. 17), of the house of Eleazar. From 1 Chr. ix. 11, where the genealogy of Azariah, the head of one of the priestly families that returned from Babylon with Zerubbabel, is traced, through Zadok, to "Ahitub, the ruler of the house of God," it appears tolerably certain that Ahitub was high-priest. The passage is repeated in Neh. xi. 11. If the line is correctly given in these two passages Ahitub was not the father, but the grandfather of Zadok, his father being Meraioth. But in 1 Chr. vi. 8, and in Ezr. vii. 2, Ahitub is represented as Zadok's father. This uncertainty makes it difficult to determine the exact time of Ahitub's high-priesthood. If he was father to Zadok he must have been high-priest with Ahimelech. But if he was grandfather, his age would have coincided exactly with the other Ahitub, the son of Phinehas. Certainly a singular coincidence.—3. The genealogy of the high-priests in 1 Chr. vi. 11, 12, introduces another AHITUB, son of another Amariah, and father of another Zadok. But there are reasons for believing that the second Ahitub and Zadok are spurious.

Ah'lab, a city of Asher from which the Canaanites were not driven out (Judg. i. 31). It is more probable that Achlab reappears in later history as Gush Chaleb (Giscala), a place identified by Robinson under the abbreviated name of *el-Jish*, near *Safed*, in the hilly-country to the N.W. of the Sea of Galilee.

Ahla'i, daughter of Sheshan, whom, having no issue, he gave in marriage to his Egyptian slave Jarha (1 Chr. ii. 31, 35). In consequence of the failure of male issue, she became the foundress of an important branch of the family of the Jerahmeelites, and from her were descended Zabad, one of David's mighty men (1 Chr. xi. 41), and Azariah, one of the captains of hundreds in the reign of Joash (2 Chr. xxiii. 1).

Aho'ah, son of Bela, the son of Benjamin (1 Chr. viii. 4). In 1 Chr. viii. 7, he is called AHIAH. The patronymic, AHOHITE, is found in 2 Sam. xxiii. 9, 28; 1 Chr. xi. 12, 29, xxvii. 4.

Aho'hite. [AHOAH.]

Ah'olah, a harlot, used by Ezekiel as the symbol of Samaria (Ez. xxiii. 4, 5, 36, 44).

Aho'liab, a Danite of great skill as a weaver and embroiderer, whom Moses appointed with Bezaleel to erect the tabernacle (Ex. xxxv. 30-35).

Aho'libah, a harlot, used by Ezekiel as the symbol of Judah (Ez. xxiii. 4, 11, 22, 36, 44).

Aholiba'mah, one (probably the second) of the three wives of Esau. She was the daughter of ANAH, a descendant of Seir the Horite (Gen. xxxvi. 2, 25). In the earlier narrative (Gen. xxvi. 34) Aholibamah is called Judith, daughter of Beeri, the Hittite. The explanation of the change in the name of the woman seems to be that her proper personal name was Judith, and that Aholibamah was the name which she received as the wife of Esau and foundress of three tribes of his descendants; she is therefore in the narrative called by the first name, whilst in the genealogical table of the Edomites she appears under the second. This explanation is confirmed by the recurrence of the name Aholibamah in the concluding list of the genealogical table (Gen. xxxvi. 40-43), which we must regard as a list of names of places and not of persons. The district which received the name of Esau's wife, or perhaps rather from which she received her married name, was no doubt (as the name itself indicates) situated in the heights of the mountains of Edom, probably therefore in the neighbourhood of Mount Hor and Petra.

Ahuma'i, son of Jahath, a descendant of Judah, and head of one of the families of the Zorathites (1 Chr. iv. 2).

Ahu'zam, properly Ahuzzam, son of Ashur, the father or founder of Tekoa, by his wife Naarah (1 Chr. iv. 6).

Ahuz'zath, one of the friends of the Philistine king Abimelech, who accompanied him at his interview with Isaac (Gen. xxvi. 26).

A'i (*heap of ruins*). 1. A royal city (comp. Josh. viii. 23, 29, x. 1, xii. 9) of Canaan, already existing in the time of Abraham (Gen. xii. 8) [HAI], and lying east of Bethel (comp. Josh. xii. 9), and "beside Bethaven" (Josh. vii. 2, viii. 9). It was the second city taken by Israel after the passage of the Jordan, and was "utterly destroyed" (Josh. vii. 3, 4, 5, viii. 1, 2, 3, 10, 11, 12, 14, 16, 17, 18, 20, 21, 23, 24, 25, 26, 28, 29, ix. 3, x. 1, 2, xii. 9). However, if Aiath be Ai—and from its mention with Migron and Michmash, it is at least probable that it was so—the name was still attached to the locality at the time of Sennacherib's march on Jerusalem (Is.

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x. 28). At any rate, the "men of Bethel and Ai," to the number of two hundred and twenty-three, returned from the captivity with Zerubbabel (Ezr. ii. 28; Neh. vii. 32, "*one* hundred and twenty-three" only); and when the Benjamites again took possession of their towns, "Michmash, Aija, and Bethel, with their "'daughters,'" are among the places named (Neh. xi. 31). [AIJA.]—No attempt has yet succeeded in fixing the site of the city which Joshua doomed to be a "heap and a desolation for ever." It is the opinion of some that the words Avim in Josh. xviii. 23, and Gaza in 1 Chr. vii. 28 are corruptions of Ai. [AVIM; AZZAH.]—**2.** A city of the Ammonites, apparently attached to Heshbon (Jer. xlix. 3).

Ai'ah. **1.** Son of Zibeon, a descendant of Seir, and ancestor of one of the wives of Esau (1 Chr. i. 40), called in Gen. xxxvi. 24 AJAH. He probably died before his father, as the succession fell to his brother Anah.—**2.** Father of Rizpah, the concubine of Saul (2 Sam. iii. 7, xxi. 8, 10, 11).

Ai'ath, a place named by Isaiah (x. 28), in connexion with Migron and Michmash, probably the same as Ai. [AI.]

Ai'ja, like Aiath, probably a variation of the name Ai, mentioned with Michmash and Bethel (Neh. xi. 31).

Ai'jalon, "a place of deer or gazelles." **1.** A city of the Kohathites (Josh. xxi. 24; 1 Chr. vi. 69), originally allotted to the tribe of Dan (Josh. xix. 42; A. V. "Ajalon"), which tribe, however, was unable to dispossess the Amorites of the place (Judg. i. 35). Aijalon was one of the towns fortified by Rehoboam (2 Chr. xi. 10) during his conflicts with the new kingdom of Ephraim (1 K. xiv. 30), and the last we hear of it is as being in the hands of the Philistines (2 Chr. xxviii. 18, A. V. "Ajalon"). Being on the very frontier of the two kingdoms, we can understand how Aijalon should be spoken of sometimes (1 Chr. vi. 69, comp. with 66) as in Ephraim, and sometimes (2 Chr. xi. 10; 1 Sam. xiv. 31) as in Judah and Benjamin. The name is most familiar to us from its mention in the celebrated speech of Joshua during his pursuit of the Canaanites (Josh. x. 12, "valley of Aijalon"). The town has been discovered by Dr. Robinson in the modern *Yâlo*, a little to the N. of the Jaffa road, about 14 miles out of Jerusalem.—**2.** A place in Zebulun, mentioned as the burial-place of Elon, one of the judges (Judg. xii. 12).

Ai'jeleth Sha'har (i. e. *the hind of the morning dawn*), found once only in the Bible, in connexion with Ps. xxii., of which it forms part of the introductory verse or title. This term has been variously interpreted. Some take it for the name of a musical instrument; others suppose it to express allegorically the argument of the 22nd Psalm; but the weight of authority predominates in favour of the interpretation which assigns to the phrase the sole purpose of describing to the musician the melody to which the psalm was to be played,—"a Psalm of David, addressed to the music master who presides over the band called the Morning Hind."

Ain, an eye, and also, in the simple but vivid imagery of the East, a spring or natural burst of living water, always contradistinguished from the well or tank of artificial formation, and which latter is designated by the words *Beer* and *Bor*. *Ain* oftenest occurs in combination with other words forming the names of definite localities: these will be found under En, as En-gedi, En-gannim, &c. It occurs alone in two cases:—1. One of the landmarks on the eastern boundary of Palestine, as described by Moses (Num. xxxiv. 11). It is probably *'Ain el-'Azy*, the main source of the Orontes, a spring remarkable for its force and magnitude.—2. One of the southernmost cities of Judah (Josh. xv. 32), afterwards allotted to Simeon (Josh. xix. 7; 1 Chr. iv. 32) and given to the priests (Josh. xxi. 16). In the list of priests' cities in 1 Chr. vi. Ashan takes the place of Ain.

Ai'rus, one of the "servants of the Temple," or Nethinim, whose sons came up with Zorobabel (1 Esd. v. 31). Perhaps the same as REAIAH.

A'jah = Aiah, 1 (Gen. xxxvi. 24).

A'jalon (Josh. x. 12, xix. 42; 2 Chr. xxviii. 18). The same place as AIJALON (1), which see. The Hebrew being the same in both, there is no reason for the inconsistency in the spelling of the name in the A. V.

A'kan, son of Ezer, one of the "dukes" or chieftains of the Horites, and descendant of Seir (Gen. xxxvi. 27). He is called JAKAN in 1 Chr. i. 42 = JAAKAN, which last is probably the true reading in both cases.

Ak'kub. **1.** A descendant of Zerubbabel and son of Elioenai (1 Chr. iii. 24).—**2.** One of the porters or doorkeepers at the east gate of the Temple. His descendants succeeded to his office, and appear among those who returned from Babylon (1 Chr. ix. 17; Ezr. ii. 42; Neh. vii. 45, xi. 19, xii. 25). Also called DACOBI (1 Esd. v. 28).—**3.** One of the Nethinim, whose family returned with Zerubbabel (Ezr. ii. 45). Called ACUB in 1 Esd. v. 31.—**4.** A Levite who assisted Ezra in expounding the law to the people (Neh. viii. 7). Called JACUBUS in 1 Esd. ix. 48.

Akrab'bim, "THE ASCENT OF," and "THE GOING UP TO;" also "MAALEH-ACRABBIM" ("the scorpion-pass"). A pass between the south end of the Dead Sea and Zin, forming one of the landmarks on the south boundary at once of Judah (Josh. xv. 3) and of the Holy Land (Num. xxxiv. 4). Also the north (?) boundary of the Amorites (Judg. i. 36). Judas Maccabaeus gained here a great victory over the Edomites (1 Macc. v. 3, "Arabattine"). Perhaps Akrabbim is the steep pass *es-Sufah*, by which the final step is made from the desert to the level of the actual land of Palestine. As to the name, scorpions abound in the whole of this district.

Alabaster occurs in the N. T. only in the notice of the *alabaster-box* of ointment which a woman brought to our Lord when he sat at meat in the house of Simon the leper at Bethany, the contents of which she poured on the head of the Saviour (Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37). By the English word *alabaster* is to be understood both that kind which is also known by the name of *gypsum*, as well as the *oriental alabaster* which is so much valued on account of its translucency, and for its variety of coloured streakings, red, yellow, gray, &c., which it owes for the most part to the admixture of oxides of iron. The latter is a fibrous carbonate of lime, of which there are many varieties, *satin spar* being one of the most common. The former is a hydrous sulphate of lime, and forms when calcined and ground the well-known and useful substance called *plaster of Paris*. Both these kinds of alabaster, but especially the latter, are and have been long used for various

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ornamental purposes, such as in the fabrication of vases, boxes, &c. The ancients considered alabaster (carbonate of lime) to be the best material in which to preserve their ointments. "Unguents," says Pliny, "keep best in alabaster." In Mark xiv. 3, the woman who brought "the alabaster-box of ointment of spikenard" is said to *break* the box before pouring out the ointment, which probably only means *breaking the seal* which kept the essence of the perfume from evaporating.

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

Ala'meth, properly Alemeth, one of the sons of Becher, the son of Benjamin (1 Chr. vii. 8).

Alam'melech ("king's oak"), a place within the limits of Asher, named between Achshaph and Amad (Josh. xix. 26 only).

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

Al'cimus (*valiant*, a Greek name, assumed, according to the prevailing fashion, as representing Eliakim, *whom God will establish*), a Jewish priest (1 Macc. vii. 14), who was attached to the Hellenizing party (2 Macc. xiv. 3). On the death of Menelaus, though not of the pontifical family, he was appointed to the high-priesthood by the influence of Lysias (1 Macc. vii. 14), to the exclusion of Onias, the nephew of Menelaus. When Demetrius Soter obtained the kingdom of Syria he paid court to that monarch, who confirmed him in his office, and through his general Bacchides [BACCHIDES] established him at Jerusalem. His cruelty, however, was so great that, in spite of the force left in his command, he was unable to withstand the opposition which he provoked, and he again fled to Demetrius, who immediately took measures for his restoration. The first expedition under Nicanor proved unsuccessful; but upon this Bacchides marched a second time against Jerusalem with a large army, routed Judas, who fell in the battle (161 B.C.), and reinstated Alcimus. After his restoration, Alcimus seems to have attempted to modify the ancient worship, and as he was engaged in pulling down "the wall of the inner court of the sanctuary" (*i. e.* which separated the court of the Gentiles from it) he was "plagued" (by paralysis), and "died at that time," 160 B.C. (1 Macc. vii. ix.; cf. 2 Macc. xiv. xv.).

Al'ema, a large and strong city in Gilead in the time of the Maccabees (1 Macc. v. 26).

Alem'eth, a Benjamite, son of Jehoadah or Jarah (1 Chr. viii. 36, ix. 42), and descended from Jonathan the son of Saul.

Alem'eth, the form under which ALMON, the name of a city of the priests in Benjamin, appears in 1 Chr. vi. 60 [45]. Under the very similar form of *'Almit* or *Almuth*, it has been apparently identified in the present day at about a mile N.E. of *Anata*, the site of Anathoth. Among the genealogies of Benjamin the name occurs in the A. V. in connexion with Azmaveth, also the name of a town of that tribe (1 Chr. viii. 36, ix. 42, compared with Ezr. ii. 24), but the form in Hebrew is different.

Alexan'der III., king of Macedon, surnamed THE GREAT, "the son of Philip" (1 Macc. vi. 2) and Olympias, was born at Pella, B.C. 356. On the murder of Philip (B.C. 336) Alexander put down with resolute energy the disaffection and hostility by which his throne was menaced; and in two years crossed the Hellespont (B.C. 334) to carry out the plans of his father, and execute the mission of Greece to the civilised world. The battle of the Granicus was followed by the subjugation of western Asia; and in the following year the fate of the East was decided at Issus (B.C. 333). Tyre and Gaza were the only cities in western Syria which offered Alexander any resistance, and these were reduced and treated with unusual severity (B.C. 332). Egypt next submitted to him; and in B.C. 331 he founded Alexandria, which remains to the present day the most characteristic monument of his life and work. In the same year he finally defeated Darius at Gaugamela; and in B.C. 330 his unhappy rival was murdered by Bessus, satrap of Bactria. The next two years were occupied by Alexander in the consolidation of his Persian conquests and the reduction of Bactria. In B.C. 327 he crossed the Indus, penetrated to the Hydaspes, and was there forced by the discontent of his army to turn westward. He reached Susa, B.C. 325, and proceeded to Babylon, B.C. 324, which he chose as the capital of his empire. In the next year (B.C. 323) he died there in the midst of his gigantic plans; and those who inherited his conquests left his designs unachieved and unattempted (cf. Dan. vii. 6, viii. 5, xi. 3).—The famous tradition of the visit of Alexander to Jerusalem during his Phoenician campaign (Joseph. *Ant.* xi. 8, §1 ff.) has been a fruitful source of controversy. The Jews, it is said, had provoked his anger by refusing to transfer their allegiance to him when summoned to do so during the siege of Tyre, and after the reduction of Tyre and Gaza he turned towards Jerusalem. Jaddua (Jaddus) the high-priest (Neh. xii. 11, 22), who had been warned in a dream how to avert the king's anger, calmly awaited his approach, and when he drew near went out to meet him, clad in his robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander was so moved by the solemn spectacle that he did reverence to the holy name inscribed upon the tiara of the high-priest; and when Parmenio expressed surprise, he replied that "he had seen the god whom Jaddua represented in a dream at Dium, encouraging him to cross over into Asia, and promising him success." After this it is said that he visited Jerusalem, offered sacrifice there, heard the prophecies of Daniel which foretold his victory, and conferred important privileges upon

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the Jews, not only in Judaea, but in Babylonia and Media, which they enjoyed during the supremacy of his successors. The narrative is repeated in the Talmud and in later Jewish writers. On the other hand, no mention of the event occurs in Arrian, Plutarch, Diodorus, or Curtius. But internal evidence is decidedly in favour of the story even in its picturesque fulness. From policy or conviction Alexander delighted to represent himself as chosen by destiny for the great act which he achieved. The siege of Tyre arose professedly from a religious motive. The battle of Issus was preceded by the visit to Gordium; the invasion of Persia by the pilgrimage to the temple of Ammon. And the silence of the classical historians, who notoriously disregarded and misrepresented the fortunes of the Jews, cannot be held to be conclusive against the occurrence of an event which must have appeared to them trivial or unintelligible.—In the prophetic visions of Daniel the influence of Alexander is necessarily combined with that of his successors. They represented with partial exaggeration the several phases of his character; and to the Jews nationally the policy of the Syrian kings was of greater importance than the original conquest of Asia. But some traits of "the first mighty king" (Dan. viii. 21, xi. 3) are given with vigorous distinctness. The emblem by which he is typified (*a he-goat*) suggests the notions of strength and speed; and the universal extent (Dan. viii. 5, . . . *from the west on the face of the whole earth*) and marvellous rapidity of his conquests (Dan. *l. c.*, *he touched not the ground*) are brought forward as the characteristics of his power, which was directed by the strongest personal impetuosity (Dan. viii. 6, *in the fury of his power*). He ruled with great dominion, and did according to his will (xi. 3), "and there was none that could deliver . . . out of his hand" (viii. 7).

Tetradrachm (Attic talent) of Lysimachus, King of Thrace.
Obv. Head of Alexander the Great as a young Jupiter Ammon.
Rev. Pallas seated to left, holding a Victory.

Alexan'der Ba'las was, according to some, a natural son of Antiochus IV. Epiphanes, but he was more generally regarded as an impostor who falsely assumed the connexion. He claimed the throne of Syria, in 152 B.C., in opposition to Demetrius Soter, who had provoked the hostility of the neighbouring kings and alienated the affections of his subjects. After landing at Ptolemais (1 Macc. x. 1) Alexander gained the warm support of Jonathan, who was now the leader of the Jews (1 Macc. ix. 73); and in 150 B.C. he completely routed the forces of Demetrius, who himself fell in the retreat (1 Macc. x. 48-50). After this Alexander married Cleopatra, the daughter of Ptolemy VI. Philometor; and in the arrangement of his kingdom appointed Jonathan governor (1 Macc. x. 65) of a province (Judaea: cf. 1 Macc. xi. 57). But his triumph was of short duration. After obtaining power he gave himself up to a life of indulgence; and when Demetrius Nicator, the son of Demetrius Soter, landed in Syria, in 147 B.C., the new pretender found powerful support (1 Macc. x. 67 ff.). At first Jonathan defeated and slew Apollonius, the governor of Coele-Syria, who had joined the party of Demetrius, for which exploit he received fresh favours from Alexander (1 Macc. x. 69-89); but shortly afterwards (B.C. 146) Ptolemy entered Syria with a large force, and after he had placed garrisons in the chief cities on the coast, which received him according to the commands of Alexander, suddenly pronounced himself in favour of Demetrius (1 Macc. xi. 1-11), alleging, probably with truth, the existence of a conspiracy against his life. Alexander, who had been forced to leave Antioch, was in Cilicia when he heard of Ptolemy's defection (1 Macc. xi. 14). He hastened to meet him, but was defeated (1 Macc. xi. 15), and fled to Abae in Arabia, where he was murdered, B.C. 146 (1 Macc. xi. 17). The narrative in 1 Macc. shows clearly the partiality which the Jews entertained for Alexander "as the first that entreated of true peace with them" (1 Macc. x. 47); and the same feeling was exhibited afterwards in the zeal with which they supported his son Antiochus. [ANTIOCHUS VI.]

Alexan'der, in N. T. **1.** Son of Simon the Cyrenian, who was compelled to bear the cross for our Lord (Mark xv. 21).—**2.** One of the kindred of Annas the high-priest (Acts iv. 6), apparently in some high office, as he is among three who are mentioned by name. Some suppose him identical with Alexander the Alabarch at Alexandria, the brother of Philo Judaeus, mentioned by Josephus.—**3.** A Jew at Ephesus, whom his countrymen put forward during the tumult raised by Demetrius the silversmith (Acts xix. 33), to plead their cause with the mob, as being unconnected with the attempt to overthrow the worship of Artemis. Or he may have been, as imagined by Calvin and others, a Jewish convert to Christianity, whom the Jews were willing to expose as a victim to the frenzy of the mob.—**4.** An Ephesian Christian, reprobated by St. Paul in 1 Tim. i. 20, as having, together with one Hymenaeus, put from him faith and a good conscience, and so made shipwreck concerning the faith. This may be the same with—**5.** ALEXANDER the coppersmith, mentioned by the same apostle (2 Tim. iv. 14) as having done him many mischiefs. It is quite uncertain where this person resided; but, from the caution to Timotheus to beware of him, probably at Ephesus.

Alexan'dria (3 Macc. iii. 1; Acts xviii. 24, vi. 9), the Hellenic, Roman, and Christian capital of Egypt, was founded by Alexander the Great, B.C. 332, who himself traced the ground-plan of the city, which he designed to make the metropolis of his western empire. The work thus begun was continued after the death of Alexander by the Ptolemies. Every natural advantage contributed to its prosperity. The climate and site were singularly healthy. The harbours, formed by the island of Pharos and the headland Lochias, were safe and commodious, alike for commerce and for war; and the Lake Mareotis was an inland haven for the merchandise of Egypt and India. Under the despotism of the later Ptolemies the trade of Alexandria declined, but its population and wealth were enormous. After the victory of Augustus it suffered for its attachment to the cause of Antony; but its importance as one of the chief corn-ports

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of Rome[1] secured for it the general favour of the first emperors. In later times the seditious tumults for which the Alexandrians had always been notorious desolated the city, and religious feuds aggravated the popular distress. Yet even thus, though Alexandria suffered greatly from constant dissensions and the weakness of the Byzantine court, the splendour of "the great city of the West" amazed Amrou, its Arab conqueror; and, after centuries of Mohammedan misrule, it promises once again to justify the wisdom of its founder.—The population of Alexandria was mixed from the first; and this fact formed the groundwork of the Alexandrine character. The three regions into which the city was divided (*Regio Judaeorum, Bucheium, Rhacotis*) corresponded to the three chief classes of its inhabitants, Jews, Greeks, Egyptians; but, in addition to these principal races, representatives of almost every nation were found there. According to Josephus, Alexander himself assigned to the Jews a place in his new city; "and they obtained," he adds, "equal privileges with the Macedonians," in consideration "of their services against the Egyptians." Ptolemy I. imitated the policy of Alexander, and, after the capture of Jerusalem, removed a considerable number of its citizens to Alexandria. Many others followed of their own accord; and all received the full Macedonian franchise, as men of known and tried fidelity. Already on a former occasion the Jews had sought a home in the land of their bondage. More than two centuries and a half before the foundation of Alexandria a large body of them had taken refuge in Egypt, after the murder of Gedaliah; but these, after a general apostasy, were carried captive to Babylon by Nebuchadnezzar (2 K. xxv. 26; Jer. xliv.).—The fate of the later colony was far different. The numbers and importance of the Egyptian Jews were rapidly increased under the Ptolemies by fresh immigrations and untiring industry. Philo estimates them in his time at little less than 1,000,000; and adds, that two of the five districts of Alexandria were called "Jewish districts;" and that many Jews lived scattered in the remaining three. Julius Caesar and Augustus confirmed to them the privileges which they had enjoyed before, and they retained them, with various interruptions, during the tumults and persecutions of later reigns. They were represented, at least for some time (from the time of Cleopatra to the reign of Claudius), by their own officer, and Augustus appointed a council (*i. e. Sanhedrin*) "to superintend the affairs of the Jews" according to their own laws. The establishment of Christianity altered the civil position of the Jews, but they maintained their relative prosperity; and when Alexandria was taken by Amrou 40,000 tributary Jews were reckoned among the marvels of the city.—For some time the Jewish Church in Alexandria was in close dependence on that of Jerusalem. Both were subject to the civil power of the first Ptolemies, and both acknowledged the high-priest as their religious head. The persecution of Ptolemy Philopator (217 B.C.) occasioned the first political separation between the two bodies. From that time the Jews of Palestine attached themselves to the fortunes of Syria [ANTIOCHUS the Great]; and the same policy which alienated the Palestinian party gave unity and decision to the Jews of Alexandria. The Septuagint translation, which strengthened the barrier of language between Palestine and Egypt, and the temple at Leontopolis (161 B.C.), which subjected the Egyptian Jews to the charge of schism, widened the breach which was thus opened. But the division, though marked, was not complete. At the beginning of the Christian era the Egyptian Jews still paid the contributions to the temple-service. Jerusalem, though its name was fashioned to a Greek shape, was still the Holy City, the metropolis not of a country but of a people, and the Alexandrians had a synagogue there (Acts vi. 9). The internal administration of the Alexandrine Church was independent of the Sanhedrim at Jerusalem; but respect survived submission.—According to the common legend St. Mark first "preached the Gospel in Egypt, and founded the first Church in Alexandria." At the beginning of the 2nd century the number of Christians at Alexandria must have been very large, and the great leaders of Gnosticism who arose there (Basilides, Valentinus) exhibit an exaggeration of the tendency of the Church.

Alexan'drians. 1. The Greek inhabitants of Alexandria (3 Macc. ii. 30, iii. 21). 2. The Jewish colonists of that city, who were admitted to the privileges of citizenship, and had a synagogue at Jerusalem (Acts vi. 9). See above.

Algum or **Almug Trees**; the former occurring in 2 Chr. ii. 8, ix. 10, 11, the latter in 1 K. x. 11, 12. There can be no question that these words are identical. From 1 K. x. 11, 12, 2 Chr. ix. 10, 11, we learn that the almug was brought in great plenty from Ophir, together with gold and precious stones, by the fleet of Hiram, for Solomon's Temple and house, and for the construction of musical instruments. In 2 Chr. ii. 8, Solomon is represented as desiring Hiram to send him "cedar-trees, fir-trees, and almug-trees out of Lebanon." From the passage in Kings it seems clear that Ophir was the country from which the almug-trees came; and as it is improbable that Lebanon should also have been a locality for them, the passage which appears to ascribe the growth of the almug-tree to the mountains of Lebanon must be considered to be either an interpolation of some transcriber, or else it must bear a different interpretation. Perhaps the wood had been brought from Ophir to Lebanon, and Solomon's instructions to Hiram were to send on to Jerusalem the timber imported from Ophir that was lying at the port of Tyre, with the cedars which had been cut in Mount Lebanon. It is impossible to identify the algum or almug-tree with any certainty, but the arguments are more in favour of the red sandal-wood (*Pterocarpus santalinus*) than of any other species. This tree, which belongs to the natural order *Leguminosae*, and sub-order *Papilionaceae*, is a native of India and Ceylon. The wood is very heavy, hard, and fine grained, and of a beautiful garnet colour.

Al'iah. [ALVAH.]
Al'ian. [ALVAN.]

Allegory, a figure of speech, which has been defined by Bishop Marsh, in accordance with its etymology, as "a representation of one thing which is intended to excite the representation of another thing;" the first representation being consistent

[1] The Alexandrine corn-vessels (Acts xxvii. 6, xxviii. 11) were large (Acts xxvii. 37) and handsome. They generally sailed direct to Puteoli (Acts xxviii. 13); but, from stress of weather, often kept close under the Asiatic coast (Acts xxvii).

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with itself, but requiring, or capable of admitting, a moral or spiritual interpretation over and above its literal sense. An allegory has been considered by some as a lengthened or sustained metaphor, or a continuation of metaphors, as by Cicero, thus standing in the same relation to metaphor as parable to simile; but the interpretation of allegory differs from that of metaphor, in having to do not with words but things. In every allegory there is a twofold sense; the immediate or historic, which is understood from the words, and the ultimate, which is concerned with the things signified by the words. The allegorical interpretation is not of the words, but of the things signified by them; and not only may, but actually does, coexist with the literal interpretation in every allegory, whether the narrative in which it is conveyed be of things possible or real. An illustration of this may be seen in Gal. iv. 24, where the apostle gives an allegorical interpretation to the historical narrative of Hagar and Sarah; not treating that narrative as an allegory in itself, as our A. V. would lead us to suppose, but drawing from it a deeper sense than is conveyed by the immediate representation. For examples of pure and mixed allegory, see Ps. lxxx.; Luke xv. 11-32; John xv. 1-8.

Allelu'ia, so written in Rev. xix. 1, foll. or more properly HALLELUJAH, "praise ye Jehovah," as it is found in the margin of Ps. cv. cvi. cxii. 1, cxiii. 1, cxlvi.-cl. (comp. Ps. cxiii. 9, cxv. 18, cxvi. 19, cxvii. 2). The Psalms from cxiii. to cxviii. were called by the Jews the Hallel, and were sung on the first of the month, at the feast of Dedication, and the feast of Tabernacles, the feast of Weeks, and the feast of the Passover. [HOSANNA]. On the last occasion Pss. cxiii. and cxiv., according to the school of Hillel (the former only according to the school of Shammai), were sung before the feast, and the remainder at its termination, after drinking the last cup. The hymn (Matt. xxvi. 30), sung by Christ and his disciples after the last supper, is supposed to have been the great Hallel, which seems to have varied according to the feast. The literal meaning of "Hallelujah" sufficiently indicates the character of the Psalms in which it occurs, as hymns of praise and thanksgiving. They are all found in the last book of the collection, and bear marks of being intended for use in the temple-service; the words "praise ye Jehovah" being taken up by the full chorus of Levites. In the great hymn of triumph in heaven over the destruction of Babylon, the apostle in vision heard the multitude in chorus like the voice of mighty thunderings burst forth, "Alleluia, for the Lord God omnipotent reigneth," responding to the voice which came out of the throne saying "Praise our God, all ye his servants, and ye that fear him, both small and great" (Rev. xix. 1-6). In this, as in the offering of incense (Rev. viii.), there is evident allusion to the service of the temple, as the apostle had often witnessed it in all its grandeur.

Alliances. On the first establishment of the Hebrews in Palestine no connexions were formed between them and the surrounding nations. But with the extension of their power under the kings, the Jews were brought more into contact with foreigners, and alliances became essential to the security of their commerce. Solomon concluded two important treaties exclusively for commercial purposes; the first with Hiram, king of Tyre, originally with the view of obtaining materials and workmen for the erection of the Temple, and afterwards for the supply of ship-builders and sailors (1 K. v. 2-12, ix. 27): the second with a Pharaoh, king of Egypt; by this he secured a monopoly of the trade in horses and other products of that country (1 K. x. 28, 29). After the division of the kingdom the alliances were of an offensive and defensive nature. When war broke out between Amaziah and Jeroboam II. a coalition was formed between Rezin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath-pileser, king of Assyria, on the other (2 K. xvi. 5-9). By this means an opening was afforded to the advances of the Assyrian power; and the kingdoms of Israel and Judah, as they were successively attacked, sought the alliance of the Egyptians, who were strongly interested in maintaining the independence of the Jews as a barrier against the encroachments of the Assyrian power. Thus Hoshea made a treaty with So (Sabaco, or Sevechus), and rebelled against Shalmaneser (2 K. xvii. 4). Hezekiah adopted the same policy in opposition to Sennacherib (Is. xxx. 2); but in neither case was the alliance productive of much good: the Israelites were abandoned by So, and it was only when the independence of Egypt itself was threatened that the Assyrians were defeated by the joint forces of Sethos and Tirhakah, and a temporary relief afforded thereby to Judah (2 K. xix. 9, 36). On the restoration of independence Judas Maccabeus sought an alliance with the Romans as a counterpoise to the neighbouring state of Syria (1 Macc. viii.). This alliance was renewed by Jonathan (1 Macc. xii. 1) and by Simon (1 Macc. xv. 17). On the last occasion the independence of the Jews was recognised and formally notified to the neighbouring nations, B.C. 140 (1 Macc. xv. 22, 23). Treaties of a friendly nature were at the same period concluded with the Lacedaemonians under an impression that they came of a common stock (1 Macc. xii. 2, xiv. 20).—The formation of an alliance was attended with various religious rites: a victim was slain and divided into two parts, between which the contracting parties passed, (Gen. xv. 10). That this custom was maintained to a late period appears from Jer. xxxiv. 18-20. Generally speaking the oath alone is mentioned in the contracting of alliances, either between nations (Josh. ix. 15) or individuals (Gen. xxvi. 28, xxxi. 53; 1 Sam. xx. 17; 2 K. xi. 4). The event was celebrated by a feast (Gen. *l. c.*; Ex. xxiv. 11; 2 Sam. iii. 12, 20). Salt, as symbolical of fidelity, was used on these occasions; it was applied to the sacrifices (Lev. ii. 13), and probably used, as among the Arabs, at hospitable entertainments; hence the expression "covenant of salt" (Num. xviii. 19; 2 Chr. xiii. 5). Occasionally a pillar or a heap of stones was set up as a memorial of the alliance (Gen. xxxi. 52). Presents were also sent by the party soliciting the alliance (1 K. xv. 18; Is. xxx. 6; 1 Macc. xv. 18). The fidelity of the Jews to their engagements was conspicuous at all periods of their history (Josh. ix. 18), and any breach of covenant was visited with very severe punishment (2 Sam. xxi. 1; Ez. xvii. 16).

Al'lom = Ami = Amon (1 Esd. v. 34; cf. Ezr. ii. 57; Neh. vii. 59).

Al'lon, a Simeonite, ancestor of Ziza, a prince of his tribe in the reign of Hezekiah (1 Chr. iv. 37).

Al'lon, a large strong tree of some description, probably an oak. The word is found in two names

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in the topography of Palestine.—1. ALLON, more accurately ELON, a place named among the cities of Naphtali (Josh. xix. 33). Probably the more correct construction is to take it with the following word, *i. e.* "the oak by Zaanannim," or "the oak of the loading of tents," as if deriving its name from some nomad tribe frequenting the spot. Such a tribe were the Kenites, and in connexion with them the place is again named in Judg. iv. 11, with the additional definition of "by Kedesh (Naphtali)." Here, however, the A. V. following the Vulgate, renders the words "the plain of Zaanaim." [ELON.]—2. AL'LON-BA'CHUTH ("oak of weeping"), the tree under which Rebekah's nurse, Deborah, was buried (Gen. xxxv. 8).

Al'modad, the first, in order, of the descendants of Joktan (Gen. x. 26; 1 Chr. i. 20), and the progenitor of an Arab tribe. His settlements must be looked for, in common with those of the other descendants of Joktan, in the Arabian peninsula; and his name appears to be preserved in that of Mudád, a famous personage in Arabian history, the reputed father of Ishmael's Arab wife, and the chief of the Joktanite tribe Jurhum.

Al'mon, a city within the tribe of Benjamin, with "suburbs" given to the priests (Josh. xxi. 18). In the parallel list in 1 Chr. vi. it is found as Alemeth. [ALEMETH.]

Al'mon-Diblatha'im, one of the latest stations of the Israelites, between Dibon-gad and the mountains of Abarim (Num. xxxiii. 46, 47). Dibon-gad is the present *Dhibán*, just to the north of the Arnon; and it is thus probable that Almon-diblathaim is identical with Beth-diblathaim, a Moabite city mentioned by Jeremiah (xlviii. 22) in company with both Dibon and Nebo.

Almond-tree; Almond. This word is found in Gen. xliii. 11; Ex. xxv. 33, 34, xxxvii. 19, 20; Num. xvii. 8; Eccles. xii. 5; Jer. i. 11, in the text of the A. V. It is invariably represented by the same Hebrew word (*shâkéd*), which sometimes stands for the whole tree, sometimes for the fruit or nut; for instance, in Gen. xliii. 11, Jacob commands his sons to take as a present to Joseph "a little honey, spices and myrrh, nuts and almonds;" here the fruit is clearly meant. In the passages referred to above out of the book of Exodus the "bowls made like unto almonds," which were to adorn the golden candlestick, seem to allude to the nut also. Aaron's rod, that so miraculously budded, yielded *almond-nuts*. In the two latter passages from Ecclesiastes and Jeremiah the Hebrew *shâkéd* is translated *almond-tree*, which from the context it certainly represents. It is clearly then a mistake to suppose, as some writers have done, that *shâkéd* stands exclusively for "almond-nuts," and that *lûz* signifies "the tree." It is probable that this tree, conspicuous as it was for its early flowering and useful fruit, was known by these two different names. The Hebrew *lûz* occurs only in Gen. xxx. 37, where it is translated *hazel* in the text of the A. V., yet there can be little or no doubt that it is another word for the *almond*, for in the Arabic this identical word, *lûz*, denotes the almond. [HAZEL.]—*Shâkéd* is derived from a root which signifies "to be wakeful," "to hasten," for the almond-tree blossoms very early in the season, the flowers appearing before the leaves. Hence it was regarded by the Jews as a welcome harbinger of spring, reminding them that the winter was passing away—that the flowers would soon appear on the earth, that the time of the singing of birds was come, and the voice of the turtle would soon be heard in the land (Cant. i. 11, 12). The word *shâkéd*, therefore, or the tree which *hastened* to put forth its blossoms, was a very beautiful and fitting synonym for the *lûz*, or almond-tree, in the language of a people so fond of imagery and poetry as were the Jews. The almond-tree has been noticed in flower as early as the 9th of January; the 19th, 23rd, and 25th are also recorded dates. The knowledge of this interesting fact will explain that otherwise unintelligible passage in Jeremiah (i. 11, 12), "The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see the rod of an almond-tree (*shâkéd*). Then said the Lord unto me, thou hast well seen, for I will *hasten* (*shôkéd*) my word to perform it."—The almond-tree has always been regarded by the Jews with reverence, and even to this day the modern English Jews on their great feast-days carry a bough of flowering almond to the synagogue, just as the Jews of old time used to present palm-branches in the Temple.—The almond-tree, whose scientific name is *Amygdalus communis*, is a native of

Almond-tree and blossom.

Asia and North Africa, but it is cultivated in the milder parts of Europe. The height of the tree is about 12 or 14 feet; the flowers are pink, and arranged for the most part in pairs; the leaves are long, ovate, with a serrated margin, and an acute point. The covering of the fruit is downy and succulent, enclosing the hard shell which contains the kernel. It is curious to observe, in connexion with the almond-bowls of the golden candle-stick, that, in the language of lapidaries, *Almonds* are pieces of rock-crystal, even now used in adorning branch-candlesticks.

Alms. This word is not found in our version of the canonical books of O. T., but it occurs repeatedly in N. T., and in the Apocryphal books of Tobit and Ecclesiasticus.—The duty of almsgiving, especially in kind, consisting chiefly in portions to be left designedly from produce of the field, the vineyard, and the oliveyard (Lev. xix. 9, 10, xxiii. 22; Deut. xv. 11, xxiv. 19, xxvi. 2-13; Ruth ii. 2), is strictly enjoined by the Law. Every third year also (Deut. xiv. 28) each proprietor was directed to share the tithe of his produce with "the Levite, the stranger, the fatherless, and the widow." The theological estimate of almsgiving among the Jews is indicated in the fol-

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lowing passages:—Job xxxi. 17; Prov. x. 2, xi. 4; Esth. ix. 22; Ps. cxii. 9; Acts ix. 36, the case of Dorcas; x. 2, of Cornelius; to which may be added, Tob. iv. 10, 11, xiv. 10, 11; and Ecclus. iii. 30, xl. 24. And the Talmudists went so far as to interpret *righteousness* by almsgiving in such passages as Gen. xviii. 19; Is. liv. 14; Ps. xvii. 15.—In the women's court of the Temple there were 13 receptacles for voluntary offerings (Mark xii. 41), one of which was devoted to alms for education of poor children of good family. Before the Captivity there is no trace of permission of mendicancy, but it was evidently allowed in later times (Matt. xx. 30; Mark x. 46; Acts iii. 2).—The Pharisees were zealous in almsgiving, but too ostentatious in their mode of performance, for which our Lord finds fault with them (Matt. vi. 2). But there is no ground for supposing that the expression "do not sound a trumpet" is more than a mode of denouncing their display, by a figure drawn from the frequent and well-known use of trumpets in religious and other celebrations, Jewish as well as heathen.—The duty of relieving the poor was not neglected by the Christians (Matt. vi. 1 4; Luke xiv. 13; Acts xx. 35; Gal. ii. 10). Every Christian was exhorted to lay by on the first day of each week some portion of his profits, to be applied to the wants of the needy (Acts xi. 30; Rom. xv. 25-27; 1 Cor. xvi. 1-4). It was also considered a duty specially incumbent on widows to devote themselves to such ministrations (1 Tim. v. 10).—

Almug-Trees. [ALGUM-TREES.]

Alna'than [ELNATHAN 2.] (1 Esd. viii. 44).

Aquilaria Agallochum.

Aloes, Lign Aloes (in Heb. *Ahâlîm, Ahâlôth*), the name of a costly and sweet-smelling wood which is mentioned in Num. xxiv. 6, Ps. xlv. 8. Prov. vii. 17. In Cant. iv. 14, Solomon speaks of "myrrh and aloes, with all the chief spices." The word occurs once in the N. T. (John xix. 39), when Nicodemus brings "a mixture of myrrh and aloes, about an hundred pound weight," for the purpose of anointing the body of our Lord. It is usually identified with the *Aquilaria Agallochum*, a tree which supplies the *agallochum*, or aloes-wood of commerce, much valued in India on account of its aromatic qualities for purposes of fumigation and for incense. This tree grows to the height of 120 feet, being 12 feet in girth. It is, however, uncertain whether the *Ahâlîm* or *Ahâlôth* is in reality the aloes-wood of commerce; it is quite possible that some kind of odoriferous cedar may be the tree denoted by these terms.

A'loth, a place or district, forming with Asher the jurisdiction of the ninth of Solomon's commissariat officers (1 K. iv. 16).

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

Alphabet. [WRITING.]

Alphae'us, the father of the Apostle St. James the Less (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13), and husband of that Mary (called in Mark xv. 40, mother of James the Less and of Joses) who, with the mother of Jesus and others, was standing by the cross during the crucifixion (John xix. 25). [MARY.] In this latter place he is called Clopas (not, as in the A. V., Cleophas); a variation arising from the double pronunciation of the Hebrew letter Cheth; and found also in the rendering of Hebrew names by the LXX. Whether the existence of this variety gives us a further right to identify Alphaeus with the Cleopas of Luke xxiv. 18, can never be satisfactorily determined. If, as commonly, the ellipsis in Ἰούδας Ἰακώβου in Luke vi. 15, Acts i. 13, is to be filled up by inserting "brother," then the apostle St. Jude was another son of Alphaeus. And in Mark ii. 14, Levi (or Matthew) is also said to have been the son of Alphaeus. For further particulars, see JAMES.

Altane'us, the same as **Mattenai** (Ezr. x. 33), one of the sons of Hashum (1 Esd. ix. 33).

Altar. (A.) The first altar of which we have any account is that built by Noah when he left the ark (Gen. viii. 20). In the early times altars were usually built in certain spots hallowed by religious associations, *e.g.* where God appeared (Gen. xii. 7, xiii. 18, xxvi. 25, xxxv. 1). Generally of course they were erected for the offering of sacrifice; but in some instances they appear to have been only memorials. Such was the altar built by Moses, and called Jehovah Nissi, as a sign that Jehovah would have war with Amalek from generation to generation (Ex. xvii. 15, 16). Such too was the altar which was built by the Reubenites, Gadites, and half-tribe of Manasseh, "in the borders of Jordan," and which was erected "not for burnt-offerings nor for sacrifice," but that it might be "a witness" between them and the rest of the tribes (Josh. xxii. 10-29). Altars were most probably originally made of earth. The Law of Moses allowed them to be made either of earth or unhewn stones (Ex. xx. 24, 25): any iron tool would have profaned the altar—but this could only refer to the body of the altar, and that part on which the victim was laid, as directions were given to make a casing of shittim-wood overlaid with brass for the altar of burnt-

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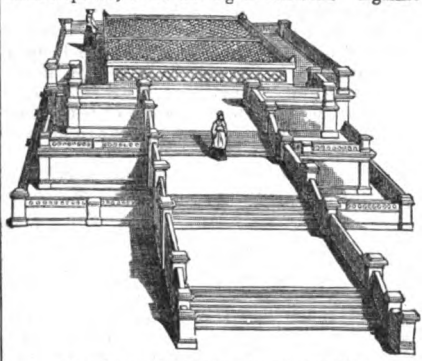
offering. (See below.) In later times they were frequently built on high places, especially in idolatrous worship (Deut. xii. 2). The altars so erected were themselves sometimes called "high places." By the Law of Moses all altars were forbidden, except those first in the Tabernacle, and afterwards in the Temple (Lev. xvii. 8, 9; Deut. xii. 13, &c.). This prohibition, however, was not strictly observed, at least till after the building of the Temple, even by pious Israelites. Thus Gideon built an altar (Judg. vi. 24). So likewise did Samuel (1 Sam. vii. 9, 10), David (2 Sam. xxiv. 25), and Solomon (1 K. iii. 4). The sanctity attaching to the altar led to its being regarded as a place of refuge or asylum (Ex. xxi. 14; 1 K. i. 50).—(B.) The Law of Moses directed that two altars should be made, the one the Altar of Burnt-offering (called also simply the Altar), and the other the Altar of Incense.—I. The Altar of Burnt-offering, called in Mal. i. 7, 12, "the table of the Lord," perhaps also in Ez. xliv. 16. It differed in construction at different times. (1.) In the Tabernacle (Ex. xxvii. 1 ff. xxxviii. 1 ff.) it was comparatively small and portable. In shape it was square. It was five cubits in length, the same in breadth, and three cubits high. It was made of planks of shittim (or acacia) wood overlaid with brass. The interior was hollow (Ex. xxvii. 8). At the four corners were four projections called horns, made, like the altar itself, of shittim-wood overlaid with brass (Ex. xxvii. 2). They probably projected upwards; and to them the victim was bound when about to be sacrificed (Ps. cxviii. 27). On the occasion of the consecration of the priests (Ex. xxix. 12) and the offering of the sin-offering (Lev. iv. 7 ff.) the blood of the victim was sprinkled on the horns of the altar. Round the altar, midway between the top and bottom, ran a projecting ledge (*A. V.* "compass"), on which perhaps the priests stood when they officiated. To the outer edge of this, again, a grating or net-work of brass was affixed, and reached to the bottom of the altar, which thus presented the appearance of being larger below than above. At the four corners of the net-work were four brasen rings, into which were inserted the staves by which the altar was carried. These staves were of the same materials as the altar itself. As the priests were forbidden to ascend the altar by steps (Ex. xx. 26), it has been conjectured that a slope of earth led gradually up to the ledge from which they officiated. The place of the altar was at "the door of the tabernacle of the tent of the congregation" (Ex. xl. 29). The various utensils for the service of the altar (Ex. xxvii. 3) were: (1.) *Pans* to clear away the fat and ashes with. (2.) *Shovels*. (3.) *Basons*, in which the blood of the victims was received, and from which it was sprinkled. (4.) *Flesh-hooks*, by means of which the flesh was removed from the caldron or pot. (See 1 Sam ii. 13, 14, where they are described as having three prongs.) (5.) *Fire-pans*, or perhaps *censers*. These might either be used for taking coals from the fire on the altar (Lev. xvi. 12); or for burning incense (Num. xvi. 6, 7). All these utensils were of brass.—(2.) In Solomon's Temple the altar was considerably larger in its dimensions, as might have been expected from the much greater size of the building in which it was placed. Like the former it was square; but the length and breadth were now twenty cubits, and the height ten (2 Chr. iv. 1). It differed, too, in the material of which it was made, being entirely of brass (1 K. viii. 64; 2 Chr. vii. 7). It had no grating: and instead of a single gradual slope, the ascent to it was probably made by three successive platforms, to each of which it has been supposed that steps led, as in the figure annexed. Against



Altar of Burnt Offering, from Surenhusius' *Mishna*.

this may be urged the fact that the Law of Moses positively forbade the use of steps (Ex. xx. 26) and the assertion of Josephus that in Herod's temple the ascent was by an inclined plane. On the other hand steps are introduced in the ideal, or symbolical, temple of Ezekiel (xliii. 17), and the prohibition in Ex. xx. has been interpreted as applying to a *continuous* flight of stairs, and not to a broken ascent. But the Biblical account is so brief that we are necessarily unable to determine the question. Asa, we read, renewed this altar (2 Chr. xv. 8). This may either mean that he repaired it, or more probably perhaps that he reconsecrated it after it had been polluted by idol-worship. Subsequently Ahaz had it removed from its place to the north side of the new altar which Urijah the priest had made in accordance with his directions (2 K. xvi. 14). It was "cleansed" by command of Hezekiah (2 Chr. xxix. 18), and Manasseh, after his repentance, either repaired or rebuilt it (2 Chr. xxxiii. 16). It may finally have been broken up, and the brass carried to Babylon, but this is not mentioned (Jer. lii. 17 ff.).—(3.) The altar of burnt-offering in the second (Zerubbabel's) temple. Of this no description is given in the Bible. We are only told (Ezr. iii. 2) that it was built before the foundations of the Temple were laid. According to Josephus (*Ant.* xi. 4, §1) it was placed on the same spot on which that of Solomon had originally stood. It was constructed, as we may infer from 1 Macc. iv. 47, of unhewn stones. Antiochus Epiphanes desecrated it (1 Macc. i. 54): and according to Josephus (*Ant.* xii. 5, §4) removed it altogether. In the restoration by Judas Maccabaeus a new altar was built of unhewn stone in conformity with the Mosaic Law (1 Macc. iv. 47).—(4.) The altar erected by Herod, which is thus described by Josephus (*B. J.* v. 5, §6);—"In front of the Temple stood the altar, 15 cubits in height, and in breadth and length of equal dimensions, viz. 50 cubits; it was built foursquare, with horn-like corners projecting from it; and on the south side a gentle acclivity led up to it. Moreover it was made without any iron tool, neither did iron ever touch it at any time." The dimensions given in the Mishna are different. In connexion with the horn on the south-

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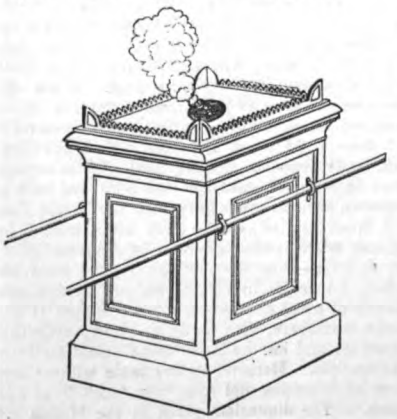
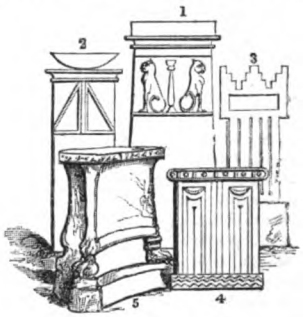
west was a pipe intended to receive the blood of the victims, which was sprinkled on the left side of the altar: the blood was afterwards carried by means of a subterranean passage into the brook Kidron. Under the altar was a cavity into which the drink-offerings passed. It was covered over with a slab of marble, and emptied from time to time. On the north side of the altar were a number of brazen rings, to secure the animals which were brought for sacrifice. Lastly, round the middle of the altar ran a scarlet thread to mark where the blood was to be sprinkled, whether above or below it.—According to Lev. vi. 12, 13, a perpetual fire was to be kept burning on the altar. This was the symbol and token of the perpetual worship of Jehovah. For inasmuch as the whole religion of Israel was concentrated in the sacrifices which were offered, the extinguishing of the fire would have looked like the extinguishing of the religion itself. The fire which consumed the sacrifices was kindled from this: and besides these there was the fire from which the coals were taken to burn incense with.—II. The Altar of Incense, called also the *golden* altar to distinguish it from the Altar of Burnt-offering, which was called the *brazen* altar (Ex. xxxviii. 30). Probably this is meant by the "altar of wood" spoken of Ezek. xli. 22, which is further described as the "table that is *before the Lord*," precisely the expression used of the altar of incense. The name "altar" was not strictly appropriate, as no sacrifices were offered upon it; but once in the year, on the great day of atonement, the high-priest sprinkled upon the horns of it the blood of the sin-offering (Ex. xxx. 10).—(*a.*) That in the Tabernacle was made of acacia-wood, overlaid with pure gold. In shape it was square, being a cubit in length and breadth, and 2 cubits in height. Like the Altar of Burnt-offering it had horns at the four corners, which were of one piece with the rest of the altar. It had also a *top* or *roof*, on which the incense was laid and lighted. Many, following the interpretation of the Vulgate *craticulam ejus*, have supposed a kind of grating to be meant; but for this there is no authority. Round the altar was a border or wreath. Below this were two golden rings which were to be "for places for the staves to bear it withal." The staves were of acacia-wood overlaid with gold. Its appearance may be illustrated by the following figure:—



Supposed form of the Altar of Incense.

This altar stood in the Holy Place, "before the vail that is by the ark of the testimony" (Ex. xxx. 6, xl. 5).—(*b.*) The Altar in Solomon's Temple was similar (1 K. vii. 48; 1 Chr. xxviii. 18), but was made of cedar overlaid with gold. The altar mentioned in Is. vi. 6 is clearly the Altar of Incense, not the Altar of Burnt-offering. From this passage it would seem that heated stones were laid upon the altar, by means of which the incense was kindled. Although it is the heavenly altar which



Various Altars.

1, 2. Egyptian, from bas-reliefs. (Rossellini.)
3. Assyrian, found at Khorsabad (Layard.)
4. Babylonian, *Bibliothèque Nationale*. (Layard.)
5. Assyrian, from Khorsabad. (Layard.)

is there described, we may presume that the earthly corresponded to it.—(*c.*) The Altar of Incense is mentioned as having been removed from the Temple of Zerubbabel by Antiochus Epiphanes (1 Macc. i. 21). Judas Maccabaeus restored it, together with the holy vessels, &c. (1 Macc. iv. 49). On the arch of Titus no Altar of Incense appears. But that it existed in the last Temple, and was richly overlaid, we learn from the Mishna. From the circumstance that the sweet incense was burnt upon it every day, morning and evening (Ex. xxx. 7, 8), as well as that the blood of atonement was sprinkled upon it (v. 10), this altar had a special importance attached to it. It is the only altar which appears in the Heavenly Temple (Is. vi. 6; Rev. viii. 3, 4).—C. Other Altars. (1.) Altars of brick. There seems to be an allusion to such in Is. lxv. 3.

(2.) An Altar to an Unknown God. What altar this was has been the subject of much discussion. St. Paul merely mentions in his speech on the Areopagus that he had himself seen such an altar in Athens. His assertion is confirmed by other writers, from whom we learn that there were several altars of this kind at Athens. It is not at all probable that such inscription referred to the God of the Jews, as One whose Name it was unlawful to utter, as some have supposed. As to the origin of these altars, we are told by Diogenes Laertius that in the time of a plague, when the Athenians knew not what god to propitiate in order to avert it, Epimenides caused black and white sheep to be let loose from the Areopagus, and wherever they lay down, to be offered to the respective divinities. It was probably on this or similar occasions that altars were dedicated to an Unknown God, since they knew not what god was offended and required to be propitiated.

Al-Taschi'th, found in the introductory verse to the four following Psalms, lvii., lviii., lix., lxxv.

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Literally rendered, the import of the words is "destroy not," probably the beginning of some song or poem to the tune of which those psalms were to be chanted.

A'lush, one of the stations of the Israelites on their journey to Sinai, the last before Rephidim (Num. xxxiii. 13, 14).

Al'vah, a duke of Edom (Gen. xxxvi. 40), written ALIAH in 1 Chr. i. 51.

Al'van, a Horite, son of Shobal (Gen. xxxvi. 23), written ALIAN in 1 Chr. i. 40.

A'mad, an unknown place in Asher, between Alammelech and Misheal (Josh. xix. 26 only).

Amad'atha (Esth. xvi. 10, 17); and **Amad'athus** (Esth. xii. 6). [HAMMEDATHA.]

A'mal, an Asherite, son of Helem (1 Chr. vii. 35).

Am'alek, son of Eliphaz by his concubine Timnah, grandson of Esau, and chieftain ("duke" A. V.) of Edom (Gen. xxxvi. 12, 16; 1 Chr. i. 36).

Amal'ekites, a nomadic tribe, which occupied the peninsula of Sinai and the wilderness intervening between the southern hill-ranges of Palestine and the border of Egypt (Num. xiii. 29; 1 Sam. xv. 7, xxvii. 8). Arabian historians represent them as originally dwelling on the shores of the Persian Gulf, whence they were pressed westwards by the growth of the Assyrian empire, and spread over a portion of Arabia at a period antecedent to its occupation by the descendants of Joktan. This account of their origin harmonizes with Gen. xiv. 7, where the "country" of the Amalekites is mentioned several generations before the birth of the Edomite Amalek: it throws light on the traces of a permanent occupation of central Palestine in their passage westward, as indicated by the names *Amalek* and *Mount of the Amalekites* (Judg. v. 14, xii. 15): and it accounts for the silence of Scripture as to any relationship between the Amalekites on the one hand, and the Edomites or the Israelites on the other. That a mixture of the two former races occurred at a later period, would in this case be the only inference from Gen. xxxvi. 16, though many writers have considered that passage to refer to the origin of the whole nation, explaining Gen. xiv. 7, as a case of *prolepsis*. The physical character of the district, which the Amalekites occupied, necessitated a nomadic life, which they adopted to its fullest extent, taking their families with them even on their military expeditions (Judg. vi. 5). Their wealth consisted in flocks and herds. Mention is made of a "town" (1 Sam. xv. 5), but their towns could have been little more than stations, or nomadic enclosures. The kings or chieftains were perhaps distinguished by the hereditary title Agag (Num. xxiv. 7; 1 Sam. xv. 8). Two important routes led through the Amalekite district, viz., from Palestine to Egypt by the *Isthmus of Suez*, and to southern Asia and Africa by the Aelanitic arm of the Red Sea. It has been conjectured that the expedition of the four kings (Gen. xiv.) had for its object the opening of the latter route; and it is in connexion with the former that the Amalekites first came in contact with the Israelites, whose progress they attempted to stop, adopting a guerilla style of warfare (Deut. xxv. 18), but were signally defeated at REPHIDIM (Ex. xvii.). In union with the Canaanites they again attacked the Israelites on the borders of Palestine, and defeated them near Hormah (Num. xiv. 45). Thenceforward we hear of them only as a secondary power, at one time in league with the Moabites (Judg. iii. 13), when they were defeated by Ehud near Jericho; at another time in league with the Midianites (Judg. vi. 3) when they penetrated into the plain of Esdraelon, and were defeated by Gideon. Saul undertook an expedition against them, overrunning their whole district from Havilah to Shur, and inflicting an immense loss upon them (1 Sam. xv.). Their power was thenceforth broken, and they degenerated into a horde of banditti. Their destruction was completed by David (1 Sam. xxvii., xxx.).

A'mam, a city in the south of Judah, named with Shema and Moladah in Josh. xv. 26 only.

A'man. [HAMAN.] (Tob. xiv. 2, Esth. x. 7, xii. 6, xiii. 3, 12, xiv. 17, xvi. 10, 17).

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

Amari'ah. **1.** Father of Ahitub, according to 1 Chr. vi. 7, 52, and son of Meraioth, in the line of the high-priests. **2.** The high-priest in the reign of Jehoshaphat (2 Chr. xix. 11). He was the son of Azariah, and the fifth high-priest who succeeded Zadok (1 Chr. vi. 11). **3.** The head of a Levitical house of the Kohathites in the time of David (1 Chr. xxiii. 19, xxiv. 23). **4.** The head of one of the twenty-four courses of priests, which was named after him, in the times of David, of Hezekiah, and of Nehemiah (1 Chr. xxiv. 14; 2 Chr. xxxi. 15; Neh. x. 3, xii. 2, 13). In the first passage the name is written, *Immer*, but it seems to be the same name. Another form of the name is *Imri* (1 Chr. ix. 4), a man of Judah, of the sons of Bani. **5.** One of the sons of Bani in the time of Ezra, who had married a foreign wife (Ezr. x. 42). **6.** A priest who returned with Zerubbabel (Neh. x. 3, xii. 2, 13). **7.** A descendant of Pharez, the son of Judah (Neh. xi. 4), probably the same as IMRI in 1 Chr. ix. 4. **8.** An ancestor of Zephaniah the prophet (Zeph. i. 1).

Amari'as. [AMARIAH I.] (1 Esd. viii. 3; 2 Esd. i. 2).

Am'asa. **1.** Son of Ithra or Jether, by Abigail, David's sister (2 Sam. xvii. 25). He joined Absalom in his rebellion, and was by him appointed commander-in-chief in the place of Joab, by whom he was totally defeated in the forest of Ephraim (2 Sam. xviii. 6). When Joab incurred the displeasure of David for killing Absalom, David forgave the treason of Amasa, recognized him as his nephew, and appointed him Joab's successor (xix. 13). Joab afterwards, when they were both in pursuit of the rebel Sheba, pretending to salute Amasa, stabbed him with his sword (xx. 10), which he held concealed in his left hand. **2.** A prince of Ephraim, son of Hadlai, in the reign of Ahaz (2 Chr. xxviii. 12).

Amasa'i. **1.** A Kohathite, father of Mahath, and ancestor of Samuel and Heman the singer (1 Chr. vi. 25, 35). **2.** Chief of the captains of Judah and Benjamin, who deserted to David while an outlaw at Ziklag (1 Chr. xii. 18). Whether the same as Amasa, David's nephew, is uncertain. **3.** One of the priests who blew trumpets before the Ark, when David brought it from the house of Obededom (1 Chr. xv. 24). **4.** Another Kohathite, father of another Mahath, in the reign of

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Hezekiah (2 Chr. xxix. 12), unless the name is that of a family.

Amasha'i, son of Azareel, a priest in the time of Nehemiah (Neh. xi. 13), apparently the same as MAASIAI (1 Chr. ix. 12).

Amasi'ah, son of Zichri, and captain of 200,000 warriors of Judah, in the reign of Jehoshaphat (2 Chr. xvii. 16).

A'math. [HAMATH.]

Ama'theis (1 Esd. ix. 29). [ATHLAI.]

Am'athis, "THE LAND OF," a district to the N. of Palestine (1 Macc. xii. 25). From the context it is evidently HAMATH.

Amazi'ah, son of Joash, and eighth king of Judah, reigned B.C. 837-809. He succeeded to the throne at the age of 25, on the murder of his father, and punished the murderers; sparing, however, their children, in accordance with Deut. xxiv. 16, as the 2nd book of Kings (xiv. 6) expressly informs us, thereby implying that the precept had not been generally observed. In order to restore his kingdom to the greatness of Jehoshaphat's days, he made war on the Edomites, defeated them in the valley of Salt, south of the Dead Sea, and took their capital, Selah or Petra, to which he gave the name of Jokteel, *i. e.* "God-subdued." We read in 2 Chr. xxv. 12-14, that the victorious Jews threw 10,000 Edomites from the cliffs, and that Amaziah performed religious ceremonies in honour of the gods of the country; an exception to the general character of his reign (cf. 2 K. xiv. 3, with 2 Chr. xxv. 2). In consequence of this he was overtaken by misfortune. Having already offended the Hebrews of the northern kingdom by sending back, in obedience to a prophet's direction, some mercenary troops whom he had hired from it, he had the foolish arrogance to challenge Joash, king of Israel, to battle, despising probably a sovereign whose strength had been exhausted by Syrian wars, and who had not yet made himself respected by the great successes recorded in 2 K. xiii. 25. But Judah was completely defeated, and Amaziah himself was taken prisoner, and conveyed by Joash to Jerusalem, which opened its gates to the conqueror. A portion of the wall of Jerusalem on the side towards the Israelitish frontier was broken down, and treasures and hostages were carried off to Samaria. Amaziah lived 15 years after the death of Joash; and in the 29th year of his reign was murdered by conspirators at Lachish, whither he had retired for safety from Jerusalem (2 Chr. xxv. 27). **2.** A descendant of Simeon (1 Chr. iv. 34). **3.** A Levite (1 Chr. vi. 45). **4.** Priest of the golden calf at Bethel, who endeavoured to drive the prophet Amos from Israel into Judah (Am. vii. 10, 12, 14).

Ambassador. The earliest examples of ambassadors employed occur in the cases of Edom, Moab, and the Amorites (Num. xx. 14, xxi. 21; Judg. xi. 17-19), afterwards in that of the fraudulent Gibeonites (Josh. ix. 4, &c.), and in the instances of civil strife mentioned Judg. xi. 12, and xx. 12. They are alluded to more frequently during and after the contact of the great adjacent monarchies of Syria, Babylon, &c., with those of Judah and Israel, as in the invasion of Sennacherib. They were usually men of high rank. In the case quoted the chief captain, the chief cup-bearer, and chief of the eunuchs, were met by delegates of similar dignity from Hezekiah (2 K. xviii. 17, 18; see also Is. xxx. 4). Ambassadors are found to have been employed, not only on occasions of hostile challenge or insolent menace (2 K. xiv. 8; 1 K. xx. 2, 6), but of friendly compliment, of request for alliance or other aid, of submissive deprecation, and of curious inquiry (2 K. xiv. 8, xvi. 7, xviii. 14; 2 Chr. xxxii. 31).

Amber (Heb. *chashmal*) occurs only in Ez. i. 4, 27, viii. 2. It is usually supposed that the Hebrew word *chashmal* denotes a metal, and not the fossil resin called *amber*. The LXX. and Vulg. afford no certain clue to identification, for the word *electron* was used by the Greeks to express both *amber* and a certain *metal*, which was composed of gold and silver, and held in very high estimation by the ancients.

A'men, literally, "true;" and, used as a substantive, "that which is true," "truth" (Is. lxv. 16); a word used in strong asseverations, fixing as it were the stamp of truth upon the assertion which it accompanied, and making it binding as an oath (comp. Num. v. 22). In Deut. xxvii. 15-26, the people were to say "Amen," as the Levites pronounced each of the curses upon Mount Ebal, signifying by this their assent to the conditions under which the curses would be inflicted. In accordance with this usage we find that among the Rabbins, "Amen" involves the ideas of swearing, acceptance, and truthfulness. The first two are illustrated by the passages already quoted; the last by 1 K. i. 36; John iii. 3, 5, 11 (A. V. "verily"), in which the assertions are made with the solemnity of an oath, and then strengthened by the repetition of "Amen." "Amen" was the proper response of the person to whom an oath was administered (Neh. v. 13, viii. 6; 1 Chr. xvi. 36; Jer. xi. 5, marg.), and the Deity to whom appeal is made on such occasions is called "the God of *Amen*" (Is. lxv. 16), as being a witness to the sincerity of the implied compact. With a similar significance Christ is called "the *Amen*, the faithful and true witness" (Rev. iii. 14; comp. John i. 14, xiv. 6; 2 Cor. i. 20). It is matter of tradition that in the Temple the "Amen" was not uttered by the people, but that, instead, at the conclusion of the priest's prayers, they responded, "Blessed be the name of the glory of his kingdom for ever and ever." Of this a trace is supposed to remain in the concluding sentence of the Lord's Prayer (comp. Rom. xi. 36). But in the synagogues and private houses it was customary for the people or members of the family who were present to say "Amen" to the prayers which were offered by the minister or the master of the house, and the custom remained in the early Christian Church (Matt. vi. 13; 1 Cor. xiv. 16). And not only public prayers, but those offered in private, and doxologies were appropriately concluded with "Amen" (Rom. ix. 5, xi. 36, xv. 33, xvi. 27; 2 Cor. xiii. 13, &c.).

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

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the amethystine variety of *quartz*, which is crystalline and highly transparent.—The Greek word *amethustos*, the origin of the English *amethyst*, is usually derived from *a*, "not," and *methuō*, "to be intoxicated," this stone having been believed to have the power of dispelling drunkenness in those who wore it.

A'mi, one of "Solomon's servants" (Ezr. ii. 57); called AMON in Neh. vii. 59, and ALLOM, 1 Esd. v. 34.

Amin'adab (Matt. i. 4; Luke iii. 33). [AMMINADAB 1.]

Amit'tai, father of the prophet Jonah (2 K. xiv. 25; Jon. i. 1).

Am'mah, the hill of, a hill "facing" Giah by the way of the wilderness of Gibeon, named as the point to which Joab's pursuit of Abner after the death of Asahel extended (2 Sam. ii. 24).

Am'mi, *i. e.* as explained in the marg. of A. V. "my people," a figurative name, applied to the kingdom of Israel in token of God's reconciliation with them, in contrast with the equally significant name Lo-ammi given by the prophet Hosea to his second son by Gomer the daughter of Diblaim (Hos. ii. 1). In the same manner Ruhamah contrasts with Lo-Ruhamah.

Am'midioi, in some copies AMMIDIOI, named in 1 Esdr. v. 20, among those who came up from Babylon with Zorobabel.

Am'miel. 1. The spy selected by Moses from the tribe of Dan (Num. xiii. 12). 2. Father of Machir of Lodebar (2 Sam. ix. 4, 5, xvii. 27). 3. Father of Bathsheba (1 Chr. iii. 5), called ELIAM in 2 Sam. xi. 3. He was the son of Ahithophel, David's prime minister. 4. The sixth son of Obed-Edom (1 Chr. xxvi. 5), and one of the doorkeepers of the Temple.

Am'mihud. 1. An Ephraimite, father of *Elishama*, the chief of the tribe at the time of the Exodus (Num. i. 10, ii. 18, vii. 48, 53, x. 22; 1 Chr. vii. 26), and, through him, ancestor of Joshua. 2. A Simeonite, father of Shemuel, prince of the tribe (Num. xxxiv. 20) at the time of the division of Canaan. 3. The father of Pedahel, prince of the tribe of Naphthali at the same time (Num. xxxiv. 28). 4. The father of Talmai, king of Geshur (2 Sam. xiii. 37). 5. A descendant of Pharez, son of Judah (1 Chr. ix. 4).

Ammin'adab. 1. Son of Ram or Aram, and father of Nahshon, or Naason (as it is written, Matt. i. 4; Luke iii. 32), who was the prince of the tribe of Judah, at the first numbering of Israel in the second year of the Exodus (Num. i. 7, ii. 3; Ruth iv. 19, 20; 1 Chr. ii. 10). He was the fourth generation after Judah the patriarch of his tribe, and one of the ancestors of JESUS CHRIST. 2. The chief of the 112 sons of Uzziel, a junior Levitical house of the family of the Kohathites (Ex. vi. 18), in the days of David, whom that king sent for, together with other chief fathers of Levitical houses, to bring the ark of God to Jerusalem (1 Chr. xv. 10-12). 3. In 1 Chr. vi. 22 Izhar, the son of Kohath, and father of Korah, is called Amminadab, but it is probably only a clerical error. In Cant. vi. 12, it is uncertain whether we ought to read, *Amminadib*, with the A. V., or *my willing people*, as in the margin.

Ammin'adib [AMMINADAB 3.] (Cant. vi. 12).

Ammishadda'i, the father of Ahiezer, prince of the tribe of Dan at the time of the Exodus (Num. i. 12, ii. 25, vii. 66, 71, x. 25).

Ammis'abad, the son of Benaiah, who apparently acted as his father's lieutenant, and commanded the third division of David's army, which was on duty for the third month (1 Chr. xxvii. 6).

Am'mon, Am'monites, Children of Ammon, a people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xix. 38; comp. Ps. lxxxiii. 7, 8), as Moab was by the elder; and dating from the destruction of Sodom. The near relation between the two peoples indicated in the story of their origin continued throughout their existence (comp. Judg. x. 6; 2 Chr. xx. 1; Zeph. ii. 8, &c.). Indeed, so close was their union, and so near their identity, that each would appear to be occasionally spoken of under the name of the other. Unlike Moab, the precise position of the territory of the Ammonites is not ascertainable. In the earliest mention of them (Deut. ii. 20) they are said to have destroyed the Rephaim, whom they called the Zamzummim, and to have dwelt in their place, Jabbok being their border (Num. xxi. 24; Deut. ii. 37, iii. 16). "Land" or "country" is, however, but rarely ascribed to them, nor is there any reference to those habits and circumstances of civilisation, which so constantly recur in the allusions to Moab (Is. xv., xvi.: Jer. xlviii.). On the contrary, we find everywhere traces of the fierce habits of marauders in their incursions (1 Sam. xi. 2; Am. i. 13), and a very high degree of crafty cruelty to their foes (Jer. xli. 6, 7; Jud. vii. 11, 12). It appears that Moab was the settled and civilised half of the nation of Lot, and that Ammon formed its predatory and Bedouin section. On the west of Jordan they never obtained a footing. Among the confusions of the times of the Judges we find them twice passing over; once with Moab and Amalek seizing Jericho, the "city of palm-trees" (Judg. iii. 13), and a second time "to fight against Judah and Benjamin, and the house of Ephraim;" but they quickly returned to the freer pastures of Gilead, leaving but one trace of their presence in the name of Chephar ha-Ammonai, "the hamlet of the Ammonites" (Josh. xviii. 24), situated in the portion of Benjamin somewhere at the head of the passes which lead up from the Jordan-valley. The hatred in which the Ammonites were held by Israel is stated to have arisen partly from their opposition, or, rather, their denial of assistance (Deut. xxiii. 4), to the Israelites on their approach to Canaan. But it evidently sprang mainly from their share in the affair of Balaam (Deut. xxiii. 4; Neh. xiii. 1). At the period of Israel's first approach to the south of Palestine the feeling towards Ammon is one of regard. The command is then "distress not the Moabites .... distress not the children of Ammon, nor meddle with them" (Deut. ii. 9, 19; and comp. 37), and it is only from the subsequent transaction that we can account for the fact that Edom, who had also refused passage through his land, but had taken no part with Balaam, is punished with the ban of exclusion from the congregation for three generations, while Moab and Ammon are to be kept out for ten generations (Deut. xxiii. 3, 8). But whatever its origin it is certain that the animosity continued in force to the latest date. Subdued by Jephthah (Judg. xi. 33), and scattered with great slaughter by Saul (1 Sam. xi. 11)—and that not once only, for he "vexed" them "whithersoever he turned" (xiv. 47)—they enjoyed under his successor a short respite, probably the result of the connexion of

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Moab with David (1 Sam. xxii. 3) and David's town, Bethlehem—where the memory of Ruth must have been still fresh. But this was soon brought to a close by the shameful treatment to which their king subjected the friendly messengers of David (2 Sam. x. 4; 1 Chr. xix. 4), and for which he destroyed their city, and inflicted on them the severest blows (2 Sam. xii.; 1 Chr. xx.). [RABBAH.] In the days of Jehoshaphat they made an incursion into Judah with the Moabites and the Maonites, but were signally repulsed, and so many killed that three days were occupied in spoiling the bodies (2 Chr. xx. 1-25). In Uzziah's reign they made incursions, and committed atrocities in Gilead (Am. i. 13); Jotham had wars with them, and exacted from them a heavy tribute of "silver (comp. "jewels," 2 Chr. xx. 25), wheat, and barley" (2 Chr. xxvii. 5). In the time of Jeremiah we find them in possession of the cities of Gad from which the Jews had been removed by Tiglath-Pileser (Jer. xlix., 1-6); and other incursions are elsewhere alluded to (Zeph. ii. 8, 9). At the time of the captivity many Jews took refuge among the Ammonites from the Assyrians (Jer. xl. 11), but no better feeling appears to have arisen, and on the return from Babylon, Tobiah the Ammonite and Sanballat a Moabite (of Horonaim, Jer. xlix.), were foremost among the opponents of Nehemiah's restoration. The last appearances of the Ammonites in the biblical narrative are in the books of Judith (v. vi. vii.) and of the Maccabees (1 Macc. v. 6, 30-43), and it has been already remarked that their chief characteristics—close alliance with Moab, hatred of Israel, and cunning cruelty—are maintained to the end.—The tribe was governed by a king (Judg. xi. 12, &c.; 1 Sam. xii. 12; 2 Sam. x. 1; Jer. xl. 14) and by "princes" (2 Sam. x. 3; 1 Chr. xix. 3). It has been conjectured that Nahash (1 Sam. xi. 1; 2 Sam. x. 2) was the official title of the king as Pharaoh was of the Egyptian monarchs; but this is without any clear foundation.—The divinity of the tribe was Molech, generally named in the O. T. under the altered form of Milcom—"the abomination of the children of Ammon;" and occasionally as Malcham. In more than one passage under the word rendered "their king" in the A. V. an allusion is intended to this idol. [MOLECH.]

Ammoni'tess, a woman of Ammonite race. Such were Naamah, the mother of Rehoboam, one of Solomon's foreign wives (1 K. xiv. 21, 31; 2 Chr. xii. 13), and Shimeath, whose son Zabad or Jozachar was one of the murderers of Joash (2 Chr. xxiv. 26). For allusions to these mixed marriages see 1 K. xi. 1, and Neh. xiii. 23.

Am'non. 1. Eldest son of David by Ahinoam the Jezreelitess, born in Hebron while his father's royalty was only acknowledged in Judah. He dishonoured his half-sister Tamar, and was in consequence murdered by her brother (2 Sam. xiii. 1-29). [ABSALOM.]—2. Son of Shimon (1 Chr. iv. 20).

A'mok, a priest who returned with Zerubabel (Neh. xii. 7, 20).

A'mon, an Egyptian divinity, whose name occurs in that of No Amon (Nah. iii. 8), in A. V. "populous No," or Thebes, also called No. [NO.] The Greeks called this divinity Ammon. The ancient Egyptian name is Amen, which must signify "the hidden," from the verb *amen*, "to enwrap, conceal." Amen was one of the eight gods of the first order, and chief of the triad of Thebes. He was worshipped at that city as Amen-Ra, or "Amen the sun," represented as a man wearing a cap with

The god Amon (Wilkinson).

two high plumes. The Greeks identified Amen with Zeus, and he was therefore called Zeus Ammon and Jupiter Ammon.

A'mon. 1. King of Judah, son and successor of Manasseh, reigned two years from B.C. 642 to 640. Following his father's example, Amon devoted himself wholly to the service of false gods, but was killed in a conspiracy. The people avenged him by putting all the conspirators to death, and secured the succession to his son Josiah. To Amon's reign we must refer the terrible picture which the prophet Zephaniah gives of the moral and religious state of Jerusalem: idolatry supported by priests and prophets (i. 4, iii. 4), the poor ruthlessly oppressed (iii. 3), and shameless indifference to evil (iii. 11).—2. Prince or governor of Samaria in the reign of Ahab (1 K. xxii. 26; 2 Chr. xviii. 25). What was the precise nature of his office is not known. Perhaps the prophet Micaiah was entrusted to his custody as captain of the citadel.—3. See AMI.

Am'orite, the Am'orites, *i. e.* the dwellers on the summits—mountaineers—one of the chief nations who possessed the land of Canaan before its conquest by the Israelites. In the genealogical table of Gen. x. "the Amorite" is given as the fourth son of Canaan, with "Zidon, Heth [Hittite], the Jebusite," &c. As dwelling on the elevated portions of the country, they are contrasted with the Canaanites, who were the dwellers in the lowlands; and the two thus formed the main broad divisions of the Holy Land. "The Hittite, and the Jebusite, and the Amorite, dwell in the mountain [of Judah and Ephraim], and the Canaanite dwells by the sea [the lowlands of Philistia and Sharon] and by the 'side' of Jordan" [in the valley of the Arabah]—was the report of the first Israelites who entered the country (Num. xiii. 29; and see Josh. v. 1, x. 6, xi. 3; Deut. i. 7, 20, "mountain of the A.;" 44). In the very earliest times (Gen. xiv. 7) they are occupying the barren heights west of the Dead Sea, at the place which afterwards bore the name of Engedi; hills in whose fastnesses, the "rocks of the wild goats," David afterwards took refuge from the pursuit of Saul (1 Sam. xxiii. 29, xxiv. 2).

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[HAZEZON-TAMAR.] From this point they stretched west to Hebron, where Abram was then dwelling under the "oak-grove" of the three brothers, Aner, Eshcol, and Mamre (Gen. xiv. 13; comp. xiii. 18). From this, their ancient seat, they may have crossed the valley of the Jordan, tempted by the high table-lands on the east, for there we next meet them at the date of the invasion of the country. Sihon, their then king, had taken the rich pasture-land south of the Jabbok, and had driven the Moabites, its former possessors, across the wide chasm of the Arnon (Num. xxi. 13, 26), which thenceforward formed the boundary between the two hostile peoples (Num. xxi. 13). The Israelites apparently approached from the south-east, keeping "on the other side" (that is on the east) of the upper part of the Arnon, which there bends southwards, so as to form the eastern boundary of the country of Moab. Their request to pass through his land was refused by Sihon (Num. xxi. 21; Deut. ii. 26); he "went out" against them (Num. xxi. 23; Deut. ii. 32), was killed with his sons and his people (Deut. ii. 33), and his land, cattle, and cities taken possession of by Israel (Num. xxi. 24, 25, 31; Deut. ii. 34-36). This rich tract, bounded by the Jabbok on the north, the Arnon on the south, Jordan on the west, and "the wilderness" on the east (Judg. xi. 21, 22), was, perhaps, in the most special sense the "land of the Amorites" (Num. xxi. 31; Josh. xii. 2, 3, xiii. 9; Judg. xi. 21, 22); but their possessions are distinctly stated to have extended to the very foot of Hermon (Deut. iii. 8, iv. 48), embracing "all Gilead and all Bashan" (iii. 10), with the Jordan valley on the east of the river (iv. 49), and forming together the land of the "two kings of the Amorites," Sihon and Og (Deut. xxxi. 4; Josh. ii. 10, ix. 10, xxiv. 12). After the passage of the Jordan we again meet with Amorites disputing with Joshua the conquest of the west country (Josh. x. 5, &c., xi. 3, &c.). After the conquest of Canaan nothing is heard in the Bible of the Amorites, except the occasional mention of their name among the early inhabitants of the country.

A'mos. 1. A native of Tekoa in Judah, about six miles S. of Bethlehem, originally a shepherd and dresser of sycomore-trees, who was called by God's Spirit to be a prophet, although not trained in any of the regular prophetic schools (i. 1, vii. 14, 15). He travelled from Judah into the northern kingdom of Israel or Ephraim, and there exercised his ministry, apparently not for any long time. His date cannot be later than the 15th year of Uzziah's reign (B.C. 808); for he tells us that he prophesied "in the reigns of Uzziah king of Judah, and Jeroboam the son of Joash king of Israel, two years before the earthquake." This earthquake (also mentioned Zech. xiv. 5) cannot have occurred after the 17th year of Uzziah, since Jeroboam II. died in the 15th of that king's reign, which therefore is the latest year fulfilling the three chronological indications furnished by the prophet himself. But his ministry probably took place at an earlier period of Jeroboam's reign, perhaps about the middle of it, for on the one hand Amos speaks of the conquests of this warlike king as completed (vi. 13; cf. 2 K. xiv. 25), and on the other the Assyrians, who towards the end of his reign were approaching Palestine (Hos. x. 6, xi. 5), do not seem as yet to have caused any alarm in the country. Amos predicts indeed that Israel and other neighbouring nations will be punished by certain wild conquerors from the North (i. 5, v. 27, vi. 14), but does not name them, as if they were still unknown or unheeded. In this prophet's time Israel was at the height of power, wealth, and security, but infected by the crimes to which such a state is liable. The poor were oppressed (viii. 4), the ordinances of religion thought burdensome (viii. 5), and idleness, luxury, and extravagance were general (iii. 15). The source of these evils was idolatry, that of the golden calves. Calf-worship was specially practised at Bethel, where was a principal temple and summer palace for the king (vii. 13; cf. iii. 15), also at Gilgal, Dan, and Beersheba in Judah (iv. 4, v. 5, viii. 14), and was offensively united with the true worship of the Lord (v. 14, 21-23; cf. 2 K. xvii. 33). Amos went to rebuke this at Bethel itself, but was compelled to return to Judah by the high-priest Amaziah, who procured from Jeroboam an order for his expulsion from the northern kingdom. The book of the prophecies of Amos seems divided into four principal portions closely connected together. (1) From i. 1 to ii. 3 he denounces the sins of the nations bordering on Israel and Judah, as a preparation for (2), in which, from ii. 4 to vi. 14, he describes the state of those two kingdoms, especially the former. This is followed by (3) vii. 1–ix. 10, in which, after reflecting on the previous prophecy, he relates his visit to Bethel, and sketches the impending punishment of Israel which he predicted to Amaziah. After this in (4) he rises to a loftier and more evangelical strain, looking forward to the time when the hope of the Messiah's kingdom will be fulfilled, and His people forgiven and established in the enjoyment of God's blessings to all eternity. The chief peculiarity of the style consists in the number of allusions to natural objects and agricultural occupations, as might be expected from the early life of the author. See i. 3, ii. 13, iii. 4, 5, iv. 2, 7, 9, v. 8, 19, vi. 12, vii. 1, ix. 3, 9, 13, 14. The references to it in the N. T. are two: v. 25, 26, 27 is quoted by St. Stephen in Acts vii. 42, 43, and ix. 11 by St. James in Acts xv. 16. As the book is evidently not a series of detached prophecies, but logically and artistically connected in its several parts, it was probably written by Amos as we now have it after his return to Tekoa from his mission to Bethel.—2. Son of Naum, in the genealogy of Jesus Christ (Luke iii. 25).

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

Amphip'olis, a city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica (Acts xvii. 1). It was distant 33 Roman miles from Philippi. It was called Amphipolis, because the river Strymon flowed almost round the town. It stood upon an eminence on the left or eastern bank of this river, just below its egress from the lake Cercinitis, and at the distance of about three miles from the sea. It was a colony of the Athenians, and was memorable in the Peloponnesian war for the battle fought under its walls, in which both Brasidas and Cleon were killed. Its site is now occupied by a village called *Neokhório*, in Turkish *Jeni-Keni*, or "New Town."

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Amphipolis.

Am'plias, a Christian at Rome (Rom. xvi. 8).

Am'ram. 1. A Levite of the family of the Kohathites, and father of Moses, Aaron, and Miriam (Ex. vi. 18, 20; Num. iii. 19; 1 Chr. vi. 2, 3, 18). He is called the "son" of Kohath, but it is evident that in the genealogy several generations must have been omitted; for from Joseph to Joshua ten generations are recorded, while from Levi to Moses there are but three. Again, the Kohathites in the time of Moses mustered 8600 males, from a month old and upward (Num. iii. 28), a number to which they could not have attained in two generations from Kohath. The chief difficulty which attends this explanation is the fact that Jochebed, the wife and aunt of Amram, is described as a daughter of Levi, who was born to him in Egypt (Num. xxvi. 59); but it may be avoided by supposing that by "Levi," the tribe and not the individual is intended.—**2.** A son of Dishon and descendant of Seir (1 Chr. i. 41); properly "Hamran" = HEMDAN in Gen. xxxvi. 26.—**3.** One of the sons of Bani in the time of Ezra, who had married a foreign wife (Ezr. x. 34). Called OMAERUS in 1 Esdr. ix. 34.

Am'ramites. A branch of the great Kohathite family of the tribe of Levi (Num. iii. 27; 1 Chr. xxvi. 23); descended from Amram the father of Moses.

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

Amulets were ornaments, gems, scrolls, &c., worn as preservatives against the power of enchantments, and generally inscribed with mystic forms or characters. The word does not occur in the A. V., but the "earrings" in Gen. xxxv. 4 were obviously connected with idolatrous worship, and were probably amulets taken from the bodies of the slain Shechemites. They are subsequently mentioned among the spoils of Midian (Judg. viii. 24), and perhaps their objectionable character was the reason why Gideon asked for them. Again, in Hos. ii. 13, "decking herself with earrings" is mentioned as one of the signs of the "days of Baalim." The "earrings" in Is. iii. 20 were also amulets. The Jews were particularly addicted to amulets, and the only restriction placed by the Rabbis on their use was, that none but *approved* amulets (*i. e.* such as were known to have cured three persons) were to be worn on the Sabbath.

Am'si. 1. A Levite of the family of Merari, and ancestor of Ethan the minstrel (1 Chr. vi. 46).—**2.** A priest, whose descendant Adaiah with his brethren did the service for the temple in the time of Nehemiah (Neh. xi. 12).

A'nab, a town in the mountains of Judah (Josh. xv. 50), named, with Debir and Hebron, as once belonging to the Anakim (Josh. xi. 21). It has retained its ancient name, and lies among the hills about 10 miles S.S.W. of Hebron, close to Shoco and Eshtemoa (Rob. i. 494).

An'ael, brother of Tobit (Tob. i. 21).

A'nah, the son of Zibeon, the son of Seir the Horite (Gen. xxxvi. 20, 24), a "duke" or prince of his tribe, and father of Aholibamah, one of the wives of Esau (Gen. xxxvi. 2, 14, 25). There is no reason to suppose that he is other than the same Anah who found the "hot springs" (not "mules," as in the A. V.) in the desert as he fed the asses of Zibeon his father, though Bunsen considers him a distinct personage, the son of Seir and brother of Zibeon (*Bibelwerk*, v. 83). The chief difficulty connected with the identification of Anah arises from the various names which are given to Esau's wives. In the Edomite genealogy of Gen. xxxvi. 2, Aholibamah is described as "the daughter of Anah, the daughter ('son' LXX. and Sam.) of Zibeon the Hivite;" the word "daughter" in the second case referring still to Aholibamah, and not to Anah, as is evident from ver. 25. But in Gen. xxvi. 34, the same wife of Esau is called Judith, the daughter of Beeri the Hittite. If therefore Judith is another name of Aholibamah, Beeri the Hittite is apparently identical with Anah the Hivite, and on this supposition there arises a twofold discrepancy. Anah was not a Hivite but a Horite (Gen. xxxvi. 20); this difficulty may be removed by attributing it to a mistake of the transcriber, or by supposing with

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Hengstenberg that Anah belonged to that branch of the Hivites, who from living in caves were called Horites or Troglodytes. The former is probably the true solution, and the Alex. MS. of the LXX. has adopted the reading "Horite" in Gen. xxxvi. 2. That Anah and Beeri are the same person, is unhesitatingly affirmed by Hengstenberg, who conjectures that from the circumstance of his discovering the hot-springs in the wilderness Anah obtained the name Beeri, "the man of the wells," and that the designation "Hittite," in Gen. xxvi., is a general term, equivalent to "Canaanite" (comp. Gen. xxvii. 46 with xxviii. 1). South-east of the Dead Sea, in the country of the Horites, are the hot-springs of the Wady Al-Akhsa, the ancient Callirrhoe.

Anah'arath, a place within the border of Issachar, named with Shihon and Rabbith (Jos. xix. 19).

Anai'ah. **1.** Probably a priest: one of those who stood on Ezra's right hand as he read the law to the people (Neh. viii. 4). He is called ANANIAS in 1 Esdr. ix. 43.—**2.** One of "the heads of the people" who signed the covenant with Nehemiah (Neh. x. 22).

A'nak. [ANAKIM.]

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

An'amim, a Mizraite people or tribe, respecting the settlements of which nothing certain is known (Gen. x. 13; 1 Chr. i. 11). Judging from the position of the other Mizraite peoples, this one probably occupied some part of Egypt, or of the adjoining region of Africa, or possibly of the south-west of Palestine.

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

A'nan. **1.** One of "the heads of the people" who signed the covenant with Nehemiah (Neh. x. 26).—**2.** = HANAN 4 (1 Esdr. v. 30).

Ana'ni, the seventh son of Elioenai, descended through Zerubbabel from the royal line of Judah (1 Chr. iii. 24).

Anani'ah. Probably a priest, and ancestor of Azariah, who assisted in rebuilding the city wall in the days of Nehemiah (Neh. iii. 23).

Anani'ah, a place, named between Nob and Hazor, in which the Benjamites lived after their return from captivity (Neh. xi. 32).

Anani'as. **1.** The sons of Ananias to the number of 101, are enumerated in 1 Esdr. v. 16 as having returned with Zorobabel. No such name occurs in the lists of Ezra and Nehemiah.—**2.** (1 Esdr. ix. 21). [HANANI 3.]—**3.** (1 Esdr. ix. 29). [HANANIAH 9.]—**4.** (1 Esdr. ix. 43). [ANAIAH 1.]—**5.** (1 Esdr. ix. 48). [HANAN 5.]—**6.** Father of Azarias, whose name was assumed by the angel Raphael (Tob. v. 12, 13).—**7.** Ancestor of Judith (Jud. viii. 1).—**8.** Shadrach (Song of 3 Ch. 66; 1 Macc. ii. 59). [HANANIAH 7.]

Anani'as. **1.** A high-priest in Acts xxiii. 2-5. xxiv. 1. He was the son of Nebedaeus, succeeded Joseph son of Camydus, and preceded Ismael son of Phabi. He was nominated to the office by Herod king of Chalcis, in A.D. 48; and in A.D. 52 sent to Rome by the prefect Ummidius Quadratus to answer before the Emperor Claudius a charge of oppression brought by the Samaritans. He appears, however, not to have lost his office, but to have resumed it on his return. He was deposed shortly before Felix left the province; but still had great power, which he used violently and lawlessly. He was at last assassinated by the sicarii at the beginning of the last Jewish war.—**2.** A disciple at Jerusalem, husband of Sapphira (Acts v. 1-11.). Having sold his goods for the benefit of the church, he kept back a part of the price, bringing to the apostles the remainder, as if it were the whole, his wife also being privy to the scheme. St. Peter, being enabled by the power of the Spirit to see through the fraud, denounced him as having lied to the Holy Ghost, *i. e.* having attempted to pass upon the Spirit resident in the apostles an act of deliberate deceit. On hearing this, Ananias fell down and expired. That this incident was no mere physical consequence of St. Peter's severity of tone, as some of the German writers have maintained, distinctly appears by the direct sentence of a similar death pronounced by the same apostle upon his wife Sapphira a few hours after. [SAPPHIRA.] It is of course possible that Ananias's death may have been an act of divine justice unlooked for by the apostle, as there is no mention of such an intended result in his speech; but in the case of the wife, such an idea is out of the question.—**3.** A Jewish disciple at Damascus (Acts ix. 10-17), of high repute, "a devout man according to the law, having a good report of all the Jews which dwelt there" (Acts xxii. 12). Being ordered by the Lord in a vision, he sought out Saul during the period of blindness and dejection which followed his conversion, and announced to him his future commission as a preacher of the Gospel, conveying to him at the same time, by the laying on of his hands, the restoration of sight, and commanding him to arise, and be baptized, and wash away his sins, calling on the name of the Lord. Tradition makes him to have been afterwards bishop of Damascus, and to have died by martyrdom.

Anan'iel, forefather of Tobit (Tob. i. 1).

A'nath, father of Shamgar (Judg. iii. 31, v. 6).

Anath'ema, which literally means a thing sus-

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pended, is the equivalent of the Hebrew word signifying a thing or person *devoted*. Any object so devoted to the Lord was irredeemable: if an inanimate object, it was to be given to the priests (Num. xviii. 14); if a living creature or even a man, it was to be slain (Lev. xxvii. 28, 29). Generally speaking a vow of this description was taken only with respect to the idolatrous nations who were marked out for destruction by the special decree of Jehovah, as in Num. xxi. 2; Josh. vi. 17: but occasionally the vow was made indefinitely, and involved the death of the innocent, as is illustrated in the cases of Jephthah's daughter (Judg. xi. 31), and Jonathan (1 Sam. xiv. 24) who was only saved by the interposition of the people. The breach of such a vow on the part of any one directly or indirectly participating in it was punished with death (Josh. vii. 25). The word anathema frequently occurs in St. Paul's writings, and is generally translated *accursed*. Many expositors have regarded his use of it as a technical term for judicial excommunication. That the word was so used in the early Church there can be no doubt, but an examination of the passages in which it occurs shows that it had acquired a more general sense as expressive either of strong feeling (Rom. ix. 3) or of dislike and condemnation (1 Cor. xii. 3, xvi. 22; Gal. i. 9).

An'athoth. **1.** Son of Becher, a son of Benjamin (1 Chr. vii. 8).—**2.** One of the heads of the people who signed the covenant in the time of Nehemiah (Neh. x. 19); unless, as is not unlikely, the name stands for "the men of Anathoth" enumerated in Neh. vii. 27.

An'athoth, a priests' city, belonging to the tribe of Benjamin, with "suburbs" (Josh. xxi. 18; 1 Chr. vi. 60). Hither to his "fields" Abiathar was banished by Solomon after the failure of his attempt to put Adonijah on the throne (1 K. ii. 26). This was the native place of Abiezer, one of David's 30 captains (2 Sam. xxiii. 27; 1 Chr. xi. 28, xxvii. 12), and of Jehu, another of the mighty men (1 Chr. xii. 3); and here, "of the priests that were in Anathoth," Jeremiah was born (Jer. i. 1, xi. 21, 23, xxix. 27, xxxii. 7, 8, 9). The "men" of A. returned from the captivity with Zerubbabel (Ezra ii. 23; Neh. vii. 27; 1 Esdr. v. 18). Anathoth lay on or near the great road from the north to Jerusalem (Is. x. 30), and is placed by Eusebius and Jerome at 3 miles from the city. Its position has been discovered by Robinson at *Anâta*, on a broad ridge 1¼ hour N.N.E. from Jerusalem. The cultivation of the priests survives in tilled fields of grain, with figs and olives. There are the remains of walls and strong foundations, and the quarries still supply Jerusalem with building stone.

Anchor. [SHIP.]

An'drew, one among the first called of the Apostles of our Lord (John i. 40; Matt. iv. 18); brother (whether elder or younger is uncertain) of Simon Peter (ibid.). He was of Bethsaida, and had been a disciple of John the Baptist. On hearing Jesus a second time designated by him as the Lamb of God, he left his former master, and, in company with another of John's disciples, attached himself to our Lord. By his means his brother Simon was brought to Jesus (John i. 41). The apparent discrepancy in Matt. iv. 18 ff., Mark i. 16 ff., where the two appear to have been called together, is no real one; St. John relating the first introduction of the brothers to Jesus, the other Evangelists their formal call to follow Him in his ministry. In the catalogue of the Apostles, Andrew appears, in Matt. x. 2, Luke vi. 14, second, next after his brother Peter; but in Mark iii. 16, Acts i. 13, fourth, next after the three, Peter, James, and John, and in company with Philip. And this appears to have been his real place of dignity among the Apostles; for in Mark xiii. 3. we find Peter, James, John, and Andrew, inquiring privately of our Lord about His coming; and in John xii. 22, when certain Greeks wished for an interview with Jesus, they applied through Andrew, who consulted Philip, and in company with him made the request known to our Lord. This last circumstance, combined with the Greek character of both their names, may perhaps point to some slight shade of Hellenistic connexion on the part of the two Apostles; though it is extremely improbable that any of the Twelve were Hellenists in the proper sense. On the occasion of the five thousand in the wilderness wanting food, it is Andrew who points out the little lad with the five barley loaves and the two fishes. Scripture relates nothing of him beyond these scattered notices. Except in the catalogue (i. 13), his name does not occur once in the Acts. The traditions about him are various. Eusebius makes him preach in Scythia; Jerome and Theodoret in Achaia (Greece); Nicephorus in Asia Minor and Thrace. He is said to have been crucified at Patræ in Achaia. Some ancient writers speak of an apocryphal Acts of Andrew.

Androni'cus. **1.** An officer left as viceroy (2 Macc. iv. 31) in Antioch by Antiochus Epiphanes during his absence (B.C. 171). At the instigation of Menelaus, Andronicus put to death the high-priest Onias. This murder excited general indignation; and on the return of Antiochus, Andronicus was publicly degraded and executed (2 Macc. iv. 31-38).—**2.** Another officer of Antiochus Epiphanes who was left by him on Garizim (2 Macc. v. 23), probably in occupation of the temple there. —**3.** A Christian at Rome, saluted by St. Paul (Rom. xvi. 7), together with Junias. The two are called by him his relations and fellow-captives, and of note among the Apostles, using that term probably in the wider sense.

A'nem, a city of Issachar, with "suburbs," belonging to the Gershonites (1 Chr. vi. 73).

A'ner, a city of Manasseh west of Jordan, with "suburbs" given to the Kohathites (1 Chr. vi. 70).

A'ner, one of the three Amorite chiefs of Hebron who aided Abraham in the pursuit after the four invading kings (Gen. xiv. 13, 24).

Aneth'othite (2 Sam. xxiii. 27), **Anet'othite** (1 Chr. xxvii. 12), and **An'tothite** (1 Chr. xi. 28, xii. 3), an inhabitant of Anathoth of the tribe of Benjamin.

Anet'othite. [ANETHOTHITE.]

Angels. By the word "angels" (*i. e.* "messengers" of God) we ordinarily understand a race of spiritual beings, of a nature exalted far above that of man, although infinitely removed from that of God, whose office is "to do Him service in heaven, and by His appointment to succour and defend men on earth." I. *Scriptural use of the word.*—There are many passages in which the expression the "angel of God," "the angel of Jehovah," is certainly used for a manifestation of God himself. This is especially the case in the earlier books of the Old Testament, and may be seen at once by a com-

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parison of Gen. xxii. 11 with 12, and of Ex. iii. 2 with 6 and 14; where He, who is called the "angel of Jehovah" in one verse, is called "God," and even "Jehovah" in those which follow, and accepts the worship due to God alone. (Contrast Rev. xix. 10, xxii. 9.) See also Gen. xvi. 7, 13, xxxi. 11, 13, xlviii. 15, 16; Num. xxii. 22, 32, 35, and comp. Is. lxiii. 9 with Ex. xxxiii. 14, &c. &c. It is to be observed also, that, side by side with these expressions, we read of God's being manifested in the form of *man*; as to Abraham at Mamre (Gen. xviii. 2, 22, comp. xix. 1), to Jacob at Penuel (Gen. xxxii. 24, 30), to Joshua at Gilgal (Josh. v. 13, 15), &c. It is hardly to be doubted that both sets of passages refer to the same kind of manifestation of the Divine Presence. This being the case, since we know that "no man hath seen God" (the Father) "at any time," and that "the only-begotten Son, which is in the bosom of the Father He hath revealed Him" (John i. 18), the inevitable inference is that by the "Angel of the Lord" in such passages is meant He, who is from the beginning the "Word," *i. e.* the Manifester or Revealer of God. These appearances are evidently "foreshadowings of the Incarnation." By these God the Son manifested Himself from time to time in that human nature which He united to the Godhead for ever in the Virgin's womb. Besides this, which is the highest application of the word "angel," we find the phrase used of any messengers of God, such as the prophets (Is. xlii. 19; Hag. i. 13; Mal. iii. 1), the priests (Mal. ii. 7), and the rulers of the Christian churches (Rev. i. 20)—II. *Nature of angels.*—Little is said of their nature as distinct from their office. They are termed "spirits" (as in Heb. i. 14); but it is not asserted that the angelic nature is incorporeal. The contrary seems expressly implied by the words in which our Lord declares, that, *after the Resurrection*, men shall be "like the angels" (Luke xx. 36); because (as is elsewhere said, Phil. iii. 21) their bodies, as well as their spirits, shall have been made entirely like His. It may also be noticed that the glorious appearance, ascribed to the angels in Scripture (as in Dan. x. 6) is the same as that which shone out in our Lord's Transfiguration, and in which St. John saw him clothed in heaven (Rev. i. 14-16); and moreover, that, whenever angels have been made manifest to man, it has always been in human form (as in Gen. xviii., xix.; Luke xxiv. 4; Acts i. 10, &c. &c.). The very fact that the titles "sons of God" (Job i. 6, xxxviii. 7; Dan. iii. 25 comp. with 28), and "gods" (Ps. viii. 5, xcvii. 7), applied to them, are also given to men (see Luke iii. 38; Ps. lxxxii. 6, and comp. our Lord's application of this last passage in John x. 34-37), points in the same way to a difference only of degree, and an identity of kind, between the human and the angelic nature. The angels are therefore revealed to us as beings, such as man might be and will be when the power of sin and death is removed, partaking in their measure of the attributes of God, Truth, Purity, and Love, because always beholding His face (Matt. xviii. 10), and therefore being "made like Him" (1 John iii. 2). This, of course, implies finiteness, and therefore (in the strict sense) "imperfection" of nature, and constant progress, both moral and intellectual, through all eternity. Such imperfection, contrasted with the infinity of God, is expressly ascribed to them in Job iv. 18; Matt. xxiv. 36; 1 Pet. i. 12. This finiteness of nature implies capacity of temptation; and accordingly we hear of "fallen angels." Of the nature of their temptation and the circumstances of their fall, we know absolutely nothing. All that is certain is, that they "left their first estate," and that they are now "angels of the devil" (Matt. xxv. 41; Rev. xii. 7, 9), partaking therefore of the falsehood, uncleanness, and hatred, which are his peculiar characteristics (John viii. 44). On the other hand, the title especially assigned to the angels of God, that of the "holy ones" (see Dan. iv. 13, 23, viii. 13; Matt. xxv. 31), is precisely the one which is given to those men who are renewed in Christ's image, but which belongs to them in actuality and in perfection only hereafter. (Comp. Heb. ii. 10, v. 9, xii. 23.)—III. *Office of the angels.*—Of their office in heaven, we have, of course, only vague prophetic glimpses (as in 1 K. xxii. 19; Is. vi. 1-3; Dan. vii. 9, 10; Rev. vi. 11, &c.), which show us nothing but a never-ceasing adoration. Their office towards man is far more fully described to us. They are represented as being, in the widest sense, agents of God's Providence, *natural and supernatural*, to the body and to the soul. The operations of nature are spoken of, as under angelic guidance fulfilling the Will of God. Thus the pestilences which slew the firstborn (Ex. xii. 23; Heb. xi. 28), the disobedient people in the wilderness (1 Cor. x. 10), the Israelites in the days of David (2 Sam. xxiv. 16; 1 Chr. xxi. 16), and the army of Sennacherib (2 K. xix. 35), as also the plague which cut off Herod (Acts xii. 23) are plainly spoken of as the work of the "angel of the Lord." Nor can the mysterious declarations of the Apocalypse, by far the most numerous of all, be resolved into mere poetical imagery. (See especially Rev. viii. and ix.) More particularly, however, angels are spoken of as ministers of what is called *supernatural* Providence of God; as agents in the great scheme of the spiritual redemption and sanctification of man, of which the Bible is the record. In the Book of Genesis there is no notice of angelic appearance till after the call of Abraham. Then, as the book is the history of the *chosen family*, so the angels mingle with and watch over its family life, entertained by Abraham and by Lot (Gen. xviii. xix.), guiding Abraham's servant to Padan-Aram (xxiv. 7, 40), seen by the fugitive Jacob at Bethel (xxviii. 12), and welcoming his return at Mahanaim (xxxii. 1). Their ministry hallows domestic life, in its trials and its blessings alike, and is closer, more familiar, and less awful than in aftertimes. (Contrast Gen. xviii. with Judg. vi. 21, 22, xiii. 16, 22.) In the subsequent history, that of a *chosen nation*, the angels are represented more as ministers of wrath and mercy. It is, moreover, to be observed, that the records of their appearance belong especially to two periods, that of the Judges, and that of the captivity, which were transition periods in Israelitish history; the former one destitute of direct revelation or prophetic guidance, the latter one of special trial and unusual contact with heathenism. During the lives of Moses and Joshua there is no record of the appearance of created angels, and only obscure reference to angels at all. In the Book of Judges angels appear at once to rebuke idolatry (ii. 1-4), to call Gideon (vi. 11, &c.) and consecrate Samson (xiii. 3, &c.) to the work of deliverance. The prophetic office begins with Samuel, and immediately angelic guidance is withheld, except when needed by the prophets them-

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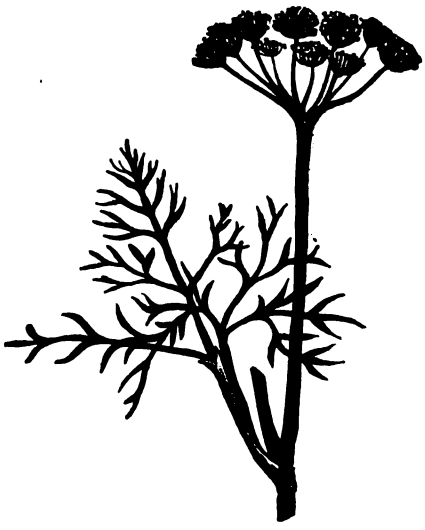
selves (1 K. xix. 5; 2 K. vi. 17). During the prophetic and kingly period, angels are spoken of only (as noticed above) as ministers of God in the operations of nature. But in the captivity, when the Jews were in the presence of foreign nations, each claiming its tutelary deity, then to the prophets Daniel and Zechariah, angels are revealed in a fresh light, as watching, not only over Jerusalem, but also over heathen kingdoms, under the Providence, and to work out the designs, of the Lord. (See Zech. passim, and Dan. iv. 13, 23, x. 10, 13, 20, 21, &c.) The Incarnation marks a new epoch of angelic ministration. "*The* Angel of Jehovah," the Lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service there. Whether to predict and glorify His birth itself (Matt. i. 20; Luke i. ii.), to minister to Him after his temptation and agony (Matt. iv. 11; Luke xxii. 43), or to declare His resurrection and triumphant ascension (Matt. xxviii. 2; John xx. 12; Acts i. 10, 11), they seem now to be indeed "ascending and descending on the Son of Man," almost as though transferring to earth the ministrations of heaven. The New Testament is the history of the *Church of Christ*, every member of which is united to Him. Accordingly, the angels are revealed now, as "ministering spirits" to each *individual* member of Christ for His spiritual guidance and aid (Heb. i. 14). The records of their visible appearance are but unfrequent (Acts v. 19, viii. 26, x. 3, xii. 7, xxvii. 23); but their presence and their aid are referred to familiarly, almost as things of course, ever after the Incarnation. They are spoken of as watching over Christ's little ones (Matt. xviii. 10), as rejoicing over a penitent sinner (Luke xv. 10), as present in the worship of Christians (1 Cor. xi. 10), and, perhaps, bringing their prayers before God (Rev. viii. 3, 4), and as bearing the souls of the redeemed into Paradise (Luke xvi. 22). In one word they are Christ's ministers of grace now, as they shall be of judgment hereafter (Matt. xiii. 39, 41, 49, xvi. 27, xxiv. 31, &c.). That there are degrees of the angelic nature, fallen and unfallen, and special titles and agencies belonging to each, is clearly declared by St. Paul (Eph. i. 21; Rom. viii. 38), but what their general nature is, it is useless to speculate. For what little is known of this special nature see CHERUBIM, SERAPHIM, MICHAEL, GABRIEL.

Angling. [FISHING.]

An'iam, a Manassite, son of Shemidah (1 Chr. vii. 19).

A'nim, a city in the mountains of Judah, named with Eshtemoh (*Es-Semueh*), and Goshen (Josh. xv. 50). Eusebius and Jerome mention a place of this name in Daroma, 9 miles south of Hebron.

Anise. (Gr. *anēthon.*) This word occurs only in Matt. xxiii. 23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin." It is by no means a matter of certainty whether the anise (*Pimpinella anisum*, Lin.) or the dill (*Anethum graveolens*) is here intended, though the probability is more in favour of the latter plant. Both the dill and the anise belong to the natural order *Umbelliferae*, and are much alike in external character; the seeds of both, moreover, are and have been long employed in medicine and cookery, as condiments and carminatives. Dr. Royle is decidedly in favour of the dill being the proper translation, and says that the *anethum* is more especially a genus of Eastern cultivation than the other plant.



Common Dill. (*Anethum graveolens.*)

Anklet. This word does not occur in the A. V., but is referred to in Is. iii. 16, 18, 20, where the prophet speaks of "the tinkling ornaments" about the feet of the daughters of Zion, and of the "ornaments of the legs." They were fastened to the ankle-band of each leg, were as common as bracelets and armlets, and made of much the same materials; the pleasant jingling and tinkling which they made as they knocked against each other, was no doubt one of the reasons why they were admired ("the bravery of their tinkling ornaments"). They are still worn in the East, and Lane quotes from a song, in allusion to the pleasure caused by their sound, "the ringing of thine anklets has deprived me of reason." Hence Mohammed forbade them in public; "let them not make a noise with their feet, that their ornaments which they hide may [thereby] be discovered" (*Koran*, xxiv. 31).

An'na, occurs in Punic as the name of the sister of Dido. **1.** The wife of Tobit (Tob. i. 9 ff.).—**2.** A "prophetess" in Jerusalem at the time of our Lord's presentation in the Temple (Luke ii. 36). She was of the tribe of Asher.

An'naas, 1 Esd. v. 23. [SENAAH.]

An'nas (1 Esd. ix. 32). A corruption of HARIM (Ezr. x. 31).

An'nas, a high-priest of the Jews. He was son of one Seth, and was appointed high-priest in the year A.D. 7, by Quirinus, the imperial governor of Syria; but was obliged by Valerius Gratus, procurator of Judaea, to give way to Ismael, son of Phabi, at the beginning of the reign of Tiberius, A.D. 14. But soon Ismael was succeeded by Eleazar, son of Annas; then followed, after one year, Simon, son of Camithus, and then, after another year (about A.D. 25), Joseph Caiaphas, son-in-law of Annas (John xviii. 13). But in Luke iii. 2, Annas and Caiaphas are both called high-priests, Annas being mentioned first. Our Lord's first hearing (John xviii. 13) was before Annas, who then sent him bound to Caiaphas. In Acts iv. 6,

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Annas is plainly called the high-priest, and Caiaphas merely named with others of his family. It is no easy matter to give an account of the seemingly capricious applications of this title. Some maintain that the two, Annas and Caiaphas, were together at the head of the Jewish people,—Caiaphas as actual high-priest, Annas as president of the Sanhedrim. Others again suppose that Annas held the office of *sagan*, or substitute of the high-priest, mentioned by the later Talmudists. He lived to old age, having had five sons high-priests.

Annu'us (1 Esd. viii. 48). Probably a corruption of the Hebrew word rendered "with him" Ezr. viii. 19.

Anointing in Holy Scripture is either I. Material, with oil, or II. Spiritual, with the Holy Ghost.—I. MATERIAL.—1. *Ordinary*. Anointing the body or head with oil was a common practice with the Jews, as with other Oriental nations (Deut. xxviii. 40; Ruth iii. 3; Mic. vi. 15). Abstinence from it was a sign of mourning (2 Sam. xiv. 2; Dan. x. 3; Matt. vi. 17). Anointing the head with oil or ointment seems also to have been a mark of respect sometimes paid by a host to his guests (Luke vii. 46 and Ps. xxiii. 5), and was an ancient Egyptian custom at feasts.—2. *Official*. Anointing with oil was a rite of inauguration into into each of the three typical offices of the Jewish commonwealth. (*a*) *Prophets* were occasionally anointed to their office (1 K. xix. 16), and are called messiahs, or anointed (1 Chr. xvi. 22; Ps. cv. 15). (*b*) *Priests*, at the first institution of the Levitical priesthood, were all anointed to their offices, the sons of Aaron as well as Aaron himself (Ex. xl. 15; Num. iii. 3); but afterwards, anointing seems not to have been repeated at the consecration of ordinary priests, but to have been especially reserved for the high-priest (Ex. xxix. 29; Lev. xvi. 32); so that "the priest that is anointed" (Lev. iv. 3) is generally thought to mean the high-priest. See also Lev. iv. 5, 16, and vi. 22. (*c*) *Kings*. Anointing was the principal and divinely-appointed ceremony in the inauguration of the Jewish kings (1 Sam. ix. 16, x. 1; 1 K. i. 34, 39); indeed, so pre-eminently did it belong to the kingly office, that "the Lord's anointed" was a common designation of the theocratic king (1 Sam. xii. 3, 5; 2 Sam. i. 14, 16). The rite was sometimes performed more than once. David was thrice anointed to be king: first, privately by Samuel, before the death of Saul, by way of conferring on him a right to the throne (1 Sam. xvi. 1, 13); again over Judah at Hebron (2 Sam. ii. 4), and finally over the whole nation (2 Sam. v. 3). After the separation into two kingdoms, the kings both of Judah and of Israel seem still to have been anointed (2 K. ix. 3, xi. 12). So late as the time of the captivity the king is called "the anointed of the Lord" (Ps. lxxxix. 38, 51; Lam. iv. 20). Besides Jewish kings, we read that Hazael was to be anointed king over Syria (1 K. xix. 15). Cyrus also is called the Lord's anointed, as having been raised by God to the throne for the special purpose of delivering the Jews out of captivity (Is. xlv. 1). (*d*) *Inanimate objects* also were anointed with oil in token of their being set apart for religious service. Thus Jacob anointed a pillar at Bethel (Gen. xxxi. 13); and at the introduction of the Mosaic economy, the tabernacle and all its furniture were consecrated by anointing (Ex. xxx. 26-28).—3. *Ecclesiastical*. Anointing with oil in the name of the Lord is prescribed by St. James to be used together with prayer, by the elders of the church, for the recovery of the sick (James v. 14). Analogous to this is the anointing with oil practised by the twelve (Mark vi. 13), and our Lord's anointing the eyes of a blind man with clay made from saliva, in restoring him miraculously to sight (John ix. 6, 11).—II. SPIRITUAL.—1. In the O. T. a Deliverer is promised under the title of Messiah, or Anointed (Ps. ii. 2; Dan. ix. 25, 26); and the nature of his anointing is described to be spiritual, with the Holy Ghost (Is. lxi. 1; see Luke iv. 18). As anointing with oil betokened prosperity, and produced a cheerful aspect (Ps. civ. 15), so this spiritual unction is figuratively described as anointing "with the oil of gladness" (Ps. xlv. 7; Heb. i. 9). In the N. T. Jesus of Nazareth is shown to be the Messiah, or Christ, or Anointed of the Old Testament (John i. 41; Acts ix. 22, xvii. 2, 3, xviii. 5, 28); and the historical fact of his being anointed with the Holy Ghost is asserted and recorded (John i. 32, 33; Acts iv. 27, x. 38). 2. Spiritual anointing with the Holy Ghost is conferred also upon Christians by God (2 Cor. i. 21), and they are described as having an unction from the Holy One, by which they know all things (1 John ii. 20, 27). To anoint the eyes with eyesalve is used figuratively to denote the process of obtaining spiritual perception (Rev. iii. 18).

A'nos, 1 Esd. ix. 34. [VANIAH.]

Ant (Heb. *nemâlâh*). This insect is mentioned twice in the O. T.: in Prov. vi. 6, "Go to the ant thou sluggard, consider her ways and be wise;" in Prov. xxx. 25, "The ants are a people not strong, yet they prepare their meat in the summer." In the former of these passages the *diligence* of this insect is instanced by the wise man as an example worthy of imitation; in the second passage the ant's *wisdom* is especially alluded to, for these insects, "though they be little on the earth, are exceeding wise." It is well known that the ancient Greeks and Romans, believed that the ant stored up food, which it collected in the summer, ready for the winter's consumption; but this is an error. The European species of ants are all dormant in the winter, and consequently require no food; and the observations of modern naturalists seem almost conclusive that no ants lay up for future consumption. The words of Solomon do not *necessarily* teach that ants store up food for future use, but they seem to *imply* that such was the case. If this was the general opinion, is it a matter of surprise that the wise man should select the ant as an instance whereon he might ground a lesson of prudence and forethought?—The teaching of the Bible is accommodated to the knowledge and opinions of those to whom its language is addressed, and the observations of naturalists are no more an argument against the truth of the Word of God than are the ascertained laws of astronomical science.

Antichrist. This term is employed by the Apostle John alone, and is defined by him in a manner which leaves no doubt as to its intrinsic meaning. With regard to its application there is less certainty. In the first passage (1 John ii. 18) in which it occurs the apostle makes direct reference to the false Christs, whose coming, it had been foretold, should mark the last days. "Little children, it is the last time: and as ye have heard that the *Antichrist* cometh, even now have there been many *Antichrists;* whereby we know that it is the last

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time." The allusion to Matt. xxiv. 24, was clearly in the mind of the Syriac translator, who rendered *Antichrist* by "the false Christ." In ver. 22 we find, "he is the *Antichrist* that denieth the Father and the Son;" and still more positively, "every spirit that confesseth not that Jesus Christ is come in the flesh" is of *Antichrist* (comp. 2 John 7). From these emphatic and repeated definitions it has been supposed that the object of the apostle in his first epistle was to combat the errors of Cerinthus, the Docetae, and the Gnostics on the subject of the Incarnation. The *Antichrists*, against which he warned the churches of Asia Minor as being already in the world, had been of their own number; "they went out from us, but they were not of us" (1 John ii. 19); and the manner in which they are referred to, implies that the name was already familiar to those to whom the epistle was addressed, through the apostles' oral teaching (2 Thess. ii. 5). The coming of Antichrist was believed to be foretold in the "vile person" of Daniel's prophecy (xi. 21), which received its first accomplishment in Antiochus Epiphanes, but of which the complete fulfilment was reserved for the last times. He is identified with "the man of sin, the son of perdition" (2 Thess. ii. 3), who should be revealed when he "who now letteth" was removed; that is, according to the belief of the primitive church, when the Roman order of things ceased to be. This interpretation brings Antichrist into close connexion with the gigantic power of evil, symbolised by the "beast" (Rev. xiii.), who received his power from the dragon (*i. e.* the devil, the serpent of Genesis), continued for forty and two months, and was invested with the kingdom of the ten kings who destroyed the harlot Babylon (Rev. xvii. 12, 17), the city of seven hills. The destruction of Babylon is to be followed by the rule of Antichrist for a short period (Rev. xvii. 10), to be in his turn overthrown in "the battle of that great day of God Almighty" (Rev. xvi. 14) with the false prophet and all his followers (Rev. xix.). The personality of Antichrist is to be inferred as well from the personality of his historical precursor, as from that of Him to whom he stands opposed. Such an interpretation is to be preferred to that which regards Antichrist as the embodiment and personification of all powers and agencies inimical to Christ, or of the Antichristian might of the world. In the Jewish traditions Antichrist is represented by Armilus, or Armilaus, which is the translation of "the wicked" in the Targum of Pseudo-Jonathan on Is. xi. 4. He was the last enemy of the Jewish race, who, after Gog and Magog, should wage fierce wars and slay Messiah ben Ephraim, but should himself be slain by Messiah ben David. His history will be found in Buxtorf's *Lex. Talm.* pp. 221-224. A type of Antichrist has been sought in Balaam the antagonist of Moses, the type of Christ, and the allusions in Jude 11, and 2 Pet. ii. 15, are presumed to be directed against the errors of the Nicolaitanes, Nicolaus signifying in Greek the same as Balaam in Hebrew. But of such speculations there is no end; the language of the apostles is intentionally obscure, and this obscurity has been rather deepened than removed by the conflicting interpretations of expositors. All that the dark hints of the apostles teach us is, that they regarded Antichrist as a power whose influence was beginning to be felt even in their time, but whose full development was reserved till the passing away of the principle which hindered it, and the destruction of the power symbolised by the mystical Babylon.

An'tioch. 1. In SYRIA. The capital of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province which bore the same name. This metropolis was situated where the chain of Lebanon, running northwards, and the chain of Taurus, running eastwards, are brought to an abrupt meeting. Here the Orontes breaks through the mountains; and Antioch was placed at a bend of the river, partly on an island, partly on the level which forms the left bank, and partly on the steep and craggy ascent of Mount Silpius, which rose abruptly on the south. In the immediate neighbourhood was Daphne, the celebrated sanctuary of Apollo (2 Macc. iv. 33); whence the city was sometimes called ANTIOCH by DAPHNE, to distinguish it from other cities of the same name.—No city, after Jerusalem, is so intimately connected with the history of the apostolic church. Certain points of close association between these two cities, as regards the progress of Christianity, may be noticed in the first place. One of the seven deacons, or almoners appointed at Jerusalem, was Nicolas, a proselyte of Antioch (Acts vi. 5). The Christians, who were dispersed from Jerusalem at the death of Stephen, preached the Gospel at Antioch (ibid. xi. 19). It was from Jerusalem that Agabus and the other prophets, who foretold the famine, came to Antioch (ibid. xi. 27, 28); and Barnabas and Saul were consequently sent on a mission of charity from the latter city to the former (ibid. xi. 30, xii. 25). It was from Jerusalem again that the Judaizers came, who disturbed the church at Antioch (ibid. xv. 1); and it was at Antioch that St. Paul rebuked St. Peter for conduct into which he had been betrayed through the influence of emissaries from Jerusalem (Gal. ii. 11, 12).—The chief interest of Antioch, however, is connected with the progress of Christianity among the heathen. Here the first Gentile church was founded (Act xi. 20, 21); here the disciples of Jesus Christ were first called Christians (xi. 26); here St. Paul exercised (so far as is distinctly recorded) his first systematic ministerial work (xi. 22-26; see xiv. 26-28: also xv. 35 and xviii. 22); hence he started at the beginning of his first missionary journey (xiii. 1-3), and hither he returned (xiv. 26). So again after the apostolic council (the decrees of which were specially addressed to the Gentile converts at Antioch, xv. 23), he began and ended his second missionary journey at this place (xv. 36, xviii. 22). This too was the starting point of the third missionary journey (xviii. 23), which was brought to a termination by the imprisonment at Jerusalem and Caesarea. Though St. Paul was never again, so far as we know, at Antioch, it did not cease to be an important centre for Christian progress; but it does not belong to this place to trace its history as a patriarchate, and its connexion with Ignatius, Chrysostom, and other eminent names. Antioch was founded in the year 300 B.C., by Seleucus Nicator. Jews were settled there from the first in large numbers, were governed by their own ethnarch, and allowed to have the same political privileges with the Greeks. Antioch grew under the successive Seleucid kings, till it became a city of great extent and of remarkable beauty. Some of the most magnificent buildings were on the island. One feature, which seems to have been characteristic of the great Syrian cities, —a vast street with colonnades, intersecting the

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whole from end to end—was added by Antiochus Epiphanes. Some lively notices of the Antioch of this period, and of its relation to Jewish history, are supplied by the books of Maccabees. (See especially 1 Macc. iii. 37, xi. 13; 2 Macc. iv. 7-9, v. 21, xi. 36.) It is the Antioch of the Roman period with which we are concerned in the N. T. By Pompey it had been made a free city, and such it continued till the time of Antoninus Pius. The early Emperors raised there some large and important structures, such as aqueducts, amphitheatres, and baths.

Gate of St. Paul, Antioch.

Herod the Great contributed a road and a colonnade. *It should be mentioned here that the citizens of Antioch under the Empire were noted for scurrilous wit and the invention of nicknames. This perhaps was the origin of the name by which the disciples of Jesus Christ are designated, and which was probably given by Romans to the despised sect, and not by Christians to themselves.*—**2.** IN PISIDIA (Acts xiii. 14, xiv. 19, 21; 2 Tim. iii. 11), on the borders of Phrygia, corresponds to *Yalobatch*, which is distant from *Ak-sher* six hours over the mountains. This city, like the Syrian Antioch, was founded by Seleucus Nicator. Under the Romans it became a *colonia*, and was also called Caesarea. The occasion on which St. Paul visited the city for the first time (Acts xiii. 14) was very interesting and important. His preaching in the synagogue led to the reception of the Gospel by a great number of the Gentiles: and this resulted in a violent persecution on the part of the Jews, who first, using the influence of some of the wealthy female residents, drove him from Antioch to Iconium (ib. 50, 51), and subsequently followed him even to Lystra (Acts xiv. 19). St. Paul on his return from Lystra, revisited Antioch for the purpose of strengthening the minds of the disciples (ib. 21). These events happened when he was on his first missionary journey, in company with Barnabas. He probably visited Antioch again at the beginning of his second journey, when Silas was his associate, and Timotheus, who was a native of this neighbourhood, had just been added to the party. The allusion in 2 Tim. iii. 11 shows that Timotheus was well acquainted with the sufferings which the apostle had undergone during his first visit to the Pisidian Antioch. [PHRYGIA; PISIDIA.]

Antiochi'a (1 Macc. iv. 35, vi. 63; 2 Macc. iv. 33, v. 21). [ANTIOCH 1.]

Antio'chians, partizans of Antiochus Epiphanes (2 Macc. iv. 9, 19).

Anti'ochis, concubine of Antiochus Epiphanes (2 Macc. iv. 30).

Anti'ochus, father of Numenius, one of the ambassadors from Jonathan to the Romans (1 Macc. xii. 16, xiv. 22).

Anti'ochus II., king of Syria, surnamed *the God*, succeeded his father Antiochus Soter in B.C. 261. During the earlier part of his reign he was engaged in a fierce war with Ptolemy Philadelphus, king of Egypt, in the course of which Parthia and Bactria revolted and became independent kingdoms. At length (B.C. 250) peace was made, and the two monarchs "joined themselves together" (Dan. xi. 6), and Ptolemy ("the king of the south") gave his daughter Berenice in marriage to Antiochus ("the king of the north"), who set aside his former wife, Laodice, to receive her. After some time, on the death of Ptolemy (B.C. 247), Antiochus recalled Laodice and her children Seleucus and Antiochus to court. Thus Berenice was "not able to retain her power;" and Laodice, in jealous fear lest she might a second time lose her ascendancy, poisoned Antiochus (him "that strengthened her," i. e. Berenice), and caused Berenice and her infant son to be put to death, B.C. 246 (Dan. xi. 6). After the death of Antiochus, Ptolemy Evergetes, the brother of Berenice ("out of a branch of her roots"), who succeeded his father Ptol. Philadelphus, exacted vengeance for his sister's death by an invasion of Syria, in which Laodice was killed, her son Seleucus Callinicus driven for a time from the throne, and the whole country plundered (Dan. xi. 7-9). The hostilities thus renewed continued for many years; and on the death of Seleucus B.C. 226, after his "return into his own land" (Dan. xi. 9), his sons Alexander (Seleucus) Keraunos, and Antiochus "assembled a multitude of great forces" against Ptol. Philopator the son of Evergetes, and one of them (Antiochus) threatened to overthrow the power of Egypt (Dan. xi. 9, 10).

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

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Egypt, openly espoused his cause, under the influence of a short-sighted policy ("the factious among thy people shall rise," i. e. against Ptolemy, Dan. xi. 14). Antiochus succeeded in occupying the three disputed provinces, but was recalled to Asia by a war which broke out with Attalus, king of Pergamus; and his ally Philip was himself embroiled with the Romans. In consequence of this diversion Ptolemy, by the aid of Scopas, again made himself master of Jerusalem, and recovered the territory which he had lost. In B.C. 198 Antiochus reappeared in the field and gained a decisive victory "near the sources of the Jordan;" and afterwards captured Scopas and the remnant of his forces who had taken refuge in Sidon (Dan. xi. 15). The Jews, who had suffered severely during the struggle, welcomed Antiochus as their deliverer, and "he stood in the glorious land which by his hand was to be consumed" (Dan. xi. 16). His further designs against Egypt were frustrated by the intervention of the Romans; and his daughter Cleopatra, whom he gave in marriage to Ptol. Epiphanes, with the Phoenician provinces for her dower, favoured the interests of her husband rather than those of her father (Dan. xi. 17). From Egypt Antiochus turned again to Asia Minor, and after various successes in the Aegaean crossed over to Greece, and by the advice of Hannibal entered on a war with Rome. His victorious course was checked at Thermopylae (B.C. 191), and after subsequent reverses he was finally defeated at Magnesia in Lydia, B.C. 190. By the peace which was concluded shortly afterwards (B.C. 188) he was forced to cede all his possessions "on the Roman side of Mt. Taurus," and to pay in successive instalments an enormous sum of money to defray the expenses of the war. This last condition led to his ignominious death. In B.C. 187 he attacked a rich temple of Belus in Elymais, and was slain by the people who rose in its defence. Thus "he stumbled and fell, and was not found" (Dan. xi. 19).—Two sons of Antiochus occupied the throne after him, Seleucus Philopator, his immediate successor, and Antiochus IV., who gained the kingdom upon the assassination of his brother.

Head of Antiochus III. (From a coin.)

Anti'ochus IV., Epiph'anes (*the Illustrious*), was the youngest son of Antiochus the Great. He was given as a hostage to the Romans (B.C. 188) after his father's defeat at Magnesia. In B.C. 175 he was released by the intervention of his brother Seleucus, who substituted his own son Demetrius in his place. Antiochus was at Athens when Seleucus was assassinated by Heliodorus. He took advantage of his position, and, by the assistance of Eumenes and Attalus, easily expelled Heliodorus who had usurped the crown, and himself "obtained the kingdom by flatteries" (Dan. xi. 21) to the exclusion of his nephew Demetrius (Dan. viii. 7). The accession of Antiochus was immediately followed by desperate efforts of the Hellenizing party at Jerusalem to assert their supremacy. Jason, the brother of Onias III., the high priest, persuaded the king to transfer the high priesthood to him, and at the same time bought permission (2 Macc. iv. 9) to carry out his design of habituating the Jews to Greek customs (2 Macc. iv. 7, 20). Three years afterwards, Menelaus, of the tribe of Benjamin, who was commissioned by Jason to carry to Antiochus the price of his office, supplanted Jason by offering the king a larger bribe, and was himself appointed high priest, while Jason was obliged to take refuge among the Ammonites (2 Macc. iv. 23-26). From these circumstances and from the marked honour with which Antiochus was received at Jerusalem very early in his reign (c. B.C. 173; 2 Macc. iv. 22), it appears that he found no difficulty in regaining the border provinces which had been given as the dower of his sister Cleopatra to Ptol. Epiphanes. But his ambition led him still farther, and he undertook four campaigns against Egypt, B.C. 171, 170, 169, 168, with greater success than had attended his predecessor, and the complete conquest of the country was prevented only by the interference of the Romans (Dan. xi. 24; 1 Macc. i. 16 ff.; 2 Macc. v. 11 ff.). The course of Antiochus was everywhere marked by the same wild prodigality as had signalised his occupation of the throne (Dan. *l. c.*). The consequent exhaustion of his treasury, and the armed conflicts of the rival high priests whom he had appointed, furnished the occasion for an assault upon Jerusalem on his return from his second Egyptian campaign (B.C. 170) which he had probably planned in conjunction with Ptol. Philometor, who was at that time in his power (Dan. xi. 26). The Temple was plundered, a terrible massacre took place, and a Phrygian governor was left with Menelaus in charge of the city (2 Macc. v. 1-22; 1 Macc. i. 20-28). Two years afterwards, at the close of the fourth Egyptian expedition, Antiochus detached a force under Apollonius to occupy Jerusalem and fortify it, and at this time he availed himself of the assistance of the ancestral enemies of the Jews (1 Macc. iv. 61, v. 3 ff.; Dan. xi. 41). The decrees then followed which have rendered his name infamous. The Temple was desecrated, and the observance of the law was forbidden. "On the fifteenth day of Cisleu [the Syrians] set up the abomination of desolation (*i. e.* an idol altar: ver. 59) on the altar" (1 Macc. i. 54). Ten days afterwards an offering was made upon it to Jupiter Olympius. At Jerusalem all opposition appears to have ceased; but Mattathias and his sons organised a resistance ("holpen with a little help," Dan. xi. 34), which preserved inviolate the name and faith of Israel. Meanwhile Antiochus turned his arms to the East, towards Parthia and Armenia (Dan. xi. 40). Hearing not long afterwards of the riches of a temple of Nanaea ("the desire of women," Dan. xi. 37) in Elymais, hung with the gifts of Alexander, he resolved to plunder it. The attempt was defeated; and though he did not fall like his father in the act of sacrilege, the event hastened his death. He retired to Babylon, and thence to Tabae in Persia, where he died B.C. 164, the victim of superstition, terror, and remorse, having first heard of the successes of the Maccabees in restoring the Temple-worship at Jerusalem (1 Macc. vi. 1-16 ·

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cf. 2 Macc. i. 7-17?). "He came to his end and there was none to help him" (Dan. xi. 45). The reign of Antiochus, thus shortly traced, was the last great crisis in the history of the Jews before the coming of our Lord. The prominence which is given to it in the book of Daniel fitly accords with its typical and representative character (Dan. vii. 8, 25, viii. 11 ff.). The conquest of Alexander had introduced the forces of Greek thought and life into the Jewish nation, which was already prepared for their operation [ALEXANDER]. For more than

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

a century and a half these forces had acted powerfully both upon the faith and upon the habits of the people; and the time was come when an outward struggle alone could decide whether Judaism was to be merged in a rationalised Paganism, or to rise not only victorious from the conflict, but more vigorous and more pure. Nor was the social position of the Jews less perilous. The influence of Greek literature, of foreign travel, of extended commerce, had made itself felt in daily life. At Jerusalem the mass of the inhabitants seem to have desired to imitate the exercises of the Greeks; and a Jewish embassy attended the games of Hercules at Tyre (2 Macc. iv. 9-20). Even their religious feelings were yielding; and before the rising of the Maccabees no opposition was offered to the execution of the king's decrees. Upon the first attempt of Jason the "priests had no courage to serve at the altar" (2 Macc. iv. 14; cf. 1 Macc. i. 43): and this not so much from wilful apostasy, as from a disregard to the vital principles involved in the conflict.

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

Anti'ochus VI. was the son of Alexander Balas and Cleopatra. After his father's death (146 B.C.) he remained in Arabia; but though still a child (1 Macc. xi. 54), he was soon afterwards brought forward (c. 145 B.C.) as a claimant to the throne of Syria against Demetrius Nicator by Tryphon or Diodotus (1 Macc. xi. 39), who had been an officer of his father. Tryphon succeeded in gaining Antioch (1 Macc. xi. 56); and afterwards the greater part of Syria submitted to the young Antiochus. Jonathan, who was confirmed by him in the high priesthood (1 Macc. xi. 57) and invested with the government of Judaea, contributed greatly to his success, occupying Ascalon and Gaza, and reducing the country as far as Damascus (1 Macc. xi. 60-62). He afterwards defeated the troops of Demetrius at Hazor (1 Macc. xi. 67) near Cadesh (ver. 73): and repulsed a second attempt which he made to regain Palestine (1 Macc. xii. 24 ff.). Tryphon having now gained the supreme power in the name of Antiochus, no longer concealed his design of usurping the crown. As a first step he took Jonathan

Head of Antiochus VI. (From a coin.)

by treachery and put him to death, B.C. 143 (1 Macc. xii. 40); and afterwards murdered the young king, and ascended the throne (1 Macc. xiii. 31).

Anti'ochus VII., Sidе'tes (*of Side*, in Pamphylia), king of Syria, was the second son of Demetrius I. When his brother, Demetrius Nicator, was taken prisoner (c. 141 B.C.) by Mithridates I. (Arsaces VI., 1 Macc. xiv. 1) king of Parthia, he married his wife Cleopatra and obtained possession of the throne (137 B.C.), having expelled the usurper Tryphon (1 Macc. xv. 1 ff.). At first he made a very advantageous treaty with Simon, who was now "high priest and prince of the Jews," but when he grew independent of his help, he withdrew the concessions which he had made and demanded the surrender of the fortresses which the Jews held, or an equivalent in money (1 Macc. xv. 26 ff.). As Simon was unwilling to yield to his demands, he sent a force under Cendebaeus against him, who occupied a fortified position at Cedron (? 1 Macc. xv. 41), near Azotus, and harassed the surrounding country. After the defeat of Cendebaeus by the sons of Simon and the destruction of his works (1 Macc. xvi. 1-10), Antiochus, who had returned from the pursuit of Tryphon, undertook an expedition against Judaea in person. He laid siege to Jerusalem, but according to Josephus granted honourable terms to John Hyrcanus (B.C. 133), who had made a vigorous resistance. Antiochus next turned his arms against the Parthians, and Hyrcanus accompanied him in the campaign. But after some

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successes he was entirely defeated by Phraortes II. (Arsaces VII.), and fell in the battle c. B.C. 127-6.

An'tipas, martyr at Pergamos (Rev. ii. 13), and according to tradition the bishop of that place.

An'tipas. [HEROD.]

Antip'ater, son of Jason, ambassador from the Jews to the Lacedemonians (1 Macc. xii. 16, xiv. 22).

Antipat'ris, a town to which the soldiers conveyed St. Paul by night on their march (Acts xxiii. 31). Its ancient name was Capharsaba; and Herod, when he rebuilt the city, changed it to Antipatris, in honour of his father Antipater. According to the Jerusalem Itinerary it was 42 miles from Jerusalem and 26 from Caesarea. The village *Kefr-Saba* still retains the ancient name of Antipatris, and its position is in sufficient harmony with what Josephus says of the position of Antipatris, which he describes as a well-watered and well-wooded plain, near a hilly ridge, and with his notices of a trench dug from thence for military purposes to the sea near Joppa by one of the Asmonean princes.

Anto'nia, a fortress built by Herod on the site of the more ancient Baris, on the N.W. of the Temple, and so named by him after his friend Antonius. [JERUSALEM]. The word nowhere occurs in the Bible.

An'tothite, a dweller at Anathoth (1 Ch. xi. 28, xii. 3). [ANATHOTHITE.]

Antothi'jah. A Benjamite, one of the sons of Jeroham (1 Chr. viii. 24).

A'nub. Son of Coz and descendant of Judah, through Ashur the father of Tekoa (1 Chr. iv. 8).

A'nus, a Levite (1 Esd. ix. 48). [BANI].

Ap'ame, concubine of Darius, and daughter of Bartacus (1 Esd. iv. 29).

Apes (Heb. *kŏphim*), occur in 1 K. x. 22, "once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks," and in the parallel passage of 2 Chr. ix. 21. There can be little doubt but that the apes were brought from the same country which supplied ivory and peacocks, both of which are common in Ceylon; and Sir E. Tennent has drawn attention to the fact that the Tamil names for apes, ivory, and peacocks, are identical with the Hebrew.

Apel'les, a Christian saluted by St. Paul in Rom. xvi. 10. Tradition makes him bishop of Smyrna or Heraclea.

Apharsath'chites, Aphar'sites, Aphar'sacites, the names of certain tribes, colonies from which had been planted in Samaria by the Assyrian leader Asnapper (Ezr. iv. 9, v. 6). The first and last are regarded as the same. Whence these tribes came is entirely a matter of conjecture.

A'phek (from a root signifying tenacity or firmness), the name of several places in Palestine.—**1.** A royal city of the Canaanites, the king of which was killed by Joshua (Josh. xii. 18), probably the same as the Aphekah of Josh. xv. 53.—**2.** A city, apparently in the extreme north of Asher (Josh. xix. 30), from which the Canaanites were not ejected (Judg. i. 31; though here it is Aphik). This is probably the same place as the Aphek (Josh. xiii. 4), on the extreme north "border of the Amorites," and apparently beyond Sidon, identified with the Aphaca of classical times, famous for its temple of Venus, and now *Afka*.—**3.** A place at which the Philistines encamped, while the Israelites pitched in Eben-ezer, before the fatal battle in which the sons of Eli were killed and the ark taken (1 Sam. iv. 1). This would be somewhere to the N.W. of, and at no great distance from Jerusalem.—**4.** The scene of another encampment of the Philistines, before an encounter not less disastrous than that just named,—the defeat and death of Saul (1 Sam. xxix. 1). It is possible that it may be the same place as the preceding.—**5.** A city on the military road from Syria to Israel (1 K. xx. 26). It was walled (30), and was apparently a common spot for engagements with Syria (2 K. xiii. 17). It was situated in "the plain" (1 K. xx. 25) and consequently in the level down-country east of the Jordan; and there, accordingly, it is now found in *Fîk*, at the head of the *Wady Fîk*, 6 miles east of the Sea of Galilee, the great road between Damascus, *Nâbulus*, and Jerusalem, still passing through the village.

Aph'ekah, a city of Judah, in the mountains (Josh. xv. 53), probably the same as APHEK (1).

Aphe'rema, one of the three "governments" added to Judaea from Samaria by Demetrius Soter, and confirmed by Nicanor (1 Macc. xi. 34). It is probably the same as Ephraim.

Apher'ra, one of the sons of the servants of Solomon who returned with Zerubbabel (1 Esd. v. 34). His name is not found in the parallel lists of Ezra and Nehemiah.

Aphi'ah, one of the forefathers of king Saul (1 Sam. ix. 1).

A'phik, a city of Asher from which the Canaanites were not driven out (Judg. i. 31). Probably the same place as APHEK (2).

Aph'rah, the house of, a place mentioned in Mic. i. 10. Its site is uncertain.

Aph'ses, chief of the 18th of the 24 courses in the service of the Temple (1 Chr. xxiv. 15).

Apoc'alypse. [REVELATION.]

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

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

Apollo'nius. 1. Son of Thrassaeas governor of Coele-Syria and Phoenice, under SELEUCUS IV. PHILOPATOR, B.C. 187 ff., a bitter enemy of the

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Jews (2 Macc. iv. 4), who urged the king, at the instigation of Simon the commander of the Temple, to plunder the Temple at Jerusalem (2 Macc. iii. 5 ff.).—**2.** An officer of Antiochus Epiphanes, and governor of Samaria, who led out a large force against Judas Maccabaeus, but was defeated and slain B.C. 166 (1 Macc. iii. 10-12; Joseph. *Ant.* xii. 71). He is probably the same person who was chief commissioner of the revenue of Judaea (1 Macc. i. 29; cf. 2 Macc. v. 24), who spoiled Jerusalem, taking advantage of the Sabbath (2 Macc. v. 24-26), and occupied a fortified position there (B.C. 168) (1 Macc. i. 30 ff.).—**3.** The son of Menestheus (possibly identical with the preceding), an envoy commissioned (B.C. 173) by Antiochus Epiphanes to congratulate Ptolemy Philometor on his being enthroned (2 Macc. iv. 21).—**4.** The son of Gennaeus, a Syrian general under Antiochus V. Eupator, c. B.C. 163 (2 Macc. xii. 2).—**5.** THE DAIAN (*i. e.* one of the Dahae or Dai, a people of Sogdiana), a governor of Coele-Syria (1 Macc. x. 69) under Alexander Balas, who embraced the cause of his rival Demetrius Nicator, and was appointed by him to a chief command' (1 Macc. *l. c.*). Apollonius raised a large force and attacked Jonathan, the ally of Alexander, but was entirely defeated by him (B.C. 147) near Azotus (1 Macc. x. 69-87).

Apolloph'anes, a Syrian, killed by Judas Maccabaeus at Gazara (2 Macc. x. 37).

Apol'los, a Jew from Alexandria, eloquent (which may also mean *learned*) and mighty in the Scriptures: one instructed in the way of the Lord, according to the imperfect view of the disciples of John the Baptist (Acts xviii. 25), but on his coming to Ephesus during a temporary absence of St. Paul, A.D. 54, more perfectly taught by Aquila and Priscilla. After this he became a preacher of the Gospel, first in Achaia and then in Corinth (Acts xviii. 27, xix. 1), where he watered that which Paul had planted (1 Cor. iii. 6). When the apostle wrote his first Epistle to the Corinthians, Apollos was with or near him (1 Cor. xvi. 12), probably at Ephesus in A.D. 57: we hear of him then that he was unwilling at that time to journey to Corinth, but would do so when he should have convenient time. He is mentioned but once more in the N. T., in Tit. iii. 13, where Titus is desired to "bring Zenas the lawyer and Apollos on their way diligently, that nothing may be wanting to them." After this nothing is known of him. Tradition makes him bishop of Caesarea. The exact part which Apollos took in the missionary work of the apostolic age can never be ascertained, and much fruitless conjecture has been spent on the subject. After the entire amity between St. Paul and him which appears in the first Epistle to the Corinthians, it is hardly possible to imagine any important difference in the doctrines which they taught. Thus much may safely be granted, that there may have been difference enough in the outward character and expression of the two to attract the lover of eloquence and philosophy rather to Apollos, somewhat perhaps to the disparagement of St. Paul. It has been supposed by some that Apollos was the author of the Epistle to the Hebrews.

Apol'lyon, or, as it is literally in the margin of the A. V. of Rev. ix. 11, "a destroyer," is the rendering of the Hebrew word ABADDON, "the angel of the bottomless pit." The Hebrew term is really abstract, and signifies "destruction," in which sense it occurs in Job xxvi. 6, xxviii. 22; Prov. xv. 11; and other passages. The angel Apollyon is further described as the king of the locusts which rose from the smoke of the bottomless pit at the sounding of the fifth trumpet. From the occurrence of the word in Ps. lxxxviii. 11, the Rabbins have made Abaddon the nethermost of the two regions into which they divide the lower world. But that in Rev. ix. 11, Abaddon is the angel and not the abyss is perfectly evident in the Greek. There is no authority for connecting it with "the destroyer" alluded to in 1 Cor. x. 10; and the explanation quoted by Bengel, that the name is given in Hebrew and Greek, to show that the locusts would be destructive alike to Jew and Gentile, is far-fetched and unnecessary. The etymology of Asmodeus, the king of the demons in Jewish mythology, seems to point to a connexion with Apollyon, in his character as "the destroyer" or destroying angel. See also Wisd. xviii. 22, 25. [ASMODEUS.]

Apostle (one sent forth), in the N. T., originally the official name of those Twelve of the disciples whom Jesus chose to send forth first to preach the Gospel, and to be with Him during the course of his ministry on earth. The word also appears to have been used in a non-official sense to designate a much wider circle of Christian messengers and teachers (see 2 Cor. viii. 23; Phil. ii. 25). It is only of those who were officially designated Apostles that we treat in this article. The original qualification of an Apostle, as stated by St. Peter, on occasion of electing a successor to the traitor Judas, was, that he should have been personally acquainted with the whole ministerial course of our Lord, from his baptism by John till the day when He was taken up into heaven. He himself describes them as "they that had continued with Him in his temptations" (Luke xxii. 28). By this close personal intercourse with Him, they were peculiarly fitted to give testimony to the facts of redemption; and we gather, from his own words in John xiv. 26, xv. 26, 27, xvi. 13, that an especial bestowal of the Spirit's influence was granted them, by which their memories were quickened, and their power of reproducing that which they had heard from Him increased above the ordinary measure of man. The Apostles were from the lower ranks of life, simple and uneducated; some of them were related to Jesus according to the flesh; some had previously been disciples of John the Baptist. Our Lord chose them early in his public career, though it is uncertain precisely at what time. Some of them had certainly partly attached themselves to Him before; but after their call as Apostles they appear to have been continuously with Him, or in his service. They seem to have been all on an equality, both during and after the ministry of Christ on earth. We find one indeed, St. Peter, from fervour of personal character, usually prominent among them, and distinguished by having the first place assigned him in founding the Jewish and Gentile churches [PETER]; but we never find the slightest trace in Scripture of any superiority or primacy being in consequence accorded to him. We also find that he and two others, James and John, the sons of Zebedee, are admitted to the inner privacy of our Lord's acts and sufferings on several occasions (Matt. xvii. 1-9, xxvi. 37; Mark v. 37); but this is no proof of superiority in rank or office. Early in our Lord's ministry, He sent them out two and two to preach repentance, and perform miracles in his name (Matt. x.; Luke ix.). This their mission

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was of the nature of a solemn call to the children of Israel, to whom it was confined (Matt. x. 5, 6). The Apostles were early warned by their Master of the solemn nature and the danger of their calling (Matt. x. 17). They accompanied Him in his journeys of teaching and to the Jewish feasts, saw his wonderful works, heard his discourses addressed to the people (Matt. v.-vii., xxiii.; Luke vi. 13-49.) or those which he held with learned Jews (Matt. xix. 13 ff.; Luke x. 25 ff.), made inquiries of Him on religious matters, sometimes concerning his own sayings, sometimes of a general nature (Matt. xlii. 10 ff., xv. 15 ff., xviii. 1 ff; Luke viii. 9 ff., xii. 41, xvii. 5; John ix. 2 ff., xiv. 5, 22, &c.): sometimes they worked miracles (Mark vi. 13; Luke ix. 6), sometimes attempted to do so without success (Matt. xvii. 16). They recognised their Master as the Christ of God (Matt. xvi. 16; Luke ix. 20), and ascribed to Him supernatural power (Luke ix. 54); but in the recognition of the spiritual teaching and mission of Christ, they made very slow progress, held back as they were by weakness of apprehension and by national prejudices (Matt. xv. 16, xvi. 22, xvii. 20, 21; Luke ix. 54, xxiv. 25; John xvi. 12): they were compelled to ask of Him the explanation of even his simplest parables (Mark viii. 14 ff.; Luke xii. 41 ff.), and openly confessed their weakness of faith (Luke xvii. 5). Even at the removal of our Lord from the earth they were yet weak in their knowledge (Luke xxiv. 21; John xvi. 12), though He had for so long been carefully preparing and instructing them. And when that happened of which He had so often forewarned them —his apprehension by the chief priests and Pharisees—they all forsook Him and fled (Matt. xxvi. 56). They left his burial to one who was not of their number and to the women, and were only convinced of his resurrection on the very plainest proofs furnished by Himself. It was first when this fact became undeniable that light seems to have entered their minds, and not even then without his own special aid, opening their understandings that they might understand the Scriptures. Even after that, many of them returned to their common occupations (John xxi. 3 ff.), and it required a new direction from the Lord to recall them to their mission, and re-unite them in Jerusalem (Acts i. 4). Before the descent of the Holy Spirit on the Church, Peter, at least, seems to have been specially inspired by Him to declare the prophetic sense of Scripture respecting the traitor Judas, and direct his place to be filled up. On the Feast of Pentecost, ten days after our Lord's ascension, the Holy Spirit came down on the assembled church (Acts ii.); and from that time the Apostles became altogether different men, giving witness with power of the life and death and resurrection of Jesus as he had declared they should (Luke xxiv. 48; Acts i. 8, 22, ii. 32, iii. 15, v. 32, xiii. 31). First of all the mother-church at Jerusalem grew up under their hands (Acts iii.-vii.), and their superior dignity and power were universally acknowledged by the rulers and the people (Acts v. 12 ff.). Even the persecution which arose about Stephen, and put the first check on the spread of the Gospel in Judaea, does not seem to have brought peril to the Apostles (Acts viii. 1). Their first mission out of Jerusalem was to Samaria (Acts viii. 5-25), where the Lord himself had, during his ministry, sown the seed of the Gospel. Here ends, properly speaking (or rather perhaps with the general visitation hinted at in Acts ix. 31), the first period of the Apostles' agency, during which its centre is Jerusalem, and the prominent figure is that of St. Peter. Agreeably to the promise or our Lord to him (Matt. xvi. 18), which we conceive it impossible to understand otherwise than in a personal sense, he among the twelve foundations (Rev. xxi. 14) was the stone on whom the Church was first built; and it was his privilege first to open the doors of the kingdom of heaven to Jews (Acts ii. 14, 22) and to Gentiles (Acts x. 11).—The centre of the second period of the apostolic agency is Antioch, where a church soon was built up, consisting of Jews and Gentiles; and the central figure of this and of the subsequent period is St. Paul, a convert not originally belonging to the number of the Twelve, but wonderfully prepared and miraculously won for the high office [PAUL]. This period, whose history (all that we know of it) is related in Acts xi. 19-30, xiii. 1-5, was marked by the united working of Paul and the other Apostles, in the co-operation and intercourse of the two churches of Antioch and Jerusalem.—From this time the third apostolic period opens, marked by the almost entire disappearance of the Twelve from the sacred narrative, and the exclusive agency of St. Paul, the great apostle of the Gentiles. The whole of the remaining narrative of the Acts is occupied with his missionary journeys; and when we leave him at Rome, all the Gentile churches from Jerusalem round about unto Illyricum owe to him their foundation, and look to him for supervision. Of the missionary agency of the rest of the Twelve, we know absolutely nothing from the sacred narrative. Some notices we have of their personal history, which will be found under their respective names, together with the principal legends, trustworthy or untrustworthy, which have come down to us respecting them. [See PETER, JAMES, JOHN especially.]—As regards the *apostolic office*, it seems to have been pre-eminently that of founding the churches, and upholding them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders: all continuation of it, from the very conditions of its existence (cf. 1 Cor. ix. 1), being impossible. The bishops of the ancient churches coexisted with, and did not in any sense succeed, the Apostles; and when it is claimed for bishops or any church officers that they are their successors, it can be understood only chronologically, and not officially.

Appa'im. Son of Nadab, and descended from Jerahmeel, the founder of an important family of the tribe of Judah (1 Chr. ii. 30, 31).

Appeal. The principle of appeal was recognized by the Mosaic law in the establishment of a central court under the presidency of the judge or ruler for the time being, before which all cases too difficult for the local courts were to be tried (Deut. xvii. 8-9). According to the above regulation, the appeal lay in the time of the Judges to the judge (Judg. iv. 5), and under the monarchy to the king, who appears to have deputed certain persons to inquire into the facts of the case, and record his decision thereon (2 Sam. xv. 3). Jehoshaphat delegated his judicial authority to a court permanently established for the purpose (2 Chr. xix. 8). These courts were re-established by Ezra (Ezr. vii. 25). After the institution of the Sanhedrim the final appeal lay to them. A Roman citizen under the republic had the right of appealing in criminal cases

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

Ap'phia (a Greek form of the Latin *Appia*), a Christian woman addressed jointly with Philemon and Archippus in Philem. 2, apparently a member of Philemon's household, and not improbably his wife.

Ap'phus, "the wary," according to Michaelis, surname of Jonathan Maccabaeus (1 Macc. ii. 5).

Ap'pii For'um, a well-known station on the Appian Way, the great road which led from Rome to the neighbourhood of the Bay of Naples. St. Paul, having landed at Puteoli (Acts xxviii. 13) on his arrival from Malta, proceeded under the charge of the centurion along the Appian Way towards Rome, and found at Appii Forum a group of Christians who had gone to meet him (ver. 15). The position of this place is fixed by the ancient Itineraries at 43 miles from Rome. Horace describes it as full of taverns and boatmen. This arose from the circumstance that it was at the northern end of a canal which ran parallel with the road, through a considerable part of the Pomptine Marshes. There is no difficulty in identifying the site with some ruins near *Treponti*; and in fact the 43rd milestone is preserved there. [THREE TAVERNS.]

Apple-Tree, Apple (Heb. *tappuach*). Mention of the apple-tree occurs in the A. V., in the following passages. Cant. ii. 3: "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." Cant. viii. 5: "I raised thee up under the apple-tree: there thy mother brought thee forth." Joel i. 12, where the apple-tree is named with the vine, the fig, the pomegranate, and the palm-trees, as withering under the desolating effects of the locust, palmer-worm, &c. The fruit of this tree is alluded to in Prov. xxv. 11: "A word fitly spoken is like apples of gold in pictures of silver." In Cant. ii. 5: "Comfort me with apples, for I am sick of love;" vii. 8, "The smell of thy nose (shall be) like apples." It is a difficult matter to say what is the specific tree denoted by the Hebrew word *tappuach*. Most modern writers maintain that it is either the quince or the citron. The quince has some plausible arguments in its favour. The fragrance of the quince was held in high esteem by the ancients. "Its scent," says an Arabic author, "cheers my soul, renews my strength, and restores my breath." The quince was sacred to Venus. On the other hand, Dr. Royle says, "The rich colour, fragrant odour, and handsome appearance of the citron, whether in flower or in fruit, are particularly suited to the passages of Scripture mentioned above." But neither the quince nor the citron nor the apple appears fully to answer to all the Scriptural allusions. The *tappuach* must denote some tree the fruit of which is sweet to the taste, and possesses some fragrant and restorative properties, in order to meet all the demands of the Biblical allusions. Both the quince and the citron may satisfy the last-named requirement; but it can hardly be said that either of these fruits are sweet to the taste. The *orange* would answer all the demands of the Scriptural passages, and orange-trees are found in Palestine; but there does not appear sufficient evidence that this tree was known in the earlier times to the inhabitants of Palestine, the tree having been in all probability introduced at a later period. As to the apple-tree being the *tappuach*, most travellers assert that this fruit is generally of a very inferior quality. Moreover the apple would hardly merit the character for excellent fragrance which the *tappuach* is said to have possessed. The question of identification, therefore, must still be left an open one. As to the APPLES OF SODOM, see VINE OF SODOM. The expression "*apple* of the eye" occurs in Deut. xxxii. 10; Ps. xvii. 8; Prov. vii. 2; Lam. ii. 18; Zech. ii. 8. The English word is the representative of one entirely different from that considered above: the Hebrew word being *tsh'on*, "little man"—the exact equivalent of the English *pupil*, the Latin *pupillus*.

Aq'uila, a Jew whom St. Paul found at Corinth on his arrival from Athens (Acts xviii. 2). He was a native of Pontus, but had fled, with his wife Priscilla, from Rome, in consequence of an order of Claudius commanding all Jews to leave the city [CLAUDIUS]. He became acquainted with St. Paul, and they abode together, and wrought at their common trade of making the Cilician tent or hair-cloth [PAUL]. On the departure of the Apostle from Corinth, a year and six months after, Priscilla and Aquila accompanied him to Ephesus on his way to Syria. There they remained; and when Apollos came to Ephesus, knowing only the baptism of John, they took him and taught him the way of the Lord more perfectly. At what time they became Christians is uncertain. When 1 Cor. was written, Aquila and his wife were still in Ephesus (1 Cor. xvi. 19); but in Rom. xvi. 3 ff., we find them again at Rome, and their house a place of assembly for the Christians. They are there described as having endangered their lives for that of the Apostle. In 2 Tim. iv. 19, they are saluted as being with Timotheus, probably at Ephesus. In both these latter places the form Prisca and not Priscilla is used.

Ar, or **Ar of Moab,** one of the chief places of Moab (Is. xv. 1; Num. xxi. 28). In later times the place was known as Areopolis and Rabbath-Moab, *i. e.* the great city of Moab. The site is still called *Rabba*; it lies about half-way between *Kerak* and the *Wady Mojeb*, 10 or 11 miles from each, the Roman road passing through it. The remains are not important. In the books of Moses, Ar appears to be used as a representative name for the whole nation of Moab; see Deut. ii. 9, 18, 29; and also Num. xxi. 15.

A'ra. One of the sons of Jether, the head of a family of Asherites (1 Chr. vii. 38).

A'rab, a city of Judah in the mountainous district, probably in the neighbourhood of Hebron, mentioned only in Josh. xv. 52.

Ar'abah. Although this word appears in the A. V. in its original shape only in Josh. xviii.

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18, yet in the Hebrew text it is of frequent occurrence. It is used generally to indicate a barren, uninhabitable district, but "the Arabah" indicates more particularly the deep-sunken valley or trench which forms the most striking among the many striking natural features of Palestine, and which extends with great uniformity of formation from the slopes of Hermon to the Elanitic Gulf (*Gulf of Akabah*) of the Red Sea; the most remarkable depression known to exist on the surface of the globe. Through the northern portion of this extraordinary fissure the Jordan rushes through the lakes of Huleh and Gennesareth down its tortuous course to the deep chasm of the Dead Sea. This portion, about 150 miles in length, is known amongst the Arabs by the name of *el-Ghor*. The southern boundary of the Ghor is the wall of cliffs which crosses the valley about 10 miles south of the Dead Sea. From their summits, southward to the Gulf of Akabah, the valley changes its name, or, it would be more accurate to say, retains its old name of *Wady el-Arabah*. There can be no doubt that in the times of the conquest and the monarchy the name "Arabah" was applied to the valley in the entire length of both its southern and northern portions. Thus in Deut. i. 1, probably, and in Deut. ii. 8, certainly (A. V. "plain" in both cases), the allusion is to the southern portion, while the other passages, in which the name occurs, point to the northern portion. In Deut. iii. 17, iv. 49; Josh. iii. 16, xi. 2, xii. 3; and 2 K. xiv. 25, both the Dead Sea and the Sea of Cinneroth (Gennesareth) are named in close connexion with the Arabah. The allusions in Deut. xi. 30; Josh. viii. 14, xii. 1, xviii. 18; 2 Sam. ii. 29, iv. 7; 2 K. xxv. 4; Jer. xxxix. 4, lii. 7, become at once intelligible when the meaning of the Arabah is known. In Josh. xi. 16 and xii. 8 the Arabah takes its place with "the mountain," "the lowland" plains of Philistia and Esdraelon, "the south" and "the plain" of Coele-Syria, as one of the great natural divisions of the conquered country.

Arabat'tine, in Idumaea (1 Macc. v. 3). [ACRABBIM.]

Ara'bia, a country known in the O. T. under two designations:—1. *The East Country* (Gen. xxv. 6); or perhaps *the East* (Gen. x. 30; Num. xxiii. 7; Is. ii. 6); and *Land of the sons of the East* (Gen. xxix. 1); gentile name, *Sons of the East* (Judg. vi. 3, vii. 12; 1 K. iv. 30; Job i. 3; Is. xi. 14; Jer. xlix. 28; Ez. xxv. 4). From these passages it appears that the *Land of the East* and *Sons of the East* indicate, primarily, the country east of Palestine, and the tribes descended from Ishmael and from Keturah; and that this original signification may have become gradually extended to Arabia and its inhabitants generally, though without any strict limitation. The third and fourth passages above referred to relate to Mesopotamia and Babylonia. 2. *'Arâb* and *'Arab*, whence Arabia (2 Chr. ix. 14; Is. xxi. 13; Jer. xxv. 24; Ez. xxvii. 21). This name seems to have the same geographical reference as the former name to the country and tribes east of the Jordan, and chiefly north of the Arabian peninsula.—Arabia may be divided into *Arabia Proper*, containing the whole peninsula as far as the limits of the northern deserts; *Northern Arabia*, constituting the great desert of Arabia; and *Western Arabia*, the desert of Petra and the peninsula of Sinai, or the country that has been called Arabia Petraea. I. *Arabia Proper*, or the Arabian peninsula, consists of high table-land, declining towards the north; its most elevated portions being the chain of mountains running nearly parallel to the Red Sea, and the territory east of the southern part of this chain. So far as the interior has been explored, it consists of mountainous and desert tracts, relieved by large districts under cultivation, well peopled, watered by wells and streams, and enjoying periodical rains. The most fertile tracts are those on the south-west and south. The modern Yemen is especially productive, and at the same time, from its mountainous character, picturesque. The settled regions of the interior also appear to be more fertile than is generally believed to be the case; and the deserts afford pasturage after the rains. The products mentioned in the Bible as coming from Arabia will be found described under their respective heads. They seem to refer, in many instances, to merchandise of Ethiopia and India, carried to Palestine by Arab and other traders. Gold, however, was perhaps found in small quantities in the beds of torrents; and the spices, incense, and precious stones, brought from Arabia (1 K. x. 2, 10, 15; 2 Chr. ix. 1, 9, 14; Is. lx. 6; Jer. vi. 20; Ez. xxvii. 22), probably were the products of the southern provinces, still celebrated for spices, frankincense, ambergris, &c., as well as for the onyx and other precious stones.—II. *Northern Arabia*, or the Arabian Desert, is a high, undulating, parched plain, of which the Euphrates forms the natural boundary from the Persian Gulf to the frontier of Syria, whence it is bounded by the latter country and the desert of Petra on the north-west and west, the peninsula of Arabia forming its southern limit. It has few oases, the water of the wells is generally either brackish or unpotable, and it is visited by the sand-wind called *Samoom*. The Arabs find pasture for their flocks and herds after the rains, and in the more depressed plains; and the desert generally produces prickly shrubs, &c., on which the camels feed. The inhabitants were known to the ancients as "dwellers in tents," *Scenitae* (comp. Is. xiii. 20; Jer. xlix. 31; Ezek. xxxviii. 11); and they extended from Babylonia on the east (comp. Num. xxiii. 7; 2 Chr. xxi. 16; Is. ii. 6, xiii. 20), to the borders of Egypt on the west. These tribes, principally descended from Ishmael and from Keturah, have always led a wandering and pastoral life. Their predatory habits are several times mentioned in the O. T. (2 Chr. xxi. 16, 17, xxvi. 7; Job i. 15; Jer. iii. 2). They conducted a considerable trade of merchandise of Arabia and India from the shores of the Persian Gulf (Ezek. xxvii. 20-24), whence a chain of oases still forms caravan-stations; and they likewise traded from the western portions of the peninsula. The latter traffic appears to be frequently mentioned in connexion with Ishmaelites, Keturahites, and other Arabian peoples (Gen. xxxvii. 25, 28; 1 K. x. 15, 25; 2 Chr. ix. 14, 24; Is. lx. 6; Jer. vi. 20), and probably consisted of the products of southern Arabia and of the opposite shores of Ethiopia: it seems, however, to have been chiefly in the hands of the inhabitants of Idumaea; but it is difficult to distinguish between the references to the latter people and to the tribes of Northern Arabia in the passages relating to this traffic. That certain of these tribes brought tribute to Jehoshaphat appears from 2 Chr. xvii. 11; and elsewhere there are indications of such tribute. Respecting these tribes, see ISHMAEL, KETURAH.—

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III. *Western Arabia* includes the peninsula of Sinai [SINAI], and the desert of Petra, corresponding generally with the limits of Arabia Petraea. The latter name is probably derived from that of its chief city; not from its stony character. It was in the earliest times inhabited by a people whose genealogy is not mentioned in the Bible, the Horites or Horim (Gen. xiv. 6, xxxvi. 20, 21, 22, 29, 30; Deut. ii. 12, 22). [HORITES.] Its later inhabitants were in part the same as those of the preceding division of Arabia, as indeed the boundary of the two countries is arbitrary and unsettled; but it was mostly peopled by descendants of Esau, and was generally known as the land of Edom, or Idumaea [EDOM]; as well as by its older appellation, the desert of Seir, or Mount Seir [SEIR]. The common origin of the Idumaeans from Esau and Ishmael is found in the marriage of the former with a daughter of the latter (Gen. xxviii. 9, xxxvi. 3). The Nabathaeans succeeded to the Idumaeans, and Idumaea is mentioned only as a geographical designation after the time of Josephus. The Nabathaeans are identified with Nebaioth, son of Ishmael (Gen. xxv. 13; Is. lx. 7). Petra was in the great route of the western caravan-traffic of Arabia, and of the merchandise brought up the Elanitic Gulf. See EDOM, ELATH, EZION-GEBER, &c. — *Inhabitants.* The Arabs, like every other ancient nation of any celebrity, have traditions representing their country as originally inhabited by races which became extinct at a very remote period. The majority of their historians derive these tribes from Shem; but some, from Ham, though *not* through Cush. Their earliest traditions that have any obvious relation to the Bible refer the origin of the existing nation in the first instance to Kahtán, whom they and most European scholars identify with Joktan; and secondly to Ishmael, whom they assert to have married a descendant of Kahtán. They are silent respecting Cushite settlements in Arabia; but modern research, we think, proves that Cushites were among its early inhabitants. [CUSH.]—1. The descendants of JOKTAN occupied the principal portions of the south and south-west of the peninsula, with colonies in the interior. In Genesis (x. 30) it is said, "and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the East (*Kedem*)." The position of Mesha is very uncertain; it is most reasonably supposed to be the western limit of the first settlers [MESHA]: Sephar is undoubtedly *Dhafári*, or *Zafári*, of the Arabs, a name not uncommon in the peninsula, but especially that of two celebrated towns—one being the seaport on the south coast, near *Mirbát;* the other, now in ruins, near *San'á*, and said to be the ancient residence of the Himyerite kings. The latter is probably Sephar; it is situate near a thuriferous mountain, and exports the best frankincense [SEPHAR]. In the district indicated above are distinct and undoubted traces of the names of the sons of Joktan mentioned in Genesis (x. 26-29), such as *Hadramáwt* for Hazarmaveth, *Azál* for Uzal, *Sebá* for Sheba, &c. Their remains are found in the existing inhabitants of (at least) its eastern portion, and their records in the numerous Himyerite ruins and inscriptions.— The principal Joktanite kingdom, and the chief state of ancient Arabia, was that of the Yemen, founded (according to the Arabs) by Yaarub, the son (or descendant) of Kahtán (Joktan). Its most ancient capital was probably *San'á*, formerly called *Azál* after Azál, son of Joktan. [UZAL.] The other capitals were *Ma-rib*, or *Sebá*, and *Zafári*. This was the Biblical kingdom of Sheba. Its rulers, and most of its people, were descendants of Sebá (= Sheba), whence the classical *Sabaei*. Among its rulers was probably the Queen of Sheba who came to hear the wisdom of Solomon (1 K. x. 2). [SHEBA.] The dominant family was apparently that of Himyer, son (or descendant) of Sebá. A member of this family founded the more modern kingdom of the Himyerites. The testimony of the Bible, and of the classical writers, as well as native tradition, seems to prove that the latter appellation superseded the former only shortly before the Christian era: *i.e.* after the foundation of the later kingdom. The rule of the Himyerites (whence the *Homeritae* of classical authors) probably extended over the modern *Yemen*, *Hadramáwt*, and *Mahreh*. Their kingdom lasted until A.D. 525, when it fell before an Abyssinian invasion. Already, about the middle of the 4th century, the kings of Axum appear to have become masters of part of the Yemen, adding to their titles the names of places in Arabia belonging to the Himyerites. After four reigns they were succeeded by Himyerite princes, vassals of Persia, the last of whom submitted to Mohammad. Kings of Hadramáwt (the classical *Chatramotitae*) are also enumerated by the Arabs, and distinguished from the descendants of Yaarub, an indication of their separate descent from Hazarmaveth [HAZARMAVETH]. The Greek geographers mention a fourth people in conjunction with the Sabaei, Homeritae, and Chatramotitae,—the *Minaei*, who have not been identified with any Biblical or modern name. Some place them as high as Mekkeh, and derive their name from *Miná* (the sacred valley N.E. of that city), or from the goddess Manáh, worshipped in the district between *Mekkeh* and *El-Medeeneh*. The other chief Joktanite kingdom was that of the Hijáz, founded by Jurhum, the brother of Yaarub, who left the Yemen and settled in the neighbourhood of *Mekkeh*. The Arab lists of its kings are inextricably confused; but the name of their leader and that of two of his successors was Mudád (or El-Mudád), who probably represents Almodad [ALMODAD]. Ishmael, according to the Arabs, married a daughter of the first Mudád, whence sprang 'Adnán the ancestor of Mohammad. This kingdom, situate in a less fertile district than the Yemen, and engaged in conflict with aboriginal tribes, never attained the importance of that of the south. It merged, by intermarriage and conquest, into the tribes of Ishmael. An Arab author identifies Jurhum with Hadoram [HADORAM.]— 2. The ISHMAELITES appear to have entered the peninsula from the north-west. That they have spread over the whole of it (with the exception of one or two districts on the south coast which are said to be still inhabited by unmixed Joktanite peoples), and that the modern nation is predominantly Ishmaelite, is asserted by the Arabs. They do not, however, carry up their genealogies higher than 'Adnán (as we have already said), and they have lost the names of most of Ishmael's immediate and near descendants. Such as have been identified with existing names will be found under the several articles bearing their names. [See also HAGARENES.] They extended northwards from the Hijáz into the Arabian desert, where they mixed with Keturahites and other Abrahamic peoples: and westwards to Idumaea, where they mixed with Edomites, &c. The tribes sprung from Ishmael have always been

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governed by petty chiefs or heads of families (sheykhs and emeers); they have generally followed a patriarchal life, and have not originated kingdoms, though they have in some instances succeeded to those of Joktanites, the principal one of these being that of El-Heereh. With reference to the Ishmaelites generally, we may observe, that although their first settlements in the Hijáz, and their spreading over a great part of the northern portions of the peninsula, are sufficiently proved, there is doubt as to the wide extension given to them by Arab tradition. Mohammad derived from the Jews whatever tradition he pleased, and silenced any contrary, by the Kurán or his own dicta. This religious element, which does not directly affect the tribes of Joktan (whose settlements are otherwise unquestionably identified), has a great influence over those of Ishmael. They therefore cannot be certainly proved to have spread over the peninsula, notwithstanding the almost universal adoption of their language (which is generally acknowledged to have been the Arabic commonly so called), and the concurrent testimony of the Arabs; but from these and other considerations it becomes at the same time highly probable that they now form the predominant element of the Arab nation.—3. Of the descendants of KETURAH the Arabs say little. They appear to have settled chiefly north of the peninsula in Desert Arabia, from Palestine to the Persian Gulf; and the passages in the Bible in which mention is made of Dedan (except those relating to the Cushite Dedan, Gen. x. 7) refer apparently to the tribe sprung from this race (Is. xxi. 13; Jer. xxv. 23; Ez. xxvii. 20), perhaps with an admixture of the Cushite Dedan, who seems to have passed up the western shores of the Persian Gulf. [KETURAH.]—4. In Northern and Western Arabia are other peoples which, from their geographical position and mode of life, are sometimes classed with the Arabs. Of these are AMALEK, the descendants of ESAU, &c.—*Religion.* The most ancient idolatry of the Arabs we must conclude to have been fetishism, of which there are striking proofs in the sacred trees and stones of historical times, and in the worship of the heavenly bodies, or Sabaeism. To the worship of the heavenly bodies we find allusions in Job (xxxi. 26-28) and to the belief in the influence of the stars to give rain (xxxviii. 31), where the Pleiades give rain, and Orion withholds it; and again in Judges (v. 20) where the stars fight against the host of Sisera. The names of the objects of the earlier fetishism, the stone-worship, tree-worship, &c., of various tribes, are too numerous to mention. One, that of Manáh, the goddess worshipped between Mekkeh and El-Medeeneh has been compared with Meni (Is. lxv. 11), which is rendered in the A. V. "number." Magianism, an importation from Chaldaea and Persia, must be reckoned among the religions of the Pagan Arabs; but it never had very numerous followers. Christianity was introduced in southern Arabia towards the close of the 2nd century, and about a century later it had made great progress. It flourished chiefly in the Yemen, where many churches were built. It also rapidly advanced in other portions of Arabia, through the kingdom of Heereh and the contiguous countries, Ghassán, and other parts. The persecutions of the Christians brought about the fall of the Himyerite dynasty by the invasion of the Christian ruler of Abyssinia. Judaism was propagated in Arabia, principally by Karaites, at the captivity, but it was introduced before that time: it became very prevalent in the Yemen, and in the Hijáz, especially at Kheybar and El-Medeeneh, where there are said to be still tribes of Jewish extraction.—*Language.* Arabic, the language of Arabia, is the most developed and the richest of the Semitic languages, and the only one of which we have an extensive literature: it is, therefore, of great importance to the study of Hebrew. Of its early phases we know nothing; while we have archaic monuments of the Himyeritic (the ancient language of southern Arabia), though we cannot fix their precise ages. Of the existence of Hebrew and Chaldee (or Aramaic) in the time of Jacob there is evidence in Gen. xxxi. 47; and probably Jacob and Laban understood each other, the one speaking Hebrew and the other Chaldee. It seems also (Judg. vii. 9-15) that Gideon, or Phurah, or both, understood the conversation of the "Midianites, and the Amalakites, and all the children of the east." It is probable, therefore, that in the 14th or 13th cent. B.C. the Semitic languages differed much less than in after times. But it appears from 2 K. xviii. 26, that in the 8th cent. B.C. only the educated classes among the Jews understood Aramaic. With these evidences before us, and making a due distinction between the archaic and the known phases of the Aramaic and the Arabic, we think that the Himyeritic is to be regarded as a sister of the Hebrew, and the Arabic (commonly so called) as a sister of the Hebrew and Aramaic, or, *in its classical phasis*, as a descendant of a sister of these two, but that the Himyeritic is mixed with an African language, and that the other dialects of Arabia are in like manner, though in a much less degree, mixed with an African language.—Respecting the Himyeritic, until lately little was known; but monuments bearing inscriptions in this language have been discovered in the southern parts of the peninsula, principally in Hadramáwt and the Yemen, and some of the inscriptions have been published.—The *manners* and *customs* of the Arabs are of great value in illustrating the Bible. No one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. We may instance their pastoral life, their hospitality, that most remarkable of desert virtues [HOSPITALITY], their universal respect for age (comp. Lev. xix. 32), their familiar deference (comp. 2 K. v. 13), their superstitious regard for the beard. On the signet-ring, which is worn on the little finger of the right hand, is usually inscribed a sentence expressive of submission to God, or of His perfection, &c., explaining Ex. xxxix. 30, "the engraving of a signet, Holiness to the Lord," and the saying of our Lord (John iii. 33), "He . . . hath set to his seal that God is true." As a mark of trust, this ring is given to another person (as in Gen. xli. 42). The inkhorn worn in the girdle is also very ancient (Ez. ix. 2, 3, 11), as well as the veil. A man has a right to claim his cousin in marriage, and he relinquishes this right by taking off his shoe, as the kinsman of Ruth did to Boaz (Ruth iv. 7, 8).—References in the Bible to the Arabs themselves are still more clearly illustrated by the manners of the modern people, in their predatory expeditions, their mode of warfare, their caravan journeys, &c. To the interpretation of the book of Job, an intimate knowledge of this people and their language and literature is essential; for many of the most obscure passages can only be

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explained by that knowledge.—*Commerce.* Direct mention of the commerce of the south does not appear to be made in the Bible, but it seems to have passed to Palestine principally through the northern tribes. Passages relating to the fleets of Solomon and to the maritime trade, however, bear on this subject, which is a curious study for the historical inquirer. The Joktanite people of southern Arabia have always been, in contradistinction to the Ishmaelite tribes, addicted to a seafaring life. The latter were caravan-merchants; the former, the chief traders of the Red Sea, carrying their commerce to the shores of India, as well as to the nearer coasts of Africa. The classical writers also make frequent mention of the commerce of southern Arabia. It was evidently carried to Palestine by the two great caravan routes from the head of the Red Sea and from that of the Persian Gulf: the former especially taking with it African produce; the latter, Indian. It should be observed that the wandering propensities of the Arabs, of whatever descent, do not date from the promulgation of El-Islâm. All testimony goes to show that from the earliest ages the peoples of Arabia formed colonies in distant lands, and have not been actuated by the desire of conquest or by religious impulse alone in their foreign expeditions; but rather by restlessness and commercial activity.

Ara'bians, the nomadic tribes inhabiting the country to the east and south of Palestine, who in the early times of Hebrew history were known as Ishmaelites and descendants of Keturah. Their roving pastoral life in the desert is alluded to in Is. xiii. 20; Jer. iii. 2; 2 Macc. xii. 11; their country is associated with the country of the Dedanim, the travelling merchants (Is. xxi. 13), with Dedan, Tema, and Buz (Jer. xxv. 24), and with Dedan and Kedar (Ez. xxvii. 21), all of which are supposed to have occupied the northern part of the peninsula later known as Arabia. During the prosperous reign of Jehoshaphat, the Arabians, in conjunction with the Philistines, were tributary to Judah (2 Chr. xvii. 11), but in the reign of his successor they revolted, ravaged the country, plundered the royal palace, slew all the king's sons with the exception of the youngest, and carried off the royal harem (2 Chr. xxi. 16, xxii. 1). The Arabians of Gur-baal were again subdued by Uzziah (2 Chr. xxvi. 7). On the return from Babylon they were among the foremost in hindering Nehemiah in his work of restoration, and plotted with the Ammonites and others for that end (Neh. iv. 7). Geshem, or Gashmu, one of the leaders of the opposition, was of this race (Neh. ii. 19, vii. 1). In later times the Arabians served under Timotheus in his struggle with Judas Maccabeus, but were defeated (1 Macc. v. 39; 2 Macc. xii. 10). The Zabadeans, an Arab tribe, were routed by Jonathan, the brother and successor of Judas (1 Macc. xii. 31). Zabdiel, the assassin of Alexander Balas (1 Macc. xi. 17), and Simalcue, who brought up Antiochus, the young son of Alexander (1 Macc. xi. 39), afterwards Antiochus VI., were both Arabians. In the time of the N. T. the term appears to have been restricted in the same manner. [ARABIA.]

A'rad, a Benjamite, son of Beriah, who drove out the inhabitants of Gath (1 Chr. viii. 15).

A'rad, a royal city of the Canaanites, named with Hormah and Libnah (Josh. xii. 14). The wilderness of Judah was to "the south of Arad" (Judg. i. 16). It is also undoubtedly named in Num. xxi. 1 (comp. Hormah in ver. 3), and xxxiii. 40, "the Canaanite king of Arad," instead of the reading of the A. V., "king Arad the Canaanite." It is mentioned in the *Onomasticon* (Arad) as a city of the Amorites, near the desert of Kaddes, 4 miles from Malatha (Moladah), and 20 from Hebron. It may be identified with a hill, *Tell 'Arâd*, an hour and a half N.E. by E. from *Milh* (Moladah), and 8 hours from Hebron.

Ar'adus, (1 Macc. xv. 23), the same place as ARVAD.

A'rah. 1. An Asherite, of the sons of Ulla (1 Chr. vii. 39).—2. The sons of Arah returned with Zerubabel in number 775 according to Ezr. ii. 5, but 652 according to Neh. vii. 10. One of his descendants, Shechaniah, was the father-in-law of Tobiah the Ammonite (Neh. vi. 10). The name is written as ARES in 1 Esdr. v. 10.

A'ram (probably from a root signifying height, and which is also the base of "Ramah"), the name by which the Hebrews designated, generally, the country lying to the north-east of Palestine; the great mass of that high table-land which, rising with sudden abruptness from the Jordan and the very margin of the lake of Gennesareth, stretches, at an elevation of no less than 2000 feet above the level of the sea, to the banks of the Euphrates itself, contrasting strongly with the low land bordering on the Mediterranean, the "land of Canaan," or the low country (Gen. xxxi. 18, xxxiii. 18, &c.). Throughout the A. V. the word is, with only a very few exceptions, rendered, as in the Vulgate and LXX., SYRIA; a name which, it must be remembered, includes far more to our ears, than did Aram to the Hebrews. [SYRIA.] Its earliest occurrence in the book of Genesis is in the form of Aram-naharaim, *i. e.* the "highland of or between the two rivers" (Gen. xxiv. 10, A. V. "Mesopotamia"), but in several succeeding chapters, and in other parts of the Pentateuch, the word is used without any addition, to designate a dweller in Aram-naharaim—Laban or Bethuel—"the Aramite" (see Gen, xxv. 20, xxviii. 2, 5, xxxi. 20, 24; also Judg. iii. 10, compared with 8; Deut. xxvi. 5, compared with xxxiii. 4, and Ps. lx. title). Padan, or accurately Paddan, Aram ("cultivated highland," from *paddah* to plough) was another designation for the same region (Gen. xxv. 20, xxviii. 2).

Later in the history we meet with a number of small nations or kingdoms forming parts of the general land of Aram:—1. Aram-Zobah, or simply Zobah (1 Sam. xiv. 47; 2 Sam. viii. 3; 1 Chr. xviii. xix.) [ZOBAH]. 2. Aram beth-rehob (2 Sam. x. 6), or Rehob (x. 8). [REHOB.] 3. Aram-maachah (1 Chr. xix. 6), or Maachah only (2 Sam. x. 6). [MAACHAH.] 4. Geshur, "in Aram" (2 Sam. xv. 8), usually named in connexion with Maachah (Deut. iii. 14; Josh. xiii. 11, 13, &c.). [GESHUR.] 5. Aram-Dammesek (Damascus) (2 Sam. viii. 5, 6; 1 Chr. xviii. 5, 6). The whole of these petty states are spoken of collectively under the name of "Aram" (2 Sam. x. 13), but as Damascus increased in importance it gradually absorbed the smaller powers (1 K. xx. 1), and the name of Aram was at last applied to it alone (Is. vii. 8; also 1 K. xi. 24, 25, xv. 18, &c). According to the genealogical table in Gen. x., Aram was a son of Shem, and his brethren were Elam, Asshur, and Arphaxad. It will be observed that these names occur in regular order from the east,

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Aram closing the list on the borders of the "western sea." In three passages Aram would seem to denote Assyria (2 K. xviii. 26; Is. xxxvi. 11; Jer. xxxv. 11).—**2.** Another Aram is named in Gen. xxii. 21, as a son of Kemuel, and descendant of Nahor. From its mention with Uz and Buz it is probably identical with the tribe of Ram, to the "kindred" of which belonged "Elihu the son of Barachel the Buzite," who was visiting Job in the land of Uz (Job xxxii. 2).—**3.** An Asherite, one of the sons of Shamer (1 Chr. vii. 34).—**4.** Son of Esrom, or Hezron, and the same as RAM (Matt. i. 3, 4; Luke iii. 33).

A'ram-nahara'im (Ps. lx. title). [ARAM 1.]

A'ram-zo'bah (Ps. lx. title). [ARAM 1.]

Arami'tess, a female inhabitant of Aram (1 Chr. vii. 14). In other passages of the A. V. the ethnic of Aram is rendered "Syrian."

A'ran, a Horite, son of Dishan and brother of Uz (Gen. xxxvi. 28; 1 Chr. i. 42).

Ar'arat, a mountainous district of Asia mentioned in the Bible in connexion with the following events:—(1.) As the resting-place of the Ark after the Deluge (Gen. viii. 4): (2.) as the asylum of the sons of Sennacherib (2 K. xix. 37; Is. xxxvii. 38; A. V. has "the land of Armenia"): (3.) as the ally, and probably the neighbour, of Minni and Ashchenaz (Jer. li. 27). [ARMENIA.] The name Ararat was unknown to the geographers of Greece and Rome, as it still is to the Armenians of the present day: but that it was an indigenous and an ancient name for a portion of Armenia, appears from the statement of Moses of Chorene, who gives *Araratia* as the designation of the central province. In its Biblical sense it is descriptive generally of the Armenian highlands—the lofty plateau which overlooks the plain of the Araxes on the N., and of Mesopotamia on the S. Various opinions have been put forth as to the spot where the Ark rested, as described in Gen. viii. 4; but Berosus the Chaldaean, contemporary with Alexander the Great, fixes the spot on the mountains of *Kurdistan*. Tradition still points to the *Jebel Judi* as the scene of the event, and maintains the belief, as stated by Berosus, that fragments of the ark exist on its summit. Josephus also quotes Nicolaus Damascenus to the effect that a mountain named Baris, beyond Minyas, was the spot. That the scene of an event so deeply interesting to mankind had even at that early age been transferred, as was natural, to the loftiest and most imposing mountain in the district, appears from the statements of Josephus that the spot where Noah left the ark had received a name descriptive of that event, which he renders Apobaterion, and which seems identical with *Nachdjevan*, on the banks of the Araxes. To this neighbourhood all the associations connected with Noah are now assigned by the native Armenians, and their opinion has been so far indorsed by Europeans that they have given the name Ararat exclusively to the mountain which is called *Massis* by the Armenians, *Agri-Dagh*, i. e. *Steep Mountain*, by the Turks, and *Kuh-i-Nuh*, i. e. *Noah's Mountain*, by the Persians. It rises immediately out of the plain of the Araxes, and terminates in two conical peaks, named the Great and Less Ararat, about seven miles distant from each other; the former of which attains an elevation of 17,260 feet above the level of the sea and about 14,000 above the plain of the Araxes, while the latter is lower by 4000 feet. The summit of the higher is covered with eternal snow for about 3000 feet. It is of volcanic origin. The summit of Ararat was long deemed inaccessible. It was first ascended in 1829 by Parrot, who approached it from the N.W.; he describes a secondary summit about 400 yards distant from the highest point, and on the gentle depression which connects the two eminences he surmises that the ark rested. The region immediately below the limits of perpetual snow is barren and unvisited by beast or bird. *Arguri*, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is *Nachdjevan*, where the patriarch is reputed to have been buried. Returning to the broader signification we have assigned to the term, "the mountains of Ararat," as co-extensive with the Armenian plateau from the base of *Ararat* in the N. to the range of *Kurdistan* in the S., we notice the following characteristics of that region as illustrating the Bible narrative:—(1.) Its *elevation*. It rises to a height of from 6000 to 7000 feet above the level of the sea, presenting a surface of extensive plains, whence spring other lofty mountain ranges, having a generally parallel direction from E. to W., and connected with each other by transverse ridges of moderate height. (2.) Its *geographical position*. The Armenian plateau stands equidistant from the Euxine and the Caspian seas on the N., and between the Persian Gulf and the Mediterranean on the S. Viewed with reference to the dispersion of the nations, Armenia is the true centre of the world: and it is a significant fact that at the present day Ararat is the great boundary-stone between the empires of Russia, Turkey, and Persia. (3.) Its *physical character*. The plains as well as the mountains supply evidence of volcanic agency. Armenia, however, differs materially from other regions of similar geological formation, inasmuch as it does not rise to a sharp well-defined central crest, but expands into plains or steppes, separated by a graduated series of subordinate ranges. The result of this expansion is that Armenia is far more accessible, both from without, and within its own limits, than other districts of similar elevation. The fall of the ground in the centre of the plateau is not decided in any direction, as is demonstrated by the early courses of the rivers—the Araxes, which flows into the Caspian, rising westward of either branch of the Euphrates, and taking at first a northerly direction—the Euphrates, which flows to the S., rising northward of the Araxes, and taking a westerly direction. (4.) The *climate*. Winter lasts from October to May, and is succeeded by a brief spring and summer of intense heat. In April the Armenian plains are still covered with snow; and in the early part of September it freezes keenly at night. (5.) The *vegetation*. Grass grows luxuriantly on the plateau, and furnishes abundant pasture during the summer months to the flocks of the nomad Kurds. Wheat, barley, and vines ripen at far higher altitudes than on the Alps and the Pyrenees; and the harvest is brought to maturity with wonderful speed. The general result of these observations would be to show that, while the elevation of the Armenian plateau constituted it the natural resting-place of the ark after the Deluge, its geographical position and its physical character secured an impartial distribution of the families of mankind to the various

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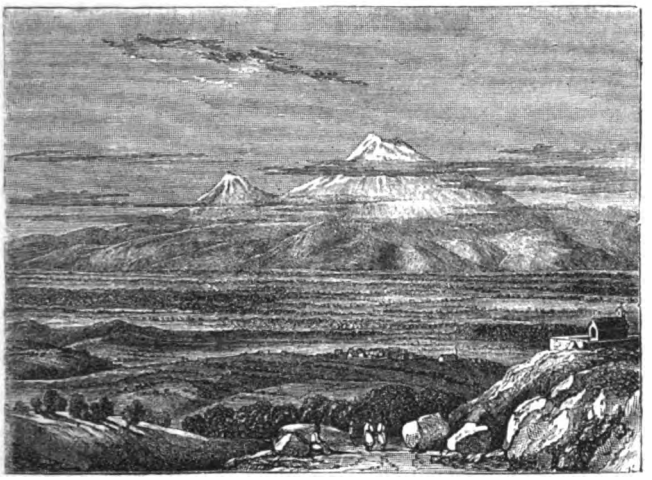
quarters of the world. The climate furnished a powerful inducement to seek the more tempting regions on all sides of it. At the same time the character of the vegetation was remarkably adapted to the nomad state in which we may conceive the early generations of Noah's descendants to have lived.



Ararat.

Ar'arath (Tob. i. 21). [ARARAT.]

Arau'nah, a Jebusite who sold his threshing-floor on Mount Moriah to David as a site for an altar to Jehovah, together with his oxen (2 Sam. xxiv. 18-24; 1 Chr. xxi. 25). From the expression (2 Sam. xxiv. 23) "these things did Araunah, the king, give unto the king," it has been inferred that he was one of the royal race of the Jebusites. His name is variously written in various places (2 Sam. xxiv. 16, 18; 1 Chr. xxi.; 2 Chr. iii.). [ORNAN.]

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

Ar'bah. Hebron, or Kirjath-Arba, as "the city of Arbah" is always rendered elsewhere (Gen. xxiv. 27). [HEBRON.]

Ar'bathite, the, *i. e.* a native of the Arabah or *Ghor*. [ARABAH.] Abialbon the A. was one of David's mighty men (2 Sam. xxiii. 31; 1 Chr. xi. 32).

Arbat'tis, a district of Palestine named in 1 Macc. v. 23 only, perhaps a corruption of Acrabattine, the province or toparchy which lay between Neapolis and Jericho. [ARABATTINE.]

Arbe'la, mentioned in the Bible only in 1 Macc. ix. 2, and there only as defining the situation of Masaloth, a place besieged and taken by Bacchides and Alcimus at the opening of the campaign in which Judas Maccabeus was killed. According to Josephus this was at Arbela of Galilee, a place which he elsewhere states to be near Sepphoris, on the lake of Gennesareth, and remarkable for certain impregnable caves, the resort of robbers and insurgents, and the scene of more than one desperate encounter. These topographical requirements are fully met by the existing *Irbid*, a site with a few ruins, west of *Medjel*, on the south-east side of the *Wady Hamâm*, in a small plain at the foot of the hill of *Kurûn Hattîn*. The caverns are in the opposite face of the ravine, and bear the name of *Kula'at Ibn Maân*. Arbela may be the Beth-arbel of Hos. x. 14, but there is nothing to ensure it.

Ar'bite, the. Paarai the Arbite was one of David's guard (2 Sam. xxiii. 35). The word signifies a native of ARAB. In the parallel list of Chronicles it is given as Ben-Ezbai. [EZBAI.]

Arbona'i (Jud. ii. 24). [ABRONAS.]

Archela'us, son of Herod the Great, by a Samaritan woman, Malthaké, and, with his brother Antipas, brought up at Rome. At the death of Herod (B.C. 4) his kingdom was divided between his three sons, Herod Antipas, Archelaus, and Philip. Archelaus received the half, containing Idumaea, Judaea, Samaria, and the cities on the coast, with 600 talents' income. He never properly bore the title of king (Matt. ii. 22), but only that of ethnarch, so that the former word must be taken as loosely used. In the tenth year of his reign, or the ninth, according to Dion Cassius, *i. e.* A.D. 6, a complaint was preferred against him by his brothers and his subjects on the ground of his tyranny, in consequence of which he was banished to Vienne in Gaul, where he is generally said to have died. But Jerome relates that he was shown the sepulchre of Archelaus near Bethlehem. He seems to have been guilty of great cruelty and oppression (comp. Matt. ii. 22). Josephus relates that he put to death 3000 Jews in the Temple not long after his accession. Archelaus wedded illegally Glaphyra, once the wife of his brother Alexander, who had had children by her.

Archery. [ARMS.]

Ar'chevites, perhaps the inhabitants of ERECH, some of whom had been placed as colonists in Samaria (Ezr. iv. 9).

Ar'chi (Josh. xvi. 2). [ARCHITE.]

Archip'pus, a Christian teacher in Colossae (Col. iv. 17), called by St. Paul his "fellow-soldier," (Philem. 2). As the last-quoted epistle

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is addressed to him jointly with Philemon and Apphia, it seems necessary to infer that he was a member of Philemon's family. Jerome, Theodoret, and Oecumenius, suppose him to have been overseer of the church at Colossae. Others believe him to have been a teacher at Laodicea. There is a legend that he was of the number of the Seventy disciples, and suffered martyrdom at Chonae, near Laodicea.

Ar'chite, the (as if from a place named Erech), the usual designation of David's friend Hushai (2 Sam. xv. 32, xvii. 5, 14; 1 Chr. xxvii. 33). The word also appears in Josh. xvi. 2, where "the borders of Archi" (*i. e.* "the Archite") are named as somewhere in the neighbourhood of Bethel.

Architecture. The book of Genesis (iv. 17, 20, 22) appears to divide mankind into great characteristic sections, viz., the "dwellers in tents" and the "dwellers in cities." To the race of Shem is attributed (Gen. x. 11, 12, 22, xi. 2-9) the foundation of those cities in the plain of Shinar, Babylon, Nineveh, and others; of one of which, Resen, the epithet "great" sufficiently marks its importance in the time of the writer. From the same book we learn the account of the earliest recorded building, and of the materials employed in its construction (Gen. xi. 3, 9); and though a doubt rests on the precise spot of the tower of Belus, so long identified with the Birs Nimroud, yet the nature of the soil, and the bricks found there in such abundance, though bearing mostly the name of Nebuchadnezzar, agree perfectly with the supposition of a city previously existing on the same or a closely neighbouring site. In Esth. i. 2 mention is made of the palace at Susa, the spring residence of the kings of Persia (Esth. iii. 15); and in the books of Tobit and Judith, of Ecbatana, to which they retired during the heat of summer (Tob. iii. 7, xiv. 14; Jud. i. 14). It is in connexion with Egypt that the Israelites appear first as builders of cities, compelled to labour at the buildings of the Egyptian monarchs. Pithom and Raamses are said to have been built by them (Ex. i. 11). The Israelites were by occupation shepherds, and by habit dwellers in tents (Gen. xlvii. 3). They had therefore originally, speaking properly, no architecture. Even Hebron, a city of higher antiquity than the Egyptian Zoan (Tanis), was called originally from its founder, perhaps a Canaanite of the race of Anak, Kirjath-Arba, the city of Arba (Num. xiii. 22; Josh. xiv. 15). From the time of the occupation of Canaan they became dwellers in towns and in houses of stone (Lev. xiv. 34, 45; 1 K. vii. 10); but these were not all, nor indeed in most cases, built by themselves (Deut. vi. 10; Num. xiii. 19). The peaceful reign and vast wealth of Solomon gave great impulse to architecture; for besides the Temple and his other great works, he built fortresses and cities in various places, among which Baalath and Tadmor are in all probability represented by Baalbec and Palmyra (1 K. ix. 15, 24). Among the succeeding kings of Israel and of Judah, more than one is recorded as a builder: Asa (1 K. xv. 23), Baasha (xv. 17), Omri (xvi. 24), Ahab (xvi. 32, xxii. 39), Hezekiah (2 K. xx. 20; 2 Chr. xxxii. 27-30), Jehoash, and Josiah (2 K. xii. 11, 12, xxii. 6); and, lastly, Jehoiakim, whose winter palace is mentioned (Jer. xxii. 14, xxxvi. 22; see also Am. iii. 15). On the return from captivity the chief care of the rulers was to rebuild the Temple and the walls of Jerusalem in a substantial manner, with stone, and with timber from Lebanon (Ezr. iii. 8, v. 8; Neh. ii. 8, iii.). But the reigns of Herod and his successors were especially remarkable for their great architectural works. Not only was the Temple restored but the fortifications and other public buildings of Jerusalem were enlarged and embellished (Luke xxi. 5). The town of Caesarea was built on the site of Strato's Tower; Samaria was enlarged, and received the name of Sebaste. Of the original splendour of these great works no doubt can be entertained; but of their style and appearance we can only conjecture that they were formed on Greek and Roman models. The connexion of Solomon with Egypt and with Tyre, and the influence of the Captivity, must necessarily have affected the style of the palatial edifices of that monarch, and of the first and second temples. The enormous stones employed in the Assyrian, Persepolitan, and Egyptian buildings, find a parallel in the substructions of Baalbec and in the huge blocks which still remain at Jerusalem, relics of the buildings either of Solomon or of Herod. But few monuments are known to exist in Palestine by which we can form an accurate idea of its buildings, and even of those which do remain no trustworthy examination has yet been made. It is probable, however, that the reservoirs known under the names of the Pools of Solomon and Hezekiah contain some portions at least of the original fabrics. The domestic architecture of the Jews, so far as it can be understood, is treated under HOUSE.

Arctu'rus. The Hebrew words *'Ash* and *'Aish*, rendered "Arcturus" in the A. V. of Job ix. 9, xxxviii. 32, in conformity with the Vulg. of the former passage, are now generally believed to be identical, and to represent the constellation Ursa Major, known commonly as the Great Bear, or Charles's Wain. Niebuhr (*Desc. de l'Arab.* p. 101) relates that he met with a Jew at Sanà, who identified the Hebrew *'Ash* with the constellation known to the Arabs by the name *Om en-nash*, or *Nash* simply, as a Jew of Bagdad informed him. The four stars in the body of the Bear are named *Ennash* in the tables of Ulugh Beigh, those in the tail being called *el Benât*, "the daughters" (comp. Job xxxviii. 32). The ancient versions differ greatly in their renderings. The LXX. render *'Ash* by the "Pleiades" in Job ix. 9 (unless the text which they had before them had the words in a different order), and *'Aish* by "Hesperus," the evening star, in Job xxxviii. 32. In the former they are followed or supported by the Chaldee, in the latter by the Vulgate. R. David Kimchi and the Talmudists understood by *'Ash* the tail of the Ram or the head of the Bull, by which they are supposed to indicate the bright star Aldebaran in the Bull's eye. But the greatest difficulty exists in the rendering of the Syriac translators, who give as the equivalent of both *'Ash* and *'Aish* the word *'Iyutho*, which is interpreted to signify the bright star Capella in the constellation Auriga, and is so rendered in the Arabic translation of Job. On this point, however, great difference of opinion exists. Bar Ali conjectured that *'Iyutho* was either Capella or the constellation Orion; while Bar Bahlul hesitated between Capella, Aldebaran, and a cluster of three stars in the face of Orion. Following the rendering of the

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Arabic, Hyde was induced to consider *'Ash* and *'Aish* distinct; the former being the Great Bear, and the latter the bright star Capella, or the α of the constellation Auriga.

Ard, the son of Bela and grandson of Benjamin (Gen. xlvi. 21; Num. xxvi. 40), there being no reason to suppose that in these passages two different persons are intended. In 1 Chr. viii. 3, he is called ADDAR.

Ar'dath—"the field called Ardath"—2 Esdr. ix. 26.

Ard'ites, the descendants of Ard or Addar the grandson of Benjamin (Num. xxvi. 40).

Ar'don, a son of Caleb, the son of Hezron, by his wife Azubah (1 Chr. ii. 18).

Ar'eli, a son of Gad (Gen. xlvi. 16; Num. xxvi. 17). His descendants are called THE ARELITES (Num. xxvi. 17).

Areop'agite, a member of the court of Areopagus (Acts xvii. 34). [MARS' HILL.]

Areop'agus. [MARS' HILL.]

A'res (1 Esdr. v. 10). [ARAH 2.]

Ar'etas, a common appellation of many of the Arabian kings or chiefs. Two are mentioned in the Bible.—**1.** A contemporary of Antiochus Epiphanes (B.C. 170) and Jason (2 Macc. v. 8).—**2.** The Aretas alluded to by St. Paul (2 Cor. xi. 32) was father-in-law of Herod Antipas. [HEROD.] There is a somewhat difficult chronological question respecting the subordination of Damascus to this Aretas. Under Augustus and Tiberius the city was attached to the province of Syria; and it is probable that a change in the rulership took place after the death of Tiberius. There had been war for some time between Aretas, king of Arabia Nabataea, and Antipas. A battle was fought, and the army of Antipas entirely destroyed. Vitellius, governor of Syria, was sent to his aid; but while on his march he heard of the death of Tiberius (A.D. 37), and remained at Antioch. By this change of affairs at Rome a complete reversal took place in the situation of Antipas and his enemy. The former was ere long (A.D. 39) banished to Lyons, and his kingdom given to Agrippa. It would be natural that Aretas should be received into favour; and the more so as Vitellius had an old grudge against Antipas. Now in the year 38 Caligula made several changes in the East; and these facts, coupled with that of no Damascene coins of Caligula or Claudius existing, make it probable that about this time Damascus, which belonged to the predecessor of Aretas, was granted to him by Caligula. The other hypotheses, that the ethnarch was only visiting the city, or that Aretas had seized Damascus on Vitellius giving up the expedition against him are very improbable.

Are'us, a king of the Lacedaemonians, whose letter to the high priest Onias is given in 1 Macc. xii. 20-23. There were two Spartan kings of the name of Areus, of whom the first reigned B.C. 309-265. The first high priest of the name of Onias held the office B.C. 323-300, and must therefore have written the letter to Areus I. in some interval between 309 and 300. [ONIAS.]

Ar'gob, a tract of country on the east of the Jordan, in Bashan, the kingdom of Og, containing 60 great and fortified cities. Argob was in the portion allotted to the half-tribe of Manasseh, and was taken possession of by Jair, a chief man in that tribe. It afterwards formed one of Solomon's commissariat districts, under the charge of an officer whose residence was at Ramoth-Gilead (Deut. iii. 4, 13, 14; 1 K. iv. 13). In later times Argob was called Trachonitis, apparently a mere translation of the older name; and it is now apparently identified with the *Lejah*, a very remarkable district south of Damascus, and east of the Sea of Galilee. This extraordinary region—about 22 miles from N. to S. by 14 from W. to E., and of a regular, almost oval, shape—has been described as an ocean of basaltic rocks and boulders, tossed about in the wildest confusion, and intermingled with fissures and crevices in every direction. Strange as it may seem, this forbiding region is thickly studded with deserted cities and villages, all solidly built and of remote antiquity. A strong presumption in favour of the identification of the *Lejah* with Argob arises from the peculiar Hebrew word constantly attached to Argob. This word is *Chebel*, literally "a rope," and it designates with charming accuracy the remarkably defined boundary line of the district of the *Lejah*, which is spoken of repeatedly by its latest explorer as "a rocky shore;" "sweeping round in a circle clearly defined as a rocky shore line;" "resembling a Cyclopean wall in ruins."

Ar'gob, perhaps a Gileadite officer, who was governor of Argob. According to some interpreters, an accomplice of Pekah in the murder of Pekahiah. But Sebastian Schmid explained that both Argob and Arieh were two princes of Pekahiah, whose influence Pekah feared, and whom he therefore slew with the king. Jarchi understands by Argob the royal palace, near which was the castle in which the murder took place (2 K. xv. 25).

Ariara'thes, properly Mithridates IV., Philopator, king of Cappadocia B.C. 163-130. He was educated at Rome, and his subservience to the wishes of the Romans (B.C. 158) cost him his kingdom; but he was shortly afterwards restored to a share in the government; and on the capture of his rival Olophernes by Demetrius Soter, regained the supreme power. He fell in B.C. 130, in the war of the Romans against Aristonicus. Letters were addressed to him from Rome in favour of the Jews (1 Macc. xv. 22), who, in after times, seem to have been numerous in his kingdom (Acts ii. 9; comp. 1 Pet. i. 1).

Arida'i, ninth son of Haman (Esth. ix. 9).

Arid'atha, sixth son of Haman (Esth. ix. 8).

Ar'ieh, "the Lion," so called probably from his daring as a warrior: either one of the accomplices of Pekah in his conspiracy against Pekahiah, king of Israel; or, as Sebastian Schmid understands the passage, one of the princes of Pekahiah, who was put to death with him (2 K. xv. 25). Jarchi explains it literally of a golden lion which stood in the castle.

A'riel. 1. One of the "chief men" who under Ezra directed the caravan which he led back from Babylon to Jerusalem (Ezr. viii. 16).—The word occurs also in reference to two Moabites slain by Benaiah (2 Sam. xxiii. 20; 1 Chr. xi. 22). Many regard the word as an epithet, "lion-like;" but it seems better to look upon it as a proper name, and translate "two [sons] of Ariel."—**2.** A designation given by Isaiah to the city of Jerusalem (Is. xxix. 1, 2, 7). Its meaning is obscure. We must understand by it either "Lion of God," or "Hearth of God." The latter meaning is suggested by the use of the word in Ez. xliii. 15, 16, as a synonym

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for the altar of burnt-offering. On the whole it seems most probable that, as a name given to Jerusalem, Ariel means "Lion of God," whilst the word used by Ezekiel means "Hearth of God."

Arimathae'a (Matt. xxvii. 57; Luke xxiii. 51; John xix. 38). St. Luke calls it "a city of Judæa;" but this presents no objection to its identification with the prophet Samuel's birth-place, the Ramah of 1 Sam. i. 1, 19, which is named in the LXX. Armathaim, and by Josephus, Armatha. The Ramathem of the Apocrypha is probably the same place. It is identified by many with the modern *Ramlah*. [RAMAH.]

A'rioch. 1. The king of Ellasar, one of the allies of Chedorlaomer in his expedition against his rebellious tributaries (Gen. xiv. 1). The name according to Gesenius is Assyro-Chaldaic, but Fürst refers it to a Sanskrit root.—**2.** The captain of Nebuchadnezzar's body-guard (Dan. ii. 14, &c.).—**3.** Properly *Eirioch*, or *Erioch*, mentioned in Jud. i. 7 as king of the Elymaeans. Junius and Tremellius identify him with Deioces, king of part of Media.

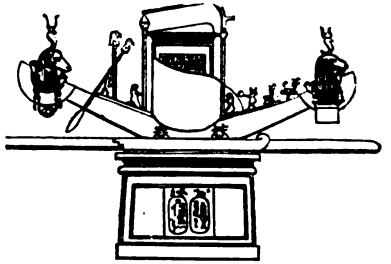
Arisa'i, eighth son of Haman (Esth. ix. 9).

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

Aristobu'lus. 1. A Jewish priest (2 Macc. i. 10), who resided in Egypt in the reign of Ptolemaeus VI., Philometor. In a letter of Judas Maccabaeus he is addressed (165 B.C.) as the representative of the Egyptian Jews, and is further styled "the master" (*i. e.* counsellor?) of the king. There can be little doubt that he is identical with the peripatetic philosopher of that name, who dedicated to Ptol. Philometor his allegoric exposition of the Pentateuch. Considerable fragments of this work have been preserved by Clement and Eusebius, but the authenticity of the quotations has been vigorously contested. The object of Aristobulus was to prove that the peripatetic doctrines were based on the Law and the Prophets.—**2.** A resident at Rome, some of whose household are greeted in Rom. xvi. 10. Tradition makes him one of the 70 disciples, and reports that he preached the Gospel in Britain.

Ark, Noah's. [NOAH.]

Ark of the Covenant. The first piece of the tabernacle's furniture, for which precise directions were delivered (Ex. xxv.).—I. It appears to have been an oblong chest of shittim (acacia) wood, 2½ cubits long, by 1½ broad and deep. Within and without gold was overlaid on the wood, and on the upper side or lid, which was edged round about with gold, the mercy seat was placed. The ark was fitted with rings, one at each of the four corners, and through these were passed staves of the same wood similarly overlaid, by which it was carried by the Kohathites (Num. vii. 9, x. 21). The ends of the staves were visible without the veil in the holy place of the temple of Solomon (1 K. viii. 8). The ark, when transported, was enveloped in the "veil" of the dismantled tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, and was therefore not seen (Num. iv. 5, 20). —II. Its purpose or object was to contain inviolate the Divine autograph of the two tables, that "covenant" from which it derived its title. It was also probably a reliquary for the pot of manna and the rod of Aaron. We read in 1 K. viii. 9, that "there was nothing in the ark save the two tables of stone which Moses put there at Horeb." Yet in Heb. ix. 4, it is asserted that, besides the two tables of stone, the "pot of manna" and "Aaron's rod that budded" were inside the ark; probably by Solomon's time these relics had disappeared. The words of the A. V. in 1 Chr. xiii. 3, seem to imply a use of the ark for the purpose of an oracle; but this is probably erroneous, and "we sought it not" the meaning.—Occupying the most holy spot of the sanctuary, it tended to exclude any idol from the centre of worship. It was also the support of the mercy seat, materially symbolising, perhaps, the "covenant" as that on which "mercy" rested. —III. The chief facts in the earlier history of the ark (see Josh. iii. and vi.) need not be recited. In the decline of religion in a later period a superstitious security was attached to its presence in battle. Yet—though this was rebuked by its permitted capture—when captured, its sanctity was vindicated by miracles, as seen in its avenging progress through the Philistine cities. From this period till David's time its abode was frequently shifted. It sojourned among several, probably Levitical, families (1 Sam. vii. 1; 2 Sam. vi. 3, 11; 1 Chr. xiii. 13, xv. 24, 25) in the border villages of Eastern Judah, and did not take its place in the tabernacle, but dwelt in curtains, i. e. in a separate tent pitched for it in Jerusalem by David. Its bringing up by David thither was a national festival. Subsequently the Temple, when completed, received, in the installation of the ark in its shrine, the signal of its inauguration by the effulgence of Divine glory instantly manifested. Several of the Psalms contain allusions to these events (e. g. xxiv., xlvii., cxxxii.) and Ps. cv. appears to have been composed on the occasion of the first of them.—When idolatry became more shameless in the kingdom of Judah, Manasseh placed a "carved image" in the "house of God," and probably removed the ark to make way for it. This may account for the subsequent statement that it was reinstated by Josiah (2 Chr. xxxiii. 7, xxxv. 3). It was probably taken captive or destroyed by Nebuchadnezzar (2 Esdr. x. 22). Prideaux's argument that there *must* have been an ark in the second temple is of no weight against express testimony, such as that of Josephus.



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

Ark'ite, The, one of the families of the Canaanites (Gen. x. 17; 1 Chr. i. 15), and from the context evidently located in the north of Phoenicia. The name is found in Pliny and Ptolemy, and from Aelius Lampridius we learn that the *Urbs Arcena* contained a temple dedicated to Alexander the Great.

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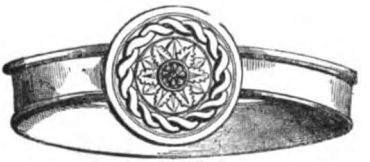
It was the birthplace of Alexander Severus, and was thence called Caesarea Libani. The site which now bears the name of *'Arka* lies on the coast, 2 to 2½ hours from the shore, about 12 miles north of Tripoli, and 5 south of the *Nahr el-Khebir*. A rocky tell rises to the height of 100 feet close above the *Nahr Arka*; on the top of this is an area of about two acres, on which and on a plateau to the north the ruins of the former town are scattered.

Armaged'don, "the hill, or city of Megiddo" (Rev. xvi. 16). The locality implied in the Hebrew term here employed is the great battle-field of the Old Testament. In a similar passage in the book of Joel (iii. 2, 12), the scene of the Divine judgments is spoken of as the "valley of Jehoshaphat," the fact underlying the image being Jehoshaphat's great victory (2 Chr. xx. 26). So here the scene of the struggle of good and evil is suggested by that battle-field, the plain of Esdraelon, which was famous for two great victories, of Barak over the Canaanites (Judg. iv., v.), and of Gideon over the Midianites (Judg. vii.); and for two great disasters, the deaths of Saul (1 Sam. xxxi. 8), and of Josiah (2 K. xxiii. 29, 30; 2 Chr. xxxv. 22). The same figurative language is used by one of the Jewish prophets (Zech. xii. 11).

Armo'nia is nowhere mentioned under that name in the original Hebrew, though it occurs in the English version (2 K. xix. 37) for Ararat (comp. marginal reading). Armenia is that lofty plateau whence the rivers Euphrates, Tigris, Araxes, and Acampsis, pour down their waters in different directions; the two first to the Persian Gulf, the last two respectively to the Caspian and Euxine seas. It may be termed the *nucleus* of the mountain system of western Asia: from the centre of the plateau rise two lofty chains of mountains, which run from E. to W., converging towards the Caspian sea, but parallel to each other towards the W. The climate is severe, varying with the altitude of different localities, the valleys being sufficiently warm to ripen the grape, while the high lands are only adapted for pasture. The latter supported vast numbers of mules and horses, on which the wealth of the inhabitants chiefly depends (comp. Ez. xxvii. 14). The slight acquaintance which the Hebrews had with this country was probably derived from the Phoenicians. There are signs of their knowledge having been progressive. Isaiah, in his prophecies regarding Babylon, speaks of the hosts as coming from the "mountains" (xiii. 4), while Jeremiah employs the specific names Ararat and Minni (li. 27). Ezekiel, apparently better acquainted with the country, uses a name which was familiar to its own inhabitants, Togarmah. (1.) ARARAT is mentioned as the place whither the sons of Sennacherib fled (Is. xxxvii. 38). It was the central district surrounding the mountain of that name. (2.) MINNI only occurs in Jer. li. 27. It is probably identical with the district Minyas, in the upper valley of the *Murad-su* branch of the Euphrates. (3.) TOGARMAH is noticed in two passages of Ezekiel, both of which are in favour of its identity with Armenia. In xxvii. 14 he speaks of Togarmah in connexion with Meshech and Tubal; in xxxviii. 6, it is described as "of the north quarters" in connexion with Gomer. Coupling with these particulars the relationship between Togarmah, Ashkenaz, and Riphat (Gen. x. 3), we cannot fail in coming to the conclusion that Togarmah represents Armenia.

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



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

consisted of a jewel on the armlet. These ornaments were worn by most ancient princes. They are frequent on the sculptures of Persepolis and Nineveh, and were worn by the kings of Persia. In the Leyden Museum is an Egyptian armlet bearing the name of the third Thothmes. Finally, they are still worn among the most splendid regalia of modern Oriental sovereigns, and it is even said that those of the king of Persia are worth a million sterling. Now, as in ancient times, they are sometimes made plain, sometimes enchased; sometimes with the ends not joined, and sometimes a complete circle. Their enormous weight may be conjectured from Gen. xxiv. 22.

Armo'ni, son of Saul by Rizpah (2 Sam. xxi. 8).

Arms, Armour. The subject naturally livides itself into—

I. Offensive weapons: Arms.
II. Defensive weapons: Armour.

I. *Offensive weapons.*—1. Apparently the earliest known, and most widely used, was the *Chereb*, or "SWORD." Very little can be gathered as to its shape, size, material, or mode of use. Perhaps if anything is to be inferred it is that the *Chereb* was neither a heavy nor a long weapon. That of Ehud was only a cubit, *i. e.* 18 inches long, so as to have been concealed under his garment, and a consideration of the narratives in 2 Sam. ii. 16, and xx. 8-10, and also of the ease with which David used the sword of a man so much larger than himself as Goliath (1 Sam. xvii. 51; xxi. 9), goes to

Egyptian sword.

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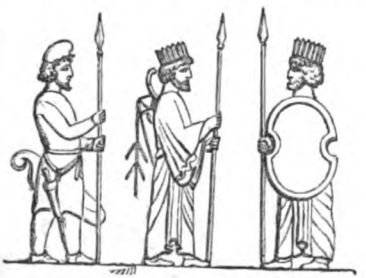
show that the *Chereb* was both a lighter and a shorter weapon than the modern sword. It was carried in a sheath (1 Sam. xvii. 51; 2 Sam. xx. 8; 1 Chr. xxi. 27), slung by a girdle (1 Sam. xxv. 13) and resting upon the thigh (Ps. xlv. 3; Judg. iii. 16), or upon the hips (2 Sam. xx. 8). "Girding on the sword" was a symbolical expression for commencing war; and a similar expression occurs to denote those able to serve (Judg. viii. 10; 1 Chr. xxi. 5). Swords with two edges are occasionally referred to (Judg. iii. 16; Ps. cxlix. 6),

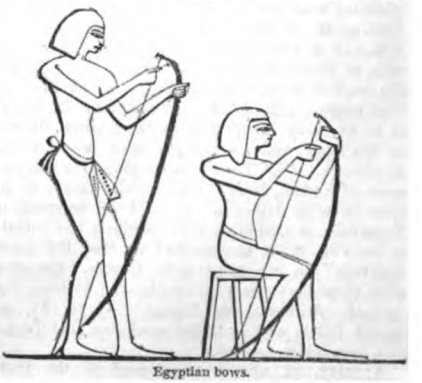
Persian sword, or acinaces.

and allusions are found to "whetting" the sword (Deut. xxxii. 41; Ps. lxiv. 3; Ezek. xxi. 9). Doubtless it was of metal, from the allusions to its brightness and "glittering;" but from Josh. v. 2, 3, we may perhaps infer that in early times the material was flint.—2. Next to the sword was the SPEAR; and of this weapon we meet with at least



Persian spears.

three distinct kinds. *a.* The *Chanîth*, a "Spear," and that of the largest kind. It was the weapon of Goliath (1 Sam. xvii. 7, 45; 2 Sam. xxi. 19; 1 Chr. xx. 5), and also of other giants (2 Sam. xxiii. 21; 1 Chr. xi. 23) and mighty warriors (2 Sam. ii. 23, xxiii. 18; 1 Chr. xi. 11, 20). The *Chanîth* was the habitual companion of King Saul, and it was this heavy weapon and not the lighter "javelin" that he cast at David (1 Sam. xviii. 10, 11, xix. 9, 10), and at Jonathan (xx. 33). *b.* Apparently lighter than the preceding was the *Cîdôn*, or "Javelin." When not in action the *Cîdôn* was carried on the back of the warrior (1 Sam. xvii. 6, A. V. "target"). *c.* Another kind of spear was the *Rômach*. In the historical books it occurs in Num. xxv. 7, and 1 K. xviii. 28, and frequently in the later books, as in 1 Chr. xii. 8 ("buckler"), 2 Chr. xi. 12. *d.* The *Shelach* was probably a lighter missile or "dart." See 2 Chr. xxiii. 10, xxxii. 5 ("darts"); Neh. iv. 17, 23 (see margin); Job xxxiii. 18, xxxvi. 12; Joel ii. 8. *e.* *Shebet*, a rod or staff, is used once only to denote a weapon (2 Sam. xviii. 14).—3. Of missile weapons of offence the chief was undoubtedly the BOW, *Kesheth*; it is met with in the earliest stages of the history, in use both for the chace (Gen. xxi. 20, xxvii. 3) and war (xlviii. 22). In later times archers accompanied the armies of the Philistines (1 Sam. xxxi. 3; 1 Chr. x. 3) and of the Syrians (1 K. xxii. 34). Among the Hebrews, captains high in rank (2 K. ix. 24), and even kings' sons (1 Sam. xviii. 4), carried the bow, and were expert in its use (2 Sam. i. 22). The tribe of Benjamin seems to have been especially addicted to archery (1 Chr. viii. 40, xii. 2; 2 Chr. xiv. 8, xvii. 17); but there were also bowmen among Reuben, Gad, Manasseh (1 Chr. v. 18), and Ephraim (Ps. lxxviii. 9). Of the form of the bow we can gather almost nothing. It seems to have been bent by the aid of the foot (1 Chr. v. 18, viii. 40; 2 Chr. xiv. 8; Is. v. 28; Ps. vii. 12, &c.). Bows of steel, or rather brass, are mentioned as if specially strong (2 Sam. xxii. 35; Job xx. 24). It is possible that in 1 Chr. xii. 2, a kind of bow for shooting bullets or stones is alluded to (Wisd. v. 22, "stone-bow"). The ARROWS, *Chitzîm*, were carried in a quiver, *Thelî* (Gen. xxvii. 3), or *Ashpâh* (Is. xxii. 6, xlix. 2; Ps. cxxvii. 5). From an allusion in Job vi. 4, they would seem to have been sometimes poisoned; and Ps. cxx. 4, may point to a practice of using arrows with some burning material attached to them. 4. The SLING, *Kel'a*, is first mentioned in Judg. xx. 16. This simple weapon with which David killed the giant Philistine was the natural attendant of a shepherd, and therefore the bold metaphor of Abigail has a natural propriety in the mouth of the wife of a man whose possessions in flocks were



Egyptian bows.

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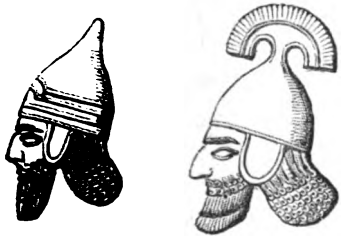
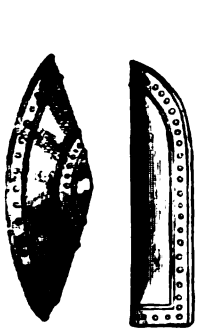
so great as those of Nabal (1 Sam. xxv. 29). Later in the monarchy, slingers formed part of the regular army (2 K. iii. 25).

II. *Armour.*—1. The *Shiryôn*, or BREASTPLATE, enumerated in the description of the arms of Goliath, a "*coat* of mail," literally a "*breastplate* of scales" (1 Sam. xvii. 5), and further (38), where *Shiryôn* alone is rendered "coat of mail." It may be noticed in passing that this passage contains the most complete inventory of the furniture of a warrior to be found in the whole of the sacred history. *Shiryôn* also occurs in 1 K. xxii. 34, and 2 Chr. xviii. 33. The last passage is very obscure; the real meaning is probably "between the joints and the breastplate." This word has furnished one of the names of Mount Hermon (see Deut. iii. 9).—2. The *Tsckard*, is mentioned but twice—in reference to the gown of the high-priest (Ex. xxviii. 32, xxxix. 23). Like the English "habergeon," it was probably a quilted shirt or doublet put on over the head.—3. The *Côb'a*, or HELMET is referred to in 1 Sam. xvii. 5; 2 Chr. xxvi. 14; Ezek. xxvii. 10).—



Assyrian helmets.

4. *Mitzchâh*, GREAVES, or defences for the feet made of brass, are named in 1 Sam. xvii. 6, only. Of the defensive arms borne by the warrior the notices are hardly less scanty than those just examined.—5. Two kinds of SHIELD are distinguishable. *a.* The *Tsinnâh*, or large shield, encompassing (Ps. v. 12) the whole person. When not in actual conflict, it was carried before the warrior (1 Sam. xvii. 7, 41).



Assyrian shields.

Egyptian shield.

b. Of smaller dimensions was the *Mâgên*, a buckler or target, probably for use in hand-to-hand fight. The difference in size between this and the *Tsinnâh* is evident from 1 K. x. 16, 17; 2 Chr. ix. 15, 16, where twice as much gold is named as being used for the latter as for the former. 6. What kind of arm was the *Shelet* it is impossible to determine. By some translators it is rendered a "quiver," by some "weapons" generally, by others a "shield." It denoted certain special weapons of gold taken by David from Hadadezer king of Zobah (2 Sam. viii. 7; 1 Chr. xviii. 7), and dedicated in the Temple (2 K. xi. 10; 2 Chr. xxiii. 9; Cant. iv. 4). In Jer. li. 11; Ezek. xxvii. 11, the word has the force of a foreign arm.

Army. I. JEWISH ARMY.—The military organization of the Jews commenced with their departure from the land of Egypt, and was adapted to the nature of the expedition on which they ther entered. Every man above 20 years of age was a soldier (Num. i. 3): each tribe formed a regiment with its own banner and its own leader (Num. ii. 2, x. 14): their positions in the camp or on the march were accurately fixed (Num. ii.): the whole army started and stopped at a given signal (Num. x. 5, 6): thus they came up out of Egypt ready for the fight (Ex. xiii. 18). On the approach of an enemy, a conscription was made from the general body under the direction of a muster-master (Deut. xx. 5, 2 K. xxv. 19), by whom also the officers were appointed (Deut. xx. 9). The army was then divided into thousands and hundreds under their respective captains (Num. xxxi. 14), and still further into families (Num. ii. 34; 2 Chr. xxv. 5, xxvi. 12)—the family being regarded as the unit in the Jewish polity. From the time the Israelites entered the land of Canaan until the establishment of the kingdom, little progress was made in military affairs: their wars resembled *border forays*. No general muster was made at this period; but the combatants were summoned on the spur of the moment.—With the kings arose the custom of maintaining a body-guard, which formed the *nucleus* of a standing army. Thus Saul had a band of 3000 select warriors (1 Sam. xiii. 2, xiv. 52, xxiv. 2), and David, before his accession to the throne, 600 (1 Sam. xxiii. 13, xxv. 13). This band he retained after he became king, and added the CHERETHITES and PELETHITES (2 Sam. xv. 18, xx. 7), together with another class *Shalishim*, officers of high rank, the chief of whom (2 K. vii. 2; 1 Chr. xii. 18) was immediately about the king's person. David further organized a national militia, divided into twelve regiments under their respective officers, each of which was called out for one month in the year (1 Chr. xxvii. 1); at the head of the army when in active service he appointed a commander-in-chief (1 Sam. xiv. 50).—Hitherto the army had consisted entirely of infantry (1 Sam. iv. 10, xv. 4), the use of horses having been restrained by divine command (Deut. xvii. 16); but we find that as the foreign relations of the kingdoms extended, much importance was attached to them. David had reserved a hundred chariots from the spoil of the Syrians (2 Sam. viii. 4): these probably served as the foundation of the force which Solomon afterwards enlarged through his alliance with Egypt (1 K. x. 26, 28, 29). It does not appear that the system established by David was maintained by the kings of Judah; but in Israel the proximity of the hostile kingdom of Syria necessitated the maintenance of a standing army. The militia was occasionally called out in time of peace (2 Chr. xiv. 8, xxv. 5, xxvi. 11); but such cases were exceptional. On the other hand the body-guard appears to have been regularly kept up (1 K. xiv. 28; 2 K. xi. 4, 11). Occasional reference is made to war-chariots (2 K. viii. 21), but in Hezekiah's reign no force of the kind could be maintained, and the Jews were obliged

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to seek the aid of Egypt for horses and chariots (2 K. xviii. 23, 24; Is. xxxi. 1).—With regard to the arrangement and manoeuvring of the army in the field, we know but little. A division into three bodies is frequently mentioned (Judg. vii. 16, ix. 43; 1 Sam. xi. 11; 2 Sam. xviii. 2). Jehoshaphat divided his army into five bodies, apparently retaining, however, the threefold principle of division, the heavy-armed troops of Judah being considered as the proper army, and the two divisions of light-armed of the tribe of Benjamin as an appendage (2 Chr. xvii. 14-18). The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army. It is doubtful whether the soldier ever received pay even under the kings (the only instance of pay being mentioned applies to mercenaries, 2 Chr. xxv. 6): but that he was maintained, while on active service, and provided with arms, appears from 1 K. iv. 27, x. 16, 17; 2 Chr. xxvi. 14. The numerical strength of the Jewish army cannot be ascertained with any degree of accuracy: the numbers, as given in the text are manifestly incorrect, and the discrepancies in the various statements irreconcileable. The system adopted by Judas Maccabaeus was in strict conformity with the Mosaic law (1 Macc. iii. 55): and though he maintained a standing army (1 Macc. iv. 6; 2 Macc. viii. 16), yet the custom of paying the soldiers appears to have been still unknown, and to have originated with Simon (1 Macc. xiv. 32). The introduction of mercenaries commenced with John Hyrcanus; the intestine commotions in the reign of Alexander Jannaeus obliged him to increase the number to 6200 men; and the same policy was followed by Alexandra and by Herod the Great, who had in his pay Thracian, German, and Gallic troops. The discipline and arrangement of the army was gradually assimilated to that of the Romans, and the titles of the officers borrowed from it.

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

Ar'na, one of the forefathers of Ezra (2 Esd. i. 2), occupying the place of Zerahiah or Zaraias in his genealogy.

Ar'nan. In the received Hebrew text "the sons of Arnan" are mentioned in the genealogy of Zerubbabel (1 Chr. iii. 21). But according to the reading of the LXX., Vulgate, and Syriac versions, which Houbigant adopts, Arnan was the son of Rephaiah.

Ar'non, the river or torrent which formed the boundary between Moab and the Amorites, on the north of Moab (Num. xxi. 13, 14, 24, 26; Judg. xi. 22), and afterwards between Moab and Israel (Reuben) (Deut. ii. 24, 36, iii. 8, 12, 16, iv. 48; Josh. xii. 1, 2, xiii. 9, 16; Judg. xi. 13, 26). From Judg. xi. 18 it would seem to have been also the *east* border of Moab. By Josephus it is described as rising in the mountains of Arabia and flowing through all the wilderness till it falls into the Dead Sea. There can be no doubt that the *Wady el-Mojeb* of the present day is the Arnon. Its principal source is near *Katrane*, on the Haj route. On the south edge of the ravine through which it flows are some ruins called *Mehatet el Haj*, and on the north edge, directly opposite, those still bearing the name of *'Arâ'ir*. [AROER.] The width across between these two spots seemed to Burckhardt to be about two miles: the descent on the south side to the water is extremely steep and almost impassable. The stream runs through a level strip of grass some 40 yards in width, with a few oleanders and willows on the margin.

A'rod, a son of Gad (Num. xxvi. 17), called ARODI in Gen. xlvi. 16.

A'rodi. [AROD.]

A'rodites. [AROD.]

Ar'oer, the name of several towns of Eastern and Western Palestine. **1.** A city "by the brink," or "on the bank of," or "by" the torrent Arnon, the southern point of the territory of Sihon king of the Amorites, and afterwards of the tribe of Reuben (Deut. ii. 36, iii. 12, iv. 48; Josh. xii. 2, xiii. 9, 16; Judg. xi. 26; 2 K. x. 33; 1 Chr. v. 8), but later again in possession of Moab (Jer. xlviii. 19). Burckhardt found ruins with the name *'Arâ'ir* on the old Roman road, upon the very edge of the precipitous north bank of the *Wady Mojeb*. [ARNON.] —**2.** Aroer "that is 'facing' Rabbah" (Rabbah of Ammon), a town built by and belonging to Gad (Num. xxxii. 34; Josh. xiii. 25; 2 Sam. xxiv. 5). This is probably the place mentioned in Judg. xi. 33, which was shown in Jerome's time.—**3.** Aroer, in Is. xvii. 2, if a place at all, must be still further north than either of the two already named. Gesenius, however, takes it to be Aroer of Gad.—**4.** A town in Judah, named only in 1 Sam. xxx. 28. Robinson (ii. 199) believes that he has identified its site in *Wady 'Ar'arah*, on the road from Petra to Gaza.

Aro'erite. Hothan the Aroerite was the father of two of David's captains (1 Chr. xi. 44).

A'rom, the "sons of Arom," to the number of 32, are enumerated in 1 Esd. v. 16 among those who returned with Zorobabel. Unless it is a mistake for Asom and represents Hashum in Ezr. ii. 19, it has no parallel in the lists of Ezra and Nehemiah.

Ar'pad or **Ar'phad** (Is. xxxvi. 19, xxxvii. 13), a city or district in Syria, apparently dependent on Damascus (Jer. xlix. 23). It is invariably named with Hamath, but no trace of its existence has yet been discovered, nor has any mention of the place been found except in the Bible (2 K. xviii. 34, xix. 13; Is. x. 9).

Ar'phad. [ARPAD.]

Arphax'ad, the son of Shem and ancestor of Eber (Gen. x. 22, 24, xi. 10). Bochart supposed that the name was preserved in that of the province Arrapachitis in Northern Assyria. Ewald interprets it *the stronghold of the Chaldees*.—**2.** ARPHAXAD,

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a king "who reigned over the Medes in Ecbatana, and strengthened the city by vast fortifications" (Jud. i. 1-4). He has been frequently identified with Deioces, the founder of Ecbatana; but it seems better to look for the original of Arphaxad in his son Phraortes, who fell in a battle with the Assyrians, 633 B.C. Niebuhr endeavours to identify the name with Astyages.

Arrows. [ARMS.]

Arsa'ces VI., a king of Parthia, who assumed the royal title *Arsaces* in addition to his proper name, MITHRIDATES I. His general defeated the great army of Demetrius Nicator, and took the king prisoner, B.C. 138 (1 Macc. xiv. 1-3). Mithridates treated his prisoner with respect, but kept him in confinement till his own death, cir. B.C. 130.

Ar'sareth, a region beyond Euphrates, apparently of great extent (2 Esd. xiii. 45).

Artaxer'xes, the name probably of *two* different kings of Persia mentioned in the O. T. 1. The first Artaxerxes is mentioned in Ezr. iv. 7, and appears identical with Smerdis, the Magian impostor, and pretended brother of Cambyses, who usurped the throne B.C. 522, and reigned eight months. The name Artaxerxes may have been adopted or conferred on him as a title.—2. In Neh. ii. 1 we have another Artaxerxes, who permits Nehemiah to spend twelve years at Jerusalem, in order to settle the affairs of the colony there, which had fallen into great confusion. We may safely identify him with Artaxerxes Macrocheir or Longimanus, the son of Xerxes, who reigned B.C. 464-425. And we believe that this is the same king who had previously allowed Ezra to go to Jerusalem for a similar purpose (Ezr. vii. 1).

Ar'temas, a companion of St. Paul (Tit. iii. 12). According to tradition he was bishop of Lystra.

Ar'uboth, the third of Solomon's commissariat districts (1 K. iv. 10). It included Sochoh, and was therefore probably a name for the rich corn-growing lowland country.

A'rumah, a place apparently in the neighbourhood of Shechem, at which Abimelech resided (Judg. ix. 41). Arumah is possibly the same place as Ruma, under which name it is given by Eusebius and Jerome. According to them it was then called Arimathaea (see also ARIMA).

Ar'vad, a place in Phoenicia, the men of which are named in close connexion with those of Zidon as the navigators and defenders of the ships of Tyre in Ez. xxvii. 8, 11. In agreement with this is the mention of "the Arvadite" in Gen. x. 18, and 1 Chr. i. 16, as a son of Canaan, with Zidon, Hamath, and other northern localities. There is thus no doubt that Arvad is the island of *Ruad*, which lies off Tortosa (*Tartus*), 2 or 3 miles from the Phoenician coast, some distance above the mouth of the river Eleutherus, now the *Nahr el-Kebir*. The island is high and rocky, but very small, hardly a mile in circumference.

Ar'vadite. [ARVAD.]

Ar'za, prefect of the palace at Tirzah to Elah king of Israel, who was assassinated at a banquet in his house by Zimri (1 K. xvi. 9). In the Targum of Jonathan the word is taken as the name of an idol, and in the Arabic version in the London Polyglot the last clause is rendered "which belongs to the idol of Beth-Arza."

A'sa, son of Abijah, and third king of Judah (B.C. 956-916), was conspicuous for his earnestness in supporting the worship of God. In his zeal against heathenism he did not spare his grandmother Maachah, who occupied the special dignity of "King's Mother," to which great importance was attached in the Jewish court. Asa burnt the symbol of her religion (1 K. xv. 13), and threw its ashes into the brook Kidron, and then deposed Maachah from her dignity. He also placed in the Temple certain gifts which his father had dedicated, and renewed the great altar which the idolatrous priests apparently had desecrated (2 Chr. xv. 8). Besides this, he fortified cities on his frontiers, and raised an army, amounting, according to 2 Chr. xiv. 8, to 580,000 men, a number probably exaggerated by an error of the copyist. Thus Asa's reign marks the return of Judah to a consciousness of the high destiny to which God had called her. The good effects of this were visible in the enthusiastic resistance offered by the people to Zerah, an invader, who is called a Cushite or Ethiopian. [ZERAH.] At the head of an enormous host (a million of men, we read in 2 Chr. xiv. 9) he attacked Mareshah or Marissa in the S.W. of the country, near the later Eleutheropolis. There he was utterly defeated, and driven back with immense loss to Gerar. The peace which followed this victory was broken by the attempt of Baasha of Israel to fortify Ramah, "that he might not suffer any to go out or to come in unto Asa king of Judah." To stop this Asa purchased the help of Benhadad I. king of Damascus, by a large payment of treasure, forced Baasha to abandon his purpose, and destroyed the works which he had begun at Ramah. The wells which he sunk at Mizpeh were famous in Jeremiah's time (xli. 9). The means by which he obtained this success were censured by the prophet Hanani, who seems even to have excited some discontent in Jerusalem, in consequence of which he was imprisoned, and suffered other punishments (2 Chr. xvi. 10). In his old age Asa suffered from the gout, and it is mentioned that "he sought not to the Lord, but to the physicians." He died greatly loved and honoured in the 41st year of his reign.—**2.** Ancestor of Berechiah, a Levite who resided in one of the villages of the Netophathites after the return from Babylon (1 Chr. ix. 16).

Asadi'as, son of Chelcias, or Hilkiah, and one of the ancestors of Baruch (Bar. i. 1). The name is probably the same as that elsewhere represented by Hasadiah (1 Chr. iii. 20).

A'sael, an ancestor of Tobit (Tob. i. 1), and perhaps the same as JAHZEEL or JAHZIEL, one of the four sons of Naphtali.

A'sahel, nephew of David, being the youngest son of his sister Zeruiah. He was celebrated for his swiftness of foot, a gift much valued in ancient times. When fighting under the command of his brother Joab against Ishbosheth's army at Gibeon, he pursued Abner, who, after vainly warning him to desist, was obliged to kill him in self-defence (2 Sam. ii. 18 ff.). [ABNER.]—**2.** One of the Levites in the reign of Jehoshaphat, who went throughout the cities of Judah to instruct the people in the knowledge of the law, at the time of the revival of the true worship (2 Chr. xvii. 8).—**3.** A Levite in the reign of Hezekiah, who had charge of the tithes and dedicated things in the Temple under Cononiah and Shimei (2 Chr. xxxi. 13).—**4.** A priest, father of Jonathan in the time of Ezra (Ezr. x. 15). He is called AZAEL in 1 Esd. ix. 14.

Asahi'ah, a servant of king Josiah, sent by him,

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together with others, to seek information of Jehovah respecting the book of the law which Hilkiah found in the Temple (2 K. xxii. 12, 14; also called ASAIAH, 2 Chr. xxxiv. 20).

Asai'ah. 1. A prince of one of the families of the Simeonites in the reign of Hezekiah, who drove out the Hamite shepherds from Gedor (1 Chr. iv. 36).—2. A Levite in the reign of David, chief of the family of Merari (1 Chr. vi. 30). With 120 of his brethren he took part in the solemn service of bringing the ark from the house of Obed-edom to the city of David (1 Chr. xv. 6, 11).—3. The firstborn of "the Shilonite," according to 1 Chr. ix. 5, who with his family dwelt in Jerusalem after the return from Babylon. In Neh. xi. 5 he is called MAASEIAH, and his descent is there traced from Shiloni, which is explained by the Targum of R. Joseph on 1 Chr. as a patronymic from Shelah the son of Judah, by others as "the native or inhabitant of Shiloh."—4. 2 Chr. xxxiv. 20. [ASAHIAH.]

A'sana, 1 Esd. v. 31. [ASNAH.]

A'saph. 1. A Levite, son of Berechiah, one of the leaders of David's choir (1 Chr. vi. 39). Psalms l. and lxxiii.-lxxxiii. are attributed to him; and he was in after times celebrated as a seer as well as a musical composer (2 Chr. xxix. 30; Neh. xii. 46). The office appears to have remained hereditary in his family, unless he was the founder of a school of poets and musical composers, who were called after him "the sons of Asaph," as the Homeridae from Homer (1 Chr. xxv. 1; 2 Chr. xx. 14; Ezr. ii. 41).—2. The father or ancestor of Joah, the recorder or chronicler to the kingdom of Judah in the reign of Hezekiah (2 K. xviii. 18, 37; Is. xxxvi. 3, 22). It is not improbable that this Asaph is the same as the preceding, and that Joah was one of his numerous descendants known as the Bene-Asaph.—3. The keeper of the royal forest or "paradise" of Artaxerxes (Neh. ii. 8). His name would seem to indicate that he was a Jew, who like Nehemiah was in high office at the court of Persia.—4. Ancestor of Mattaniah, the conductor of the temple-choir after the return from Babylon (1 Chr. ix. 15; Neh. xi. 17). Most probably the same as 1 and 2.

Asa'reel, a son of Jehaleleel, whose name is abruptly introduced into the genealogies of Judah (1 Chr. iv. 16).

Asare'lah, one of the sons of Asaph, set apart by David to "prophesy with harps and with psalteries and with cymbals" (1 Chr. xxv. 2); called JESHARELAH in ver. 14.

As'calon. [ASHKELON.]

Ase'as, 1 Esd. ix. 32. [ISHIJAH.]

Asebebi'a, a Levite (1 Esd. viii. 47). [SHEREBIAH.]

Asebi'a, 1 Esd. viii. 48. [HASHABIAH.]

As'enath, daughter of Potipherah, priest, or possibly prince, of On [POTIPHERAH], wife of Joseph (Gen. xli. 45), and mother of Manasseh and Ephraim (xli. 50, xlvi. 20). Her name has been considered to be necessarily Egyptian, and Egyptian etymologies have therefore been proposed, but these must be regarded as doubtful. If we are guided by the custom of the Hebrews, and the only parallel case, that of Bithiah [BITHIAH], we must suppose that his Egyptian wife received a Hebrew name from Joseph. If Hebrew, Asenath may be compared to the male proper name Asnah (Ezr. ii. 50).

A'ser, Tob. i. 2; Luke ii. 36; Rev. vii. 6. [ASHER.]

A'serer = SISERA (1 Esd. v. 32; comp. Ezr. ii. 53).

Ash (Heb. *óren*) occurs only in Is. xliv. 14, as one of the trees out of the wood of which idols were carved: "He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an *ash*, and the rain doth nourish it." It is impossible to determine what is the tree denoted by the Hebrew word *óren;* the LXX. and the Vulg. understand some species of pine-tree. Perhaps the *larch* (*Laryx Europaea*) may be intended.

A'shan, a city in the low country of Judah (Josh. xv. 42). In Josh. xix. 7, and 1 Chr. iv. 32, it is mentioned again as belonging to Simeon; and in 1 Chr. vi. 59, it is given as a priests' city, occupying the same place as the somewhat similar word AIN in Josh. xxi. 16. It has not yet been identified, unless it be the same as Ain; in which case Robinson found it at *Al Ghuweir*.

Ashbe'a, a proper name, but whether of a person or place is uncertain (1 Chr. iv. 21). Houbigant would understand it of the latter, and would render "the house of Ashbea" by Beth-ashbea. The whole clause is obscure. The Targum of R. Joseph paraphrases it, "and the family of the house of manufacture of the fine linen for the garments of the kings and priests, delivered to the house of Eshba."

Ash'bel, 2nd son of Benjamin and ancestor of the ASHBELITES (Gen. xlvi. 21; Num. xxvi. 38; 1 Chr. viii. 1).

Ash'chenaz (1 Chr. i. 6; Jer. li. 27). [ASHKENAZ.]

Ash'dod, or **Azo'tus** (Acts viii. 40), one of the five confederate cities of the Philistines, situated about 30 miles from the southern frontier of Palestine, 3 from the Mediterranean Sea, and nearly midway between Gaza and Joppa. It was assigned to the tribe of Judah (Josh. xv. 47), but was never subdued by the Israelites; and even down to Nehemiah's age it preserved its distinctiveness of race and language (Neh. xiii. 23, 24). But its chief importance arose from its position on the high-road from Palestine to Egypt: it was on this account besieged by Tartan, the general of the Assyrian king Sargon, about B.C. 716, apparently to frustrate the league formed between Hezekiah and Egypt (Is. xx. 1). The effects of its siege by Psammetichus (B.C. 630) are incidentally referred to in Jer. xxv. 20. It was destroyed by the Maccabees (1 Macc. v. 68, x. 84), and lay in ruins until the Roman conquest of Judaea, when it was restored by Gabinius (B.C. 55). It is now an insignificant village, with no memorials of its ancient importance, but is still called *Esdud*.

Ash'dodites, the inhabitants of Ashdod (Neh. iv. 7); called ASHDOTHITES in Josh. xiii. 3.

Ash'doth Pis'gah, a curious and probably a very ancient term, found only in Deut. iii. 17; Josh. xii. 3, xiii. 20; and in Deut. iv. 49, A. V. "springs of Pisgah." In the two passages from Deuteronomy the words form part of a formula, by which apparently the mountains which enclose the Dead Sea on the east side are defined; but whether it be the springs poured forth at the base of the mountains of Moab, or the roots or spurs of those mountains, or the mountains themselves, it is useless at present to conjecture.

Ash'dothites, Josh. xiii. 3. [ASHDODITES.]

A'sher, Apocr. and N. T. **A'ser,** the 8th son of

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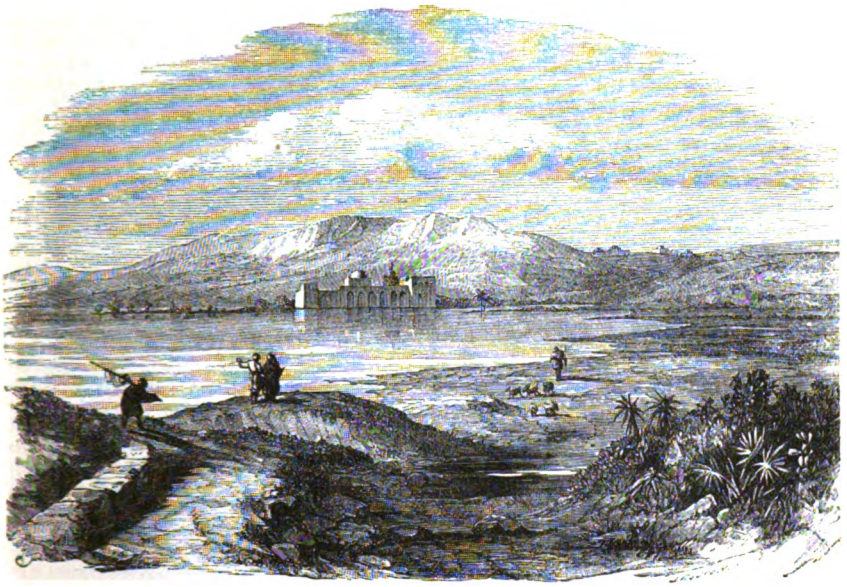

Ashdod.

Jacob, by Zilpah, Leah's handmaid (Gen. xxx. 13). Of the tribe descended from Asher no action is recorded during the whole course of the sacred history. The general position of the tribe was on the sea-shore from Carmel northwards, with Manasseh on the south, Zebulun and Issachar on the south-east, and Naphtali on the north-east. The boundaries and towns are given in Josh. xix. 24-31, xvii. 10, 11; and Judg. i. 31, 32. The southern boundary was probably one of the streams which enter the Mediterranean south of that place—either *Nahr el-Defneh* or *Nahr Zurka*. The tribe then possessed the maritime portion of the rich plain of Esdraelon, probably for a distance of 8 or 10 miles from the shore. The boundary would then appear to have run northwards, possibly bending to the east to embrace Ahlab, and reaching Zidon by Kanah, whence it turned and came down by Tyre to Achzib (now *es-Zîb*). This territory contained some of the richest soil in all Palestine; and to this fact, as well as to their proximity to the Phoenicians, the degeneracy of the tribe may be attributed (Judg. i. 31, v. 17). At the numbering of Israel at Sinai, Asher was more numerous than either Ephraim, Manasseh, or Benjamin (Num. i. 32-41); but in the reign of David, so insignificant had the tribe become, that its name is altogether omitted from the list of the chief rulers (1 Chr. xxvii. 16-22). "One name alone shines out of the general obscurity—the aged widow 'Anna the daughter of Phanuel of the tribe of Aser,' who in the very close of the history departed not from the Temple, but 'served God with fastings and prayers night and day'" (Stanley, *Sin. & Pal.* 265).

A'sher, a place which formed one boundary of the tribe of Manasseh on the south (Josh. xvii. 7). It is placed by Eusebius on the road from Shechem to Bethshan or Scythopolis, about 15 miles from the former. Three quarters of an hour from *Tûbâs*, the ancient Thebez, is the hamlet of *Teydsîr*, which Mr. Porter suggests may be the Asher of Manasseh (*Handb.* p. 348).

Ash'erah, the name of a Phoenician goddess, or rather of the idol itself. Our translators, following the rendering of the LXX. and of the Vulg., translate the word by "grove." Asherah is so closely connected with ASHTORETH and her worship (Judg. iii. 7, comp. ii. 3; Judg. vi. 25; 1 K. xviii. 19), that many critics have regarded them as identical. The view maintained by Bertheau appears to be the more correct one, that Ashtoreth is the proper name of the goddess, whilst Asherah is the name of her image or symbol. This symbol seems in all cases to have been of wood (see Judg. vi. 25-30; 2 K. xxiii. 14). [ASHTORETH.]

Ash'erites, descendants of Asher, and members of his tribe (Judg. i. 32).

Ashes. The ashes on the altar of burnt-offering were gathered into a cavity in its surface. On the days of the three solemn festivals the ashes were not removed, but the accumulation was taken away afterwards in the morning, the priests casting lots for the office. The ashes of a red heifer burnt entire, according to regulations prescribed in Num. xix., had the ceremonial efficacy of purifying the unclean (Heb. ix. 13), but of polluting the clean. [SACRIFICE.] Ashes about the person, especially on the head, were used as a sign of sorrow. [MOURNING.]

Ash'ima, a god whose worship was introduced into Samaria by the Hamathite colonists whom Shalmanezer settled in that land (2 K. xvii. 30). Ashima has been regarded as identical with the Mendesian god of the Egyptians, the Pan of the Greeks. It has also been identified with the Phoenician god Esmûn, to whom belong the characteristics both of Pan and of Aesculapius.

Ash'kelon, As'kelon, Apocr. **As'calon,** one of the five cities of the lords of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17), but less often mentioned

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and apparently less known to the Jews than the other four. The site, which retains its ancient name, fully bears out this inference. Samson went down from Timnath to Ashkelon (Judg. xiv. 19), as if to a remote place whence his exploit was not likely to be heard of; and the only other mention of it in the historical books is in the formulistic passages, Josh. xiii. 3, and 1 Sam. vi. 17, and in the casual notices of Jud. ii. 28; 1 Macc. x. 86, xi. 60, xii. 33. In the poetical books it occurs 2 Sam. i. 20; Jer. xxv. 20, xlvii. 5, 7; Am. i. 8; Zeph. ii. 4, 7; Zech. ix. 5. In the post-biblical times Ashkelon rose to considerable importance. Near the town were the temple and sacred lake of Derceto, the Syrian Venus. The soil around was remarkable for its fertility. Ascalon played a memorable part in the struggles of the Crusades, and within the walls and towers now standing Richard held his court. By the Mohammedan geographers it was called "the bride of Syria." Its position is naturally very strong, and a small harbour towards the east advances a little way into the town.

Ash'kenaz, one of the three sons of Gomer, son of Japhet (Gen. x. 3), that is, one of the peoples or tribes belonging to the great Japhetic division of the human race, and springing immediately from that part of it which bears the name of GOMER. The original seat of the people of Ashkenaz was undoubtedly in the neighbourhood of Armenia, since they are mentioned by Jeremiah (li. 27) in connexion with the kingdoms of Ararat and Minni. We may probably recognise the tribe of Ashkenaz on the northern shore of Asia Minor, in the name of Lake Ascanius, and in Europe in the name *Scand*-ia, *Scand*-inavia. Knobel considers that Ashkenaz is to be identified with the German race.

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

Ash'penaz, the master of the eunuchs of Nebuchadnezzar (Dan. i. 3).

A'shriel, properly **As'riel** (1 Chr. vii. 14).

Ash'taroth, and once **As'taroth,** a city on the E. of Jordan, in Bashan, in the kingdom of Og, doubtless so called from being a seat of the worship of the goddess of the same name. [ASHTORETH.] It is generally mentioned as a description or definition of Og (Deut. i. 4; Josh. ix. 10, xii. 4, xiii. 12). It fell into possession of the half tribe of Manasseh (Josh. xiii. 31), and was given with its suburbs or surrounding pasture-lands to the Gershonites (1 Chr. vi. 71 [56]). Jerome states that in his time it lay 6 miles from Adra, which again was 25 from Bostra. The only trace of the name yet recovered in these interesting districts is *Tell-Ashterah*, or *Asherah*, and of this nothing more than the name is known.

Ashte'rathite, a native or inhabitant of Ashtaroth (1 Chr. xi. 44) beyond Jordan. Uzziah the Ashterathite was one of David's mighties.

Ash'taroth Karna'im = "Ashtaroth of the two horns or peaks," a place of very great antiquity, the abode of the Rephaim at the time of the incursion of Chedorlaomer (Gen. xiv. 5), while the cities of the plain were still standing in their oasis. The name reappears but once, and that in the later history of the Jews, as Carnaim, or Carnion (1 Macc. v. 26, 43, 44; 2 Macc. xii. 21, 26), in "the land of Galaad." It is usually assumed to be the same place as the preceding [ASHTAROTH], but the few facts that can be ascertained are all against such an identification. *Es-Sanamein*, by which the word is rendered in the Arabic version of Saadiah, can hardly be other than the still important place of the same name, on the Haj route, about 25 miles S. of Damascus, and to the N.W. of the *Lejah*. There we are disposed to fix the site of Ashtaroth-Karnaim in the absence of further evidence.

Ashto'reth, the principal female divinity of the Phoenicians. From the connexion of this goddess with BAAL or BEL we should naturally conclude that she would be found in the Assyrian pantheon, and in fact the name Ishtar appears to be clearly identified in the list of the great gods of Assyria. There is no reason to doubt that this Assyrian goddess is the Ashtoreth of the Old Testament and the Astarte of the Greeks and Romans. The worship of Astarte seems to have extended wherever Phoenician colonies were founded. But if we seek to ascertain the character and attributes of this goddess we find ourselves involved in considerable perplexity. There can be no doubt that the general notion symbolized is that of productive power, as Baal symbolizes that of generative power; and it would be natural to conclude that as the sun is the great symbol of the latter, and therefore to be identified with Baal, so the moon is the symbol of the former and must be identified with Astarte. That this goddess was so typified can scarcely be doubted. At any rate it is certain that she was by some ancient writers identified with the moon. On the other hand it appears to be now ascertained that the Assyrian Ishtar was not the moon-goddess, but the planet Venus; and it is certain that Astarte was by many ancient writers identified with the goddess Venus (or Aphrodite) as well as also with the planet of that name. The inquiry as to the worship paid to the goddess is not less perplexed than that of the heavenly body in which she was symbolized. It is certain that the worship of Astarte became identified with that of Venus, and that this worship was connected with the most impure rites is apparent from the close connexion of this goddess with ASHERAH (1 K. xi. 5, 33; 2 K. xxiii. 13).

Ash'ur, the posthumous son of Hezron by his wife Abiah (1 Chr. ii. 24, iv. 5). He became "father" or founder of the town of Tekoa.

Ash'urites, the. This name occurs only in the enumeration of those over whom Ishbosheth was made king (2 Sam. ii. 9). By some of the old interpreters the name is taken as meaning the Geshurites, the members of a small kingdom to the S. or S.E. of Damascus. It would therefore be perhaps safer to follow the Targum of Jonathan, which has Beth-Asher, "the house of Asher," a reading supported by several MSS. of the original text. "The Asherites" will then denote the inhabitants of the whole of the country W. of the Jordan above Jezreel.

Ash'vath, one of the sons of Japhlet, of the tribe of Asher (1 Chr. vii. 33).

Asia. The passages in the N. T., where this word occurs, are the following: Acts ii. 9, vi. 9, xvi. 6, xix. 10, 22, 26, 27, xx. 4, 16, 18, xxi. 27, xxvii. 2; Rom. xvi. 5; 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11. [CHIEF OF ASIA: see ASIARCHAE.] In all these passages it may be confidently stated that the word is used,

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not for "the continent of Asia," nor for what we commonly understand by "Asia Minor," but for a Roman province which embraced the western part of the peninsula of Asia Minor, and of which Ephesus was the capital. This province originated in the bequest of Attalus, king of Pergamus, or king of Asia, who left by will to the Roman Republic his hereditary dominions in the west of the peninsula (B.C. 133). In the division made by Augustus of senatorial and imperial provinces, it was placed in the former class, and was governed by a proconsul. It contained many important cities, among which were the seven churches of the Apocalypse, and was divided into assize districts for judicial business (Acts xix. 38). It included the territory anciently subdivided into Aeolis, Ionia, and Doris, and afterwards into Mysia, Lydia, and Caria. The title "King of Asia" was used by the Seleucid monarchs of Antioch, 1 Macc. xi. 13.

Asiar'chae (*chief of Asia*, A.V.; Acts xix. 31), officers chosen annually by the cities of that part of the province of Asia, of which Ephesus was, under Roman government, the metropolis. They had charge of the public games and religious theatrical spectacles, the expenses of which they bore. Their office was thus, in great measure at least, religious. The office of Asiarch was annual, and subject to the approval of the proconsul, but might be renewed; and the title appears to have been continued to those who had at any time held the office.

Asibi'as, one of the sons of Phoros or Parosh in 1 Esd. ix. 26, whose name occupies the place of MALCHIJAH in Ezr. x. 25.

A'siel. 1. A Simeonite whose descendant Jehu lived in the reign of Hezekiah (1 Chr. iv. 35).—2. One of the five swift writers whom Esdras was commanded to take to write the law and the history of the world (2 Esd. xiv. 24).

As'iphs, 1 Esd. v. 29. [HASUPHA.]

As'kelon. [ASHKELON.]

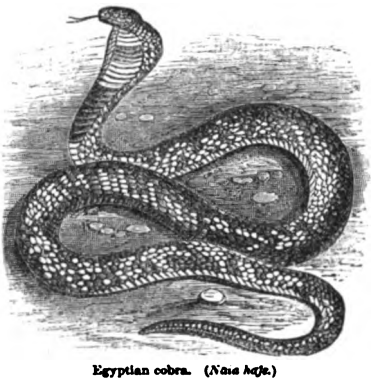
Asmode'us (Tob. iii. 8, 17), the same as Abaddon or Apollyon (Rev. ix. 11; comp. Wisd. xviii. 25). From the fact that the Talmud calls him "king of the demons," some assume him to be identical with Beelzebub, and others with Azrael. In the book of Tobit this evil spirit is represented as loving Sara,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

As'nah. The children of Asnah were among the Nethinim who returned with Zerubabel (Ezr. ii. 50). In the parallel list of Neh. vii. 52 the name is omitted, and in 1 Esd. v. 31 it is written ASANA.

Assap'pur, mentioned in Ezr. iv. 10, with the epithets "great and noble," as the person who settled the Cuthaeans in the cities of Samaria. He has been variously identified with Shalmaneser, Sennacherib, and Esar-haddon, but was more probably a general of the latter king.

A'ssum, 1 Esd. ix. 33. [HASHUM.]

Asp (*pethen*). The Hebrew word occurs in the six following passages:—Deut. xxxii. 33; Job xx. 14, 16; Ps. lviii. 5, xci. 13; Is. xi. 8. It is expressed in the passages from the Psalms by *adder* in the text of the A.V., and by *asp* in the margin: elsewhere the text of the A.V. has *asp* as the representative of the original word *pethen*. That some kind of poisonous serpent is denoted by the Hebrew word is clear from the passages quoted above. We further learn from Ps. lviii. 5, that the *pethen* was a snake upon which the serpent-charmers practised their art. In this passage the wicked are compared to "the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely;" and from Is. xi. 8, "the sucking child shall play on the hole of the asp," it would appear that the *pethen* was a dweller in holes of walls, &c. The true explanation of Ps. lviii. 5, is that there are some serpents which defy all the attempts of the charmer: in the language of Scripture such individuals may be termed *deaf*. The point of the rebuke consists in the fact that the *pethen* was capable of hearing the charmer's song, but refused to do so. The individual case in question was an exception to the rule. Serpents, though comparatively speaking deaf to ordinary sounds, are no doubt capable of hearing the sharp, shrill sounds which the charmer produces either by his voice or by an instrument; and this comparative deafness is, it appears to us, *the very reason* why such sounds as the charmer makes produce the desired effect in the subject under treatmeut. [SERPENT-CHARMING.] As the Egyptian cobra is more frequently than any other species the subject upon which the serpent-charmers of the Bible lands practise their science, and as it is fond of concealing itself in walls and in holes (Is. xi. 8), it appears to have the best claim to represent the *pethen*.



Egyptian cobra. (*Naia haje.*)

Aspal'athus, the name of some sweet perfume mentioned in Ecclus. xxiv. 15. Theophrastus enumerates it with cinnamon, cassia, and many other articles which were used for ointments. The *Lignum Rhodianum* is by some supposed to be the substance indicated by the *aspalathus*; the plant which yields it is the *Convolvulus scoparius* of Linnaeus.

Aspa'tha, third son of Haman (Esth. ix. 7).

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

Aspha'rasus, 1 Esd. v. 8. [MISPERETH, MIZPAR.]

As'riel, the son of Gilead, and great-grandson of Manasseh (Num. xxvi. 31; Josh. xvii. 2). He was the founder of the family of the ASRIELITES. The name is erroneously written ASHRIEL in the A.V. of 1 Chr. vii. 14. According to the rendering of the latter passage by the LXX., Asriel was the son of Manasseh by his Syrian concubine.

As'rielites, Num. xxvi. 31. [ASRIEL.]

Ass. Five Hebrew names of the genus *Asinus* occur in the O.T. 1. *Chamôr* denotes the male domestic ass, though the word was no doubt used

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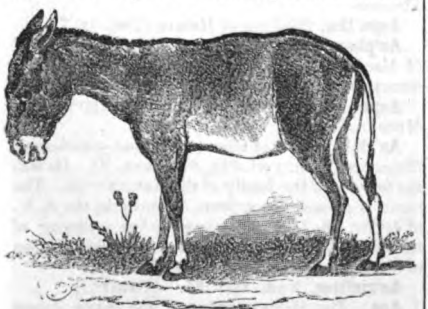
in a general sense to express any ass whether male or female. The ass is frequently mentioned in the Bible: it was used for carrying burdens, for riding, for ploughing, for grinding at the mill, and for carrying baggage in wars. The ass in eastern countries is a very different animal from what he is in western Europe, The most noble and honourable amongst the Jews were wont to be mounted on asses: and in this manner our Lord himself made his triumphant entry into Jerusalem (Matt. xxi. 2). He came indeed "meek and lowly," but it is a mistake to suppose that the fact of his riding on the ass had ought to do with his meekness; although thereby, doubtless, he meant to show the peaceable nature of his kingdom, as horses were used only for war purposes. In illustration of the passage in Judg. v. 10, "Speak ye that ride on white asses," it may be mentioned that Buckingham tells us that one of the peculiarities of Bagdad is its race of white asses, which are saddled and bridled for the conveyance of passengers . . . that they are large and spirited, and have an easy and steady pace. In Deut. xxii. 10 "plowing with an ox and an ass together" was forbidden by the law of Moses, probably because they could not pull pleasantly together on account of the difference in size and strength; perhaps also this prohibition may have some reference to the law given in Lev. xix. 19. The ass was not used for food. The Mosaic law considered it unclean, as "not dividing the hoof and chewing the cud." In extreme cases, however, as in the great famine of Samaria, when "an ass's head was sold for eighty pieces of silver" (2 K. vi. 25), the flesh was eaten.—2. *Athôn*, the common domestic she-ass. Balaam rode on a she-ass. The asses of Kish which Saul sought were she-asses. The Shunammite (2 K. iv. 22, 24) rode on one when she went to seek Elisha. They were she-asses which formed the special care of one of David's officers (1 Chr. xxvii. 30).—3. *'Âir* the name of a young ass, which occurs Gen. xxxii. 16, xlix. 11; Judg. x. 4, xii. 14; Job xi. 12; Is. xxx. 6, 24; Zech. ix. 9. Sometimes the *'Âir* is spoken of as being old enough for riding upon, for carrying burdens, and for tilling the ground.—4. *Pere*, a species of wild ass mentioned Gen. xvi. 12; Ps. civ. 11; Job vi. 5, xi. 12, xxiv. 5, xxxix. 5; Hos. viii. 9; Jer. ii. 24, xiv. 6; Is. xxxii. 14. Hosea compares Israel to a wild ass of the desert, and Job (xxxix. 5) gives an animated description of this animal, and one which is amply confirmed by both ancient and modern writers.—5. *'Arôd* occurs only in Job xxxix. 5; bu' in what respect it differs from the *Pere* is uncertain.—The species known to the ancient Jews are *Asinus hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; the *Asinus vulgaris* of the N.E. of Africa, the true onager or aboriginal wild ass, whence the domesticated breed has sprung; and probably the *Asinus onager*, the Koulan or Ghorkhur, which is found in Western Asia from 48° N. latitude southward to Persia, Beluchistân, and Western India. Mr. Layard remarks that in fleetness the wild ass (*Asinus hemippus*) equals the gazelle, and to overtake them is a feat which only one or two of the most celebrated mares have been known to accomplish.



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

Assabi'as, 1 Esd. i. 9. [HASHABIAH 6.]

Assal'imoth, 1 Esd. viii. 36. [SHELOMITH.]

Assani'as, 1 Esd. viii. 54. [HASHABIAH 8.]

Assh'ur. [ASSYRIA.]

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

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

As'sir. 1. Son of Korah (Ex. vi. 24; 1 Chr. vi. 22).—2. Son of Ebiasaph, and a forefather of Samuel (1 Chr. vi. 23, 37).—3. Son of Jeconiah (1 Chr. iii. 17), unless "Jeconiah the captive" be the true rendering.

As'sos or **As'sus**, a seaport of the Roman province of ASIA, in the district anciently called Mysia. It was situated on the northern shore of the gulf of ADRAMYTTIUM, and was only about seven miles from the opposite coast of Lesbos, near Methymna. A good Roman road, connecting the towns of the central parts of the province with Alexandria Troas [TROAS] passed through Assos, the distance between the two latter places being about 20 miles. These geographical points illustrate St. Paul's rapid passage through the town (Acts xx. 13, 14). The ship in which he was to accomplish his voyage from Troas to Caesarea went round Cape Lectum, while he took the much shorter journey by land. Thus he was able to join the ship without difficulty, and in sufficient time for her to anchor off Mitylene at the close of the day on which Troas had been left.

Assue'rus, Tob. xiv. 15. [AHASUERUS.]

As'sur. 1. (Ezr. iv. 2; Ps. lxxxiii. 8; 2 Esd. ii. 8; Jud. ii. 14, v. 1, vi. 1, 17, vii. 20, 24, xiii. 15, xiv. 3, xv. 6, xvi. 4. [ASSHUR; ASSYRIA.] 2. 1 Esd. v. 31. [HARHUR.]

Assyr'ia, Assh'ur, was a great and powerful country lying on the Tigris (Gen. ii. 14), the capital of which was Nineveh (Gen. x. 11, &c.). It derived its name apparently from Asshur, the son of Shem (Gen. x. 22), who in later times was worshipped by the Assyrians as their chief god. The boundaries of Assyria differed greatly at different periods. Probably in the earliest times it was confined to a small tract of low country, lying chiefly on the left bank of the Tigris. Gradually its limits were extended, until it came to be regarded as comprising the whole region between the Armenian mountains (lat. 37° 30′) upon the north, and upon the south

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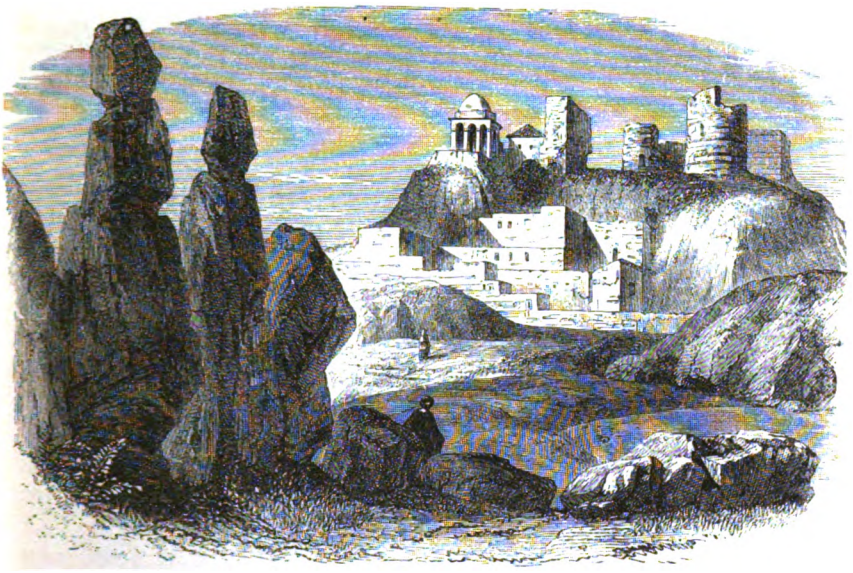

Asses. The Acropolis.

the country about Baghdad (lat. 33° 30′). Eastward its boundary was the high range of Zagros, or mountains of *Kurdistán;* westward, it was, according to the views of some, bounded by the Mesopotamian desert, while, according to others, it reached the Euphrates.—1. *General character of the country.* On the N. and E. the high mountain-chains of Armenia and Kurdistán are succeeded by low ranges of limestone-hills of a somewhat arid aspect, which detach themselves from the principal ridges, running parallel to them, and occasionally inclosing, between their northern or north-eastern flank and the main mountain-line, rich plains and fertile valleys. To these ridges there succeeds at first an undulating zone of country, well watered and fairly productive, which finally sinks down with some suddenness upon the great Mesopotamian plain, the modern district of *El-Jezireh.* This vast flat, which extends in length for 250 miles, is interrupted only by a single limestone-range. Above and below this barrier is an immense level tract, now for the most part a wilderness, scantily watered on the right bank of the Tigris, but abundantly supplied on the left, which bears marks of having been in early times well cultivated and thickly peopled throughout. All over this vast flat, on both sides of the Tigris, rise "grass-covered heaps, marking the site of ancient habitations" which serve to mark the extent of the real Assyrian dominion. They are numerous on the left bank of the Tigris, and on the right they thickly stud the entire country. —2. *Provinces of Assyria.*—The classical geographers divided Assyria into a number of regions, which appear to be chiefly named from cities, as Arbelitis from Arbela; Calacene (or Calachine) from Calah or Halah (Gen. x. 11; 2 K. xvii. 6); Apollonitis from Apollonia; Sittacene from Sittace, &c. Adiabene, however, the richest region of all, derived its appellation from the *Zab* (*Diab*) river on which it lay.—3. *Chief cities.*—The chief cities of Assyria in the time of its greatness appear to have been the following:—Nineveh, which is marked by the mounds opposite Mosul (*Nebi-Yunus* and *Kouyunjik*); Calah or Halah, now *Nimrud*; Asshur, now *Kileh Shergat;* Sargina, or Dur-Sargina, now *Khorsabad;* Arbela, still *Arbil;* Opis at the junction of the *Diyaleh* with the Tigris; and Sittace, a little further down the latter river, if this place should not rather be reckoned to Babylonia.—4. *History of Assyria—original peopling.*—Scripture informs us that Assyria was peopled from Babylon (Gen. x. 11), and both classical tradition and the monuments of the country agree in this representation. In Herodotus (i. 7), Ninus, the mythic founder of Nineveh, is the son (descendant) of Belus, the mythic founder of Babylon—a tradition in which the derivation of Assyria from Babylon, and the greater antiquity and superior position of the latter in early times are shadowed forth sufficiently. The researches recently carried on in the two countries clearly show that Babylonian greatness and civilization was earlier than Assyrian, and that while the former was of native growth, the latter was derived from the neighbouring country.—5. *Date of the foundation of the kingdom.*—As a *country*, Assyria was evidently known to Moses (Gen. ii. 14, xxv. 18; Num. xxiv. 22, 24); but it does not appear in Jewish history as a *kingdom* till the reign of Menahem (about B.C. 770). Herodotus relates that the Assyrians were "lords of Asia" for 520 years, till the Median kingdom was formed, B.C. 708. He would thus, it appears, have assigned to the foundation of the Assyrian empire a date not very greatly anterior to B.C. 1228. Berosus, who made the empire last 526 years to the reign of Pul, must have agreed nearly with this view; at least he would certainly have placed the rise of the kingdom within the 13th century. This is, perhaps, the utmost that can be determined with any approach to certainty.—6. *Early kings, from the*

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foundation of the kingdom to Pul.—The Mesopotamian researches have rendered it apparent that the original seat of government was not at Nineveh. The oldest Assyrian remains have been found at *Kileh-Sherghat*, on the right bank of the Tigris, 60 miles south of the later capital; and this place the monuments show to have been the residence of the earliest kings. The kings proved to have reigned there are fourteen in number, divisible into three groups; and their reigns are thought to have covered a space of nearly 350 years, from B.C. 1273 to B.C. 930. The most remarkable monarch of the series was called Tiglath-pileser. He appears to have been king towards the close of the twelfth century, and thus to have been contemporary with Samuel. The other monarchs of the *Kileh-Sherghat* series, both before and after Tiglath-pileser, are comparatively insignificant. The later kings of the series are only known to us as the ancestors of two great monarchs. Sardanapalus the first, who appears to have been the warlike Sardanapalus of the Greeks, transferred the seat of government from *Kileh-Sherghat* to *Nimrud* (probably the Calah of Scripture), where he built the first of those magnificent palaces which have recently been exhumed by our countrymen. His son, Shalmaneser or Shalmanubar, the monarch who set up the Black Obelisk, now in the British Museum, to commemorate his victories, was a still greater conqueror. His son and grandson followed in his steps, but scarcely equalled his glory. The latter is thought to be identical with the Biblical Pul, Phul, or Phaloch [PUL].—7. *The kings from Pul to Esarhaddon.*—The succession of the Assyrian kings from Pul almost to the close of the empire is rendered tolerably certain, not merely by the inscriptions, but also by the Jewish records. In the 2nd book of Kings we find the names of Pul, Tiglath-pileser, Shalmaneser, Sennacherib, and Esarhaddon, following one another in rapid succession (2 K. xv. 19 and 29, xvii. 3, xviii. 13, xix. 37); and in Isaiah we have the name of "Sargon, king of Assyria" (xx. 1), who is a contemporary of the prophet, and who must evidently therefore belong to the same series. The inscriptions, by showing us that Sargon was the father of Sennacherib, fix his place in the list, and give us for the monarchs of the last half of the 8th and the first half of the 7th century B.C. the (probably) complete list of Tiglath-pileser II., Shalmaneser II., Sargon, Sennacherib, and Esarhaddon. —8. *Lower Dynasty.*—It seems to be certain that at, or near, the accession of Pul, about B.C. 770, a great change of some kind or other occurred in Assyria. It was only 23 years later, that the Babylonians considered their independence to have commenced (B.C. 747). Tradition seems to show that about the middle of the eighth century B.C. there must have been a break in the line of Assyrian kings, and probably the Pul or Phaloch of Scripture was really the last king of the old monarchy, and Tiglath-pileser II., his successor, was the founder of what has been called the "Lower Empire."—9. *Supposed loss of the empire at this period.*—Many writers of repute have been inclined to accept the statement of Herodotus with respect to the breaking up of the whole empire at this period. It is evident, however, both from Scripture and from the monuments, that the shock sustained through the domestic revolution has been greatly exaggerated. It is plain, from Scripture, that in the reigns of Tiglath-pileser, Shalmaneser, Sargon, Sennacherib, and Esarhaddon, Assyria was as great as at any former era. These kings all warred successfully in Palestine and its neighbourhood; some attacked Egypt (Is. xx. 4); one appears as master of Media (2 K. xvii. 6); while another has authority over Babylon, Susiana, and Elymais (2 K. xvii. 24; Ezr. iv. 9). The Assyrian annals for the period are in the most complete accordance with these representations, and the statements of the inscriptions are fully borne out by the indications of greatness to be traced in the architectural monuments. On every ground it seems necessary to conclude that the second Assyrian kingdom was really greater and more glorious than the first; that under it the limits of the empire reached their fullest extent, and the internal prosperity was at the highest. Even as regards Babylon, the Assyrian loss was not permanent. Sargon, Sennacherib, and Esarhaddon, all exercised full authority over that country.—10. *Successors of Esarhaddon.*—By the end of the reign of Esarhaddon the triumph of the arms of Assyria had been so complete that scarcely an enemy was left who could cause her serious anxiety. In Scripture it is remarkable that we hear nothing of Assyria after the reign of Esarhaddon, and profane history is equally silent until the attacks begin which brought about her downfall. —11. *Fall of Assyria.*—The fall of Assyria, long previously prophesied by Isaiah (x. 5-19), was effected by the growing strength and boldness of the Medes. If we may trust Herodotus, the first Median attack on Nineveh took place about the year B.C. 633. For some time their efforts were unsuccessful; but after a while, having won over the Babylonians to their side, they became superior to the Assyrians in the field, and about B.C. 625, or a little earlier, laid final siege to the capital [MEDIA]. Saracus, the last king—probably the grandson of Esarhaddon—made a stout and prolonged defence, but at length, finding resistance vain, he collected his wives and his treasures in his palace, and with his own hand setting fire to the building, perished in the flames.—12. *Fulfilment of prophecy.* —The prophecies of Nahum and Zephaniah (ii. 13-15) against Assyria were probably delivered shortly before the catastrophe. Ezekiel, writing about B.C. 584, bears witness historically to the complete destruction which had come upon the Assyrians (ch. xxxi.). In accordance with Nahum's announcement (iii. 19) we find that Assyria never succeeded in maintaining a distinct nationality. Once only was revolt attempted, about a century after the Median conquest, but it failed signally, and appears never to have been repeated, the Assyrians remaining thenceforth submissive subjects of the Persian empire.—13. *General character of the empire.*—Like all the early monarchies which attained to any great extent, it was composed of a number of separate kingdoms. The Assyrian monarchs bore sway over a number of petty kings through the entire extent of their dominions. These native princes were feudatories of the Great Monarch, of whom they held their crown by the double tenure of homage and tribute. Menahem (2 K. xv. 19), Hoshea (ibid. xvii. 4), Ahaz (ibid. xvi. 8), Hezekiah (ibid. xviii. 4), and Manasseh (2 Chr. xxxiii. 11-13), were certainly in this position, as were many native kings of Babylon. It is not quite certain how far Assyria required a religious conformity from the subject people. Her religion was a gross and complex polytheism, comprising the

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worship of thirteen principal and numerous minor divinities, at the head of all of whom stood the chief god, Asshur, who seems to be the deified patriarch of the nation (Gen. x. 22). The inscriptions appear to state that in all countries over which the Assyrians established their supremacy, they set up "the laws of Asshur," and "altars to the Great Gods." It was probably in connexion with this Assyrian requirement that Ahaz, on his return from Damascus, where he had made his submission to Tiglath-pileser, incurred the guilt of idolatry (2 K. xvi. 10-16).—14. *Its extent.*—On the west, the Mediterranean and the river Halys appear to have been the boundaries; on the north, a fluctuating line, never reaching the Euxine nor extending beyond the northern frontier of Armenia; on the east, the Caspian Sea and the Great Salt Desert; on the south, the Persian Gulf and the Desert of Arabia. The countries included within these limits are the following:—Susiana, Chaldaea, Babylonia, Media, Matiene, Armenia, Assyria Proper, Mesopotamia, parts of Cappadocia and Cilicia, Syria, Phoenicia, Palestine, and Idumaea. Cyprus was also for a while a dependency of the Assyrian kings, and they may perhaps have held at one time certain portions of Lower Egypt.—15. *Civilisation of the Assyrians.*—The civilisation of the Assyrians, as has been already observed, was derived originally from the Babylonians. They were a Shemitic race, originally resident in Babylonia (which at that time was Cushite), and thus acquainted with the Babylonian inventions and discoveries, who ascended the valley of the Tigris and established in the tract immediately below the Armenian mountains a separate and distinct nationality. Their modes of writing and building, the form and size of their bricks, their architectural ornamentation, their religion and worship, in a great measure, were drawn from *Babylon*, which they always regarded as a sacred land—the original seat of their nation, and the true home of all their gods, with the one exception of *Asshur*. Still, as their civilisation developed, it became in many respects peculiar. Their art is of home growth. Their pictures of war, and of the chase, and even sometimes of the more peaceful incidents of human life, have a fidelity, a spirit, a boldness, and an appearance of life, which place them high among realistic schools. The advanced condition of the Assyrians in various other respects is abundantly evidenced alike by the representations on the sculptures and by the remains discovered among their buildings. They were still, however, in the most important points barbarians. Their government was rude and inartificial; their religion coarse and sensual; their conduct of war cruel; even their art materialistic and so debasing; they had served their purpose when they had prepared the East for centralised government, and been God's scourge to punish the people of Israel (Is. x. 5-6); they were, therefore, swept away to allow the rise of that Aryan race which, with less appreciation of art, was to introduce into Western Asia a more spiritual form of religion, a better treatment of captives, and a superior governmental organisation.

As'taroth, Deut. i. 4. [ASHTAROTH.]

Astar'te. [ASHTORETH.]

As'tath, 1 Esd. viii. 38. [AZGAD.]

Astronomy. [STAR.]

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

Asup'pim, and **House of,** 1 Chr. xxvi. 15, 17, literally "house of the gatherings." Some understand it as a proper name of chambers on the south side of the Temple. Gesenius and Bertheau explain it of certain store-rooms, and Fürst, following the Vulgate, of the council-chambers in the outer court of the Temple in which the elders held their deliberations. The same word in A. V. of Neh. xii. 25, is rendered "thresholds," and is translated "lintels" in the Targum of R. Joseph on 1 Chr.

Asyn'critus, a Christian at Rome, saluted by St. Paul (Rom. xvi. 14).

A'tad, the threshing-floor of, a spot "beyond Jordan," at which Joseph and his brethren, on their way from Egypt to Hebron, made their seven days' "great and very sore mourning" over the body of Jacob; in consequence of which we are told it acquired from the Canaanites the new name of Abel-Mizraim (Gen. l. 10, 11). According to Jerome it was in his day called Bethgla or Bethacla (Beth-Hogla). Beth-Hogla is known to have lain between the Jordan and Jericho, therefore on the west side of Jordan. [BETH-HOGLA.]

At'arah, a wife of Jerahmeel, and mother of Onam (1 Chr. ii. 26).

Atar'gatis, or DERCETO, a Syrian goddess, represented generally with the body of a woman and the tail of a fish (comp. DAGON). Her most famous temples were at Hierapolis (Mabug) and Ascalon. Herodotus identified her with *Aphrodite Urania*. Lucian compared her with Here, though he allowed that she combined traits of other deities. Plutarch says that some regarded her as "Aphrodite, others as Here, others as the cause and natural power which provides the principles and seeds for all things from moisture." This last view is probably an accurate description of the attributes of the goddess, and explains her fish-like form and popular identification with Aphrodite. There was a temple of Atargatis (2 Macc. xii. 26) at Karnion, which was destroyed by Judas Maccabaeus (1 Macc. v. 44). The name is rightly derived by Michaelis from Syr. *Targeto*, an opening. Some have supposed that Atargatis was the tutelary goddess of the first Assyrian dynasty, and that the name appears in *Tiglath* or *Tiglath-pileser*.

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

A'ter. 1. The children of Ater were among the porters or gate-keepers of the Temple who returned with Zerubabel (Ezr. ii. 42; Neh. vii. 45). They

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are called in 1 Esd. v. 28, "the sons of JATAL.—**2.** The children of ATER OF HEZEKIAH to the number of 98 returned with Zerubabel (Ezr. ii. 16; Neh. vii. 21), and were among the heads of the people who signed the covenant with Nehemiah (x. 17). The name appears in 1 Esd. v. 15 as ATEREZIAS.

Atereзi'as, a corruption of ATER OF HEZEKIAH (1 Esd. v. 15).

A'thach, one of the places in the tribe of Judah, which David and his men frequented during the time of his residence at Ziklag (1 Sam. xxx. 30). As the name does not occur elsewhere, it has been suggested that it is an error of the transcriber for Ether, a town in the low country of Judah (Josh. xv. 42). In the Vat. LXX. it is written *Nombe*.

Athai'ah, a descendant of Pharez, the son of Judah, who dwelt at Jerusalem after the return from Babylon (Neh. xi. 4), called UTHAI in 1 Chr. ix. 4.

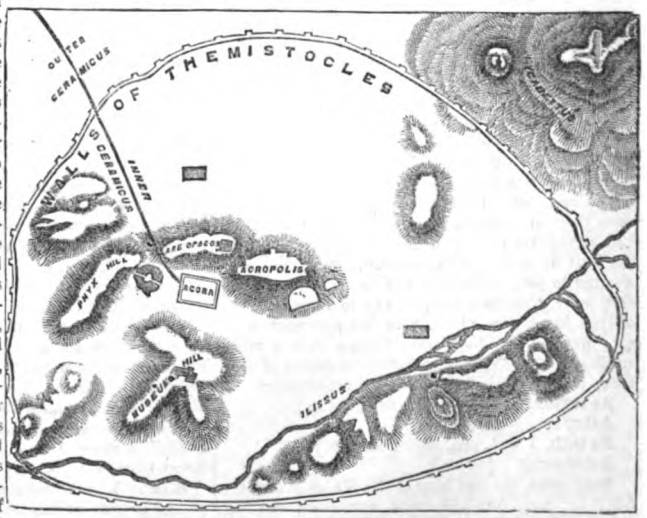
Athali'ah, daughter of Ahab and Jezebel, married Jehoram the son of Jehoshaphat king of Judah, and introduced into the S. kingdom the worship of Baal. After the great revolution by which Jehu seated himself on the throne of Samaria, she killed all the members of the royal family of Judah who had escaped his sword (2 K. xi. 1), availing herself probably of her position as *King's Mother* [ASA], to perpetrate the crime. From the slaughter of the royal house, one infant named Joash, the youngest son of Ahaziah, was rescued by his aunt Jehosheba, who had married Jehoiada (2 Chr. xxii. 11) the high-priest (2 Chr. xxiv. 6). The child was brought up under Jehoiada's care, and concealed in the Temple for six years, during which period Athaliah reigned over Judah. At length Jehoiada thought it time to produce the lawful king to the people, trusting to their zeal for the worship of God, and loyalty to the house of David, which had been so strenuously called out by Asa and Jehoshaphat. After communicating his design to five "captains of hundreds," whose names are given in 2 Chr. xxiii. 1, and securing the co-operation of the Levites and chief men in the country-towns in case of necessity, he brought the young Joash into the Temple to receive the allegiance of the soldiers of the guard. It was customary on the Sabbath for a third part of them to do duty at the palace, while two-thirds restrained the crowd of visitors and worshippers who thronged the Temple. On the day fixed for the outbreak there was to be no change in the arrangement at the palace, lest Athaliah, who did not worship in the Temple, should form any suspicions from missing her usual guard. She was first roused to a sense of her danger by the shouts and music which accompanied the inauguration of her grandson, and hurried into the Temple. She arrived, however, too late, and was immediately put to death by Jehoida's commands, without the precincts. The only other recorded victim of this happy and almost bloodless revolution, was Mattan the priest of Baal.—**2.** A Benjamite, one of the sons of Jeroham who dwelt at Jerusalem (1 Chr. viii. 26).—**3.** One of the Bene-Elam, whose son Jeshaiah with 70 males returned with Ezra in the second caravan from Babylon (Ezr. viii. 7).

Athari'as, a corruption of THE TIRSHATHA (1 Esd. v. 40).

Athenians, natives of Athens (Acts xvii. 21).

Atheno'bius, "the king's friend," an envoy sent by Antiochus VII., Sidetes, to Simon the Jewish high priest (1 Macc. xv. 28-36).

Athens, the capital of Attica, and the chief seat of Grecian learning and civilisation during the golden period of the history of Greece. An account of this city would be out of place in the present work. St. Paul visited it in his journey from Macedonia, and appears to have remained there some time (Acts xvii. 14–34; comp. 1 Thess. iii. 1). During his residence he delivered his memorable discourse on the Areopagus to the "men of Athens" (Acts xvii. 22-31). The Agora or "market," where St. Paul disputed daily, was situated in the valley between the Acropolis, the Areopagus, the Pnyx and the Museum, being bounded by the Acropolis on the N.E. and E., by the Areopagus on the N., by the Pnyx on the N.W. and W., and by the Museum on the S. The annexed plan shows the position of the Agora. The remark of the sacred historian respecting the inquisitive character of the Athenians (xvii. 21) is attested by the unanimous voice of antiquity. Demosthenes rebukes his countrymen for their love of constantly going about in the market, and asking one another What news? The remark of St. Paul upon the "superstitious" character of the Athenians (xvii. 22) is in like manner confirmed by the ancient writers. Thus Pausanias says that the Athenians surpassed all other states in the attention which they paid to the worship of the gods; and hence



Plan of Athens, showing the position of the Agora.

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the city was crowded in every direction with temples, altars, and other sacred buildings. Of the Christian church, founded by St. Paul at Athens, according to ecclesiastical tradition, Dionysius the Areopagite was the first bishop. [DIONYSIUS.]

Ath'lai, one of the sons of Bebai, who put away his foreign wife at the exhortation of Ezra (Ezr. x. 28). He is called AMATHEIS in 1 Esd. ix. 29.

At'ipha, 1 Esd. v. 32. [HATIPHA.]

Atonement, the Day of, the great day of national humiliation, and the only one commanded in the Mosaic law. [FASTS.] The mode of its observance is described in Lev. xvi., and the conduct of the people is emphatically enjoined in Lev. xxiii. 26-32.—II. It was kept on the tenth day of Tisri, that is, from the evening of the ninth to the evening of the tenth of that month, five days before the Feast of Tabernacles. [FESTIVALS.] — III. The observances of the day, as described in the law, were as follow. It was kept by the people as a solemn sabbath. On this occasion only the high priest was permitted to enter into the Holy of Holies. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought forward a young bullock for a sin-offering and a ram for a burnt-offering, purchased at his own cost, on account of himself and his family, and two young goats for a sin-offering with a ram for a burnt-offering, which were paid for out of the public treasury, on account of the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot "for *Jehovah*" was inscribed, and on the other "for *Azazel*." He next sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the most holy place. He then threw the incense upon the coals and enveloped the mercy-seat in a cloud of smoke. Then, dipping his finger into the blood, he sprinkled it seven times before the mercy-seat eastward. The goat upon which the lot "*for Jehovah*" had fallen was then slain, and the high-priest sprinkled its blood before the mercy-seat in the same manner as he had done that of the bullock. Going out from the Holy of Holies he purified the holy place, sprinkling some of the blood of both the victims on the altar of incense. At this time no one besides the high priest was suffered to be present in the holy place. The purification of the Holy of Holies, and of the holy place, being thus completed, the high priest laid his hands upon the head of the goat on which the lot "*for Azazel*" had fallen, and confessed over it all the sins of the people. The goat was then led, by a man chosen for the purpose, into the wilderness, into "a land not inhabited," and was there let loose. The high-priest after this returned into the holy place, bathed himself again, put on his usual garments of office, and offered the two rams as burnt-offerings, one for himself and one for the people. He also burnt upon the altar the fat of the two sin-offerings, while their flesh was carried away and burned outside the camp. They who took away the flesh and the man who had led away the goat had to bathe their persons and wash their clothes as soon as their service was performed. The accessory burnt-offerings mentioned Num. xxix. 7-11, were a young bullock, a ram, seven lambs, and a young goat.—IV. A few particulars given by Josephus are worthy of notice. He states that the high-priest sprinkled the blood with his finger seven times on the ceiling and seven times on the floor of the most holy place, and seven times towards it (as it would appear, outside the veil), and round the golden altar. Then going into the court he either sprinkled or poured the blood round the great altar.—V. The following details from the Mishna, appear either to be interesting in themselves or to illustrate the language of the Pentateuch. 1. The high priest himself, dressed in his coloured official garments, used, on the Day of Atonement, to perform all the duties of the ordinary daily service, such as lighting the lamps, presenting the daily sacrifices, and offering the incense. After this he bathed himself, put on the white garments, and commenced the special rites of the day. 2. The high priest went into the Holy of Holies four times in the course of the day. Three of the entrances seem to be very distinctly implied in Lev. xvi. 12, 14, and 15. 3. It is said that the blood of the bullock and that of the goat were each sprinkled *eight* times, once towards the ceiling and seven times on the floor. 4. After he had gone into the most holy place the third time, and had returned into the holy place, the high priest sprinkled the blood of the bullock eight times towards the veil, and did the same with the blood of the goat. Having then mingled the blood of the two victims together and sprinkled the altar of incense with the mixture, he came into the court and poured out what remained at the foot of the altar of burnt-offering. 5. Most careful directions are given for the preparation of the high priest for the services of the day. For seven days previously he kept away from his own house, and dwelt in a chamber appointed for his use. This was to avoid the accidental causes of pollution which he might meet with in his domestic life. 6. Several curious particulars are stated regarding the scapegoat. The two goats of the sin-offering were to be of similar appearance, size, and value. The lots were put into a little box or urn, into which the high priest put both his hands and took out a lot in each, while the two goats stood before him, one at the right side and the other on the left. The lot in each hand belonged to the goat in the corresponding position. The high priest then tied a piece of scarlet cloth on the scapegoat's head, called "the scarlet tongue," from the shape in which it was cut. A prayer was then offered by the priest, and the goat was led away by the man appointed. As soon as it reached a certain spot, a signal was made to the high priest, who waited for it. The man who led the goat is said to have taken him to the top of a high precipice and thrown him down backwards, so as to dash him to pieces. 7. The high priest, as soon as he had received the signal that the goat had reached the wilderness, read some lessons from the law, and offered up some prayers. He then bathed himself, resumed his coloured garments, and offered either the whole, or a great part, of the accessory offering (mentioned Num. xxix. 7-11) with the regular evening sacrifice. After this, he washed again, put on the white garments, and entered the most holy place for the fourth time, to fetch out the censer and the incense-plate. This terminated the special rites of the day. 8. The Mishna gives very strict rules for the fasting of the people. In the law itself no express mention is made of abstinence from food.—VI. There has been much discussion regarding the meaning of the word

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Azazel. The opinions which seem most worthy of notice are the following:—1. It has been regarded as a designation of the goat itself. This view has been most favoured by the old interpreters. They in general supposed it to mean *the goat sent away*, or *let loose*. But the application of Azazel to the goat itself involves the Hebrew text in insuperable difficulties. If one expression is to be rendered *for Jehovah*, it would seem that the other must be *for Azazel*, with the preposition in the same sense. If this is admitted, taking Azazel for the goat itself, it does not seem possible to make sense out of Lev. xvi. 10 and 26. 2. Some have taken Azazel for the name of the place to which the goat was sent. 3. Others who have studied the subject most closely take Azazel for a personal being to whom the goat was sent. a) Gesenius supposes it to be some false deity who was to be appeased by such a sacrifice as that of the goat. b) But others, in the spirit of a simpler faith, have regarded him as an evil spirit, or the devil himself. Spencer supposes that the goat was given up to the devil. Hengstenberg affirms that Azazel cannot possibly be anything but another name for Satan. He does not doubt that the goat was sent away laden with the sins of God's people, now forgiven, in order to mock their spiritual enemy. Few, perhaps, will be satisfied with Hengstenberg's mode of meeting this difficulty. 4. An explanation of the word which seems less objectionable, if it is not wholly satisfactory, would render the designation of the lot "for *complete* sending away."—VII. As it might be supposed, the Talmudists miserably degraded the meaning of the Day of Atonement. They looked upon it as an opportunity afforded them of wiping off the score of their more heavy offences. Philo regarded the day in a far nobler light. He speaks of it as an occasion for the discipline of self-restraint in regard to bodily indulgence, and for bringing home to our minds the truth that man does not live by bread alone, but by whatever God is pleased to appoint. It cannot be doubted that what especially distinguished the symbolical expiation of this day from that of the other services of the law, was its broad and national character, with perhaps a deeper reference to the sin which belongs to the nature of man. In considering the meaning of the particular rites of the day, three points appear to be of a very distinctive character. 1. The white garments of the high priest. 2. His entrance into the Holy of Holies. 3. The scapegoat. The writer of the Epistle to the Hebrews (ix. 7-25) teaches us to apply the first two particulars. The high priest himself, with his person cleansed and dressed in white garments, was the best outward type which a living man could present in his own person of that pure and holy One who was to purify His people and to cleanse them from their sins. But respecting the meaning of the scapegoat, we have no such light to guide us, and the subject is one of great doubt and difficulty. Of those who take Azazel for the Evil Spirit, some have supposed that the goat was a sort of bribe, or retaining fee, for the accuser of men. Spencer made it a symbol of the punishment of the wicked; while Hengstenberg considers it significant of the freedom of those who had become reconciled to God. Some few have supposed that the goat was taken into the wilderness to suffer there vicariously for the sins of the people. But it has been generally considered that it was dismissed to signify the carrying away of their sins, as it were, out of the sight of Jehovah. If we keep in view that the two goats are spoken of as parts of one and the same sin-offering, we shall not have much difficulty in seeing that they form together but one symbolical expression. This is implied in the reasoning of the author of the Epistle to the Hebrews on the office and sacrifice of Christ (Heb. ix.). Hence some, regarding each goat as a type of Christ, supposed that the one which was slain represented his death, and that the goat set free signified his resurrection. But we shall take a simpler, and perhaps a truer view, if we look upon the slain goat as setting forth the act of sacrifice, in giving up its own life for others "to Jehovah," in accordance with the requirements of the Divine law; and the goat which carried off its load of sin "for complete removal," as signifying the cleansing influence of faith in that sacrifice.

At'roth, a city of Gad (Num. xxxii. 35.). No doubt the name should be taken with that following it, Shophan, to distinguish this place from Ataroth in the same neighbourhood.

At'tai. 1. Grandson of Sheshan the Jerahmeelite through his daughter Ahlai, whom he gave in marriage to Jarha, his Egyptian slave (1 Chr. ii. 35, 36). His grandson Zabad was one of David's mighty men (1 Chr. xi. 41).—2. One of the lion-faced warriors of Gad, captains of the host, who forded the Jordan at the time of its overflow, and joined David in the wilderness (1 Chr. xii. 11).—3. Second son of King Rehoboam by Maachah the daughter of Absalom (2 Chr. xi. 20).

Attali'a, a coast-town of Pamphylia, mentioned (Acts xiv. 25), as the place from which Paul and Barnabas sailed on their return to Antioch from their missionary journey into the inland parts of Asia Minor. It was built by Attalus Philadelphus, king of Pergamus, and named after the monarch. All its remains are characteristic of the date of its foundation. Leake fixes Attalia at *Adalia*, on the S. coast of Asia Minor, N. of the *Duden Su* the ancient Catarrhactes.

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

Atthara'tes, 1 Esd. ix. 49, a corruption of "The Tirshatha." [ATHARIAS.]

Au'gia, the daughter of Berzelus, or Barzillai, according to 1 Esd. v. 38, whose descendants by Addus were among the priests whose genealogy could not be substantiated after the return from Babylon. The name does not occur either in Ezra or Nehemiah.

Augus'tus Caes'ar, the first Roman emperor. During his reign Christ was born (Luke ii. 1 ff.) He was born A.U.C. 691, B.C. 63. His father was Caius Octavius; his mother Atia, daughter of Julia the sister of C. Julius Caesar. He bore the same name as his father, Caius Octavius. He was principally educated by his great-uncle Julius Caesar, and was made his heir. After his murder, the young Octavius, then Caius Julius Caesar Octavianus, was taken into the Triumvirate with Antony and Lepidus, and, after the removal of the latter, divided the empire with Antony. The struggle for the supreme power was terminated in favour of

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Octavianus by the battle of Actium, B.C. 31. On this victory, he was saluted Imperator by the senate, who conferred on him the title Augustus (B.C. 27). The first link binding him to N. T. history is his treatment of Herod after the battle of Actium. That prince, who had espoused Antony's side, found himself pardoned, taken into favour and confirmed, nay even increased in his power. After Herod's death in A.D. 4, Augustus divided his dominions almost exactly according to his dying directions, among his sons. Augustus died at Nola in Campania, Aug. 19, A.U.C. 767, A.D. 14, in his 76th year; but long before his death he had associated Tiberius with him in the empire.

Augustus' Band (Acts xxvii. 1). [ARMY.]

Aura'nus, leader of a riot at Jerusalem (2 Mac. iv. 40).

Aute'as, name of a Levite (1 Esd. ix. 48). [HODIJAH.]

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

Av'aran, the surname of Eleazar, brother of Judas Maccabeus (1 Mac. ii. 5). Two distinct derivations from the Arabic have been proposed for it; both, however, tracing its origin to the feat of killing the royal elephant in the battle of Bethzacharias, by which Eleazar met his death (1 Mac. vi. 43-46). In the latter passage he is called SAVARAN, which is apparently an erroneous reading, as Josephus twice calls him AURAN (*Ant.* xii. 6 §1, 9 §4).

A'ven. 1. The "plain of Aven" is mentioned by Amos (i. 5) in his denunciation of Syria and the country to the N. of Palestine. It has not been identified with certainty.—**2.** In Hos. x. 8, "the high places of Aven," the word is clearly an abbreviation of Beth-aven, that is Bethel (comp. iv. 15, &c.).—**3.** *In this manner are pointed, in Ez. xxx. 17, the letters of the* name which is elsewhere given as On, the sacred city of Heliopolis or On, in Egypt. [ON.]

A'vim, A'vims, or A'vites, Heb. *the Avvim.*—1. A people among the early inhabitants of Palestine, whom we meet with in the S.W. corner of the sea-coast, whither they may have made their way northwards from the Desert. The only notice of them which has come down to us is contained in a remarkable fragment of primeval history preserved in Deut. ii. 23. Here we see them dwelling in the villages in the S. part of the Shefelah, or great western lowland, "as far as Gaza." In these rich possessions they were attacked by the invading Philistines, "the Caphtorim which came forth out of Caphtor," and who after "destroying" them and "dwelling in their stead," appear to have pushed them further north. Possibly a trace of their existence is to be found in the town "Avim" (or "the Avvim"), which occurs among the cities of Benjamin (Josh. xviii. 23). It is a curious fact that both the LXX. and Jerome identified the Avvim with the Hivites, and also that the town of ha-Avvim was in the actual district of the Hivites (Josh. ix. 7, 17, compared with xviii. 22-27). —**2.** The people of Avva, among the colonists who were sent by the king of Assyria to re-inhabit the depopulated cities of Israel (2 K. xvii. 31). They were idolaters, worshipping gods called Nibhaz and Tartak. [AVA.]

A'vith, the city of Hadad ben-Bedad, one of the kings of Edom before there were kings in Israel (Gen. xxxvi. 35; 1 Chr. i. 46). The name may be compared with *el-Ghoweitheh*, a "chain of low hills," mentioned by Burckhardt as lying to the E. of the district of *Kerek* in Moab.

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

Axe. Seven Hebrew words are rendered "ax" in the A. V.—1. *Garzen*, from a root signifying "to cut or sever," as "hatchet," from "hack," corresponds to the Lat. *securis*. It consisted of a head of iron (cf. Is. x. 34), fastened, with thongs or otherwise, upon a handle of wood, and so liable to slip off (Deut. xix. 5; 2 K. vi. 5). It was used for felling trees (Deut. xx. 19), and also for shaping the wood when felled, perhaps like the modern adze (1 K. vi. 7).—2. *Chereb*, which is usually translated "sword," is used of other cutting instruments, as a "knife" (Josh. v. 2) or razor (Ez. v. 1), or a tool for hewing or dressing stones (Ex. xx. 25), and is once rendered "axe" (Ez. xxvi. 9), evidently denoting a weapon for destroying buildings, a pick-axe.—3. *Casshil* occurs but once (Ps. lxxiv. 6), and is evidently a later word, denoting a large axe. It is also found in the Targum of Jer. xlvi. 22.—4. *Magzêrâh* (2 Sam. xii. 31), and, 5, *Megêrâh* (1 Chr. xx. 3) are found in the description of the punishments inflicted by David upon the Ammonites of Rabbah. The latter word is properly "a saw," and is apparently an error of the transcriber for the former. —6. *Ma'ătsâd*, rendered "ax" in the margin of Is. xliv. 12, and Jer. x. 3, was an instrument employed both by the iron-smith and the carpenter, and is supposed to be a curved knife or bill, smaller than-7. *Kardôm*, which was a large axe used for felling trees (Judg. ix. 48; 1. Sam. xiii. 20, 21; Ps. lxxiv. 5; Jer. xlvi. 22). The words 1, 5, and 7 have an etymological affinity with each other, the idea of cutting being that which is expressed by their roots.—The "battle-ax" (*mappêts*, Jer. li. 20) was probably, as its root indicates, a heavy mace or maul, like that which gave his surname to Charles *Martel*.

Egyptian Axe. (British Museum.)

Az'ael = ASAHEL 4 (1 Esd. ix. 14).

Azae'lus, an Israelite in the time of Esdras: the name is probably merely a repetition of that preceding it (1 Esd. ix. 34).

A'zal, a name only occurring in Zech. xiv. 5. It is mentioned as the limit to which the ravine of the Mount of Olives will extend when "Jehovah shall go forth to fight." Several commentators agree with Jerome in taking Azal as an appellative.

Azali'ah, the father of Shaphan the scribe in the reign of Josiah (2 K. xxii. 3; 2 Chr. xxxiv. 8).

Azani'ah, the father or immediate ancestor of Jeshua the Levite in the time of Nehemiah (Neh. x. 9).

Aza'phion, 1 Esd. v. 33. Possibly a corruption of SOPHERETH.

Az'ara, one of the "servants of the Temple" (1 Esd. v. 31). No corresponding name can be traced in the parallel list in Ezra.

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Aza'rael, a Levite-musician (Neh. xii. 36).

Aza'reel. 1. A Korhite who joined David in his retreat at Ziklag (1 Chr. xii. 6).—2. A Levite musician of the family of Heman in the time of David, 1 Chr. xxv. 18: called UZZIEL in xxv. 4.—3. Son of Jeroham, and prince of the tribe of Dan when David numbered the people (1 Chr. xxvii. 22).—4. One of the sons of Bani, who put away his foreign wife on the remonstrance of Ezra (Ezr. x. 41): apparently the same as ESRIL in 1 Esd. ix. 34.—5. Father or ancestor of Maasiai, or Amashai, a priest who dwelt in Jerusalem after the return from Babylon (Neh. xi. 13, comp. 1 Chr. ix. 12).

Azari'ah, a common name in Hebrew and especially in the families of the priests of the line of ELEAZAR, whose name has precisely the same meaning as AZARIAH. It is nearly identical, and is often confounded with Ezra as well as with Zerahiah and Seraiah. The principal persons who bore this name were:—1. Son of Ahimaaz (1 Chr. vi. 9). He appears from 1 K. iv. 2, to have succeeded Zadok, his grandfather, in the high-priesthood, in the reign of Solomon, Ahimaaz having died before Zadok. [AHIMAAZ.] To him, it can scarcely be doubted, instead of to his grandson, Azariah the son of Johanan, belongs the notice in 1 Chr. vi. 10, "He it is that executed the priest's office in the temple that Solomon built at Jerusalem." Josephus merely mentions Azarias as the son and successor of Ahimaaz.—2. A chief officer of Solomon's, the son of Nathan, perhaps David's grandson (1 K. iv. 5).—3. Tenth king of Judah, more frequently called UZZIAH (2 K. xiv. 21, xv. 1, 6, 7, 8, 17, 23, 27; 1 Chr. iii. 12).—4. Son of Ethan, of the sons of Zerah, where, perhaps, Zerahiah is the more probable reading (1 Chr. ii. 8).—5. Son of Jehu of the family of the Jerahmeelites, and descended from Jarha the Egyptian slave of Sheshan (1 Chr. ii. 38, 39). He was probably one of the captains of hundreds in the time of Athaliah mentioned in 2 Chr. xxiii. 1; and there called the son of Obed. This fact assigns the compilation of the genealogy in 1 Chr. ii. 36-41 to the reign of Hezekiah.—6. The son of Johanan (1 Chr. vi. 10). He must have been high-priest in the reigns of Abijah and Asa, as we know his son Amariah was in the days of Jehoshaphat, the son of Asa. His name is almost lost in Josephus's list of the high-priests.—7. Another Azariah is inserted between Hilkiah, in Josiah's reign, and Seraiah, who was put to death by Nebuchadnezzar, in 1 Chr. vi. 13, 14. It seems likely that he may have been inserted to assimilate the genealogy to that of Ezra vii. 1.—8. Son of Zephaniah, a Kohathite, and ancestor of Samuel the prophet (1 Chr. vi. 36). Apparently the same as UZZIAH in ver. 24.—9. Azariah, the son of Oded (2 Chr. xv. 1), called simply Oded in ver. 8, was a remarkable prophet in the days of king Asa, and a contemporary of Azariah the son of Johanan the high-priest, and of Hanani the seer.—10. Son of Jehoshaphat king of Judah (2 Chr. xxi. 2).—11. Another son of Jehoshaphat, and brother of the preceding (2 Chr. xxi. 2).—12. In 2 Chr. xxii. 6. Azariah is a clerical error for Ahaziah.—13. Son of Jeroham, one of the captains of Judah in the time of Athaliah (2 Chr. xxiii. 1).—14. The high-priest in the reign of Uzziah, king of Judah, whose name, perhaps from this circumstance, is often corrupted into Azariah (2 K. xiv. 21, xv. 1, 6, 7, 8, &c.). The most memorable event of his life is that which is recorded in 2 Chr. xxvi. 17-20. When king Uzziah, elated by his great prosperity and power, "transgressed against the Lord his God, and went into the Temple of the Lord to burn incense upon the altar of incense," Azariah the priest, accompanied by eighty of his brethren, went in boldly after him, and withstood him. Azariah was contemporary with Isaiah the prophet, and with Amos and Joel, and doubtless witnessed the great earthquake in Uzziah's reign (Am. i. 1; Zech. xiv. 5).—15. Son of Johanan, one of the captains of Ephraim in the reign of Ahaz (2 Chr. xxviii. 12), who sent back the captives and spoil that were taken in the invasion of Judah by Pekah.—16. A Kohathite, father of Joel in the reign of Hezekiah (2 Chr. xxix. 12).—17. A Merarite, son of Jehalelel, in the time of Hezekiah, contemporary with the son of the preceding (2 Chr. xxix. 12).—18. The high-priest in ths days of Hezekiah (2 Chr. xxxi. 10, 13). He appears to have coöperated zealously with the king in that thorough purification of the Temple and restoration of the temple-services which was so conspicuous a feature in his reign. He succeeded Urijah, who was high-priest in the reign of Ahaz.—19. Son of Maaseiah, who repaired part of the wall of Jerusalem in the time of Nehemiah (Neh. iii. 23, 24).—20. One of the leaders of the children of the province who went up from Babylon with Zerubbabel (Neh. vii. 7). Elsewhere called SERAIAH (Ezr. ii. 2) and ZACHARIAS (1 Esd. v. 8).—21. One of the Levites who assisted Ezra in instructing the people in the knowledge of the law (Neh. viii. 7). Called AZARIAS in 1 Esd. ix. 43.—22. One of the priests who sealed the covenant with Nehemiah (Neh. x. 2), and probably the same with the Azariah who assisted in the dedication of the city wall (Neh. xii. 33).—23. Jer. xliii. 2 (JEZANIAH).—24. The original name of Abed-nego (Dan. i. 6, 7, 11, 19). He appears to have been of the seed-royal of Judah.

Azari'as. 1. (1 Esd. ix. 21) = UZZIAH, Ezr. x. 21.—2. (1 Esd. ix. 43) = URIJAH, Neh. viii. 4.—3. (1 Esd. ix. 48) = AZARIAH, Neh. viii. 7.—4. Priest in the line of Esdras (2 Esd. i. 1), elsewhere AZARIAH and EZERIAS.—5. Name assumed by the angel Raphael (Tob. v. 12, vi. 6, 13, vii. 8, ix. 2).—6. A captain in the army of Judas Maccabaeus (1 Mac. v. 18, 56, 60).

A'zaz, a Reubenite, father of Bela (1 Chr. v. 8).

Azazi'ah. 1. A Levite-musician in the reign of David, appointed to play the harp in the service which attended the procession by which the ark was brought up from the house of Obed-edom (1 Chr. xv. 21).—2. The father of Hoshea, prince of the tribe of Ephraim when David numbered the people (1 Chr. xxvii. 20).—3. One of the Levites in the reign of Hezekiah, who had charge of the tithes and dedicated things in the Temple under Cononiah and Shimei (2 Chr. xxxi. 13).

Azbas'areth, king of the Assyrians, probably a corruption of Esarhaddon (1 Esd. v. 69; comp. Ezr. iv. 2).

Az'buk, father or ancestor of Nehemiah the prince of part of Bethzur (Neh. iii. 16).

Az'ekah, a town of Judah, with dependent villages, lying in the Shefelah or rich agricultural plain. It is most clearly defined as being near Shochoh [SHOCHOH] (1 Sam. xvii. 1). Joshua's pursuit of the Canaanites after the battle of Beth-horon extended to Azekah (Josh. x. 10, 11). Between Azekah and Shochoh the Philistines encamped before the battle in which Goliath was killed (1 Sam. xvii. 1). It was fortified by Rehoboam (2 Chr.

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xi. 9), was still standing at the time of the Babylonian invasion (Jer. xxxiv. 7), and is mentioned as one of the places re-occupied by the Jews after their return from captivity (Neh. xi. 30). The position of Azekah has not yet been recognised.

A'zel, a descendant of Saul (1 Chr. viii. 37, 38, ix. 43, 44).

A'zem, a city in the extreme south of Judah (Josh. xv. 29), afterwards allotted to Simeon (xix. 3). Elsewhere it is EZEM.

Asphu'rith, or more properly ARSIPHURITH, a name which in the LXX. of 1 Esd. v. 16 occupies the place of Jorah in Ezr. ii. 18, and of Hariph in Neh. vii. 24. It is altogether omitted in the Vulgate. Burrington conjectures that it may have originated in a combination of these two names corrupted by the mistakes of transcribers. The second syllable in this case probably arose from a confusion of the uncial Σ with E.

Asu'tas. The name of a family which returned with Zorobabel according to 1 Esd. v. 15, but not mentioned in the catalogues of Ezra and Nehemiah.

Az'gad. The children of Azgad, to the number of 1222 (2322 according to Neh. vii. 17) were among the laymen who returned with Zorobabel (Ezr. ii. 12). A second detachment of 110, with Johanan at their head, accompanied Ezra in the second caravan (Ezr. viii. 12). With the other heads of the people they joined in the covenant with Nehemiah (Neh. x. 15). The name appears as SADAS in 1 Esd. v. 13, and the number of the family is there given 3222. In 1 Esd. viii. 38, it is written ASTATH.

Azi'a, a "servant of the temple" (1 Esd. v. 31), elsewhere called UZZA.

Azi'el (2 Esd. i. 2), one of the ancestors of Esdras, elsewhere called AZARIAH and EZIAS.

A'ziel, a *Levite* (1 Chr. xv. 20). The name is a shortened form of Jaaziel in ver. 18.

Az'ma, a layman of the family of Zattu, who had married a foreign wife after the return from Babylon (Ezr. x. 27): called SARDEUS in 1 Esd. ix. 28.

Azma'veth. 1. One of David's mighty men, a native of Bahurim (2 Sam. xxiii. 31; 1 Chr. xi. 33), and therefore probably a Benjamite.—2. A descendant of Mephibosheth, or Merib-baal (1 Chr. viii. 36, ix. 42).—3. The father of Jeziel and Pelet, two of the skilled Benjamite slingers and archers who joined David at Ziklag (1 Chr. xii. 3), perhaps identical with 1. It has been suggested that in this passage "sons of Azmaveth" may denote natives of the place of that name.—4. Overseer of the royal treasures in the reign of David (1 Chr. xxvii. 25).

Azma'veth, a place to all appearance in Benjamin, being named with Anathoth, Kirjath-Jearim and other towns belonging to that tribe. Forty-two of the *Bene-Azmaveth* returned from the captivity with Zorobabel (Ezr. ii. 24). The "sons of the singers" seemed to have settled round it (Neh. xii. 29). The name elsewhere occurs as BETH-AZMAVETH.

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

Az'noth-ta'bor, the ears (*i. e.* possibly the summits) of Tabor, one of the landmarks of the boundary of Naphtali (Josh. xix. 34). The town, if town it be, has hitherto escaped recognition.

A'zor, son of Eliakim, in the line of our Lord (Matt. i. 13, 14).

Azo'tus. [ASHDOD.]

Azo'tus, Mount. In the fatal battle in which Judas Maccabeus fell, he broke the right wing of Bacchides' army, and pursued them to Mount Azotus (1 Mac. ix. 15). Josephus calls it Aza, or Azara, according to many MSS., which Ewald finds in a mountain west of Birzeit, under the form Atara, the Philistine Ashdod being out of the question.

Az'riel. 1. The head of a house of the half-tribe of Manasseh beyond Jordan, a man of renown (1 Chr. v. 24).—2. A Naphtalite, ancestor of Jerimoth the head of the tribe at the time of David's census (1 Chr. xxvii. 19): called UZZIEL in two Heb. MSS., and apparently in the LXX.—3. The father of Seraiah, an officer of Jehoiakim (Jer. xxxvi. 26).

Az'rikam. 1. A descendant of Zerubbabel, and son of Neariah of the royal line of Judah (1 Chr. iii. 23).—2. Eldest son of Azel, and descendant of Saul (1 Chr. viii. 38, ix. 44).—3. A Levite, ancestor of Shemaiah who lived in the time of Nehemiah (1 Chr. ix. 14; Neh. xi. 15).—4. Governor of the house, or prefect of the palace to king Ahaz, who was slain by Zichri, an Ephraimite hero, in the successful invasion of the southern kingdom by Pekah king of Israel (2 Chr. xxviii. 7).

Az'ubah. 1. Wife of Caleb, son of Hezron (1 Chr. ii. 18, 19).—2. Mother of king Jehoshaphat (1 K. xxii. 42; 2 Chr. xx. 31).

A'zur, properly **Az'zur.** 1. A Benjamite of Gibeon, and father of Hananiah the false prophet (Jer. xxviii. 1). Hitzig suggests that he may have been a priest, as Gibeon was one of the priestly cities.—2. Father of Jaazaniah, one of the princes of the people against whom Ezekiel was commanded to prophesy (Ez. xi. 1).

Azu'ran, the sons of Azuran are enumerated in 1 Esd. v. 15 among those who returned from Babylon with Zorobabel, but there is no corresponding name in the catalogues of Ezra and Nehemiah. Azuran may perhaps be identical with Azzur in Neh. x. 17.

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

Az'zan, the father of Paltiel, prince of the tribe of Issachar, who represented his tribe in the division of the promised land (Num. xxxiv. 26).

Az'zur, one of the heads of the people who signed the covenant with Nehemiah (Neh. x. 17). The name is probably that of a family, and in Hebrew is the same as is elsewhere represented by AZUR.

B

BA'AL. 1. A Reubenite, whose son or descendant Beerah was carried off by the invading army of Assyria under Tiglath-Pileser (1 Chr. v. 5).—2. The son of Jehiel, father or founder of Gibeon, by his wife Maachah; brother of Kish, and grandfather of Saul (1 Chr. viii. 30, ix. 36).

Ba'al, the supreme male divinity of the Phœnician and Canaanitish nations, as ASHTORETH was their supreme female divinity. Both names have the peculiarity of being used in the plural, and it seems certain that these plurals designate not statues of the divinities, but different modifications of the

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divinities themselves. The plural BAALIM is found frequently alone (Judg. ii. 11, x. 10; 1 K. xviii. 18; Jer. ix. 14; Hos. ii. 17), as well as in connexion with Ashtoreth (Judg. x. 6; 1 Sam. vii. 4) and with Asherah, or, as our version renders it, "the groves" (Judg. iii. 7; 2 Chr. xxxiii. 3). The word is in Hebrew a common noun of frequent occurrence, having the meaning *Lord*, not so much, however, in the sense of *Ruler* as of *Master, Owner, Possessor*. There can be no doubt of the very high antiquity of the worship of Baal. We find it established amongst the Moabites and their allies the Midianites in the time of Moses (Num. xxii. 41), and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-Peor (Num. xxv. 3-18; Deut. iv. 3). Notwithstanding the fearful punishment which their idolatry brought upon them in this instance, the succeeding generation returned to the worship of Baal (Judg. ii. 10-13), and, with the exception of the period during which Gideon was judge (Judg. vi. 25, &c., viii. 33), this form of idolatry seems to have prevailed amongst them up to the time of Samuel (Judg. x. 10; 1 Sam. vii. 4), at whose rebuke the people renounced the worship of Baalim. In the times of the kings the worship of Baal spread greatly, and together with that of Asherah became the religion of the court and people of the ten tribes (1 K. xvi. 31-33, xviii. 19, 22). And though this idolatry was occasionally put down (2 K. iii. 2, x. 28) it appears never to have been permanently abolished among them (2 K. xvii. 16). In the kingdom of Judah also Baal-worship extensively prevailed. During the short reign of Ahaziah and the subsequent usurpation of his mother Athaliah, the sister of Ahab, it appears to have been the religion of the court (2 K. viii. 27; comp. xi. 18), as it was subsequently under Ahaz (2 K. xvi. 3; 2 Chr. xxviii. 2), and Manasseh (2 K. xxi. 3). The worship of Baal amongst the Jews seems to have been appointed with much pomp and ceremonial. Temples were erected to him (1 K. xvi. 32; 2 K. xi. 18); his images were set up (2 K. x. 26); his altars were very numerous (Jer. xi. 13), were erected particularly on lofty eminences (1 K. xviii. 20), and on the roofs of houses (Jer. xxxii. 29); there were priests in great numbers (1 K. xviii. 19), and of various classes (2 K. x. 19); the worshippers appear to have been arrayed in appropriate robes (2 K. x. 22); the worship was performed by burning incense (Jer. vii. 9) and offering burnt-sacrifices, which occasionally consisted of human victims (Jer. xix. 5). The officiating priests danced with frantic shouts around the altar, and cut themselves with knives to excite the attention and compassion of the god (1 K. xviii. 26-28). Throughout all the Phoenician colonies we continually find traces of the worship of this god; nor need we hesitate to regard the Babylonian Bel (Is. xlvi. 1) or Belus, as essentially identical with Baal, though perhaps under some modified form. The same perplexity occurs respecting the connexion of this god with the heavenly bodies, as we have already noticed in regard to Ashtoreth. Creuzer and Movers declare Baal to be the Sun-god; on the other hand, the Babylonian god is identified with Zeus, by Herodotus, and there seems to be no doubt that Bel-Merodach is the planet Jupiter. It is quite likely that in the case of Baal, as well as of Ashtoreth, the symbol of the god varied at different times and in different localities. Among the compounds of Baal which appear in the O. T. are:—**1.** BA'AL-BE'RITH. This form of Baal was worshipped at Shechem by the Israelites after the death of Gideon (Judg. viii. 33, ix. 4). The name signifies the *Covenant-Baal*, the god who comes into covenant with the worshippers.—**2.** BA'AL-ZE'BUB, worshipped at Ekron (2 K. i. 2, 3, 16). The meaning of the name is *Baal* or *Lord of the fly*. Similarly the Greeks gave the epithet Apomyios (from *myia* "a fly") to Zeus, and Pliny speaks of a Fly-god *Myiodes*. The name occurs in the N. T. in the well-known form BEELZEBUB.—**3.** BA'AL-HA'NAN. 1. The name of one of the early kings of Edom (Gen. xxxvi. 38, 39; 1 Chr. i. 49, 50). 2. The name of one of David's officers, who had the superintendence of his olive and sycomore plantations (1 Chr. xxvii. 28). He was of the town of Gederah (Josh. xv. 36) or Beth-Gader (1 Chr. ii. 51), and from his name we may conjecture that he was of Canaanitish origin.—**4.** BA'AL-PE'OR. We have already referred to the worship of this god. The narrative (Num. xxv.) seems clearly to show that this form of Baal-worship was connected with licentious rites. Baal-Peor was identified by the Rabbins and early fathers with Priapus.

Ba'al, *geographical*. This word occurs as the prefix or suffix to the names of several places in Palestine. It never seems to have become a naturalized Hebrew word; and such places called by this name or its compounds as can be identified, were either near Phoenicia, or in proximity to some other acknowledged seat of heathen worship. The places in the names of which Baal forms a part are as follows:—**1.** BA'AL, a town of Simeon, named only in 1 Chr. iv. 33, and which form the parallel list in Josh. xix. seems to have been identical with BAALATH-BEER.—**2.** BA'ALAH. (*a.*) Another name for KIRJATH-JEARIM, or KIRJATH-BAAL, the well-known town, now *Kuriet el Enab*. It is mentioned in Josh. xv. 9, 10; 1 Chr. xiii. 6. In Josh. xv. 11, it is called Mount Baalah, and in xv. 60, and xviii. 14, Kirjath-Baal. It would seem as if Baalah were the earlier or Canaanite appellation of the place. In 2 Sam. vi. 2, the name occurs slightly altered as "Baale of Judah." (*b.*) A town in the south of Judah (Josh. xv. 29), which in xix. 3 is called BALAH, and in the parallel list (1 Chr. iv. 29) BILHAH.—**3.** BA'ALATH, a town of Dan named with Gibbethon, Gath-rimmon, and other Philistine places (Josh. xix. 44).—**4.** BA'ALATH-BE'ER = BAAL 1, a town among those in the south part of Judah, given to Simeon, which also bore the name of RAMATH-NEGEB, or "the height of the South" (Josh. xix. 8).—**5.** BA'AL-GAD, used to denote the most northern (Josh. xi. 17, xii. 7), or perhaps north-western (xiii. 5), point to which Joshua's victories extended. It was in all probability a Phoenician or Canaanite sanctuary of Baal under the aspect of Gad, or Fortune. [GAD.] No trace of its site has yet been discovered. The conjecture of Schwarz is, that the modern representative of Baalgad is *Banias*. [CAESAREA PHILIPPI.]—**6.** BA'AL-HA'MON, a place at which Solomon had a vineyard, evidently of great extent (Cant. viii. 11). The only possible clue to its situation is the mention in Judith viii. 3, of a Belamôn or Balamôn (A. V. BALAMO) near Dothaim; and therefore in the mountains of Ephraim, not far north of Samaria.—**7.** BA'AL-HA'ZOR, a place "'by' Ephraim," where Absalom appears to have had a sheep-farm, and where Amnon was murdered (2 Sam. xiii. 23).—

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8. MOUNT BA'AL-HER'MON (Judg. iii. 3), and simply Baal-hermon (1 Chr. v. 23). This is usually considered as a distinct place from Mount Hermon; but we know that this mountain had at least three names (Deut. iii. 9), and Baal-hermon may have been a fourth in use among the Phoenician worshippers of Baal.—**9.** BA'AL-ME'ON, one of the towns which were built by the Reubenites (Num. xxxii. 38), and to which they "gave other names." It also occurs in 1 Chr. v. 8, and on each occasion with Nebo. In the time of Ezekiel it was Moabite, one of the cities which were the "glory of the country" (Ez. xxv. 9). In the days of Eusebius and Jerome it was still called Balmano, 9 miles distant from Heshbon, and reputed to be the native place of Elisha.—**10.** BA'AL-PER'AZIM, the scene of a victory of David over the Philistines, and of a great destruction of their images (2 Sam. v. 20; 1 Chr. xiv. 11). The place and the circumstance appear to be again alluded to in Is. xxviii. 21, where it is called *Mount* P.—**11.** BA'AL-SHALI'SHA, a place named only in 2 K. iv. 42; apparently not far from Gilgal (comp. ver. 38). It was possibly situated in the district, or "land," of the same name. [SHALISHA.]—**12.** BA'AL-TA'MAR, a place named only in Judg. xx. 33, as near Gibeah of Benjamin. The palm-tree (*tâmâr*) of Deborah (iv. 5) was situated somewhere in the locality, and is possibly alluded to.—**13.** BA'AL-ZE'PHON, a place in Egypt near where the Israelites crossed the Red Sea (Ex. xiv. 2, 9; Num. xxxiii. 7). From the position of Goshen and the indications afforded by the narrative of the route of the Israelites, we place Baal-zephon on the western shore of the Gulf of Suez, a little below its head, which at that time was about 30 or 40 miles northward of the present head.

Ba'alah. [BAAL, No. 2.]
Ba'alath. [BAAL, Nos. 3, 4.]
Ba'als of Judah. [BAAL, No. 2, *a*.]
Ba'alim. [BAAL.]

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

Ba'ana. **1.** The son of Ahilud, Solomon's commissariat officer in Jezreel and the north of the Jordan valley (1 K. iv. 12).—**2.** Father of Zadok, who assisted in rebuilding the wall of Jerusalem under Nehemiah (Neh. iii. 4).—**3.** = BAANAH, 4 (1 Esd. v. 8; see Ezr. ii. 2).

Ba'anah. **1.** Son of Rimmon, a Benjamite, who with his brother Rechab murdered Ish-bosheth. For this they were killed by David, and their mutilated bodies hung up over the pool at Hebron (2 Sam. iv. 2, 5, 6, 9).—**2.** A Netophathite, father of Heleb or Heled, one of David's mighty men (2 Sam. xxiii. 29; 1 Chr. xi. 30).—**3.** Accurately Baana, son of Hushai, Solomon's commissariat officer in Asher (1 K. iv. 16).—**4.** A man who accompanied Zorobabel on his return from the captivity (Ezr. ii. 2; Neh. vii. 7). Possibly the same person is intended in Neh. x. 27. [BAANA, 3.]

Ba'ara, one of the wives of Shaharaim, a descendant of Benjamin (1 Chr. viii. 8).

Baasei'ah, a Gershonite Levite, one of the forefathers of Asaph the singer (1 Chr. vi. 40 [25]).

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

Ba'bel, Bab'ylon, is properly the capital city of the country, which is called in Genesis *Shinar*, and in the later Scriptures *Chaldaea*, or the land of the Chaldaeans. The architectural remains discovered in southern Babylonia, taken in conjunction with the monumental records, seem to indicate that it was not at first the capital, nor, indeed, a town of very great importance. *Erech*, *Ur*, and *Ellasar*, appear to have been all more ancient than Babylon, and were capital cities when *Babil* was a provincial village. The first rise of the Chaldaean power was in the region close upon the Persian Gulf; thence the nation spread northwards up the course of the rivers, and the seat of government moved in the same direction, being finally fixed at Babylon, perhaps not earlier than B.C. 1700.—I. *Topography of Babylon—Ancient descriptions of the city.*—The descriptions of Babylon which have come down to us in classical writers are derived chiefly from two sources, the works of Herodotus and of Ctesias. According to the former, the city, which was built on both sides of the Euphrates, formed a vast square, enclosed within a double line of high walls, the extent of the outer circuit being 480 stades, or about 56 miles. The entire area included would thus have been about 200 square miles. The houses, which were frequently three or four stories high, were laid out in straight streets crossing each other at right angles. In each division of the town there was a fortress or stronghold, consisting in the one case of the royal palace, in the other of the great temple of Belus. The two portions of the city were united by a bridge, composed of a series of stone piers with moveable platforms of wood stretching from one pier to another. According to Ctesias the circuit of the city was not 480 but 360 stades—which is a little under 42 miles. It lay, he says, on both sides of the Euphrates, and the two parts were connected together by a stone bridge five stades (above 1000 yards) long, and 30 feet broad, of the kind described by Herodotus. At either extremity of the bridge was a royal palace, that in the eastern city being the more magnificent of the two. The two palaces were joined, not only by the bridge, but by a tunnel under the river! Ctesias' account of the temple of Belus has not come down to us. In examining the truth of these descriptions, we shall most conveniently commence from the outer circuit of the town. All the ancient writers appear to agree in the fact of a district of vast size, more or less inhabited, having been enclosed within lofty walls, and included under the name of Babylon. With respect to the exact extent of the circuit they differ. The estimate of Herodotus and of Pliny is 480 stades, of Strabo 385, of Q. Curtius 368, of Clitarchus 365, and of Ctesias 360 stades. It is evident that here we have merely the moderate variations to be expected in independent measurements, except in the first of the numbers. Perhaps the true explanation is that Herodotus spoke of the *outer* wall, which could be

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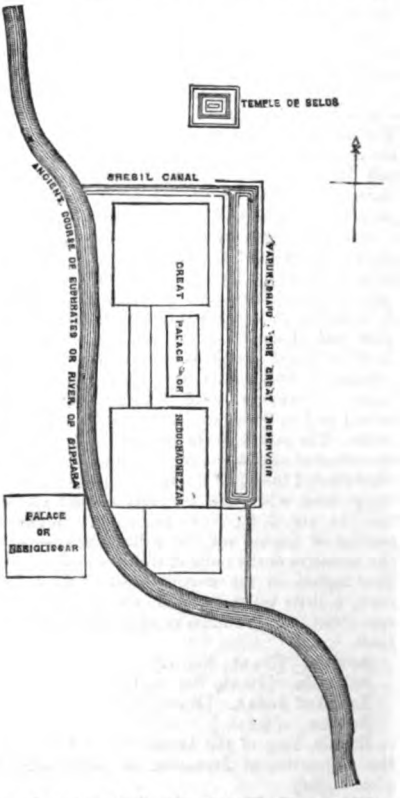
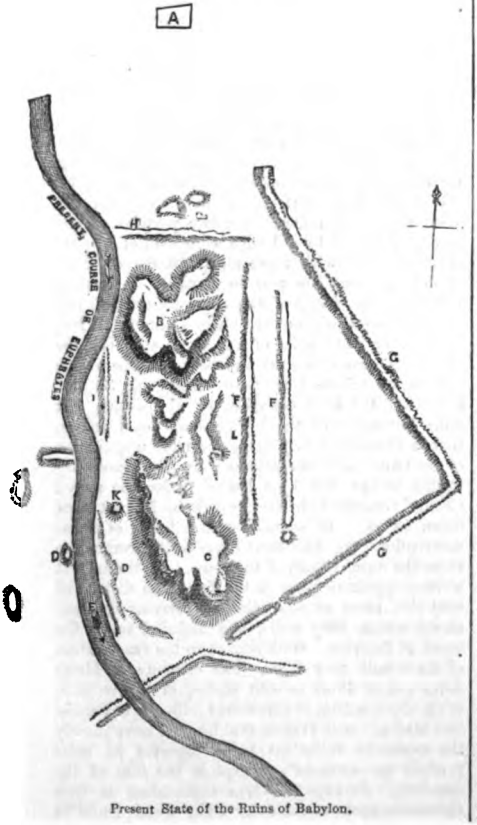
traced in his time, while the later writers, who never speak of an inner and an outer barrier, give the measurement of Herodotus' *inner* wall, which may have alone remained in their day. Taking the lowest estimate of the extent of the circuit, we shall have for the space within the rampart an area of above 100 square miles; nearly five times the size of London! It is evident that this vast space cannot have been entirely covered with houses. Diodorus confesses that but a small part of the enclosure was inhabited in his own day, and Q. Curtius says that as much as nine-tenths consisted, even in the most flourishing times, of gardens, parks, paradises, fields and orchards. With regard to the height and breadth of the walls there is nearly as much difference of statement as with regard to their extent. Herodotus makes the height 200 royal cubits, or 337½ feet; Ctesias 50 fathoms, or 300 feet; Pliny and Solinus 200 royal feet; Strabo 50 cubits, or 75 feet. We are forced to fall back on the earlier authorities, who are also the only eye-witnesses; and, surprising as it seems, perhaps we must believe the statement, that the vast enclosed space above mentioned was surrounded by walls which have well been termed "artificial mountains," being nearly the height of the dome of St. Paul's! The estimates for the thickness of the wall are the following:—Herodotus, 50 royal cubits, or nearly 85 feet; Pliny and Solinus, 50 royal, or about 60 common feet; and Strabo, 32 feet. The latter may belong properly to the inner wall, which was of less thickness than the outer. According to Ctesias the wall was strengthened with 250 towers,



Portions of Ancient Babylon distinguishable in the present Ruins.



Present State of the Ruins of Babylon.

irregularly disposed, to guard the weakest parts; and according to Herodotus it was pierced with a hundred gates, which were made of brass, with brazen lintels and side-posts. The gates and walls are alike mentioned in Scripture; the height of the one and the breadth of the other being specially noticed (Jer. li. 58; comp. l. 15, and li. 53). Herodotus and Ctesias both relate that the banks of the river as it flowed through the city were on each side ornamented with quays. Some remains of a quay or embankment (E) on the eastern side of the stream still exist, upon the bricks of which is read the name of the last king. Perhaps a remarkable mound (K) which interrupts the long flat valley—evidently the ancient course of the river—may be a trace of the bridge which both these writers describe.—II. *Present State of the Ruins.*—About five miles above *Hilah*, on the opposite or left bank of the Euphrates, occurs a series of artificial mounds of enormous size. They consist chiefly of three great masses of building—the high pile (A) of unbaked brickwork called by Rich 'Mujellibe,' but which is known to the Arabs as '*Babil*;' the building denominated the '*Kasr*' or palace (B); and a lofty mound (C), upon which

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stands the modern tomb of *Amrâm-ibn-'Alb*. Besides these principal masses the most remarkable features are two parallel lines of rampart (F F) bounding the chief ruins on the east, some similar but inferior remains on the north and west (I I and H), an embankment along the river-side (E), a remarkable isolated heap (K) in the middle of a long valley, which seems to have been the ancient bed of the stream, and two long lines of rampart (G G), meeting at a right angle, and with the river forming an irregular triangle, within which all the ruins on this side (except *Babil*) are enclosed. On the west, or right bank, the remains are very slight and scanty. Scattered over the country on both sides of the Euphrates, are a number of remarkable mounds, usually standing single, which are plainly of the same date with the great mass of ruins upon the river bank. Of these, by far the most striking is the vast ruin called the *Birs-Nimrud*, which many regard as the tower of Babel, situated about six miles to the S.W. of Hillah. [BABEL, TOWER OF.]—III. *Identification of sites.*—On comparing the existing ruins with the accounts of the ancient writers, the great difficulty which meets us is the position of the remains almost exclusively on the left bank of the river. All the old accounts agree in representing the Euphrates as running through the town, and the principal buildings as placed on the opposite sides of the stream. Perhaps the most probable solution is to be found in the fact, that a large canal (called *Shebil*) intervened in ancient times between the *Kasr* mound (B) and the ruin now called *Babil* (A), which may easily have been confounded by Herodotus with the main stream. If this explanation be accepted as probable, we may identify the principal ruins as follows:—1. The great mound of *Babil* will be the ancient temple of Belus. It formed the tower of the temple, and was surmounted by a chapel, but the main shrine, the altars, and no doubt the residences of the priests, were at the foot, in a sacred precinct. 2. The mound of the *Kasr* will mark the site of the great Palace of Nebuchadnezzar. It is an irregular square of about 700 yards each way, and may be regarded

View of Babil, from the West.

as chiefly formed of the old palace-platform. No plan of the palace is to be made out from the existing remains, which are tossed in apparent confusion on the highest point of the mound. 3. The mound of *Amrâm* is thought by M. Oppert to represent the "hanging gardens" of Nebuchadnezzar; but this conjecture does not seem to be a very happy one. Most probably it represents the ancient palace, coeval with Babylon itself, of which Nebuchadnezzar speaks in his inscriptions as adjoining his own more magnificent residence. 4. The ruins marked DD on either side of the Euphrates, together with all the other remains on the right bank, may be considered to represent the lesser Palace of Ctesias, which is said to have been connected with the greater by a bridge across the river, as well as by a tunnel under the channel of the stream. 5. The two long parallel lines of embankment on the east (F F in the plan), may either be the lines of an outer and inner inclosure, of which Nebuchadnezzar speaks as defences of his palace; or they may represent the embankments of an enormous reservoir, which is often mentioned by that monarch as adjoining his palace towards the east. 6. The embankment (E) is composed of bricks marked with the name of Labynetus or *Nabunit*, and is undoubtedly a portion of the work which Berosus ascribes to the last king. The most remarkable fact connected with the magnificence of Babylon, is the poorness of the material with which such wonderful results were produced. With bricks made from the soil of the country, in many parts an excellent clay, and at first only "slime for mortar" (Gen. xi. 3), were constructed edifices of so vast a size that they still remain among the most enormous ruins in the world.—IV. *History of Babylon.*—Scripture represents the "beginning of the kingdom" as belonging to the time of Nimrod, the grandson of Ham (Gen. x. 6-10). The most ancient inscriptions appear to show that the primitive inhabitants of the country were really Cushite, *i. e.* identical in race with the early inhabitants of Southern Arabia and of Ethiopia.

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The seat of government at this early time was, as has been stated, in lower Babylonia, Erech (*Warka*) and Ur (*Mugheir*) being the capitals. The country was called Shinár, and the people the *Akkadim* (comp. *Accad* of Gen. x. 10). Of the art of this period we have specimens in the ruins of *Mugheir* and *Warka*, the remains of which date from at least the 20th century before our era. The early annals of Babylon are filled by Berosus, the native historian, with three dynasties; one of 49 Chaldaean kings, who reigned 458 years; another of 9 Arab kings, who reigned 245 years; and a third of 49 Assyrian monarchs, who held dominion for 526 years. It would appear then as if Babylon, after having had a native Chaldaean dynasty, fell wholly under Semitic influence, becoming subject first to Arabia for two centuries and a half, and then to Assyria for above five centuries, and not regaining even a qualified independence till the time marked by the close of the Upper and the formation of the Lower Assyrian empire. But the statement is too broad to be exact; and the monuments show that Babylon was at no time absorbed into Assyria, or even for very many years together a submissive vassal. The line of Babylonian kings becomes exactly known to us from the year B.C. 747. The "Canon of Ptolemy" gives us the succession of Babylonian monarchs, with the exact length of the reign of each, from the year B.C. 747, when Nabonassar mounted the throne, to B.C. 331, when the last Persian king was dethroned by Alexander. Of the earlier kings of the Canon, the only one worthy of notice is Mardocempalus (B.C. 721), the MERODACH-BALADAN of Scripture, but it is not till we come to Nabopolassar, the father of Nebuchadnezzar, that a new era in the history of Babylon commences. He was appointed to the government of Babylon by the last Assyrian king, at the moment when the Medes were about to make their final attack: whereupon, betraying the trust reposed in him, he went over to the enemy, arranged a marriage between his son Nebuchadnezzar and the daughter of the Median leader, and joined in the last siege of the city. [NINEVEH.] On the success of the confederates (B.C. 625) Babylon became not only an independent kingdom, but an empire. At a later date hostilities broke out with Egypt. Nechoh, the son of Psamatik I., about the year B.C. 608, invaded the Babylonian dominions on the south-west (2 K. xxiii. 29, and xxiv. 7). Nabopolassar was now advanced in life; he therefore sent his son, Nebuchadnezzar, against the Egyptians, and the battle of Carchemish restored to Babylon the former limits of her territory (comp. 2 K. xxiv. 7 with Jer. xlvi. 2-12). Nebuchadnezzar upon his father's death was acknowledged king (B.C. 604). A complete account of the works and exploits of this great monarch—by far the most remarkable of all the Babylonian kings—is given under NEBUCHADNEZZAR. He died B.C. 561, having reigned for 43 years, and was succeeded by Evil-Merodach, his son, who is called in the Canon Illoarudamus. This prince was murdered, after having held the crown for two years only, by Neriglissar, his brother-in-law. [EVIL-MERODACH.] Neriglissar—the Nerigassolassar of the canon—is (apparently) identical with the "Nergal-shar-ezer, Rab-Mag" of Jeremiah (xxxix. 3, 13). Neriglissar built the palace at Babylon, which seems to have been placed originally on the right bank of the river. He reigned but four years, and left the crown to his son, Laborosoarchod. This prince, when he had reigned nine months, became the victim of a conspiracy. Nabonidus (or Labynetus), one of the conspirators, succeeded in the year B.C. 555, very shortly before the war broke out between Cyrus and Croesus. Having entered into alliance with the latter of these monarchs against the former, he provoked the hostility of Cyrus, who, in the year B.C. 539, advanced at the head of his irresistible hordes, but wintered upon the Diyaleh or Gyndes, making his final approaches in the ensuing spring. Nabonidus took the field in person at the head of his army, leaving his son Belshazzar to command in the city. He was defeated and forced to shut himself up in Borsippa (marked now by the *Birs-Nimrud*), till after the fall of Babylon, Belshazzar guarded the city, but allowed the enemy to enter the town by the channel of the river. Babylon was thus taken by a surprise, as Jeremiah had prophesied (li. 31)—by an army of Medes and Persians, as intimated 170 years earlier by Isaiah (xxi. 1-9), and, as Jeremiah had also foreshown (li. 39), during a festival. In the carnage which ensued upon the taking of the town, Belshazzar was slain (Dan. v. 30). According to the book of Daniel, it would seem as if Babylon was taken, not by Cyrus, king of Persia, but by a Median king, named Darius (v. 31). There is, however, sufficient indication that "Darius the Mede" was not the real conqueror, but a monarch with a certain delegated authority (see Dan. v. 31, and ix. 1). With the conquest by Cyrus commenced the decay and ruin of Babylon, though it continued a royal residence through the entire period of the Persian empire. The defences and public buildings suffered grievously from neglect during the long period of peace which followed the reign of Xerxes. After the death of Alexander the Great, the removal of the seat of empire to Antioch under the Seleucidae gave the finishing blow to the prosperity of the place. Since then Babylon has been a quarry from which all the tribes in the vicinity have derived the bricks with which they have built their cities. The "great city," "the beauty of the Chaldees' excellency," has thus emphatically "become heaps" (Jer. li. 37). Her walls have altogether disappeared—they have "fallen" (Jer. li. 44), been "thrown down" (l. 15), been "utterly broken" (li. 58). "A drought is upon her waters" (l. 39); for the system of irrigation, on which, in Babylonia, fertility altogether depends, has long been laid aside; "her cities" are everywhere "a desolation" (li. 43); her "land a wilderness;" "wild beasts of the desert" (jackals) "lie there;" and "owls dwell there" (comp. Layard, *Nin. and Bab.* p. 484, with Is. xiii. 21, 22, and Jer. l. 39): the natives regard the whole site as haunted, and neither will the "Arab pitch tent, nor the shepherd fold sheep there" (Is. xiii. 20).

Ba'bel, Tower of. The "tower of Babel" is only mentioned once in Scripture (Gen. xi. 4–5), and then as incomplete. It was built of bricks, and the "slime" used for mortar was probably bitumen. A Jewish tradition declared that fire fell from heaven, and split the tower through to its foundation; while Alexander Polyhistor and the other profane writers who noticed the tower, said that it had been blown down by the winds. Such authorities therefore as we possess, represent the building as destroyed soon after its erection. When the Jews, however, were carried captive into Baby-

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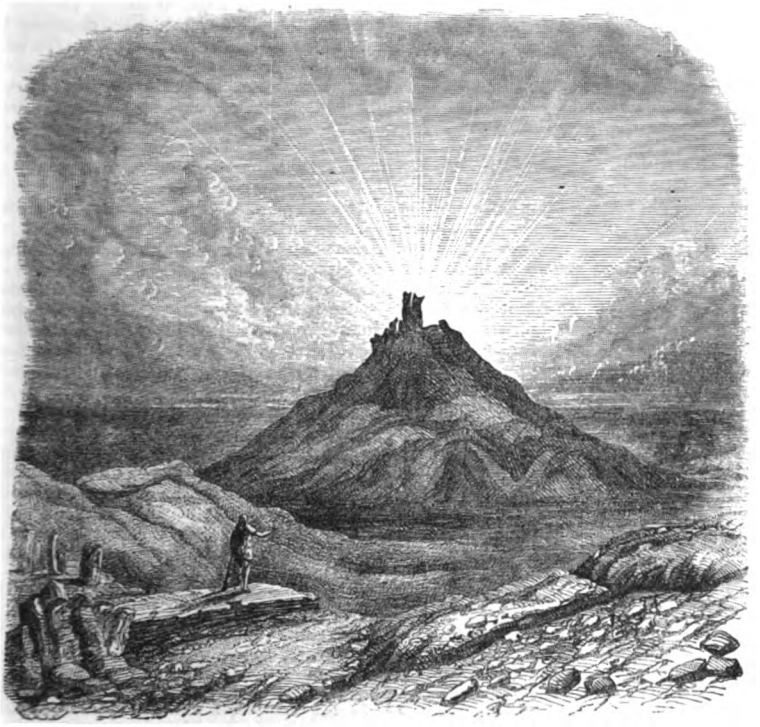
lonia, they were struck with the vast magnitude and peculiar character of certain of the Babylonian temples, in one or other of which they thought to recognise the very tower itself. The predominant opinion was in favour of the great temple of Nebo at Borsippa, the modern *Birs-Nimrud*, although the distance of that place from Babylon is an insuperable difficulty in the way of the identification. There are in reality no real grounds either for identifying the tower with the Temple of Belus, or for supposing that any remains of it long survived the check which the builders received (Gen. xi. 8). But the *Birs-Nimrud*, though it cannot be the tower of Babel itself, may well be taken to show the probable shape and character of the edifice. This building appears to have been a sort of oblique pyramid built in seven receding stages. "Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage—an exact square, 272 feet each way, and 26 feet in perpendicular height. Upon this stage was erected a second, 230 feet each way, and likewise 26 feet high; which, however, was not placed exactly in the middle of the first, but considerably nearer to the south-western end, which constituted the back of the building. The other stages were arranged similarly—the third being 188 feet, and again 26 feet high; the fourth 146 feet square, and 15 feet high; the fifth 104 feet square, and the same height as the fourth; the sixth 62 feet square, and again the same height; and the seventh 20 feet square and once more the same height. On the seventh stage there was probably placed the ark or tabernacle, which seems



Temple of Birs-Nimrud at Borsippa.

to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing three feet for the platform, would thus have been 156 feet, or, without the platform, 153 feet. The whole formed a sort of oblique pyramid, the gentler slope facing the N.E., and the steeper inclining to the S.W. On the N.E. side was the grand entrance, and here stood the vestibule, a separate building, the débris from which having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction." (Rawlinson's *Herodotus*, vol. ii. pp. 582-3). The *Birs* temple, which was called the "Temple of the Seven Spheres," was ornamented with the planetary colours, but this was most likely a peculiarity. It is not necessary to suppose that any real idea of "scaling heaven" was present to the minds of those who raised either the Tower of Babel or any other of the Babylonian temple-towers. The expression used in Genesis (xi. 4) is a mere hyperbole for great height (comp. Deut. i. 28; Dan. iv. 11, &c.), and should not be taken literally. Military defence was probably the primary object of such edifices in early times: but with the wish for this may have been combined further secondary motives, which remained when such defence was otherwise provided for. Diodorus states that the great tower of the temple of Belus was used by the Chaldaeans as an observatory (ii. 9), and the careful emplacement of the Babylonian temples with the angles facing the four

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cardinal points, would be a natural consequence, and may be regarded as a strong confirmation of the reality of this application.

Ba'bi, 1 Esd. viii. 37. [BEBAI.]

Bab'ylon (Βαβυλών: *Babylon*). The occurrence of this name in 1 Pet. v. 13 has given rise to a variety of conjectures, which may be briefly enumerated.—1. That Babylon tropically denotes Rome. In support of this opinion is brought forward a tradition recorded by Eusebius (*H. E.* ii. 15), on the authority of Papias and Clement of Alexandria, to the effect that 1 Peter was composed at Rome. Oecumenius and Jerome both assert that Rome was figuratively denoted by Babylon. Although this opinion is held by Grotius, Lardner, Cave, Whitby, Macknight, Hales, and others, it may be rejected as improbable. There is nothing to indicate that the name is used figuratively, and the subscription to an epistle is the last place we should expect to find a mystical appellation.—2. Cappellus and others take Babylon, with as little reason, to mean Jerusalem.—3. Bar-Hebraeus understands by it the house in Jerusalem where the Apostles were assembled on the Day of Pentecost.—4. Others place it on the Tigris, and identify it with Seleucia or Ctesiphon, but for this there is no evidence. The two theories which remain are worthy of more consideration.—5. That by Babylon is intended the small fort of that name which formed the boundary between Upper and Lower Egypt. Its site is marked by the modern *Baboul* in the Delta, a little north of Fostat, or old Cairo. According to Strabo it derived its name from some Babylonian deserters who had settled there. In his time it was the head-quarters of one of the three legions which garrisoned Egypt. Josephus (*Ant.* ii. 15 §1) says it was built on the site of Letopolis, when Cambyses subdued Egypt. That this is the Babylon of 1 Pet. is the tradition of the Coptic Church, and is maintained by Le Clerc, Mill, Pearson, and others. There is, however, no proof that the Apostle Peter was ever in Egypt, and a very slight degree of probability is created by the tradition that his companion Mark was bishop of Alexandria.—6. The most natural supposition of all is that by Babylon is intended the old Babylon of Assyria, which was largely inhabited by Jews at the time in question (Jos. *Ant.* xv. 3 §1; Philo, *De Virt.* p. 1023, ed. Turnebi, Franc. 1691). The only argument against this view is the negative evidence supplied by the silence of historians as to St. Peter's having visited the Assyrian Babylon, but this cannot be allowed to have much weight. Lightfoot's remarks are very suggestive. In a sermon preached at St. Mary's, Cambridge (*Works*, ii. 1144, Eng. folio ed.), he maintained that Babylon of Assyria is intended, because "it was one of the greatest knots of Jews in the world," and St. Peter was the minister of the circumcision. Again, he adds, "Bosor (2 Pet. ii. 15) speaks Peter in Babylon," it being the Chaldee or Syriac pronunciation of Pethor in Num. xxii. 5. This last argument has not, perhaps, much weight, as the same pronunciation may have characterized the dialect of Judea.

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

Babylo'nians, the inhabitants of Babylon, a race of Shemitic origin, who were among the colonists planted in the cities of Samaria by the conquering Assyrians (Ezr. iv. 9). At a later period, when the warlike Chaldaeans acquired the predominance in the 7th cent. B.C., the names Chaldaean and Babylonian became almost synonymous (Ez. xxiii. 14, 15; comp. Is. xlviii. 14, 20).

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

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

Bac'chides, a friend of Antiochus Epiphanes and governor of Mesopotamia (1 Mac. vii. 8), who was commissioned by Demetrius Soter to investigate the charges which Alcimus preferred against Judas Maccabaeus. After the defeat and death of Nicanor, he led a second expedition into Judaea, defeated Judas Maccabaeus at Laisa (B.C. 161), and reëstablished the supremacy of the Syrian faction (1 Macc. ix. 25). He next attempted to surprise Jonathan, but he escaped across the Jordan. Having completed the pacification of the country, Bacchides returned to Demetrius (B.C. 160). After two years he came back at the request of the Syrian faction, but, meeting with ill success, he turned against those who had induced him to undertake the expedition, and sought an honourable retreat. When this was known by Jonathan he sent envoys to Bacchides and concluded a peace (B.C. 158) (1 Macc. vii. ix.).

Bacbu'rus, one of the "holy singers," who had taken a foreign wife (1 Esd. ix. 24).

Bac'chus. [DIONYSUS.]

Bace'nor, apparently a captain of horse in the army of Judas Maccabaeus (2 Macc. xii. 35).

Bach'rites, the, the family of BECHER, son of Ephraim (Num. xxvi. 35).

Badger-skins. The Hebrew *tachash*, which the A. V. renders *badger*, occurs in connexion with *'ôr*, *'ôrôth* ("skin," "skins"), in Ex. xxv. 5, xxvi. 14, xxv. 7, 23, xxxvi. 19; Num. iv. 6, 8, 11, 12, 14, 25. In Ezek. xvi. 10 *tachash* occurs without *'ôrôth*, and is mentioned as the substance out of which women's shoes were made; in the former passages the *tachash skins* are named in relation to the tabernacle, ark, &c., and appear to have formed the exterior covering of these sacred articles. There is much obscurity as to the meaning of the word *tachash*; the ancient versions seem nearly all agreed that it denotes not an animal, but a colour, either black or sky-blue. Some versions, as the German of Luther and the A. V., have supposed that the badger is denoted, but this is clearly an error, for the badger is not found in the Bible lands. It is difficult to understand why the ancient versions

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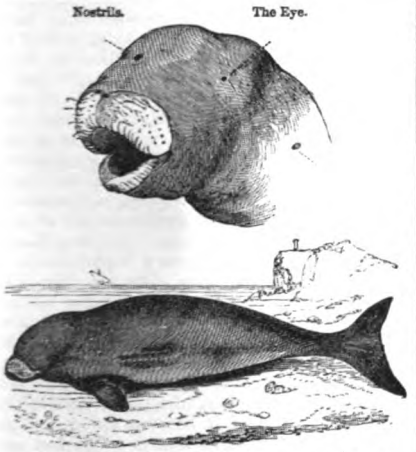
have interpreted the word *tachash* to mean a colour, an explanation which has no ground either in its etymology or in the cognate languages. Whatever is the substance indicated by *tachash* it is evident from Ex. xxv. 23 that it was some material in frequent use amongst the Israelites during the Exodus, and the construction of the sentences where the name occurs seems to imply that the skin of some animal and not a colour is denoted by it. The Arabic *duchash* or *tuchash* denotes a dolphin, but in all probability is not restricted in its application, but may refer to either a seal or a cetacean. The skin of the *Halicore* from its hardness would be well suited for making soles for shoes, and it is worthy of remark that the Arabs near Cape Mussendum employ the skins of these animals for a similar purpose. The *Halicore Tabernaculi* is found in the Red Sea, and was observed by Rüppell, who gave the animal the above name, on the coral banks of the Abyssinian coast. Or perhaps *tachash* may denote a seal, the skin of which animal would suit all the demands of the Scriptural allusions.



Halicore Tabernaculi, with enlarged drawing of the head.

Bag is the rendering of several words in the Old and New Testaments. 1. *Charîtim*, the "bags" in which Naaman bound up the two talents of silver for Gehazi (2 K. v. 23), probably so called, according to Gesenius, from their long, cone-like shape. The word only occurs besides in Is. iii. 22 (A. V. "crisping-pins"), and there denotes the reticules carried by the Hebrew ladies. 2. *Cis*, a bag for carrying weights (Deut. xxv. 13; Prov. xvi. 11; Mic. vi. 11), also used as a purse (Prov. i. 14; Is. xlvi. 6). 3. *Cêlt*, translated "bag," in 1 Sam. xvii. 40, 49, is a word of most general meaning, and is generally rendered "vessel" or "instrument." In Gen. xlii. 25 it is the "sack" in which Jacob's sons carried the corn which they brought from Egypt, and in 1 Sam. ix. 7, xxi. 5, it denotes a bag, or wallet, for carrying food (A. V. "vessel"; comp. Jud. x. 5, xiii. 10, 15). The shepherd's "bag" which David had seems to have been worn by him as necessary to his calling, and was probably, from a comparison of Zech. xi. 15, 16 (where A. V. "instruments" is the same word), for the purpose of carrying the lambs which were unable to walk or were lost, and contained materials for healing such as were sick and binding up those that were broken (comp. Ez. xxxiv. 4, 16). 4. *Tsĕrôr*, properly a "bundle" (Gen. xlii. 35; 1 Sam. xxv. 29), appears to have been used by travellers for carrying money during a long journey (Prov. vii. 20; Hag. i. 6; comp. Luke xii. 33; Tob. ix. 5). In such "bundles" the priests bound up the money which was contributed for the restoration of the Temple under Jehoiada (2 K. xii. 10, A. V. "put up in bags"). The "bag" which Judas carried was probably a small box or chest (John xii. 6, xiii. 29). The Greek word is the same as that used in the LXX. for "chest" in 2 Chr. xxiv. 8, 10, 11.

Ba'go, 1 Esd. viii. 40. [BIGVAI.]

Bago'as. The eunuch in attendance upon Holofernes, who had charge of all that he had, and was the first to discover his master's assassination. His name is said to signify *eunuch* in Persian (Jud. xii. 11, 13, 15, xiii. 1, 3, xiv. 14).

Ba'goi, 1 Esd. v. 14. [BIGVAI.]

Baharu'mite, the. [BAHURIM.]

Bahu'rim, a village, the slight notices remaining of which connect it almost exclusively with the flight of David. It was apparently on, or close to the road leading up from the Jordan valley to Jerusalem. Shimei the son of Gera resided here (2 Sam. xvi. 5; 1 K. ii. 8). Here in the court of a house was the well in which Jonathan and Ahimaaz eluded their pursuers (xvii. 18). Here Phaltiel, the husband of Michal, bade farewell to his wife when on her return to King David at Hebron (2 Sam. iii. 16). Bahurim must have been very near the south boundary of Benjamin, and Dr. Barclay conjectures that the place lay where some ruins still exist close to a *Wady Ruwaby*, which runs in a straight course for 3 miles from Olivet directly towards Jordan. AZMAVETH "the Barhumite" (2 Sam. xxiii. 31), or "the Baharumite" (1 Chr. xi. 33), one of the heroes of David's guard, is the only native of Bahurim that we hear of except Shimei.

Ba'jith ("the house"), referring to the "temple" of the false gods of Moab, as opposed to the "high places" in the same sentence (Is. xv. 2, and compare xvi. 12).

Bakbak'kar, a Levite, apparently a descendant of Asaph (1 Chr. ix. 15).

Bak'buk. "Children of Bakbuk" were among the Nethinim who returned from captivity with Zerubbabel (Ezr. ii. 51; Neh. vii. 53).

Bakbuki'ah. **1.** A Levite in time of Nehemiah (Neh. xi. 17, xii. 9).—**2.** A Levite porter, apparently the same as the preceding (Neh. xii. 25).

Baking. [BREAD].

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

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Israelites were encamped in the plains of Moab. Balak, the king of Moab, having witnessed the discomfiture of his neighbours, the Amorites, by this people, entered into a league with the Midianites against them, and despatched messengers to Balaam with the rewards of *divination* in their hands. When the elders of Moab and Midian told him their message, he seems to have had some misgivings as to the lawfulness of their request, for he invited them to tarry the night with him that he might learn how the Lord would regard it. These misgivings were confirmed by the express prohibition of God upon his journey. Balaam reported the answer, and the messengers of Balak returned. The king of Moab, however, not deterred by this failure, sent again more and more honourable princes to Balaam. The prophet again refused, but notwithstanding invited the embassy to tarry the night with him, that he might know what the Lord would say unto him further; and thus by his importunity he extorted from God the permission he desired, but was warned at the same time that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his journey with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbad the madness of the prophet" (2 Pet. ii. 16). It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions he gave Balak to offer a bullock and a ram on the seven altars he everywhere prepared for him. His religion, therefore, was probably such as would be the natural result of a general acquaintance with God not confirmed by any covenant. There is an allusion to Balaam in the prophet Micah (vi. 5), where Bishop Butler thinks that a conversation is preserved which occurred between him and the king of Moab upon this occasion. But such an opinion is hardly tenable. "The doctrine of Balaam" is spoken of in Rev. ii. 14, where an allusion has been supposed to Nicolaus, the founder of the sect of the Nicolaitans, the two names being probably similar in signification. Though the utterance of Balaam was overruled so that he could not curse the children of Israel, he nevertheless suggested to the Moabites the expedient of seducing them to commit fornication. The effect of this is recorded in ch. xxv. A battle was afterwards fought against the Midianites, in which Balaam sided with them and was slain by the sword of the people whom he had endeavoured to curse (Num. xxxi. 8).

Ba'lac, Rev. ii. 14. [BALAK.]

Bal'adan. [MERODACH-BALADAN.]

Ba'lah, Josh. xix. 3. [BAAL, *Geogr.* No. 2, *b.*]

Ba'lak, son of Zippor, king of the Moabites, at the time when the children of Israel were bringing their journeyings in the wilderness to a close. Balak entered into a league with Midian and hired Balaam to curse the Israelites; but his designs were frustrated in the manner recorded in Num. xxii.-xxiv. He is mentioned also at Josh. xxiv. 9; Judg. xi. 25; Mic. vi. 5; Rev. ii. 14. [BALAAM.]

Bal'amo. [BAAL, *Geogr.* No. 6.]

Balas'amus, in 1 Esd. ix. 43. The corresponding name in the list in Ezra is MAASEIAH.

Baldness. There are two kinds of baldness, viz. artificial and natural. The latter seems to have been uncommon, since it exposed people to public derision, and is perpetually alluded to as a mark of squalor and misery (2 K. ii. 23; Is. iii. 24, "instead of well-set hair, baldness, and burning instead of beauty;" Is. xv. 2; Jer. xlvii. 5; Ez. vii. 18, &c.) For this reason it seems to have been included under the (Lev. xxi. 23, LXX.) disqualifications for priesthood. In Lev. xiii. 29 &c., very careful directions are given to distinguish *Bohak*, "a plague upon the head and beard," from mere natural baldness which is pronounced to be clean, ver. 40. Artificial baldness marked the conclusion of a Nazarite's vow (Acts xviii. 18; Num. vi. 9), and was a sign of mourning. It is often alluded to in Scripture; as in Mic. i. 16; Am. viii. 10, &c.; and in Deut. xiv. 1, the reason for its being forbidden to the Israelites is their being "a holy and peculiar people." (See Lev. xix. 27, and Jer. ix. 26, marg.) The practices alluded to in the latter passages were adopted by heathen nations in honour of various gods.

Balm (Heb. *tzŏrí*, *tzĕri*) occurs in Gen. xxxvii. 25 as one of the substances which the Ishmaelites were bringing from Gilead to take into Egypt; in Gen. xliii. 11, as one of the presents which Jacob sent to Joseph; in Jer. viii. 22, xlvi. 11, li. 8, where it appears that the balm of Gilead had a medicinal value; in Ez. xxvii. 17 (margin, "rosin") as an article of commerce imported by Judah into Tyre. It is impossible to identify it with any certainty. Perhaps it does not refer to an exudation from any particular tree, but was intended to denote any kind of resinous substance which had a medicinal value. The *tzŏrí*, then, may represent the gum of the *Pistacia lentiscus*, or that of the *Balsamodendron opobalsamum*. [SPICES; MASTICK.] Hasselquist has given a description of the true balsam-tree of Mecca. He says that the exudation from the plant "is of a yellow colour, and pellucid. It has a most fragrant smell, which is resinous, balsamick, and very agreeable. It is very tenacious or glutinous, sticking to the fingers, and may be drawn into long threads. . . I have seen it at a Turkish surgeon's, who had it immediately from Mecca, described it, and was informed of its virtues; which are, first, that it is the best stomachick they know, if taken to three grains, to strengthen a weak stomach; secondly, that it is a most excellent and capital remedy for curing wounds, for if a few drops are applied to the fresh wound, it cures it in a very short time" (*Travels*, 293).

Balnu'us, 1 Esd. ix. 31. [BINNUI.]

Bal'thasar, Bar. i. 11, 12. [BELSHAZZAR.]

Ba'mah (lit. "high-place." This word appears in its Hebrew form only in one passage (Ez. xx. 29), very obscure, and full of the paronomasia so dear to the Hebrew poets, so difficult for us to appreciate: "What is the *high*-place whereunto ye *hie*? and the name of it is called Bamah unto this day."

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

Ban, 1 Esd. v. 37; it stands for TOBIAH in the parallel lists in Ezra and Nehemiah.

Banai'as, 1 Esd. ix. 35. [BENAIAH.]

Ba'ni. 1. A Gadite, one of David's mighty men (2 Sam. xxiii. 36).—2. A Levite of the line

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of Merari, and forefather to Ethan (1 Chr. vi. 46). —3. A man of Judah of the line of Pharez (1 Chr. ix. 4).—4. "Children of Bani" returned from captivity with Zerubbabel (Ezr. ii. 10; Neh. x. 14; Ezr. x. 29, 34; 1 Esd. v. 12). [BINNUI, MANI, and MAANI].—5. An Israelite "of the sons of Bani" (Ezr. x. 38). [BANNUS.]—6. A Levite (Neh. iii. 17).—7. A Levite (Neh. viii. 7; ix. 4, 5; x. 13). [ANUS]—8. Another Levite, of the sons of Asaph (Neh. xi. 22). Possibly 6 and 7 may be the same, the name in each case being that of a family.

Ba'nid, 1 Esd. viii. 36. This represents a name which has apparently escaped from the present Hebrew text (see Ezr. viii. 10).

Bannai'a, 1 Esd. ix. 33. [ZABAD.]

Ban'nus, 1 Esd. ix. 34. [BANI, or BINNUI.]

Banquets, among the Hebrews, were not only a means of social enjoyment, but were a part of the observance of religious festivity. At the three solemn festivals, when all the males appeared before the Lord, the family also had its domestic feast (Deut. xvi. 11). Probably both males and females went up (1 Sam. i. 9) together, to hold the festival. Sacrifices, both ordinary and extraordinary, as amongst heathen nations (Ex. xxiv. 15; Judg. xvi. 23), included a banquet, and Eli's sons made this latter the prominent part. Besides religious celebrations, such events as the weaning a son and heir, a marriage, the separation or reunion of friends, and sheepshearing, were customarily attended by a banquet or revel (Gen. xxi. 8, xxix. 22, xxxi. 27, 54; 1 Sam. xxv. 2, 36; 2 Sam. xiii. 23). Birthday-banquets are only mentioned in the cases of Pharaoh and Herod (Gen. xl. 20; Matt. xiv. 6). The usual time of the banquet was the evening, and to begin early was a mark of excess (Is. v. 11; Eccl. x. 16). The most essential materials of the banqueting-room, next to the viands and wine, which last was often drugged with spices (Prov. ix. 2; Cant. viii. 2), were perfumed ointments, garlands or loose flowers, white or brilliant robes, after these, exhibitions of music, singers, and dancers, riddles, jesting and merriment (Is. xxviii. 1; Wisd. ii. 7; 2 Sam. xix. 35; Is. xxv. 6, v. 12; Judg. xiv. 12; Neh. viii. 10; Eccl. x. 19; Matt. xxii. 11; Am. vi. 5, 6; Luke xv. 25). Seven days was a not uncommon duration of a festival, especially for a wedding, but sometimes fourteen (Tob. viii. 19; Gen. xxix. 27; Judg. xiv. 12); but if the bride were a widow, three days formed the limit. There seems no doubt that the Jews of the O. T. period used a common table for all the guests. In Joseph's entertainment a ceremonial separation prevailed; but the common phrase to "sit at table," or "eat at any one's table," shows the originality of the opposite usage. The posture at table in early times was sitting (1 Sam. xvi. 11, xx. 5, 18), and the guests were ranged in order of dignity (Gen. xliii. 33; 1 Sam. ix. 22): the words which imply the recumbent posture belong to the N. T. The separation of the women's banquet was not a Jewish custom (Esth. i. 9). In religious banquets the wine was mixed, by rabbinical regulation, with three parts of water, and four short forms of benediction were pronounced over it. At the Passover four such cups were mixed, blessed, and passed round by the master of the feast.

Ban'nus. In 1 Esd. v. 26 Banuas and Sudias answer to Hodaviah in the lists of Ezra and Nehemiah.

Baptism. I. It is well known that ablution or bathing was common in most ancient nations as a preparation for prayers and sacrifice or as expiatory of sin. There is a natural connexion in the mind between the thought of physical and that of spiritual pollution. In warm countries this connexion is probably even closer than in colder climates; and hence the frequency of ablution in the religious rites throughout the East. —II. The history of Israel and the Law of Moses abound with such lustrations (Gen. xxxv. 2; Ex. xix. 10; Lev. xv. xvii. 15, xxii. 4, 6, xvi. 26, 28; Num. xix. 10). Before great religious observances such purifications were especially solemn (see John xi. 55); and in the later times of the Jewish republic there appear to have been public baths and buildings set apart for this purpose, one of which was probably the pool of Bethesda with its five porches mentioned in John v. 2. It was natural that, of all people, the priests most especially should be required to purify themselves in this manner. The consecration of the high-priest deserves especial notice. It was first by baptism, then by unction, and lastly by sacrifice (Ex. xxix. 4, xl. 12; Lev. viii.). The spiritual significance of all these ceremonial washings was well known to the devout Israelite. "I will wash my hands in innocency," says the Psalmist, "and so will I compass thine altar" (Ps. xxvi. 6). The prophets constantly speak of pardon and conversion from sin under the same figure (Is. i. 16, iv. 4; Jer. iv. 14; Zech. xiii. 1). From the Gospel history we learn that at that time ceremonial washings had been greatly multiplied by traditions of the doctors and elders (see Mark vii. 3, 4), and the testimony of the Evangelist is fully borne out by that of the later writings of the Jews. The most important and probably one of the earliest of these traditional customs was the baptizing of proselytes. There is an universal agreement among later Jewish writers that all the Israelites were brought into covenant with God by circumcision, baptism, and sacrifice, and that the same ceremonies were necessary in admitting proselytes.—III. *The baptism of John.*—These usages of the Jews will account for the readiness with which all men flocked to the baptism of John the Baptist. Corresponding with the custom of cleansing by water from legal impurity and with the baptism of proselytes from heathenism to Judaism, it seemed to call upon them to come out from the unbelieving and sinful habits of their age and to enlist themselves into the company of those who were preparing for the manifestation of the deliverance of Israel. There has been some uncertainty and debate as to the nature of John's baptism and its spiritual significance. It appears to have been a kind of transition from the Jewish baptism to the Christian. All ceremonial ablutions under the Law pictured to the eye that inward cleansing of the heart which can come only from the grace of God, and which accompanies forgiveness of sins. So John's baptism was a "baptism of repentance for remission of sins" (Mark i. 4); it was accompanied with confession (Matt. iii. 6); it was a call to repentance; it conveyed a promise of pardon; and the whole was knit up with faith in Him that should come after, even Christ Jesus (Acts xix. 4). It was such that Jesus himself deigned to be baptized with it, and perhaps some of His disciples received no other baptism but John's until they

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received the special baptism of the Holy Ghost on the great day of Pentecost. Yet John himself speaks of it as a mere baptism with water unto repentance, pointing forward to Him who should baptize with the Holy Ghost and with fire (Matt. iii. 11). And the distinction between John's baptism and Christian baptism appears in the case of Apollos (Acts xviii. 26, 27), and of the disciples at Ephesus, mentioned Acts xix. 1-6. We cannot but draw from this history the inference that there was a deeper spiritual significance in Christian baptism than in John's baptism, and that, as John was a greater prophet than any that before him had been born of women, and yet the least in the kingdom of heaven was greater than he, so his baptism surpassed in spiritual import all Jewish ceremony, but fell equally short of the sacrament ordained by Christ.—IV. *The Baptism of Jesus.*—Plainly the most important action of John as a baptist was his baptism of Jesus. No doubt it was the will of Christ in the first place, by so submitting to baptism, to set to His seal to the teaching and the ministry of John. Again, as He was to be the Head of His Church and the Captain of our salvation, He was pleased to undergo that rite which He afterwards enjoined on all His followers. And, once more, His baptism consecrated the baptism of Christians for ever; even as afterwards His own partaking of the Eucharist gave still farther sanction to His injunction that His disciples ever after should continually partake of it. But, beyond all this, His baptism was His formal setting apart for His ministry, and was a most important portion of His consecration to be the High Priest of God. He was just entering on the age of thirty (Luke iii. 23), the age at which the Levites began their ministry and the rabbis their teaching. It has already been mentioned that the consecration of Aaron to the high-priesthood was by *baptism*, *unction*, and *sacrifice* (see Lev. viii.). All these were undergone by Jesus. First He was baptized by John. Then, just as the high-priest was anointed immediately after his baptism, so when Jesus had gone up out of the water, the heavens were opened unto Him, and the Spirit of God descended upon Him (Matt. iii. 16); and thus, as St. Peter tells us, "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts x. 38). The sacrifice indeed was not till the end of His earthly ministry, when He offered up the sacrifice of Himself; and then at His resurrection and ascension He fully took upon Him the office of priesthood, entering into the presence of God for us, pleading the efficacy of His sacrifice, and blessing those for whom that sacrifice was offered. Baptism, therefore, was the beginning of consecration; unction was the immediate consequent upon the baptism; and sacrifice was the completion of the initiation, so that He was thenceforth perfected, or fully consecrated as a Priest for evermore (Heb. vii. 28).—V. *Baptism of the Disciples of Christ.*—Whether our Lord ever baptized has been doubted. The only passage which may distinctly bear on the question is John iv. 1, 2, where it is said "that Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples." We necessarily infer from it, that, as soon as our Lord began His ministry, and gathered to Him a company of disciples, He, like John the Baptist, admitted into that company by the administration of baptism. The making disciples and the baptizing them went together. After the resurrection, when the Church was to be spread and the Gospel preached, our Lord's own commission conjoins the making of disciples with their baptism (Matt. xxviii. 19). Baptism then was the initiatory rite of the Christian Church, as circumcision was the initiatory rite of Judaism. As circumcision admitted to the Jewish covenant—to the privileges and the responsibility attaching to that covenant,—so baptism, which succeeded it, was the mode of admission to the Christian covenant, to its graces and privileges, to its duties and service.—VI. *The Types of Baptism.*—1. St. Peter compares the deliverance of Noah in the Deluge to the deliverance of Christians in baptism (1 Pet. iii. 21). The connexion in this passage between baptism and "the resurrection of Jesus Christ" may be compared with Col. ii. 12.—2. In 1 Cor. x. 1, 2, the passage of the Red Sea and the shadowing of the miraculous cloud are treated as types of baptism. It is sufficiently apparent how this may resemble the enlisting of a new convert into the body of the Christian Church.—3. Another type of, or rather a rite analogous to, baptism was circumcision (Col. ii. 11). The obvious reason for the comparison of the two rites is, that circumcision was the entrance to the Jewish Church and the ancient covenant, baptism to the Christian Church and to the new covenant.—4. In more than one instance *death* is called a baptism (Matt. xx. 22; Mark x. 39; Luke xii. 50). It is generally thought that baptism here means an inundation of sorrows, and that our Lord meant to indicate that He Himself had to pass through "the deep waters of affliction." Is it not probable that some deeper significance attaches to the comparison of death, especially of our Lord's death, to baptism, when we consider too that the connexion of baptism with the death and resurrection of Christ is so much insisted on by St. Paul?—VII. *Names of Baptism.*—From the types of baptism referred to in the New Testament, we pass to the various names by which baptism seems to be there designated.—1. "Baptism" (*βάπτισμα*: the word *βαπτισμός* occurs only four times, viz., Mar. vii. 4, 8; Heb. vi. 2, ix. 10). The verb *βαπτίζειν* (from *βάπτειν*, to dip), is the rendering of the Hebrew by the LXX. in 2 K. v. 14. The Latin Fathers render *βαπτίζειν* by *tingere*, *mergere*, and *mergitare*. By the Greek Fathers, the word *βαπτίζειν* is often used, frequently figuratively, for to immerse or overwhelm with sleep, sorrow, sin, &c. Hence *βάπτισμα* properly and literally means *immersion*.—2. "The Water" is a name of baptism which occurs in Acts x. 47. With this phrase, "the water," used of baptism, compare "the breaking of bread" as a title of the Eucharist, Acts ii. 42.—3. "Washing of Water" (lit. "the bath of the water"), is another Scriptural term, by which baptism is signified (Eph. v. 26). There appears clearly in these words a reference to the bridal bath; but the allusion to baptism is clearer still.—4. "The washing of regeneration" (lit. "the bath of regeneration") is a phrase naturally connected with the foregoing. It occurs Tit. iii. 5. All ancient and most modern commentators have interpreted it of baptism. There is so much resemblance, both in the phraseology and in the argument, between this passage in Titus and 1 Cor. vi. 11, that the latter ought by all means to be compared with the former. Another passage containing very similar

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thoughts, clothed in almost the same words, is Acts xxii. 16.—5. "Illumination." It has been much questioned whether "enlightened," in Heb. vi. 4, x. 32, be used of baptism or not. Justin Martyr, Clement of Alexandria, and almost all the Greek Fathers, use φωτισμός as a synonym for *baptism*. It will be remembered that φωταγωγία was a term for admission into the ancient mysteries. Baptism was without question the initiatory rite in reference to the Christian faith. Now, that Christian faith is more than once called by St. Paul the Christian "mystery" (Eph. i. 9, iii. 4, vi. 19; Col. iv. 3). Hence, as baptism is the initiatory Christian rite, admitting us to the service of God and to the knowledge of Christ, it may not improbably have been called φωτισμός, and afterwards φωταγωγία, as having reference, and as admitting, to the *mystery* of the Gospel, and to Christ Himself, who is the *Mystery* of God (Col. i. 27, ii. 2).—VIII. From the names of baptism we must now pass to a few of the more prominent passages, not already considered, in which baptism is referred to.—1. The passage in John iii. 5—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"—has been a well-established battle-field from the time of Calvin. Stier quotes with entire approbation the words of Meyer (on John iii. 5):—"Jesus speaks here concerning a spiritual baptism, as in chap. vi. concerning a spiritual feeding; in both places, however, with reference to their visible auxiliary means."—2. The prophecy of John the Baptist, that our Lord should baptize with the Holy Ghost and with fire (Matt. iii. 11), may more properly be interpreted by a ἐν διὰ δυοῖν. The water of John's baptism could but wash the body; the Holy Ghost, with which Christ was to baptize, should purify the soul as with fire.—3. Gal. iii. 27: "For as many as have been baptized *into Christ* have put on Christ." The contrast is between the Christian and the Jewish church: one bond, the other free; one infant, the other adult. And the transition-point is naturally that at which by baptism the service of Christ is undertaken and the promises of the Gospel are claimed. This is represented as putting on Christ and in Him assuming the position of full-grown men. In this more privileged condition there is the power of obtaining justification by faith, a justification which the Law had not to offer.—4. 1 Cor. xii. 13: "For by one Spirit (or, in one spirit) we were all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." The resemblance of this passage to the last is very clear. Possibly there is an allusion to both sacraments. Both our baptism and our partaking of the cup in the communion are tokens and pledges of Christian unity.—5. Rom. vi. 4 and Col. ii. 12 are so closely parallel that we may notice them together. Probably, as in the former passages St. Paul had brought forward baptism as the symbol of Christian unity, so in these he refers to it as the token and pledge of the spiritual death to sin and resurrection to righteousness; and of the final victory over death in the last day, through the power of the resurrection of Christ.—IX. *Recipients of Baptism.*—The command to baptize was co-extensive with the command to preach the Gospel. All nations were to be evangelized; and they were to be made disciples, admitted into the fellowship of Christ's religion, by baptism (Matt. xxviii. 19). Every one who was convinced by the teaching of the first preachers of the Gospel, and was willing to enrol himself in the company of the disciples, appears to have been admitted to baptism on a confession of his faith. There is no distinct evidence in the New Testament that there was in those early days a body of catechumens gradually preparing for baptism, such as existed in the ages immediately succeeding the Apostles. The great question has been, whether the invitation extended, not to adults only, but to infants also. The universality of the invitation, Christ's declaration concerning the blessedness of infants and their fitness for His kingdom (Mar. x. 14), the admission of infants to circumcision and to the baptism of Jewish proselytes, the mention of whole households, and the subsequent practice of the Church, have been principally relied on by the advocates of infant baptism. The silence of the New Testament concerning the baptism of infants, the constant mention of faith as a pre-requisite or condition of baptism, the great spiritual blessings which seem attached to a right reception of it, and the responsibility entailed on those who have taken its obligations on themselves, seem the chief objections urged against paedo-baptism. But here, once more, we must leave ground which has been so extensively occupied by controversialists.—X. *The mode of Baptism.*—The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism. But in the case of the family of the jailor at Philippi (Acts xvi. 33), and of the three thousand converted at Pentecost (Acts ii.) it seems hardly likely that immersion should have been possible. Moreover the ancient Church, which mostly adopted immersion, was satisfied with effusion in case of clinical baptism—the baptism of the sick and dying.—*Questions and answers.*—In the earliest times of the Christian Church we find the catechumens required to renounce the Devil and to profess their faith in the Holy Trinity and in the principal articles of the Creed. It is generally supposed that St. Peter (1 Pet. iii. 21) refers to a custom of this kind as existing from the first.—XI. *The formula of Baptism.*—It should seem from our Lord's own direction (Matt. xxviii. 19) that the words made use of in the administration of baptism should be those which the Church has generally retained. The expressions in the book of Acts (ii. 38, viii. 16, x. 48, xix. 5) mean only that those who were baptized with Christian baptism were baptized into the faith of Christ, not that the form of words was different from that enjoined by our Lord in St. Matthew.—*Sponsors.*—There is no mention of sponsors in the N. T. In very early ages of the Church sponsors were in use both for children and adults.—XII. *Baptism for the dead.*—1 Cor. xv. 27. "Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1. Tertullian tells us of a custom of vicarious baptism as existing among the Marcionites; and St. Chrysostom relates of the same heretics, that, when one of their catechumens died without baptism, they used to put a living person under the dead man's bed, and asked whether he desired to be baptized; the living man answering that he did, they then baptized him in place of the departed (Chrys. *Hom.* xl. on 1 Cor. xv). Epiphanius relates a similar custom among the Cerinthians (*Haeres.* xxviii.), which, he said,

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prevailed from fear that in the resurrection those should suffer punishment who had not been baptized. The question naturally occurs, Did St. Paul allude to a custom of this kind, which even in his days had begun to prevail among heretics and ignorant persons? If so, he no doubt adduced it as an *argumentum ad hominem*. "If the dead rise not at all, what benefit do they expect who baptize vicariously for the dead?" The greater number of modern commentators have adopted this, as the simplest and most rational sense of the Apostle's words. It is, however, equally conceivable that the passage in St. Paul gave rise to the subsequent practice among the Marcionites and Cerinthians. 2. Chrysostom believes the Apostle to refer to the profession of faith in baptism, part of which was "I believe in the resurrection of the dead." The former of the two interpretations above mentioned commends itself to us by its simplicity; the latter by its antiquity. The following are some of the various other explanations which have been given. —3. "What shall they do, who are baptized when death is close at hand? (Epiphan. *Haeres.* xxviii. 6). —4. "Over the graves of the martyrs." Vossius adopted this interpretation; but it is very unlikely that the custom should have prevailed in the days of St. Paul.—5. "On account of a dead saviour." —6. "What shall they gain, who are baptized for the sake of the dead in Christ?"—7. "What shall they do, who are baptized in the place of the dead?" *i. e.* who, as the ranks of the faithful are thinned by death, come forward to be baptized, that they may fill up the company of believers.

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

Bar'achel, "the Buzite," father of Elihu (Job xxxii. 2, 6). [BUZ.]

Barachi'as, Matt. xxiii. 35. [ZACHARIAS.]

Ba'rak, son of Abinoam of Kedesh, a refuge-city in Mount Napthali, was incited by Deborah, a prophetess of Ephraim, to deliver Israel from the yoke of Jabin. Accompanied, at his own express desire, by Deborah, Barak led his rudely-armed force of 10,000 men from Napthali and Zebulon to an encampment on the summit of Tabor, and utterly routed the unwieldy host of the Canaanites in the plain of Jezreel (Esdraelon), "the battle-field of Palestine." The victory was decisive, Harosheth taken (Judg. iv. 16), Sisera murdered, and Jabin ruined. The victors composed a splendid epinician ode in commemoration of their deliverance (Judg. v.). Lord A. Hervey supposes the narrative to be a repetition of Josh. xi. 1-12. A great deal may be said for this view, but it is fair to add that there are geographical difficulties in the way. [DEBORAH.]

Barbarian. "Every one not a Greek is a barbarian" is the common Greek definition, and in this strict sense the word is used in Rom. i. 14, "I am debtor both to Greeks and barbarians." "Hellenes and barbarians" is the constant division found in Greek literature, but Thucydides (i. 3) points out that this distinction is subsequent to Homer. It often retains this primitive meaning, as in 1 Cor. xiv. 11 (of one using an unknown tongue), and Acts xxviii. 2, 4 (of the Maltese, who spoke a Punic dialect). The ancient Egyptians, like the modern Chinese, had an analogous word (Herod. ii. 158). So completely was the term "barbarian" accepted, that even Josephus and Philo scruple as little to reckon the Jews among them, as the early Romans did to apply the term to themselves. Afterwards only the savage nations were called barbarians.

Barhu'mite, the. [BAHURIM.]

Bari'ah, one of the sons of Shemaiah, a descendant of the royal family of Judah (1 Chr. iii. 22).

Bar-Je'sus. [ELYMAS.]

Bar-Jo'na. [PETER.]

Bar'kos. "Children of Barkos" were among the Nethinim who returned from the captivity with Zerubbabel (Ezr. ii. 53; Neh. vii. 55).

Barley (Heb. *seôrâh*), the well-known cereal, which is mentioned in many passages of the Bible. It was grown by the Hebrews (Lev. xxvii. 16; Deut. viii. 8; Ruth ii. 17, &c.), who used it for baking into bread, chiefly amongst the poor (Judg. vii. 13; 2 K. iv. 42; John vi. 9, 13); for making into bread by mixing it with wheat, beans, lentiles, millet, &c. (Ez. iv. 9); for making into cakes (Ez. iv. 12); and as fodder for horses (1 K. iv. 28). The barley harvest is mentioned Ruth i. 22, ii. 23; 2 Sam. xxi. 9, 10. It takes place in Palestine in March and April, and in the hilly districts as late as May; but the period of course varies according to the localities where the corn grows. The barley harvest always precedes the wheat harvest, in some places by a week, in others by fully three weeks (Robinson, *Bib. Res.* ii. 99, 278). In Egypt the barley is about a month earlier than the wheat; whence its total destruction by the hail-storm (Ex. ix. 31). Barley was sown at any time between November and March, according to the season. Barley bread is even to this day little esteemed in Palestine. This fact is important, as serving to elucidate some passages in Scripture. Why, for instance, was *barley* meal, and not the ordinary meal-offering of *wheat* flour, to be the jealousy-offering (Num. v. 15)? Because thereby is denoted the low reputation in which the implicated parties were held. The homer and a half of barley, as part of the purchase-money of the adulteress (Hos. iii. 2), has doubtless a similar typical meaning. With this circumstance in remembrance, how forcible is the expression in Ezekiel (xiii. 19), "Will ye pollute me among my people for handfuls of *barley*?" The knowledge of this fact aids to point out the connexion between Gideon and the barley-cake, in the dream which the "man told to his fellow" (Judg. vii. 13). Gideon's "family was poor in Manasseh—and he was the least in his father's house;" and doubtless the Midianites knew it. On this passage Dr. Thomson remarks, "If the Midianites were accustomed in their extemporaneous songs to call Gideon and his band '*cakes of barley bread*,' as their successors the haughty Bedawîn often do to ridicule their enemies, the application would be all the more natural."

Bar'nabas, a name signifying "son of prophecy," or "exhortation" (or, but not so probably, "consolation," as A. V.), given by the Apostles (Acts iv. 36) to JOSEPH (or Joses), a Levite of the island of Cyprus, who was early a disciple of Christ. In Acts ix. 27, we find him introducing the newly-converted Saul to the Apostles at Jerusalem, in a way which seems to imply previous acquaintance between the two. On tidings coming

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to the church at Jerusalem that men of Cyprus and Cyrene had been preaching to Gentiles at Antioch, Barnabas was sent thither (Acts xi. 19-26), and went to Tarsus to seek Saul, as one specially raised up to preach to the Gentiles (Acts xxvi. 17). Having brought Saul to Antioch, he was sent with him to Jerusalem with relief for the brethren in Judaea (Acts xi. 30). On their return to Antioch, they (Acts xiii. 2) were ordained by the church for the missionary work, and sent forth (A.D. 45). From this time Barnabas and Paul enjoy the title and dignity of Apostles. Their first missionary journey is related in Acts xiii. xiv.; it was confined to Cyprus and Asia Minor. Some time after their return to Antioch (A.D. 47 or 48), they were sent (A.D. 50), with some others, to Jerusalem, to determine with the Apostles and Elders the difficult question respecting the necessity of circumcision for the Gentile converts (Acts xv. 1 ff.). On that occasion Paul and Barnabas were recognized as the Apostles of the uncircumcision. After another stay in Antioch on their return, a variance took place between Barnabas and Paul on the question of taking with them, on a second missionary journey, John Mark, sister's son to Barnabas (Acts xv. 36 ff.). "The contention was so sharp, that they parted asunder," and Barnabas took Mark, and sailed to Cyprus, his native island. Here the Scripture notices of him cease. As to his further labours and death, traditions differ. Some say that he went to Milan, and became first bishop of the church there. There is extant an apocryphal work, probably of the fifth century, *Acta et Passio Barnabae in Cypro*; and a still later encomium of Barnabas, by a Cyprian monk Alexander. We have an Epistle in 21 chapters called by the name of Barnabas. Its authenticity has been defended by some great writers; but it is very generally given up now, and the Epistle is believed to have been written early in the second century.

Baro'dis, a name inserted in the list of those "servants of Solomon" who returned with Zorobabel (1 Esd. v. 34).

Bar'sabas. [JOSEPH BARSABAS; JUDAS BARSABAS.]

Bar'tacus, the father of Apame, the concubine of King Darius (1 Esd. iv. 29). "The admirable" was probably an official title belonging to his rank.

Barthol'omew, one of the Twelve Apostles of Christ (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13). It has been not improbably conjectured that he is identical with Nathanael (John i. 45 ff.). If this may be assumed, he was born at Cana of Galilee: and is said to have preached the Gospel in India, that is, probably, Arabia Felix. Some allot Armenia to him as his mission-field, and report him to have been there flayed alive and then crucified with his head downwards.

Bartimae'us, a blind beggar of Jericho who (Mark x. 46 ff.) sat by the wayside begging as our Lord passed out of Jericho on His last journey to Jerusalem.

Ba'ruch. **1.** Son of Neriah, the friend (Jer. xxxii. 12), amanuensis (Jer. xxxvi. 4-32), and faithful attendant of Jeremiah (Jer. xxxvi. 10 ff.; B.C. 603), in the discharge of his prophetic office. He was of a noble family (comp. Jer. li. 59; Bar. i. 1), and of distinguished acquirements; and his brother Seraiah held an honourable office in the court of Zedekiah (Jer. li. 59). His enemies accused him of influencing Jeremiah in favour of the Chaldaeans (Jer. xliii. 3; cf. xxxvii. 13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem, B.C. 586. By the permission of Nebuchadnezzar he remained with Jeremiah at Mizpeh (Jos. *Ant.* x. 9, §1); but was afterwards forced to go down to Egypt (Jer. xliii. 6). Nothing is known certainly of the close of his life.—**2.** The son of Zabbai, who assisted Nehemiah in rebuilding the walls of Jerusalem (Neh. iii. 20).—**3.** A priest, or family of priests, who signed the covenant with Nehemiah (Neh. x. 6).—**4.** The son of Col-hozeh, a descendant of Perez, or Pharez, the son of Judah (Neh. xi. 5).

Baruch, the Book of, is remarkable as the only book in the Apocrypha which is formed on the model of the Prophets; and though it is wanting in originality, it presents a vivid reflection of the ancient prophetic fire. It may be divided into two main parts i.–iii. 8, and iii. 9–end.—**1.** The book at present exists in Greek, and in several translations which were made from the Greek. Of the two Old Latin versions which remain, that which is incorporated in the Vulgate is generally literal; the other is more free. The vulgar Syriac and Arabic follow the Greek text closely.—**2.** The assumed author is undoubtedly the companion of Jeremiah, but the details of the book are inconsistent with the assumption. It exhibits not only historical inaccuracies, but also evident traces of a later date than the beginning of the captivity (iii. 9 ff., iv. 22 ff.; i. 3 ff. Comp. 2 K. xxv. 27).—**3.** The book was held in little esteem among the Jews; though it is stated in the Greek text of the Apostolical Constitutions that it was read, together with the Lamentations, "on the tenth day of the month Gorpiaeus" (*i. e.* the Day of Atonement). From the time of Irenaeus it was frequently quoted both in the East and in the West, and generally as the work of Jeremiah. It was, however, "obelized" throughout in the LXX. as deficient in the Hebrew. At the Council of Trent Baruch was admitted into the Romish Canon; but the Protestant churches have unanimously placed it among the Apocryphal books.—**4.** Considerable discussion has been raised as to the original language of the book. Those who advocated its authenticity generally supposed that it was first written in Hebrew. Others again have maintained that the Greek is the original text. The truth appears to lie between these two extremes. The two divisions of the book are distinguished by marked peculiarities of style and language. The Hebraic character of the first part is such as to mark it as a translation and not as the work of a Hebraizing Greek. The second part, on the other hand, closely approaches the Alexandrine type.—**5.** The most probable explanation of this contrast is gained by supposing that some one thoroughly conversant with the Alexandrine translation of Jeremiah found the Hebrew fragment which forms the basis of the book already attached to the writings of that prophet, and wrought it up into its present form.—**6.** There are no certain data by which to fix the time of the composition of Baruch. The present boo must be placed considerably later, probably about the time of the war of liberation (B.C. 16), or somewhat earlier. —**7.** *The Epistle of Jere iah*, which, according to the authority of some G eek MSS., stands in the

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English version as the 6th chapter of Baruch, is the work of a later period. It may be assigned with probability to the first century B.C.—**3.** A Syriac first Epistle of Baruch "to the nine and a half tribes" is found in the London and Paris Polyglotts. Fritzsche considers it to be the production of a Syrian monk.

Barzil'lai. 1. A wealthy Gileadite who showed hospitality to David when he fled from Absalom (2 Sam. xvii. 27). On the score of his age, and probably from a feeling of independence, he declined the king's offer of ending his days at court (2 Sam. xix. 32-39). The descendants of his daughter, who married into a priestly family, were unable, after the captivity, to prove their genealogy (Ezr. ii. 61; Neh. vii. 63.)—**2.** A Meholathite, whose son Adriel married Michal, Saul's daughter (2 Sam. xxi. 8).

Bas'aloth, 1 Esd. v. 31. [BAZLITH.]

Bas'cama, a place in Gilead where Jonathan Maccabaeus was killed by Trypho (1 Macc. xiii. 23). No trace of the name has yet been discovered.

Ba'shan, a district on the east of Jordan. It is not, like Argob and other districts of Palestine, distinguished by one constant designation, but is sometimes spoken of as the "land of Bashan," (1 Chr. v. 11; and comp. Num. xxi. 33, xxxii. 33), and sometimes as "all Bashan;" (Deut. iii. 10, 13; Josh. xii. 5, xiii. 12, 30), but most commonly without any addition. It was taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok. They "turned" from their road over Jordan and "went up by the way of Bashan" to Edrei on the western edge of the *Lejah*. [EDREI.] Here they encountered Og king of Bashan, who "came out" probably from the natural fastnesses of Argob, only to meet the entire destruction of himself, his sons, and all his people (Num. xxi. 33-35; Deut. iii. 1-3). The limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the south to Mount Hermon on the north (Deut. iii. 3, 10, 14; Josh. xii. 5; 1 Chr. v. 23), and from the Arabah or Jordan valley on the west to Salchah (*Sulkhad*) and the border of the Geshurites, and the Maachathites on the east (Josh. xii. 3-5; Deut. iii. 10). This important district was bestowed on the half tribe of Manasseh (Josh. xiii. 29-31), together with "half Gilead." It is just named in the list of Solomon's commissariat districts (1 K. iv. 13). And here, with the exception of one more passing glimpse, closes the history of Bashan as far as the Bible is concerned. It vanishes from our view until we meet with it as being devastated by Hazael in the reign of Jehu (2 K. x. 33). After the captivity, Bashan is mentioned as divided into four provinces —Gaulanitis [GOLAN], Auranitis [HAURAN], Trachonitis [ARGOB], and Batanaea, or *Ard-el-Bathanyeh*, which lies on the east of the *Lejah* and the north of the range of *Jebel Hauran* or *ed Druze*.

Ba'shan-ha'voth-ja'ir, a name given to Argob after its conquest by Jair (Deut. iii. 14).

Bash'emath, daughter of Ishmael, the last married of the three wives of Esau (Gen. xxxvi. 3, 4, 13), from whose son, Reuel, four tribes of the Edomites were descended. When first mentioned she is called Mahalath (Gen. xxviii. 9); whilst, on the other hand, the name Bashemath is in the narrative (Gen. xxvi. 34) given to another of Esau's wives, the daughter of Elon the Hittite. The Samaritan text seeks to remove this difficulty by reading Mahalath instead of Bashemath in the genealogy. We might with more probability suppose that this name (Bashemath) has been assigned to the wrong person in one or other of the passages; but if so it is impossible to determine which is erroneous.

Basin. Among the smaller vessels for the Tabernacle or Temple service, many must have been required to receive from the sacrificial victims the blood to be sprinkled for purification. Moses, on the occasion of the great ceremony of purification in the wilderness, put half the blood in "the basins" or bowls, and afterwards sprinkled it on the people (Ex. xxiv. 6, 8). Among the vessels cast in metal, whether gold, silver, or brass, by Hiram, for Solomon, besides the laver and great sea, mention is made of basins, bowls, and cups. Of the first (marg. *bowls*) he is said to have made 100 (2 Chr. iv. 8; 1 K. vii. 45, 46; comp. Ex. xxv. 29 and 1 Chr. xxviii. 14, 17). The form and material of these vessels can only be conjectured from the analogy of ancient Assyrian and Egyptian specimens of works of the same kind. The "basin" from which our Lord washed the disciples' feet, νιπτήρ, was probably deeper and larger than the hand-basin for sprinkling.

Basket. The Hebrew terms used in the description of this article are as follows: (1) *Sal*, so called from the *twigs* of which it was originally made, specially used for holding bread (Gen. xl. 16 ff. Ex. xxix. 3, 23; Lev. viii. 2, 26, 31; Num. vi. 15, 17, 19). The form of the Egyptian bread-basket is delineated in Wilkinson's *Anc. Egypt.* iii. 226, after the specimens represented in the tomb of Rameses III. We must assume that the term *sal* passed from its strict etymological meaning to any vessel applied to the purpose. In Judg. vi. 19, meat is served up in a *sal*, which could hardly have been of wickerwork. (2) *Salsillôth*, a word of kindred origin, applied to the basket used in gathering grapes (Jer. vi. 9). (3) *Tene*, in which the first-fruits of the harvest were presented (Deut. xxvi. 2, 4). From its being coupled with the kneading-

Egyptian Baskets. (From Wilkinson.)

bowl (A. V. "store," Deut. xxviii. 5, 17), we may infer that it was also used for household purposes, perhaps to bring the corn to the mill. (4) *Célûb*, so called from its similarity to a birdcage or trap, probably in regard to its having a lid: it was used for carrying fruit (Am. viii. 1, 2). (5) *Dûd*, used for carrying fruit (Jer. xxiv. 1, 2), as well as on a larger scale for carrying clay to the brickyard (Ps. lxxxi. 6; *pots*, A.V.), or for holding bulky articles (2 K. x. 7). In the N. T. baskets are described under the three following terms, κόφινος,

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σπυρίς, σαργάνη. The last occurs only in 2 Cor. xi. 33, in describing St. Paul's escape from Damascus. With regard to the two former words, it may be remarked that the first is exclusively used in the description of the miracle of feeding the five thousand (Matt. xiv. 20, xvi. 9; Mark vi. 43; Luke ix. 17; John vi. 13), and the second, in that of the four thousand (Matt. xv. 37; Mark viii. 8): the distinction is most definitely brought out in Mark viii. 19, 20.

Bas'matb, a daughter of Solomon, married to Ahimaaz, one of his commissariat officers (1 K. iv. 15).

Bas'sa, 1 Esd. v. 16. [BEZAI.]

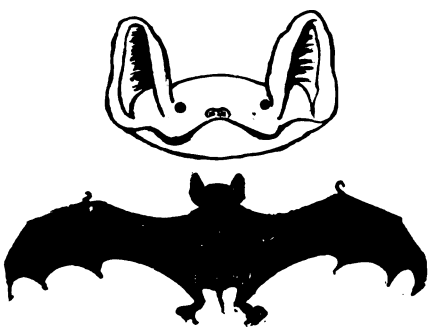
Ba'stai, 1 Esd. v. 31. [BESAI.]

Bastard. Among those who were excluded from entering the congregation, even to the tenth generation, was the *mamzér* (A. V. bastard), who was classed in this respect with the Ammonite and Moabite (Deut. xxiii. 2). The term is not, however, applied to any illegitimate offspring, born out of wedlock, but is restricted by the Rabbins to the issue of any connexion within the degrees prohibited by the Law. A *mamzér*, according to the Mishna (*Yebamoth*, iv. 13), is one, says R. Akiba, who is born of relations between whom marriage is forbidden. Simeon the Temanite says, it is every one whose parents are liable to the punishment of "cutting off" by the hands of Heaven; R. Joshua, every one whose parents are liable to death by the house of judgment, as, for instance, the offspring of adultery. The ancient versions (LXX., Vulg., Syr.), add another class, the children of a harlot, and in this sense the term *manzer* or *manser* survived in Pontifical law (Selden, *de Succ. in bon. defunct.*, c. iii.):

"Manseribus scortum, sed moecha nothis dedit ortum."

The child of a *goi*, or non-Israelite, and a *mamzér* was also reckoned by the Talmudists a *mamzér*, as was the issue of a slave and a *mamzér*, and of a *mamzér* and female proselyte. The term also occurs in Zech. ix. 6, "a bastard shall dwell in Ashdod," where it seems to denote a foreign race of mixed and spurious birth. Dr. Geiger infers from this passage that *mamzér* specially signifies the issue of such marriages between the Jews and the women of Ashdod as are alluded to in Neh. xiii. 23, 24, and applies it exclusively to the Philistine bastard.

Bat (*'ăttallêph*). There is no doubt whatever that the A. V. is correct in its rendering of this word. It is true that in the A. V. of Lev. xi. 19, and Deut. xiv. 18, the *'ăttallêph* closes the lists of



Bat. (*Taphozous perforatus.*)

"*fowls* that shall not be eaten;" but it must be remembered that the ancients considered the bat to partake of the nature of a bird, and the Hebrew *ôph*, "fowls," which literally means "a wing," might be applied to any winged creature. Besides the passages cited above, mention of the bat occurs in Is. ii. 20: "In that day a man shall cast his idols of silver and his idols of gold .... to the moles and to the bats;" and in Baruch vi. 22, in the passage that so graphically sets forth the vanity of the Babylonish idols: "Their faces are blacked through the smoke that cometh out of the temple; upon their bodies and heads sit *bats*, swallows, and birds, and the cats also." Many travellers have noticed the immense numbers of bats that are found in caverns in the East, and Layard says that on the occasion of a visit to a cavern these noisome beasts compelled him to retreat.

Bath, Bathing. This was a prescribed part of the Jewish ritual of purification in cases of accidental, leprous, or ordinary uncleanness (Lev. xv. xvi. 28, xxii. 6; Num. xix. 7, 19; 2 Sam. xi. 2, 4; 2 K. v. 10); as also after mourning, which always implied defilement (Ruth iii. 3; 2 Sam. xii. 20.) The high-priest at his inauguration (Lev. xiii. 6) and on the day of atonement, once before each solemn act of propitiation (xvi. 4, 24), was also to bathe. A bathing-chamber was probably included in houses even of no great rank in cities from early times (2 Sam. xi. 2); much more in those of the wealthy in later times; often in gardens (Susan. 15). With bathing, anointing was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfumes (Susan. 17; Jud. x. 3; Esth. ii. 12). The "pools," such as that of Siloam, and Hezekiah (Neh. iii. 15, 16; 2 K. xx. 20; Is. xxii. 11; John ix. 7), often sheltered by porticoes (John v. 2), are the first indications we have of public bathing accommodation.

Bath. [MEASURES.]

Bath-rab'bim, the gate of, one of the gates of the ancient city of Heshbon [Cant. vii. 4 [5]). The "Gate of Bathrabbim" at Heshbon would, according to the Oriental custom, be the gate pointing to a town of that name. The only place in this neighbourhood at all resembling Bathrabbim in sound is Rabbah. Future investigations may settle this point.

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

Bath-shu'a. [BATHSHEBA.]

Bath-zachari'as, a place, named only 1 Macc. vi. 32, 33, to which Judas Maccabaeus marched from Jerusalem, and where he encamped for the relief of Bethsura. The two places were seventy stadia apart, and the approaches to Bathzacharias were

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intricate and confined. This description is met in every respect by the modern *Beit Sakârieh*, nine miles north of *Beit sûr*. [BETHZUR.]

Battle-ax, Jer. li. 20 [MAUL].

Bav'ai, son of Henadad, ruler of the district of Keilah in the time of Nehemiah (Neh. iii. 18).

Bay-tree (*ezrâch*). It is difficult to see upon what grounds the translators of the A. V. have understood the Hebrew word of Ps. xxxvii. 35 to signify a "bay-tree." Most of the Jewish doctors understand by the term *ezrâch* "a tree which grows in its own soil"—one that has never been transplanted; which is the interpretation given in the margin of the A. V. The word *ezrâch*, literally signifies a "native," in contradistinction to "a stranger," or "a foreigner."

Baz'lith, "Children of B." were amongst the Nethinim who returned with Zerubbabel (Neh. vii. 54). In Ezr. ii. 52, the name is given as BAZLUTH, and in 1 Esd. v. 31 as BASALOTH.

Baz'luth [BAZLITH].

Bdellium (*bedôlach*), a precious substance, the name of which occurs in Gen. ii. 12, with "gold" and "onyx stone," as one of the productions of the land of Havilah, and in Num. xi. 7, where *manna* is in colour compared to *bdellium*. It is quite impossible to say whether *bedôlach* denotes a mineral, or an animal production, or a vegetable exudation. Bdellium is an odoriferous exudation from a tree which is perhaps the *Borassus flabelliformis*, Lin., of Arabia Felix.

Beali'ah, a Benjamite, who went over to David at Ziklag (1 Chr. xii. 5).

Be'aloth, a town in the extreme south of Judah (Josh. xv. 24).

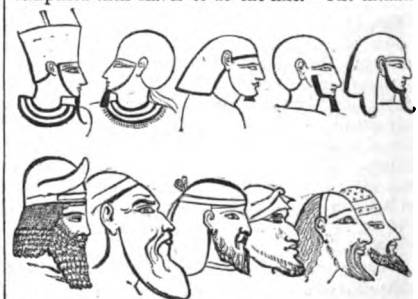
Be'ăn, Children of, a tribe, apparently of predatory Bedouin habits, who were destroyed by Judas Maccabaeus (1 Macc. v. 4). The name has been supposed to be identical with BEON.

Beans (2 Sam. xvii. 28; Ez. iv. 9). Beans are cultivated in Palestine, which produces many of the leguminous order of plants, such as lentils, kidney-beans, vetches, &c. Beans are in blossom in January; they have been noticed in flower at Lydda on the 23rd, and at Sidon and Acre even earlier; they continue in flower till March. In Egypt beans are sown in November and reaped in the middle of February, but in Syria the harvest is later.

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

Syrian Bear. (*Ursus Syriacus.*)

Beard. Western Asiatics have always cherished the beard as the badge of the dignity of manhood, and attached to it the importance of a feature. The Egyptians on the contrary, sedulously, for the most part, shaved the hair of the face and head, and compelled their slaves to do the like. The enemies



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

of the Egyptians, including probably many of the nations of Canaan, Syria, and Armenia, &c., are represented nearly always bearded. In the Ninevite monuments is a series of battle-views from the capture of Lachish by Sennacherib, in which the captives have beards very like some of those in the Egyptian monuments. There is, however, an appearance of conventionalism both in Egyptian and Assyrian treatment of the hair and beard on monuments, which prevents our accepting it as characteristic. Nor is it possible to decide with certainty the meaning of the precept (Lev. xix. 27, xxi. 5) regarding the "corners of the beard." Probably the Jews retained the hair on the sides of the face between the ear and the eye, which the Arabs and others shaved away. Size and fulness of beard are said to be regarded, at the present day, as a mark of respectability and trustworthiness. The beard is the object of an oath, and that on which blessings or shame are spoken of as resting. The custom was and is to shave or pluck it and the hair out in mourning (Is. l. 6, xv. 2; Jer. xli. 5, xlviii. 37; Ezr. ix. 3; Bar. vi. 31); to neglect it in seasons of permanent affliction (2 Sam. xix. 24), and to regard any insult to it as the last outrage which enmity can inflict (2 Sam. x. 4). The beard was the object of salutation (2 Sam. xx. 9). The dressing, trimming, anointing, &c. of the beard, was performed with much ceremony by persons of wealth and rank (Ps. cxxxiii. 2). The removal of the beard

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was a part of the ceremonial treatment proper to a leper (Lev. xiv. 9).

Beast. The representative in the A. V. of the following Hebrew words:—1. *Behêmâh*, which is the general name for "domestic cattle" of any kind, is used also to denote "any large quadruped," as opposed to fowls and creeping things (Gen. vi. 7, 20, vii. 2; Ex. ix. 25; Lev. xi. 2; 1 K. iv. 33; Prov. xxx. 30, &c.); or for "beasts of burden," horses, mules, &c., as in 1 K. xviii. 5, Neh. ii. 12, 14, &c.; or the word may denote "wild beasts," as in Deut. xxxii. 24, Hab. ii. 17, 1 Sam. xvii. 44. —2. *Bê'îr* is used either collectively of "all kinds of cattle," like the Latin *pecus* (Ex. xxii. 5 [4]; Num. xx. 4, 8, 11; Ps. lxxviii. 48), or specially of "beasts of burden" (Gen. xlv. 17). This word has a more limited sense than the preceding.—3. *Chayyâh* is used to denote any animal. It is, however, very frequently used specially of "wild beast," when the meaning is often more fully expressed by the addition of the word *hassâdeh*, (wild beast) "of the field" (Ex. xxiii. 11; Lev. xxvi. 22; Deut. vii. 22; Hos. ii. 12 [14], xiii. 8; Jer. xii. 9, &c).

Bebai. 1. "Sons of Bebai," 623 (Neh. 628) in number, returned from Babylon with Zerubbabel (Ezr. ii. 11; Neh. vii. 16; 1 Esd. v. 13), and at a later period twenty-eight more, under Zechariah the son of Bebai, returned with Ezra (Ezr. viii. 11). Four of this family had taken foreign wives (Ezr. x. 28; 1 Esd. ix. 29). The name occurs also among those who sealed the covenant (Neh. x. 15). —2. Father of Zechariah, who was the leader of the twenty-eight men of his tribe mentioned above (Ezr. viii. 11).

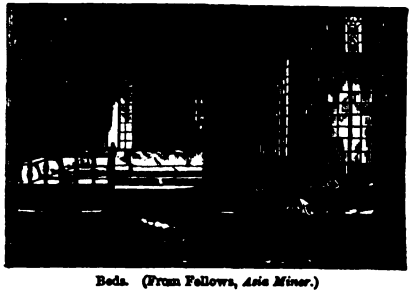
Beba'i, a place named only in Jud. xv. 4.

Be'cher. 1. The second son of Benjamin, according to the list both in Gen. xlvi. 21, and 1 Chr. vii. 6; but omittted in 1 Chr. viii. 1. No one, however, can look at the Hebrew text of 1 Chr. viii. 1, without at least suspecting that *becôrô, his first-born*, is a corruption of *Becher*, so that the genuine reading would be, *Benjamin begat Bela, Becher, and Ashbel*, in exact agreement with Gen. xlvi. 21. There is, however, another view which may be taken, viz., that 1 Chron. viii. 1 is right, and that in Gen. xlvi. 21, and 1 Chr. vii. 8, *Becher*, as a proper name, is a corruption of *becôr*, first-born, so that Benjamin had no son Becher. Notwithstanding all the arguments in favour of this, the first supposition is, it can scarcely be doubted, substantially the true one. Becher was one of Benjamin's three sons, Bela, Becher, Ashbel, and came down to Egypt with Jacob, being one of the fourteen descendants of Rachel who settled in Egypt. As regards the posterity of Becher, we have to notice the singular fact of there being no family named after him at the numbering of the Israelites in the plains of Moab, as related in Num. xxvi. But the no less singular circumstance of there being a *Becher*, and a family of *Bachrites*, among the sons of Ephraim (ver. 35), seems to supply the true explanation. The slaughter of the sons of Ephraim by the men of Gath, who came to steal their cattle out of the land of Goshen, in that border affray related in 1 Chr. vii. 21, had sadly thinned the house of Ephraim of its males. The daughters of Ephraim must therefore have sought husbands in other tribes, and in many cases must have been heiresses. It is therefore highly probable that Becher, or his heir and head of his house, married an Ephraimitish heiress, a daughter of Shuthelah (1 Chr. vii. 20, 21), and so that his house was reckoned in the tribe of Ephraim, just as Jair, the son of Segub, was reckoned in the tribe of Manasseh (1 Chr. ii. 22; Num. xxxii. 40, 41). The time when Becher first appears among the Ephraimites, viz., just before the entering into the promised land, when the people were numbered by genealogies for the express purpose of dividing the inheritance equitably among the tribes, is evidently highly favourable to this view. (See Num. xxvi. 52-56, xxvii.) The junior branches of Becher's family would of course continue in the tribe of Benjamin.—2. Son of Ephraim, Num. xxvi. 35, called BERED 1 Chr. vii. 20. Same as the preceding.

Becho'rath, son of Aphiah, or Abiah, and grandson of Becher, according to 1 Sam. ix. 1, 1 Chr. vii. 8.

Bec'tileth, the plain of, mentioned in Jud. ii. 21, as lying between Nineveh and Cilicia. The name has been compared with Βακτάλλα, a town of Syria named by Ptolemy, Bactiali in the Peutinger Tables, which place it 21 miles from Antioch.

Bed and **Bed-chamber.** We may distinguish in the Jewish bed five principal parts:—1. the mattress; 2. the covering; 3. the pillow; 4. the bedstead or support for 1; 5. the ornamental portions.—1. This portion of the bed was limited



Beds. (From Fellows, *Asia Minor*.)

to a mere mat, or one or more quilts.—2. A quilt finer than those used in 1. In summer a thin blanket or the outer garment worn by day (1 Sam. xix. 13) sufficed. Hence the law provided that it should not be kept in pledge after sunset, that the poor man might not lack his needful covering (Deut. xxiv. 13).—3. The only material mentioned for this is that which occurs 1 Sam. xix. 13, and the word used is of doubtful meaning, but seems to signify some fabric woven or plaited of goat's-hair. It is clear, however, that it was something hastily adopted to serve as a pillow, and is not decisive of the ordinary use. In Ez. xiii. 18, occurs the word *ceseth*, which seems to be the proper term. Such pillows are common to this day in the East, formed of sheep's fleece or goat's-skin, with a stuffing of cotton, &c.—4. The bedstead was not always necessary, the divan, or platform along the side or end of an Oriental room, sufficing as a support for the bedding. Yet some slight and portable frame seems implied among the senses of the word, which is used for a "bier" (2 Sam. iii. 31), and for the ordinary bed (2 K. iv. 10), for the litter on which a sick person might be carried (1 Sam. xix. 15), for Jacob's bed of sickness (Gen. xlvii. 31), and for the couch on which guests reclined at a banquet (Esth. i. 6).—5. The ornamental portions were pillars and a canopy (Jud.

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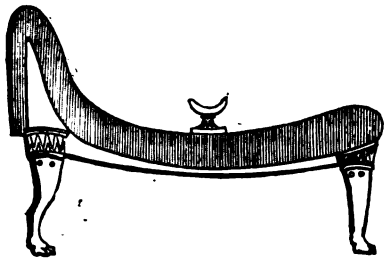
xiii. 9), ivory carvings, gold and silver, and probably mosaic work, purple and fine linen (Esth. i. 6; Cant. iii. 9, 10). The ordinary furniture of a bedchamber in private life is given in 2 K. iv. 10.



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

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

Be'dad, the father of Hadad king of Edom (Gen. xxxvi. 35; 1 Chr. i. 46).

Be'dan. 1. mentioned 1 Sam. xii. 11, as a Judge of Israel between Jerubbaal (Gideon) and Jephthah. Some maintain him to be the Jair mentioned in Judg. x. 3. The Chaldee Paraphrast reads Samson for Bedan; the LXX., Syr., and Arab. all have Barak, a very probable correction except for the order of the names. Ewald suggests that it may be a false reading for Abdon.—2. Son of Ulam, the son of Gilead (1 Chr. vii. 17).

Bedei'ah, one of the sons of Bani, in the time of Ezra, who had taken a foreign wife (Ezr. x. 35).

Bee (*debôrâh*), Deut. i. 44; Judg. xiv. 8; Ps. cxviii. 12; Is. vii. 18. That Palestine abounded in bees is evident from the description of that land by Moses, for it was a land "flowing with milk and honey;" nor is there any reason for supposing that this expression is to be understood otherwise than in its literal sense. Modern travellers occasionally allude to the bees of Palestine. Dr. Thomson (*The Land and the Book*, p. 299) speaks of immense swarms of bees which made their home in a gigantic cliff of Wady Kurn. "The people of M'alia, several years ago," he says, "let a man down the face of the rock by ropes. He was entirely protected from the assaults of the bees, and extracted a large amount of honey; but he was so terrified by the prodigious swarms of bees that he could not be induced to repeat the exploit." This forcibly illustrates Deut. xxxii. 13, and Ps. lxxxi. 16, as to "honey out of the stony rock," and the two passages out of the Psalms and Judges quoted above, as to the fearful nature of the attacks of these insects when irritated. English naturalists know little of the species of bees that are found in Palestine. Mr. F. Smith, our best authority on the Hymenoptera, is inclined to believe that the honey-bee of Palestine is distinct from the honey-bee (*A. mellifica*) of this country. There can be no doubt that the attacks of bees in Eastern countries are more to be dreaded than they are in more temperate climates. Swarms in the East are far larger than they are with us, and, on account of the heat of the climate, one can readily imagine that their stings must give rise to very dangerous symptoms. We can well, therefore, understand the full force of the Psalmist's complaint, "They came about me like bees." The passage about the swarm of bees and honey in the lion's carcase (Judg. xiv. 8) admits of easy explanation. The lion which Samson slew had been dead some little time before the bees had taken up their abode in the carcase, for it is expressly stated that "after a time," Samson returned and saw the bees and honey in the lion's carcase, so that as has been well observed, "if any one here represents to himself a corrupt and putrid carcase, the occurrence ceases to have any true similitude, for it is well known that in these countries at certain seasons of the year, the heat will in the course of twenty-four hours so completely dry up the moisture of dead camels, and that without their undergoing decomposition, that their bodies long remain, like mummies, unaltered and entirely free from offensive odour." The passage in Is. vii. 18, "the Lord shall hiss for the bee that is in the land of Assyria," has been understood by some to refer to the practice of "calling out the bees from their hives by a hissing or whistling sound to their labour in the fields, and summoning them again to return" in the evening. In all probability, however, the expression in Isaiah has reference, as Mr. Denham says, "to the custom of the people in the East of calling the attention of any one by a significant *hiss* or rather *hist*."

Beeli'ada, one of David's sons, born in Jerusalem (1 Chr. xiv. 7). In the lists in Samuel the name is ELIADA.

Beel'sarus, 1 Esd. v. 8. [BILSHAN.]

Beelteth'mus, an officer of Artaxerxes residing in Palestine (1 Esd. ii. 16, 25). The name is a corruption of the title of Rehum, A. V. "chancellor," the name immediately before it (Ezr. iv. 8).

Beël'zebul, the title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits (Matt. x. 25, xii. 24; Mark iii. 22; Luke xi. 15 ff.). The correct reading is without doubt *Beelzebul*, and not *Beelzebub* as given in the Syriac, the Vulg., and some other versions.—1. The explanations offered in reference to the change of the name may be ranged into two classes, according as they are based on the *sound*, or the *meaning* of the word. We should prefer the assumption, in connexion with the former view, that the change was purely of an accidental nature. The second class of explanations carries the greatest weight of authority with it: these proceed on the ground that the Jews intentionally changed the pronunciation of the word, so as either to give a significance to it adapted to their own ideas, or to cast ridicule upon the idolatry of the neighbouring nations, in which case we might compare the adoption of Sychar for Sychem, Bethaven for Bethel. Some connect the term with *zebûl, habitation*, thus making Beelzebul = *οἰκοδεσπότης* (Matt. x. 25), *the lord of the dwelling*, whether as the "prince of the power of the air" (Eph. ii. 2), or as the prince of the lower world, or as inhabiting human bodies, or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology. Others derive it from *zebel, dung*, thus making Beelzebul, literally, *the lord of dung*, or *the dunghill*; and in a secondary sense, as *zebel* was used by the Talmudical writers as = *idol* or *idolatry, the lord of idols, prince of false gods*. It is generally held that the former of these two senses is more particularly referred to in the N. T.: the latter, however, is adopted by Lightfoot and

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Schleusner. We have lastly to notice the ingenious conjecture of Hug that the fly, under which Baalzebub was represented, was the *Scarabaeus pillularius* or *dunghill beetle*, in which case Baalzebub and Beelzebul might be used indifferently.—2. The reference in Matt. x. 25 may have originated in a fancied resemblance between the application of Ahaziah to Baalzebub, and that of the Jews to our Lord for the ejection of the unclean spirits. The title, "prince of the devils," may have special reference to the nature of the disease in question, or it may have been educed from the name itself by a fancied or real etymology. It is worthy of special observation that the notices of Beelzebul are exclusively connected with the subject of demoniacal possession, a circumstance which may account for the subsequent disappearance of the name.

Be'er. 1. One of the latest halting-places of the Israelites, lying beyond the Arnon, and so called because of the well which was there dug by the "princes" and "nobles" of the people, and is perpetuated in a fragment of poetry (Num. xxi. 16-18). This is possibly the BEER-ELIM referred to in Is. xv. 8.—2. A place to which Jotham, the son of Gideon, fled for fear of his brother Abimelech (Judg. ix. 21). There is nothing to indicate its position.

Be'era, son of Zophah, of the tribe of Asher (1 Chr. vii. 37).

Be'erah, prince of the Reubenites, carried away by Tiglath-pileser (1 Chr. v. 6).

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

Be'eri. 1. The father of Judith, one of the wives of Esau (Gen. xxvi. 34). [ANAH.]—2. Father of the prophet Hosea (Hos. i. 1).

Beer-lahai-roi, a well, or rather a living spring, (A. V. *fountain*, comp. Jer. vi. 7) between Kadesh and Bered, in the wilderness, "in the way to Shur," and therefore in the "south country" (Gen. xxiv 62), which, according to the explanation of the text, was so named by Hagar, because God saw her there (Gen. xvi. 14). By this well Isaac dwelt both before and after the death of his father (Gen. xxiv. 62, xxv. 11). In both these passages the name is given in the A. V. as "the well Lahai-roi." Mr. Rowland announces the discovery of the well Lahai-roi at *Moyle* or *Moilahi*, a station on the road to Beersheba, 10 hours south of *Ruheibeh*; near which is a hole or cavern bearing the name of *Beit Hagar* (Ritter, *Sinai*, 1086, 7); but this requires confirmation.

Be'eroth, one of the four cities of the Hivites who deluded Joshua into a treaty of peace with them; the other three being Gibeon, Chephirah, and Kirjath-Jearim (Josh. ix. 17). Beeroth was with the rest of these towns allotted to Benjamin (xviii. 25), in whose possession it continued at the time of David, the murderers of Ish-bosheth being named as belonging to it (2 Sam. iv. 2). It is once more named with Chephirah and K. Jearim in the list of those who returned from Babylon (Ezr. ii. 25; Neh. vii. 29; 1 Esdr. v. 19). [BEROTH.] Beeroth was known in the times of Eusebius, and his description of its position agrees perfectly with that of the modern *el-Bireh*, which stands at about 10 miles north of Jerusalem by the great road to *Nâblus*, just below a ridge which bounds the prospect northwards from the Holy city. Nahari "**the Beerothite**" (2 Sam. xxiii. 37), or "**the Berothite**" (1 Chr. xi. 39), was one of the "mighty men" of David's guard.

Be'eroth of the Children of Jaakan, the wells of the tribe of Bene-Jaakan, which formed one of the halting-places of the Israelites in the desert (Deut. x. 6). In Num. xxxiii., the name is given as BENE JAAKAN only.

Beer-she'ba, the name of one of the oldest places in Palestine, which formed the southern limit of the country. There are two accounts of the origin of the name.—1. According to the first, the well was dug by Abraham, and the name given, because there he and Abimelech the king of the Philistines "sware" both of them (Gen. xxi. 31). But the compact was ratified by the setting apart of "seven ewe lambs;" and as the Hebrew word for "seven" is *Sheba*, it is equally possible that this is the meaning of the name. Here, and in subsequent early notices of the place, it is spelt *Beer-shaba*.—2. The other narrative ascribes the origin of the name to an occurrence almost precisely similar, in which both Abimelech the king of the Philistines, and Phichol, his chief captain, are again concerned, with the difference that the person on the Hebrew side of the transaction is Isaac instead of Abraham (Gen. xxvi. 31-33). Here there is no reference to the "seven" lambs, and we are left to infer the derivation of Shibah (not "Shebah," as in the A.V.) from the mention of the "swearing" in ver. 31. If we accept the statement of ver. 18 as referring to the same well as the former account, we shall be spared the necessity of enquiring whether these two narratives relate two separate occurrences, or refer to one and the same event, at one time ascribed to one, at another time to another of the early heroes and founders of the nation. There are at present on the spot two principal wells, and five smaller ones. The two principal wells are on or close to the northern bank of the *Wady es-Seba'*. They lie just a hundred yards apart, and are so placed as to be visible from a considerable distance. The larger of the two, which lies to the east, is, according to the careful measurements of Dr. Robinson, 12½ feet diam., and at the time of his visit (Apr. 12) was 44½ feet to the surface of the water: the masonry which encloses the well reaches downwards for 28½ feet. The other well is 5 feet diam., and was 42 feet to the water. The curb-stones round the mouth of both wells are worn into deep grooves by the action of the ropes of so many centuries, and "look as if frilled or fluted all round." The five lesser wells are in a group in the bed of the wady. On some low hills north of the large wells are scattered the foundations and ruins of a town of moderate size. There are no trees or shrubs near the spot.—From the time of Jacob (Gen. xlvi. 1) till the conquest of the country we only catch a momentary glimpse of Beersheba in the lists of the cities in the extreme south of Judah (Josh. xv. 28) given to the tribe of Simeon (xix. 2; 1 Chr. iv. 28). Samuel's sons were judges there (1 Sam. viii. 2). From Dan to Beersheba (Judg. xx. 1, &c.), or from Beersheba to Dan (1 Chr. xxi. 2; comp. 2 Sam. xxiv. 2), became the established formula for the whole of the promised land; just as "from Geba to B." (2 K. xxiii. 8), or "from B. to Mount Ephraim" (2 Chr. xix. 4) was that for the southern kingdom after the disruption.

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After the return from the Captivity the formula is narrowed still more, and becomes "from B. to the Valley of Hinnom" (Neh. xi. 30). From the incidental references of Amos, we find that, like Bethel and Gilgal, the place was in his time the seat of an idolatrous worship, apparently connected in some intimate manner with the northern kingdom (Am. v. 5, viii. 14). After this, with the mere mention that Beersheba and the villages round it were re-inhabited after the Captivity (Neh. xi. 30), the name dies entirely out of the Bible records. In the time of Jerome it was still a considerable place; and later it is mentioned as an episcopal city under the Bishop of Jerusalem. It only remains to notice that it retains its ancient name as nearly similar in sound as an Arabic signification will permit—*Bîr es-Sebâ*—the "well of the lion," or "of seven."

Beesh'terah, one of the two cities allotted to the sons of Gershom, out of the tribe of Manasseh beyond Jordan (Josh. xxi. 27). It appears to be identical with Ashtaroth (1 Chr. vi. 71).

Beetle. [LOCUST.]

Beheading. [PUNISHMENTS.]

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

Hippopotamus amphibius.

in the last half of it; and since the leviathan, by almost universal consent, denotes the crocodile, the behemoth seems clearly to point to the hippopotamus, his associate in the Nile. The description of the animal's lying under "the shady trees," amongst the "reeds" and willows, is peculiarly applicable to the hippopotamus. It has been argued that such a description is equally applicable to the elephant; but this is hardly the case, for though the elephant is fond of frequent ablutions, and is *frequently* seen near water, yet the *constant* habit of the hippopotamus, as implied in verses 21, 22, seems to be especially made the subject to which the attention is directed.

Be'kah. [WEIGHTS AND MEASURES.]

Bel. [BAAL.]

Bel and Dragon. [DANIEL, APOCRYPHAL ADDITIONS TO.]

Be'la. 1. One of the five cities of the plain which was spared at the intercession of Lot, and received the name of Zoar (Gen. xiv. 2, xix. 22). It lay on the southern extremity of the Dead Sea, on the frontier of Moab and Palestine (Jerome on Is. xv.), and on the route to Egypt; the connexion in which it is found, Is. xv. 5; Jer. xlviii. 34; Gen. xiii. 10. We first read of Bela in Gen. xiv. 2, 8. The king of Bela is the only one of the five confederates whose name is not given, and this suggests the probability of *Bela* having been his own name, as well as the name of his city, which may have been so called from him—**2.** Son of Beor, who reigned over Edom in the city of Dinhabah, eight generations before Saul, king of Israel, or about the time of the Exodus. Bernard Hyde, following some Jewish commentators (Simon. *Onomast.* 142, note), identifies this Bela with Balaam the son of Beor; but the evidence from the name does not seem to prove more than identity of family and race. There is nothing whatever to guide us as to the age of Beor, or Bosor, the founder of the house from which Bela and Balaam sprung. The name of Bela's ancestor Beor, is of a decidedly Chaldee or Aramean form; and we are expressly told that Balaam the son of Beor dwelt in Pethor, which is by the river of the land of the children of his people, *i. e.* the river Euphrates; and he himself describes his home as being in Aram (Num. xxii. 5, xxiii. 7). Hence it is not improbable that Bela the son of Beor, who reigned over Edom, was a Chaldean by birth, and reigned in Edom by conquest. He may have been contemporary with Moses and Balaam. The passage Gen. xxxvi. 31-39, is given in duplicate 1 Chr. i. 43-51.—**3.** Eldest son of Benjamin, according to Gen. xlvi. 21 (A. V. "Belah"), Num. xxvi. 38, 40; 1 Chr. vii. 6, viii. 1, and head of the family of the BELAITES. —**4.** Son of Ahaz, a Reubenite (1 Chr. v. 8).

Be'lah. [BELA, 3.]

Be'laites, the, Num. xxvi. 38. [BELA, 3.]

Be'lemus, 1 Esd. ii. 16. [BISHLAM.]

Be'lial. The translators of our A. V., following the Vulgate, have frequently treated this word as a proper name, and given it in the form *Belial*, in accordance with 2 Cor. vi. 15. This is particularly the case where it is connected with the expressions *man of*, or *son of*: in other instances it is translated *wicked* or some equivalent term (Deut. xv. 9; Ps. xli. 8, ci. 3; Prov. vi. 12, xvi. 27, xix. 28; Nah. i. 11, 15). There can be no question, however, that the word is not to be regarded as a proper name in the O. T.; its meaning is *worthlessness*, and hence *recklessness*, *lawlessness*. The expression *son* or *man of Belial* must be understood as meaning simply a worthless, lawless fellow: it occurs frequently in this sense in the historical books (Judg. xix. 22, xx. 13; 1 Sam. i. 16, ii. 12, x. 27, xxv. 17, 25, xxx. 22; 2 Sam. xvi. 7, xx. 1; 1 K. xxi. 10; 2 Chr. xiii. 7), and only once in the earlier books (Deut. xiii. 13). In 2 Sam. xxiii. 6, and Job xxxiv. 18, Belial stands by itself, as a term of reproach. In the N. T. the term appears in the form Βελίαρ and not Βελίαλ, as given in the A. V. The term as used in 2 Cor. vi. 15 is generally understood as an appellative of Satan, as the personification of all that was bad: Bengel explains it of Antichrist, as more strictly the opposite of Christ.

Bellows. The word occurs only in Jer. vi. 29, "The bellows are burned;" where their use is to heat a smelting furnace. A picture of two different kinds of bellows, both of highly ingenious construction, may be found in Wilkinson, *Anc. Egypt.* iii. 338. "They consisted," he says, "of a leather,

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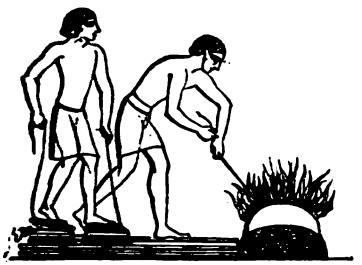
secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately while he pulled up each exhausted skin with a string he held in his hand. In one instance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



Egyptian Bellows. (F. Caillaud, *Recherches sur les Arts des Anciens Egyptiens.*)

Bells. There are two words thus translated in the A. V., viz. *pa'ămôn*, Ex. xxviii. 33, and *mĕtsillóth*, Zech. xiv. 20; A. V. marg. "bridles." In Ex. xxviii. 33 the bells alluded to were the golden ones, according to the Rabbis 72 in number, which alternated with the three-coloured pomegranates round the hem of the high-priest's ephod. The object of them was "that his sound might be heard when he went in unto the holy place, and when he came out, that he die not" (Ex. xxviii. 34; Ecclus. xlv. 9). No doubt they answered the same purpose as the bells used by the Brahmins in the Hindoo ceremonies, and by the Roman Catholics during the celebration of mass. To this day bells are frequently attached, for the sake of their pleasant sound, to the anklets of women. [ANKLET.] The little girls of Cairo wear strings of them round their feet. In Zech. xiv. 20 "bells of the horses" is probably a wrong rendering. It is more probable that they are not bells but concave or flat pieces of brass, which were sometimes attached to horses for the sake of ornament.

Bel'maim, a place which, from the terms of the passage, would appear to have been south of Dothaim (Jud. vii. 3). Possibly it is the same as BELMEN.

Bel'men, a place named amongst the towns of Samaria, as lying between Bethhoron and Jericho (Jud. iv. 4).

Belshaz'zar, the last king of Babylon. According to the well-known narrative in Dan. v., he was slain during a splendid feast in his palace. Similarly Xenophon tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand the narratives of Berosus in Josephus and of Herodotus differ from the above account in some important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonadius, and says that in the 17th year of his reign Cyrus took Babylon, the king having retired to the neighbouring city of Borsippus or Borsippa. Being blockaded in that city Nabonnedus surrendered, his life was spared, and a principality or estate given to him in Carmania, where he died. According to Herodotus the last king was called Labynetus, a name easy to reconcile with the Nabonnedus of Berosus, and the Nabannidochus of Megasthenes. Cyrus, after defeating Labynetus in the open field, appeared before Babylon, within which the besieged defied attack and even blockade. But he took the city by drawing off for a time the waters of the Euphrates, and then marching in with his whole army along its bed during a great Babylonian festival. These discrepancies have lately been cleared up by the discoveries of Sir Henry Rawlinson. From the inscriptions on some cylinders found at Um-Qeer, it appears that the eldest son of Nabonnedus was called Bel-shar-ezar, contracted into Belshazzar, and admitted by his father to a share in the government. In a communication to the Athenæum, No. 1377, Sir Henry Rawlinson says, "we can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon, when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnedus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honourable retirement in Carmania." In Dan. v. 2, Nebuchadnezzar is called the father of Belshazzar. This, of course, need only mean grandfather or ancestor. Rawlinson connects Belshazzar with Nebuchadnezzar through his mother, thinking it probable that Nabu-nahit would strengthen his position by marrying the daughter of that king, who would thus be Belshazzar's maternal grandfather. A totally different view is taken by Marcus Niebuhr, who considers Belshazzar to be another name for Evilmerodach, the son of Nebuchadnezzar. On Rawlinson's view, Belshazzar died B.C. 538; on Niebuhr's, B.C. 559.

Belteshaz'zar. [DANIEL.]

Ben, a Levite "of the second degree," one of the porters appointed by David for the ark (1 Chr. xv. 18).

Bena'iah. 1. The son of Jehoiada the chief priest (1 Chr. xxvii. 5), and therefore of the tribe of Levi, though a native of Kabzeel (2 Sam. xxiii. 20; 1 Chr. xi. 22), in the south of Judah; set by David (1 Chr. xi. 25) over his bodyguard of Cherethites and Pelethites (2 Sam. viii. 18; 1 K. i. 38; 1 Chr. xviii. 17; 2 Sam. xx. 23) and occupying a middle rank between the first three of the "mighty men," and the thirty "valiant men of the armies" (2 Sam. xxiii. 22, 23; 1 Chr. xi. 25, xxvii. 6.) The exploits which gave him this rank are narrated in 2 Sam. xxiii. 20, 21; 1 Chr. xi. 22. He was captain of the host for the third month (1 Chr. xxvii. 5). Benaiah remained faithful to Solomon during Adonijah's attempt on the crown (1 K. i. 8, 10, 32, 38, 44); and was raised into the place of Joab as commander-in-chief of the whole army (ii. 35, iv. 4). He appears to have had a son, called after his grandfather, Jehoiada, who succeeded Ahithophel about the person of the king (1 Chr. xxvii. 34). But this is possibly a copyist's mistake for "Benaiah the son of Jehoiada."—2. BENAIAH the PIRATHONITE; an Ephraimite, one of David's thirty mighty men (2 Sam. xxiii. 30; 1 Chr.

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xi. 31), and the captain of the eleventh monthly course (1 Chr. xxvii. 14).—**3.** A Levite in the time of David, who "played with a psaltery on Alamoth" (1 Chr. xv. 18, 20, xvi. 5).—**4.** A priest in the time of David, appointed to blow the trumpet before the ark (1 Chr. xv. 24, xvi. 6).—**5.** A Levite of the sons of Asaph (2 Chr. xx. 14).—**6.** A Levite in the time of Hezekiah, one of the "overseers of offerings" (2 Chr. xxxi. 13).—**7.** One of the "princes" of the families of Simeon (1 Chr. iv. 36).—**8.** Four laymen in the time of Ezra who had taken strange wives.—1 (Ezr. x. 25). [BAANIAS.]—2 (Ezr. x. 30). [NAIDUS.]—3 (x. 35) and 4 (x. 43). [BANAIAS.]—**9.** The father of Pelatiah, "a prince of the people" in the time of Ezekiel (xi. 1, 13).

Ben-am'mi, the son of the younger daughter of Lot, and progenitor of the Ammonites (Gen. xix. 38).

Bene'-berak, one of the cities of the tribe of Dan, mentioned only in Josh. xix. 45. It is impossible to say whether the "sons of Berak" who gave their name to this place belonged to Dan, or were earlier settlers dispossessed by the tribe. No trace has been found of it.

Bene-ja'akan, a tribe who gave their name to certain wells in the desert which formed one of the halting-places of the Israelites on their journey to Canaan. [BEEROTH BENE-JAAKAN.] In Num. xxxiii. 31, 32, the name is given in the shortened form of BENE-JAAKAN. The tribe doubtless derived its name from Jaakan, the son of Ezer son of Seir the Horite (1 Chr. i. 42), whose name is also given in Genesis (xxxvi. 27) as AKAN.

Bene-ke'dem, "the children of the East," an appellation given to a people, or to peoples, dwelling to the east of Palestine. It occurs in Gen. xxix. 1; Job i. 3; Judg. vi. 3, 33, vii. 12, viii. 10. In the first three passages the Bene-kedem are mentioned together with the Midianites and the Amalekites; and in the fourth the latter peoples seem to be included in this common name. From Judg. vii. 11-15, it is to be inferred that they spoke a dialect intelligible to an Israelite: an inference bearing on an affinity of race, and thence on the growth of the Semitic languages. From 1 K. iv. 30 it is difficult to deduce an argument; but Is. xi. 14, Jer. xlix. 28, Ez. xxv. 4, 10, refer, apparently, to the habits of the wandering Arabs. From a consideration of these passages and of Gen. xxv. 6, we think that the term Bene-kedem primarily signified the peoples of the Arabian deserts, and chiefly the tribes of Ishmael and of Keturah, extending perhaps to Mesopotamia and Babylonia; and that it was sometimes applied to the Arabs and their country generally (Gen. x. 30).

Benha'dad, the name of three kings of Damascus. —BENHADAD I. was either son or grandson to Rezon, and in his time Damascus was supreme in Syria. His alliance was courted both by Baasha of Israel and Asa of Judah. He finally closed with the latter on receiving a large amount of treasure, and conquered a great part of the N. of Israel, thereby enabling Asa to pursue his victorious operations in the S. From 1 K. xx. 34, it would appear that he continued to make war upon Israel in Omri's time, and forced him to make "streets" in Samaria for Syrian residents. [AHAB.] This date is B.C. 950.—BENHADAD II., son of the preceding, and also king of Damascus. Long wars with Israel characterised his reign, of which the earlier campaigns are described under AHAB. His power and the extent of his dominion are proved by the thirty-two vassal kings who accompanied him to his first siege of Samaria. Some time after the death of Ahab, Benhadad renewed the war with Israel, attacked Samaria a second time, and pressed the siege so closely that there was a terrible famine in the city. But the Syrians broke up in the night in consequence of a sudden panic. Soon after Benhadad fell sick, and sent Hazael to consult Elisha as to the issue of his malady. On the day after Hazael's return Benhadad was murdered, but not, as is commonly thought from a cursory reading of 2 K. viii. 15, by Hazael. Ewald thinks that one or more of Benhadad's own servants were the murderers. Benhadad's death was about B.C. 890, and he must have reigned some 30 years.—BENHADAD III., son of Hazael, and his successor on the throne of Syria. His reign was disastrous for Damascus, and the vast power wielded by his father sank into insignificance. When he succeeded to the throne, Jehoash recovered the cities which Jehoahaz had lost to the Syrians, and beat him in Aphek (2 K. xiii. 17, 25). Jehoash gained two more victories, but did not restore the dominion of Israel on the E. of Jordan. This glory was reserved for his successor. The date of Benhadad III. is B.C. 840. His misfortunes in war are noticed by Amos i. 4.

Ben-ha'il, one of the princes whom king Jehoshaphat sent to teach in the cities of Judah (2 Chr. xvii. 7).

Ben-ha'nan, son of Shimon, in the line of Judah (1 Chr. iv. 20).

Beni'nu, a Levite; one of those who sealed the covenant with Nehemiah (Neh. x. 13 [14]).

Ben'jamin. **1.** The youngest of the children of Jacob, and the only one of the thirteen who was born in Palestine. His birth took place on the road between Bethel and Bethlehem, a short distance from the latter, and his mother Rachel died in the act of giving him birth, naming him with her last breath Ben-oni, "son of my sorrow." This was by Jacob changed into Benjamin (Gen. xxxv. 16-18). The name is worthy some attention. It has been interpreted to mean "Son of the right hand," *i. e.* fortunate, dexterous. On the other hand the Samaritan Codex gives the name in an altered form as בניימ, son of days, *i. e.* son of my old age (comp. Gen. xliv. 20), which is adopted by Philo, Aben-ezra, and others. In the adjectival forms of the word the first syllable is generally suppressed, as "sons of Yemini," for sons of Benjamin; "man of Yemini," for man of Benjamin (1 Sam. ix. 21; xxii. 7); "land of Yemini," for land of Benjamin (1 Sam. ix. 4); as if the patriarch's name had been originally Yamin (comp. Gen. xlvi. 10), and that of the tribe Yeminites. Until the journeys of Jacob's sons and of Jacob himself into Egypt we hear nothing of Benjamin, and as far as he is concerned those well-known narratives disclose nothing beyond the very strong affection entertained towards him by his father and his whole-brother Joseph, and the relation in which he stood, as if a mere darling child, to the whole of his family. Even the harsh natures of the elder patriarchs relaxed towards him. But Benjamin can hardly have been the "lad" which we commonly imagine him to be, for at the time that the patriarchs went down to reside in Egypt, when "every man with his house went with Jacob," ten sons are ascribed to Benjamin,—a

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larger number than to any of his brothers—and two of these, from the plural formation of their names, were themselves apparently families (Gen. xlvi. 21). Henceforward the history of Benjamin is the history of the tribe. And up to the time of the entrance on the Promised Land that history is as meagre as it is afterwards full and interesting. The proximity of Benjamin to Ephraim during the march to the Promised Land was maintained in the territories allotted to each. Benjamin lay immediately to the south of Ephraim and between him and Judah. The situation of this territory was highly favourable. It formed almost a parallelogram, of about 26 miles in length by 12 in breadth: Its eastern boundary was the Jordan, and from thence it extended to the wooded district of Kirjath-jearim, a point about eight miles west of Jerusalem, while in the other direction it stretched from the valley of Hinnom, under the "Shoulder of the Jebusite" on the south, to Bethel on the north. Thus Dan intervened between Benjamin and the Philistines, while the communications with the valley of the Jordan were in their own power. On the south the territory ended abruptly with the steep slopes of the hill of Jerusalem,—on the north it melted imperceptibly into the possessions of the friendly Ephraim. The smallness of this district, hardly larger than the county of Middlesex, was, according to the testimony of Josephus, compensated for by the excellence of the land.—(1.) The general level of this part of Palestine is very high, not less than 2000 feet above the maritime plain of the Mediterranean on the one side, or than 3000 feet above the deep valley of the Jordan on the other, besides which this general level or plateau is surmounted, in the district now under consideration, by a large number of eminences, almost every one of which has borne some part in the history of the tribe.—(2). No less important than these eminences are the torrent-beds and ravines by which the upper country breaks down into the deep tracts on each side of it. They formed then, as they do still, the only mode of access from either the plains of Philistia and of Sharon on the west, or the deep valley of the Jordan on the east.—The passes on the eastern side are of a much more difficult and intricate character than those on the western. The principal one, which, now unfrequented, was doubtless in ancient times the main ascent to the interior, leaves the Arabah behind the site of Jericho, and breaking through the barren hills with many a wild bend and steep slope, extends to and indeed beyond the very central ridge of the table-land of Benjamin, to the foot of the eminence on which stands the ruins of *Bireh*, the ancient Beeroth. Another of these passes is that which, since the time of our Saviour, has been the regular road between Jericho and Jerusalem, the scene of the parable of the Good Samaritan.—Such were the limits and such the character of the possession of Benjamin as fixed by those who originally divided the land. But it could not have been long before they extended their limits, since in the early lists of 1 Chr. viii. we find mention made of Benjamites who built Lod and Ono, and of others who were founders of Aijalon (12, 13), all which towns were beyond the spot named above as the westernmost point in their boundary. These places too were in their possession after the return from the Captivity (Neh. xi. 36).—The contrast between the warlike character of the tribe and the peaceful image of its progenitor comes out in many scattered notices. Benjamin was the only tribe which seems to have pursued archery to any purpose, and their skill in the bow (1 Sam. xx. 20, 36; 2 Sam. i. 22; 1 Chr. viii. 40, xii. 2; 2 Chr. xvii. 17) and the sling (Judg. xx. 16) are celebrated. Ehud the son of Gera accomplished his purpose on Eglon with less risk, owing to his proficiency in using his left hand, a practice apparently confined to Benjamites (Judg. iii. 15, and see xx. 16; 1 Chr. xii. 2). Baanah and Rechab, "the sons of Rimmon the Beerothite of the children of Benjamin," are the only Israelites west of the Jordan named in the whole history as captains of marauding predatory bands. The dreadful deed recorded in Judg. xix., though repelled by the whole country, was unhesitatingly adopted and defended by Benjamin with an obstinacy and spirit truly extraordinary. That frightful transaction was indeed a crisis in the history of the tribe: the six hundred who took refuge in the cliff Rimmon were the only survivors. A long interval must have elapsed between so abject a condition and the culminating point at which we next meet with the tribe. Several circumstances may have conduced to its restoration to that place which it was now to assume. The Tabernacle was at Shiloh in Ephraim during the time of the last Judge; but the Ark was in Benjamin at Kirjath-jearim. Ramah, the official residence of Samuel, and containing a sanctuary greatly frequented (1 Sam. ix. 12, &c.),—Mizpeh, where the great assemblies of "all Israel" were held (1 Sam. vii. 5),—Bethel, perhaps the most ancient of all the sanctuaries of Palestine, and Gibeon, specially noted as "the great high place" (1 K. iii. 4), were all in the land of Benjamin. The people who resorted to these various places must gradually have been accustomed to associate the tribe with power and sanctity. The struggles and contests which followed the death of Saul arose from the natural unwillingness of the tribe to relinquish its position at the head of the nation, especially in favour of Judah. Had it been Ephraim, the case might have been different, but Judah had as yet no connexion with the house of Joseph, and was besides the tribe of David, whom Saul had pursued with such unrelenting enmity. The tact and sound sense of Abner, however, succeeded in overcoming these difficulties. Still the insults of Shimei and the insurrection of Sheba are indications that the soreness still existed, and we do not hear of any cordial co-operation or firm union between the two tribes until the disruption of the kingdoms. The alliance was further strengthened by a covenant solemnly undertaken (2 Chr. xv. 9), and by the employment of Benjamites in high positions in the army of Judah (2 Chr. xvii. 17). But what above all must have contributed to strengthen the alliance was the fact that the Temple was the common property of both tribes. Henceforward the history of Benjamin becomes merged in that of the southern kingdom.—**2.** A man of the tribe of Benjamin, son of Bilhan, and the head of a family of warriors (1 Chr. vii. 10).—**3.** One of the "sons of Harim;" an Israelite in the time of Ezra, who had married a foreign wife (Ezr. x. 32).

Ben'jamin, high gate, or gate, of, Jer. xx. 2, xxxvii. 13, xxxviii. 7; Zech. xiv. 10. [JERUSALEM.]

Beno', a Levite of the sons of Merari (1 Chr. xxiv. 26, 27).

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

Ben-so'heth, a name occurring among the descendants of Judah (1 Chr. iv. 20).

Be'on, a place on the east of Jordan (Num. xxxii. 3), doubtless a contraction of BAAL-MEON (comp. ver. 38).

Be'or. 1. The father of BELA, one of the early Edomite kings (Gen. xxxvi. 32; 1 Chr. i. 43).—2. Father of Balaam (Num. xxii. 5, xxiv. 3, 15, xxxi. 8; Deut. xxiii. 4; Josh. xiii. 22, xxiv. 9; Mic. vi. 5). He is called BOSOR in the N. T.

Be'ra, king of Sodom at the time of the invasion of the five kings under Chedorlaomer (Gen. xiv. 2; also 17 and 21).

Ber'achah, a Benjamite, who attached himself to David at Ziklag (1 Chr. xii. 3).

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

Berachi'ah, a Gershonite Levite, father of Asaph the singer (1 Chr. vi. 39). [BERECHIAH.]

Berai'ah, son of Shimhi, a chief man of Benjamin (1 Chr. viii. 21).

Bere'a. 1. A city of Macedonia, to which St. Paul retired with Silas and Timotheus, in the course of his first visit to Europe, on being persecuted in Thessalonica (Acts xvii. 10), and from which, on being again persecuted by emissaries from Thessalonica, he withdrew to the sea for the purpose of proceeding to Athens (*ib.* 14, 15). The community of Jews must have been considerable in Berea, and their character is described in very favourable terms (*ib.* 11). Sopater, one of St. Paul's missionary companions, was from this place (Acts xx. 4). Berea, now called *Verria* or *Kara-Verria*, is situated on the eastern slope of the Olympian mountain-range, commanding an extensive view of the plain of the Axius and Haliaemon, and has now 15,000 or 20,000 inhabitants. A few ancient remains, Greek, Roman, and Byzantine, still exist here.—2. The modern *Aleppo*, mentioned in 2 Macc. xiii. 4.—3. A place in Judea, apparently not very far from Jerusalem (1 Macc. ix. 4).

Berechi'ah. 1. One of the sons of Zorobabel, and a descendant of the royal family of Judah (1 Chr. iii. 20).—2. A man mentioned as the father of Meshullam who assisted in rebuilding the walls of Jerusalem (Neh. iii. 4, 30; vi. 18).—3. A Levite of the line of Elkanah (1 Chr. ix. 16).—4. A doorkeeper for the ark (1 Chr. xv. 23).—5. One of the chief men of the tribe of Ephraim in time of king Ahaz (2 Chr. xxviii. 12).—6. Father of Asaph the singer (1 Chr. xv. 17). [BERACHIAH.]—7. Father of Zechariah the prophet (Zech. i. 1, 7).

Be'red. 1. A place in the south of Palestine, between which and Kadesh lay the well Lahai-roi (Gen. xvi. 14).—2. A son or descendant of Ephraim (1 Chr. vii. 20), possibly identical with Becher in Num. xxvi. 35, by a mere change of letters.

Bereni'ce. [BERNICE.]

Be'ri, son of Zophah, of the tribe of Asher (1 Chr. vii. 36).

Beri'ah. 1. A son of Asher (Gen. xlvi. 17; Num. xxvi. 44, 45), from whom descended the "family of the Beriites" (Num. xxvi. 44).—2. A son of Ephraim, so named on account of the state of his father's house when he was born (1 Chr. vii. 20-23). This short notice is of no slight historical importance; especially as it refers to a period of Hebrew history respecting which the Bible affords us no other like information. The event must be assigned to the time between Jacob's death and the beginning of the oppression. The indications that guide us are, that some of Ephraim's sons must have attained to manhood, and that the Hebrews were still free. There can be no doubt that the land in which the men of Gath were born is the eastern part of Lower Egypt, if not Goshen itself. At this time very many foreigners must have been settled in Egypt. Or else these men of Gath may have been mercenaries like the Cherethim (in Egyptian *Shayratana*) who were in the Egyptian service at a later time, as in David's, and to whom lands were probably allotted as to the native army.—3. A Benjamite. He and his brother Shema were ancestors of the inhabitants of Ajalon, and expelled the inhabitants of Gath (1 Chr. viii. 13, 16.)—4. A Levite (1 Chr. xxiii. 10, 11).

Beri'ites. [BERIAH, 1.]

Be'rites, the, a tribe or people who are named with Abel and Beth-maachah—and who were therefore doubtless situated in the north of Palestine—mentioned only as having been visited by Joab in his pursuit after Sheba the son of Bichri (2 Sam. xx. 14).

Be'rith, the god, Judg. ix. 46. [BAAL-BERITH.]

Berni'ce and **Bereni'ce**, the eldest daughter of Herod Agrippa I. (Acts xii. 1, &c.). She was first married to her uncle Herod, king of Chalcis, and after his death (A.D. 48) she lived under circumstances of great suspicion with her own brother Agrippa II., in connexion with whom she is mentioned Acts xxv. 13, 23, xxvi. 30, as having visited Festus on his appointment as Procurator of Judaea. She was a second time married, to Polemon, king of Cilicia, but soon left him, and returned to her brother. She afterwards became the mistress of Vespasian, and of his son Titus.

Ber'odach-Bal'adan. 2 K. xx. 12. [MERODACH-BALADAN.]

Be'roth, 1 Esd. v. 19. [BEEROTH.]

Be'rothah, Be'rothai. The first of these two names, each of which occurs once only, is given by Ezekiel (xlvii. 16) in connexion with Hamath and Damascus as forming part of the northern boundary of the promised land. The second is mentioned (2 Sam. viii. 8) as the name of a city of Zobah taken by David, also in connexion with Hamath and Damascus. The well-known city *Beirût* (Berytus) naturally suggests itself as identical with one at least of the names; but in each instance the circumstances of the case seem to require a position further east. Fürst regards Berothah and Berothai as distinct places, and identifies the first with Berytus.

Be'rothite, the (1 Chr. xi. 39). [BEEROTH.]

Beryl (*tarshîsh*), occurs in Ex. xxviii. 20, xxxix. 13; Cant. v. 14; Ez. i. 16, x. 9, xxviii. 13; Dan. x. 6. It is generally supposed that the *tarshish* derives its name from the place so called. There is little or nothing in the passages where the *tarshish*

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is mentioned to lead us to anything like a satisfactory conclusion as to its identity, excepting in Cant. v. 14, where we do seem to catch a glimmer of the stone denoted: "His hands are orbs of gold adorned with the tarshish stone." The orbs or rings of gold refer not to rings on the fingers, but to the fingers themselves, as they gently press upon the thumb and thus form the figure of an orb or a ring. The latter part of the verse is the causal expletive of the former. It is not only said in this passage that the hands are called orbs of gold, but the reason why they are thus called is immediately added—specially on account of the beautiful chrysolites with which the hands were adorned. Pliny says of the *chrysolithos*, "it is a transparent stone with a refulgence like that of gold." Since then the *golden stone*, as the name imports, is admirably suited to the above passage in Canticles, the ancient *chrysolite* or the modern yellow *topaz* appears to have a better claim than any other gem to represent the *tarshish* of the Hebrew Bible, certainly a better claim than the *beryl* of the A. V., a rendering which appears to be unsupported by any kind of evidence.

Berze'llus, 1 Esd. v. 38. [BARZILLAI.]

Be'sai. "Children of Besai" were among the Nethinim who returned to Judaea with Zerubbabel (Ezr. ii. 49; Neh. vii. 52). [BASTAI.]

Besodei'ah, father of Meshullam, one of the repairers of the wall of Jerusalem (Neh. iii. 6).

Be'sor, the brook, a torrent-bed or wady in the extreme south of Judah, of which mention occurs only in 1 Sam. xxx. 9, 10, 21. It must have been south of Ziklag, but hitherto the situation of neither town nor wady has been identified.

Be'tah, a city belonging to Hadadezer, king of Zobah, mentioned with Berothai (2 Sam. viii. 8). In the parallel account 1 Chr. xviii. 8, the name is called by an inversion of letters, Tibchath. Ewald pronounces the latter to be the correct reading, and compares it with Tebach (Gen. xxii. 24).

Bet'ane, a place apparently south of Jerusalem (Jud. i. 9), and possibly identical with *Bethanin* of Eusebius, two miles from the Terebinth of Abraham and four from Hebron. This has been variously identified with Betharath, Bethainun, and Betaneh or Ecbatana in Syria, placed by Pliny on Carmel.

Be'ten, one of the cities on the border of the tribe of Asher (Josh. xix. 25). By Eusebius it is said to have been then called Bebeten, and to have lain eight miles east of Ptolemais.

Beth, the most general word for a house or habitation. Strictly speaking it has the force of a settled dwelling, as in Gen. xxxiii. 17, where the building of a "house" marks the termination of a stage of Jacob's wanderings; but it is also employed for a dwelling of any kind, even for a tent, as in Gen. xxiv. 32, Judg. xviii. 31, 1 Sam. i. 7. From this general force the transition was natural to a house in the sense of a family. Like *Aedes* in Latin and *Dom* in German, Beth has the special meaning of a temple or house of worship.—Beth is more frequently employed in combination with other words to form the names of places than any other word. BETH-EKED, the "shearing house" (2 K. x. 12). It lay between Jezreel and Samaria, according to Jerome 15 miles from the town of Legio, and in the plain of Esdraelon. BETH-HAGGAN, "the garden-house" (2 K. ix. 27). It is doubtless the same place as ENGANNIN, "spring of gardens," the modern *Jenîn*.

Beth-ab'ara, a place beyond Jordan, in which, according to the Received Text of the N. T., John was baptizing (John i. 28), apparently at the time that he baptized Christ (comp. ver. 29, 39, 35). If this reading be correct, Bethabara may be identical with Beth-barah, the ancient ford of Jordan, of which the men of Ephraim took possession after Gideon's defeat of the Midianites [BETH-BARAH]; or, which seems more likely, with Beth-nimrah, on the east of the river, nearly opposite Jericho. [BETH-NIMRAH.] But the oldest MSS. (ℵ B) and the Vulgate have not Bethabara but Bethany.

Beth'-anath, one of the "fenced cities" of Naphtali, named with Bethshemesh (Josh. xix. 38); from neither of them were the Canaanites expelled (Judg. i. 33). By Eusebius and Jerome it is spoken of as a village called Batanaea, 15 miles eastward of Caesarea.

Beth'-anoth, a town in the mountainous district of Judah, named with Halhul, Bethzur, and others, in Josh. xv. 59 only. It is very probably the modern *Beit-'ainûn*.

Beth'any, a village which, scanty as are the notices of it contained in Scripture, is more intimately associated in our minds than perhaps any other place with the most familiar acts and scenes of the last days of the life of Christ. It was situated "at" (πρός) the Mount of Olives (Mark xi. 1; Luke xix. 29), about fifteen stadia from Jerusalem (John xi. 18), on or near the usual road from Jericho to the city (Luke xix. 29, comp. 1; Mark xi. 1, comp. x. 46), and close by and west (?) of another village called BETHPHAGE, the two being several times mentioned together.—There never appears to have been any doubt as to the site of Bethany, which is now known by a name derived from Lazarus—*el-'Azarîyeh* or *Lazarieh*. It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent towards the Jordan valley. *El-'Azarîyeh* is a ruinous and wretched village, a wild mountain hamlet of some twenty families. In the village are shown the traditional sites of the house and tomb of Lazarus. The house of Simon the leper is also exhibited.

Beth-ar'abah, one of the six cities of Judah which were situated down in the Arabah, the sunk valley of the Jordan and Dead Sea (Josh. xv. 61), on the north border of the tribe, and apparently between Beth-hoglah and the high land on the west of the Jordan valley (xv. 6). It is also included in the list of the towns of Benjamin (xviii. 22).

Beth-a'ram, accurately BETH-HARAM, one of the towns of Gad on the east of Jordan, described as in "the valley," Josh. xiii. 27, and no doubt the same place as that named BETH-HARAN in Num. xxxii. 36. Eusebius and Jerome report that in their day its appellation was Bethramphtha, and that, in honour of Augustus, Herod had named it Libias. Josephus's account is that Herod (Antipas), on taking possession of his tetrarchy, fortified Sephoris and the city of Betharamptha, building a wall round the latter, and calling it Julias in honour of the wife of the emperor. Ptolemy gives the locality of Libias as 31° 26′ lat. and 67° 10′ long.

Beth-ar'bel, named only in Hos. x. 14, as the scene of a sack and massacre by Shalman. No

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clue is given to its position; it may be the ancient stronghold of Arbela in Galilee, or another place of the same name near Pella.

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

Beth-azma'veth. Under this name is mentioned, in Neh. vii. 28 only, the town of Benjamin which is elsewhere called AZMAVETH, and BETH-SAMOS. Mr. Finn proposes to identify Azmaveth with *Hizmeh*, a village on the hills of Benjamin to the S.E. of *Jeba*.

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

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

Beth-ba'si, a town in which Jonathan and Simon Maccabaeus took refuge from Bacchides (1 Macc. ix. 62, 64). It was, probably, in the Jordan valley not far from Jericho.

Beth-bir'ei, a town of Simeon (1 Chr. iv. 31), which by comparison with the parallel list in Josh. xix. appears to have had also the name of BETH-LEBAOTH. It lay to the extreme south.

Beth-car', a place named as the point to which the Israelites pursued the Philistines (1 Sam. vii. 11), and therefore west of Mizpeh. From the expression "under Beth-car" it would seem that the place itself was on a height. Josephus says that the stone Ebenezer was set up here.

Beth-da'gon. 1. A city in the low country of Judah (Josh. xv. 41), and therefore not far from the Philistine territory, with which its name implies a connexion. Caphardagon existed as a very large village between Diospolis (Lydda) and Jamnia in the time of Jerome.—2. A town apparently near the coast, named as one of the landmarks of the boundary of Asher (Josh. xix. 27). The name and the proximity to the coast, point to its being a Philistine colony.

Beth-diblatha'im, a town of Moab (Jer. xlviii. 22), apparently the place elsewhere called ALMON-DIBLATHAIM.

Beth'-el. 1. A well-known city and holy place of central Palestine. Of the origin of the name of Bethel there are two accounts extant. 1. It was bestowed on the spot by Jacob under the awe inspired by the nocturnal vision of God, when on his journey from his father's house at Beersheba to seek his wife in Haran (Gen. xxviii. 19). The expression in the last paragraph of this account indicates a distinction between the early Canaanite "city" Luz, and the "place," as yet a mere undistinguished spot, marked only by the "stone," or the heap erected by Jacob to commemorate his vision.—2. But according to the other account, Bethel received its name on the occasion of a blessing bestowed by God upon Jacob after his return from Padan-aram; at which time also (according to this narrative) the name of Israel was given him (Gen. xxxv. 14, 15).—Early as is the date involved in these narratives, yet, if we are to accept the precise definition of Gen. xii. 8, the name of Bethel would appear to have existed at this spot even before the arrival of Abram in Canaan: he removed from the oaks of Moreh to "'the' mountain on the east of Bethel," with "Bethel on the west and Hai on the east." Here he built an altar; and hither he returned from Egypt with Lot before their separation (xiii. 3, 4).—In one thing, however, the above narratives all agree,—in omitting any mention of town or buildings at Bethel at that early period, and in drawing a marked distinction between the "city" of Luz and the consecrated "place" in its neighbourhood (comp. Gen. xxxv. 7). Even in the ancient chronicles of the conquest the two are still distinguished (Josh. xvi. 1, 2); and the appropriation of the name of Bethel to the city appears not to have been made till still later, when it was taken by the tribe of Ephraim; after which the name of Luz occurs no more (Judg. i. 22-26).—After the conquest Bethel is frequently heard of. In the troubled times when there was no king in Israel, it was to Bethel that the people went up in their distress to ask counsel of God (Judg. xx. 18, 26, 31, xxi. 2: A. V. "house of God"). Here was the ark of the covenant under the charge of Phinehas the grandson of Aaron (xx. 26-28, xxi. 4); and the mention of a regular road or causeway between it and the great town of Shechem is doubtless an indication that it was already in much repute. Later we find it named as one of the holy cities to which Samuel went in circuit (1 Sam. vii. 16). Here Jeroboam placed one of the two calves of gold, and built a "house of high places" and an altar of incense, by which he himself stood to burn; as we see him in the familiar picture of 1 K. xiii. Towards the end of Jeroboam's life Bethel fell into the hands of Judah (2 Chr. xiii. 19). Elijah visited Bethel, and we hear of "sons of the prophets" as resident there (2 K. ii. 2, 3), two facts apparently incompatible with the active existence of the calf-worship. The mention of the bears so close to the town (iii. 23, 25), looks too as if the neighbourhood were not much frequented at that time. But, after the destruction of the Baal worship by Jehu, Bethel comes once more into view (2 K. x. 29). Under the descendants of this king the place and the worship must have greatly flourished, for by the time of Jeroboam II. the rude village was again a royal residence with a "king's house" (Am. vii. 13).—How this prosperity came to its doom we are not told. After the desolation of the northern kingdom by the king of Assyria, Bethel still remained an abode of priests, who taught the wretched colonists "how to fear Jehovah," "the God of the land" (2 K. xvii. 28, 27). In the account of Josiah's iconoclasm we catch one more glimpse of the altar of Jeroboam, with its last loathsome fire of "dead men's bones" burning upon it. It is curious that men of Bethel and Ai returned with Zerubbabel

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(Ezr. ii. 28; Neh. vii. 32); and that they returned to their native place whilst continuing their relations with Nehemiah and the restored worship (Neh. xi. 31). In the Book of Esdras the name appears as BETOLIUS. In later times Bethel is only named once, amongst the strong cities in Judaea which were repaired by Bacchides during the struggles of the times of the Maccabees (1 Macc. ix. 50).—Bethel receives a bare mention from Eusebius and Jerome in the *Onomasticon*, as 12 miles from Jerusalem on the right hand of the road to Sichem; and here its ruins still lie under the scarcely altered name of *Beitîn*. They cover a space of three or four acres, upon the front of a low hill between the heads of two hollow wadys which unite and run off into the main valley *es-Suweinit*. The round mount S.E. of Bethel must be the "mountain" on which Abram built the altar (Gen. xii. 8).—**2.** A town in the south part of Judah, named in Josh. xii. 16, and 1 Sam. xxx. 27. By comparison of the lists of the towns of Judah and Simeon (Josh. xv. 30, xix. 4; 1 Chr. iv. 29, 30), the place appears under the names of CHESIL, BETHUL, and BETHUEL.—HIEL, THE BETHELITE, is recorded as the rebuilder of Jericho (1 K. xvi. 34).

Beth-e'mek, a place on or near the border of Asher, on the north side of which was the ravine of Jiphthah-el (Josh. xix. 27). Robinson has discovered an *'Amkah* about 8 miles to the N. E. of *Akka*; but if his identification of *Jefât* with Jiphthah-el be tenable, the site of Beth-emek must be sought for farther south than *Amkah*.

Beth'er, the mountains of, Cant. ii. 17. There is no clue to guide us to what mountains are intended here.

Bethes'da, the Hebrew name of a reservoir or tank, with five "porches," close upon the sheep-gate or "market" in Jerusalem (John v. 2). The porches—*i. e.* cloisters or colonnades—were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water." Eusebius describes it as existing in his time as two pools, the one supplied by the periodical rains, while the water of the other was of a reddish colour, due, as the tradition then ran, to the fact that the flesh of the sacrifices was anciently washed there before offering. See, however, the comments of Lightfoot on this view, in his *Exercit. on St. John* v. 2. Eusebius's statement is partly confirmed by the Bourdeaux Pilgrim (A.D. 333). The large reservoir called the *Birket Israil*, within the walls of the city, close by the St. Stephen's Gate, and under the north-east wall of the Haram area, is generally considered to be the modern representative of Bethesda. The little that can be said on the subject goes rather to confirm than to invalidate this tradition. One other proposed identification must be noticed, viz. that of Dr. Robinson (i. 342-3), who suggests the "fountain of the Virgin," in the valley of the Kedron, a short distance above the Pool of Siloam.

Bethe'sel, a place named only in Mic. i. 11. From the context it was doubtless situated in the plain of Philistia.

Beth-ga'der, doubtless a place, though it occurs in the genealogies of Judah as if a person (1 Chr. ii. 51). Possibly the same as GEDER (Josh. xii. 13).

Beth'-gamul, a town of Moab, in the downs east of Jordan (Jer. xlviii. 23, comp. 21); apparently a place of late date, since there is no trace of it in the earlier lists of Num. xxxii. 34-38, and Josh. xiii. 16-20. It has not been identified.

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

Beth-ha'ran, one of the fenced cities on the east of Jordan, built by the Gadites (Num. xxxii. 36). It is no doubt the same place as BETH-ARAM, Josh. xiii. 27.

Beth-hog'la, and hog'lah, a place on the border of Judah (Josh. xv. 6) and of Benjamin (xviii. 19, to which latter tribe it was reckoned to belong (xviii. 21). A magnificent spring and a ruin between Jericho and the Jordan still bear the names of *Ain-hajla* and *Kûsr Hajla*, and are doubtless on or near the old site.

Beth-ho'ron, the name of two towns or villages, an "upper" and a "nether," (Josh. xvi. 3, 5; 1 Chr. vii. 24), on the road from Gibeon to Azekah (Josh. x. 10, 11) and the Philistine plain (1 Macc. iii. 24). Beth-horon lay on the boundary-line between Benjamin and Ephraim (Josh. xvi. 3, 5, and xviii. 13, 14), was counted to Ephraim (Josh. xxi. 22; 1 Chr. vii. 24), and given to the Kohathites (Josh. xxi. 22; 1 Chr. vi. 68 [53]). There is no room for doubt that the two Bethhorons still survive in the modern villages of *Beit-'ûr, et-tahta* and *el-foka*, which were first noticed by Dr. Clarke. Besides the similarity of the name, and the fact that the two places are still designated as "upper" and "lower," all the requirements of the narrative are fulfilled in this identification. The importance of the road on which the two Beth-horons are situated, the main approach to the interior of the country from the hostile districts on both sides of Palestine, at once explains and justifies the frequent fortification of these towns at different periods of the history (1 K. ix. 17; 2 Chr. viii. 5; 1 Macc. ix. 50; Jud. iv. 4, 5). From Gibeon to the Upper Bethhoron is a distance of about 4 miles of broken ascent and descent. The ascent, however, predominates, and this therefore appears to be the "going up" to Beth-horon which formed the first stage of Joshua's pursuit. With the upper village the descent commences; the road rough and difficult even for the mountain-paths of Palestine. This rough descent from the upper to the lower *Beitur* is the "going down to Bethhoron" of the Bible narrative.

Beth-jesh'imoth, or -jes'imoth, a town or place east of Jordan, on the lower level at the south end of the Jordan valley (Num. xxxiii. 49); and named with Ashdoth-pisgah and Beth-peor. It was one of the limits of the encampment of Israel before crossing the Jordan. Later it was allotted to Reuben (Josh. xii. 3, xiii. 20), but came at last into the hands of Moab, and formed one of the cities which were "the glory of the country" (Ez xxv. 9). Schwarz (228) quotes "a *Beth-jisimuth* as still known at the north-easternmost point of the Dead Sea, half a mile from the Jordan;" but this requires confirmation.

Beth-leb'aoth, a town in the lot of Simeon (Josh. xix. 6), and therefore in the extreme south

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of Judah (xv. 32, Lebaoth). In the parallel list in 1 Chr. iv. 31 the name is given BETH-BIREI.

Beth'lehem. 1. One of the oldest towns in Palestine, already in existence at the time of Jacob's return to the country. Its earliest name was EPHRATH or EPHRATAH (see Gen. xxxv. 16, 19, xlviii. 7; Josh. xv. 59, LXX.), and it is not till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem. The ancient name lingered in the mouths of the inhabitants of the place (Ruth i. 2, iv. 11; 1 Sam. xvii. 12), and in the poetry of the Psalmists and Prophets (Ps. cxxxii. 6; Mic. v. 2) to a late period. After the conquest Bethlehem appears under its own name Bethlehem-judah (Judg. xvii. 7; 1 Sam. xvii. 12; Ruth i. 1, 2), possibly, though hardly probably, to distinguish it from the small and remote place of the same name in Zebulun. Though not named as a Levitical city, it was apparently a residence of Levites, for from it came the young man Jonathan, the son of Gershom, who became the first priest of the Danites at their new northern settlement (Judg. xvii. 7, xviii. 30), and from it also came the concubine of the other Levite whose death at Gibeah caused the destruction of the tribe of Benjamin (xix. 1-9). The Book of Ruth is a page from the domestic history of Bethlehem: the names, almost the very persons, of the Bethlehemites are there brought before us; we are allowed to assist at their most peculiar customs, and to witness the very springs of those events which have conferred immortality on the name of the place. The elevation of David to the kingdom does not appear to have affected the fortunes of his native town.—The residence of Saul acquired a new title specially from him (2 Sam. xxi. 6), but David did nothing to dignify Bethlehem, or connect it with himself. The only touch of recollection which he manifests for it, is that recorded in the well-known story of his sudden longing for the water of the well by the gate of his childhood (2 Sam. xxiii. 15).—The few remaining casual notices of Bethlehem in the Old Testament may be quickly enumerated. It was fortified by Rehoboam (2 Chr. xi. 6). By the time of the captivity, the Inn of Chimham by Bethlehem appears to have become the recognised point of departure for travellers to Egypt (Jer. xli. 17)—a caravanserai or khan, perhaps the identical one which existed there at the time of our Lord, like those which still exist all over the East at the stations of travellers. Lastly, "Children of Bethlehem," to the number of 123, returned with Zerubbabel from Babylon (Ezr. ii. 21; Neh. vii. 26).—In the New Testament Bethlehem retains its distinctive title of Bethlehem-judah (Matt. ii. 1, 5), and once, in the announcement of the Angels, the "city of David" (Luke ii. 4; comp. John vii. 42). The passages just quoted, and the few which follow, exhaust the references to it in the N. T. (Matt. ii. 6, 8, 16; Luke ii. 15). After this nothing is heard of it till near the middle of the 2nd century, when Justin Martyr speaks of our Lord's birth as having taken place "in a certain cave very close to the village." There is nothing in itself improbable in the supposition that the place in which Joseph and Mary took shelter, and where was the "manger" or "stall," was a cave in the limestone rock of which the eminence of Bethlehem is composed. But the step from the belief that the Nativity may have taken place in a cavern, to the belief that the present subterraneous vault or crypt is that cavern, is a very wide one. The emperor Hadrian, amongst other desecrations, had actually planted a grove of Adonis at the spot. This grove remained at Bethlehem for no less than 180 years, viz., from A.D. 135 till 315. After this the place was purged of its abominations by Constantine, who, about A.D. 330, erected the present church. The modern town of *Beit-lahm* lies to the E. of the main road from Jerusalem to Hebron, 6 miles from the former. It covers the E. and N.E. parts of the ridge of a long grey hill of Jura limestone, which stands nearly due E. and W., and is about a mile in length. The hill has a deep valley on the N. and another on the S. On the top lies the village in a kind of irregular triangle, at about 150 yards from the apex of which, and separated from it by a vacant space on the extreme eastern part of the ridge, spreads the noble Basilica of St. Helena, "half church, half fort," now embraced by its three convents, Greek, Latin, and Armenian. One fact, of great interest, is associated with a portion of the crypt of this church, namely, that here, "beside what he believed to be the cradle of the Christian faith," St. Jerome lived for more than 30 years, leaving a lasting monument of his sojourn in the Vulgate translation of the Bible. —The population of *Beit-lahm* is about 3000 souls, entirely Christians. All travellers remark the good looks of the women, the substantial clean appearance of the houses, and the general air of comfort (for an eastern town) which prevails.—**2.** A town in the portion of Zebulun named nowhere but in Josh. xix. 15. It has been recovered by Dr. Robinson at *Beit Lahm*, about six miles west of Nazareth, and lying between that town and the main road from Akka to Gaza.

Bethlo'mon, 1 Esd. v. 17. [BETHLEHEM, 1.]

Beth-ma'achah, a place named only in 2 Sam. xx. 14, 15, and there occurring more as a definition of the position of ABEL than for itself. In the absence of more information, we can only conclude that it is identical with MAACHAH, or ARAM-MAACHAH, one of the petty Syrian kingdoms in the north of Palestine (comp. 2 K. xv. 29).

Beth-mar'caboth, "house of the chariots," one of the towns of Simeon, situated to the extreme south of Judah, with Ziklag and Hormah (Josh. xix. 5; 1 Chr. iv. 31). In the parallel list, Josh. xv. 30, 31, Madmannah occurs in place of Beth-marcaboth; possibly the latter was substituted for the former after the town had become the resort of chariots.

Beth-me'on, Jer. xlviii. 23. A contracted form of the name elsewhere given as BETH-BAAL-MEON.

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

Beth'oron, *i. e.* BETHHORON (Jud. iv. 4).

Beth-pa'let, a town among those in the extreme south of Judah, named in Josh. xv. 27, and Neh. xi. 26, with Moladah and Beersheba. In the latter place it is BETHPHELET. Its remains have not yet been discovered.

Beth-pas'zes, a town of Issachar named with

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En-haddah (Josh. xix. 21), and of which nothing is known.

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

Beth'-phage, the name of a place on the mount of Olives, on the road between Jericho and Jerusalem. From the two being twice mentioned together, it was apparently close to BETHANY (Matt. xxi. 1; Mark xi. 1; Luke xix. 29), and from its being named first of the two in the narrative of a journey from east to west, it may be presumed that it lay, if anything, to the eastward of Bethany. No remains however which could answer to this position have been found, and the traditional site is above Bethany, halfway between that village and the top of the mount. Schwarz (263, 4), and Barclay, in his map, appear to agree in placing Bethphage on the southern shoulder of the "Mount of Offence," above the village of Siloam, and therefore west of Bethany.

Beth-phel'et, Neh. xi. 26. [BETH-PALET.]

Beth'-rapha, a name which occurs in the genealogy of Judah as the son of Esh-ton (1 Chr. iv. 12).

Beth'-rehob, a place mentioned as having near it the valley in which lay the town of Laish or Dan (Judg. xviii. 28). It was one of the little kingdoms of Aram or Syria (2 Sam. x. 6). In ver. 8 the name occurs in the shorter form of Rehob, in which form it is doubtless again mentioned in Num. xiii. 21. The conjecture of Robinson (iii. 371) is that this ancient place is represented by the modern *Hûnin*, a fortress commanding the plain of the *Hûleh*, in which the city of Dan (*Tell el-Kady*) lay.

Beth-sa'ida. 1. "Bethsaida of Galilee" (John xii. 21), a city which was the native place of Andrew, Peter, and Philip (John i. 44, xii. 21) in the land of Gennesareth (Mark vi. 45; comp. 53), and therefore on the west side of the lake. It was evidently near to Capernaum, and Chorazin (Matt. xi. 21; Luke x. 13; and comp. Mark vi. 45, with John vi. 16), and, if the interpretation of the name is to be trusted, close to the water's edge. Dr. Robinson places Bethsaida at *'Ain et-Tabigah*, a short distance north of Khan Minyeh, which he identifies with Capernaum (iii. 359).—2. By comparing the narratives in Mark vi. 31-53, and Luke ix. 10-17, in the latter of which Bethsaida is named as the spot at which the miracle took place, while in the former the disciples are said to have crossed the water from the scene of the event "to Bethsaida in the land of Gennesareth," it appears certain that the Bethsaida at which the 5000 were fed must have been a second place of the same name on the east of the lake. Such a place there was at the north-eastern extremity, formerly a village, but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor. Here in a magnificent tomb Philip was buried. Of this Bethsaida we have certainly one and probably two mentions in the Gospels:—1. That named above, of the feeding of the 5000 (Luke ix. 10).—2. The other, most probably, in Mark viii. 22.

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Beth'-samos, 1 Esd. v. 18. [BETH-AZMAVETH.]

Beth'san (1 Macc. v. 52; xii. 40, 41). [BETHSHEAN.]

Beth'shan (1 Sam. xxxi. 10, 12; 2 Sam. xxi. 12). [BETHSHEAN.]

Beth'-shean, or in Samuel, BETHSHAN, a city, which, with its "daughter" towns, belonged to Manasseh (1 Chr. vii. 29), though within the limits of Issachar (Josh. xvii. 11), and therefore on the west of Jordan (comp. 1 Macc. v. 52)—but not mentioned in the lists of the latter tribe. The Canaanites were not driven out from the town (Judg. i. 27). In Solomon's time it seems to have given its name to a district extending from the town itself to Abel-meholah; and "all Bethshean" was under charge of one of his commissariat officers (1 K. iv. 12). The corpses of Saul and his sons were fastened up to the wall of Bethshean by the Philistines (1 Sam. xxxi. 10, 12) in the open "street" or space, which—then as now—fronted the gate of an eastern town (2 Sam. xxi. 12). In connexion with the exploits of the Maccabees it is mentioned more than once in a cursory manner (1 Macc. v. 52; comp. 1 Macc. xii. 40, 41). The name of Scythopolis appears for the first time in 2 Macc. xii. 29. [SCYTHOPOLIS.] This name has not survived to the present day; and the place is still called *Beisân*. It lies in the Ghôr or Jordan valley, about twelve miles south of the sea of Galilee, and four miles west of the Jordan.

Beth-shem'esh. 1. One of the towns which marked the north boundary of Judah (Josh. xv. 10), but not named in the lists of the cities of that tribe. It was in the neighbourhood of Kirjath-jearim and Timnah, and therefore in close proximity to the low-country of Philistia. Beth-shemesh was allotted to the priests (Josh. xxi. 16; 1 Chr. vi. 59); and it is named in one of Solomon's commissariat districts (1 K. iv. 9). By comparison of the lists in Josh. xv. 10, xix. 41, 43, and 1 K. iv. 9, it will be seen that IR-SHEMESH, "city of the sun," must have been identical with Beth-shemesh, Ir being probably the older form of the name. Beth-shemesh is now *'Ain-Shems*, about two miles from the great Philistine plain, and seven from Ekron.—2. A city on the border of Issachar (Josh. xix. 22).—3. One of the "fenced cities" of Naphtali, twice named (Josh. xix. 38; Judg. i. 33), and on both occasions with BETH-ANATH.—4. By this name is once mentioned (Jer. xliii. 13) an idolatrous temple or place in Egypt. In the middle ages Heliopolis was still called by the Arabs *Ain Shems*.

Beth'-shittah, one of the spots to which the flight of the host of the Midianites extended after their discomfiture by Gideon (Judg. vii. 22). Both the narrative and the name require its situation to be somewhere near the river.

Beth-su'ra, 1 Macc. iv. 29, 61; vi. 7, 26, 31, 49, 50; ix. 52; x. 14; xi. 65; xiv. 7; 2 Macc. xi. 5; xiii. 19, 22. [BETH-ZUR.]

Beth-tappu'ah, one of the towns of Judah, in the mountainous district, and near Hebron (Josh. xv. 53; comp. 1 Chr. ii. 43). Here it has actually been discovered by Robinson under the modern name of *Teffûh*, 1¼ hour, or say 5 miles, W. of Hebron, on a ridge of high table-land.

Beth'uel, the son of Nahor by Milcah; nephew of Abraham, and father of Rebekah (Gen. xxii. 22, 23; xxiv. 15, 24, 47; xxviii. 2). In xxv. 20,

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and xxviii. 5, he is called "Bethuel the Syrian." Though often referred to as above in the narrative, Bethuel only appears in person once (xxiv. 50). Upon this an ingenious conjecture is raised by Prof. Blunt (*Coincidences*, I. §iv.) that he was the subject of some imbecility or other incapacity.

Beth'uel, 1 Chr. iv. 30. [BETHUL.]

Beth'ul, a town of Simeon in the south, named with El-tolad and Hormah (Josh. xix. 4). In the parallel lists in Josh. xv. 30, and 1 Chr. iv. 29, the name appears under the forms of CHESIL and BETHUEL; and probably also under that of Bethel in Josh. xii. 16; since, for the reasons urged under BETHEL, and also on account of the position of the name in this list, the northern Bethel can hardly be intended.

Bethu'lia, the city which was the scene of the chief events of the Book of Judith, in which book only the name occurs. Its position is there described with very minute detail. It was near to Dothaim (iv. 6), on a hill which overlooked the plain of Esdraelon (vi. 11, 13, 14, vii. 7, 10, xiii. 10) and commanded the passes from that plain to the hill country of Manasseh (iv. 7, vii. 1), in a position so strong that Holofernes abandoned the idea of taking it by attack, and determined to reduce it by possessing himself of the two springs or wells which were "under the city," in the valley at the foot of the eminence on which it was built, and from which the inhabitants derived their chief supply of water (vi. 11, vii. 7, 13, 21). Notwithstanding this detail, however, the identification of the site of Bethulia has hitherto defied all attempts, and is one of the greatest puzzles of sacred geography. Von Raumer (*Pal.* 135, 6) suggests *Sanûr*, which is perhaps the nearest to probability. It is about three miles from *Dothan*, and some six or seven from *Jenin* (Engannim), which stand on the very edge of the great plain of Esdraelon.

Beth-zachari'as. [BATH-ZACHARIAS.]

Beth'-zur, a town in the mountains of Judah, named between Halhul and Gedor (Josh. xv. 58). Bethzur would appear from 1 Chr. ii. 45 to have been founded by the people of Maon, and was probably fortified by Rehoboam (2 Chr. xi. 7). After the captivity the people of Beth-zur assisted Nehemiah in the rebuilding of the wall of Jerusalem (Neh. iii. 16). In the wars of the Maccabees, Bethzur, or Bethsura, played an important part. The recovery of the site of Bethzur, under the almost identical name of *Beit-sûr*, explains its impregnability, and also the reason for the choice of its position, since it commands the road from Beersheba and Hebron, which has always been the main approach to Jerusalem from the south.

Beto'lius, 1 Esd. v. 21. [BETHEL.]

Betomes'tham and **Betomas'them**, a town "over against Esdraelon, facing the plain that is near Dothaim" (Jud. iv. 6, xv. 4). No attempt to identify it has been hitherto successful.

Bet'onim, a town in the inheritance of the children of Gad, apparently on their northern boundary (Josh. xiii. 26).

Betrothing. [MARRIAGE.]

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

Be'zai, "Children of Bezai," to the number of 323, returned from captivity with Zerubbabel (Ezr. ii. 17; Neh. vii. 23). The name occurs again among those who sealed the covenant (Neh. x. 18).

Bez'aleel. **1.** The artificer to whom was confided by Jehovah the design and execution of the works of art required for the tabernacle in the wilderness (Ex. xxxi. 1-6). His charge was chiefly in all works of metal, wood, and stone. Bezaleel was of the tribe of Judah, the son of Uri the son of Hur.—**2.** One of the sons of Pahath-moab who had taken a foreign wife (Ezr. x. 30); called SESTHEL in 1 Esd.

Be'zek. **1.** The residence of Adoni-bezek, *i. e.* the "lord of Bezek" (Judg. i. 5); in the lot of Judah (verse 3), and inhabited by Canaanites and Perizzites (verse 4). This must have been a distinct place from—**2.** Where Saul numbered the forces of Israel and Judah before going to the relief of Jabesh-Gilead (1 Sam. xi. 8). This cannot have been more than a day's march from Jabesh; and was therefore doubtless somewhere in the centre of the country, near the Jordan valley. No identification of either place has been made in modern times.

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

Be'zer, son of Zophah, one of the heads of the houses of Asher (1 Chr. vii. 37).

Be'zeth, a place at which Bacchides encamped after leaving Jerusalem (1 Macc. vii. 19). By Josephus the name is given as "the village Bethzetho." The name may thus refer either to the main body of the Mount of Olives, or to that branch of it to the north of Jerusalem, which at a later period was called Bezetha.

Bi'atas, 1 Esdr. ix. 48. [PELAIAH.]

Bible.—I. The application of this word to the collected books of the Old and New Testament is not to be traced further back than the 5th century. Greek writers enumerate τὰ βιβλία of the Old and New Testament; and as these were contrasted with the apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the article to the whole collection of the canonical Scriptures. The liturgical use of the Scriptures, as the worship of the Church became organised, would naturally favour this application. The MSS. from which they were read would be emphatically *the* books of each church or monastery. And when this use of the word was established in the East, it was natural that it should pass gradually to the Western Church. It is however worthy of note, as bearing on the history of the word in our own language, and on that of its reception in the Western Church, that "Bible" is not found in Anglo-Saxon literature. In R. Brunne (p. 290), Piers Ploughman (1916, 4271), and Chaucer (*Prol.* 437), it appears in its distinctive sense. From that time the higher use prevailed to the exclusion of any lower; and the choice of it, rather than of any of its synonymes, by the great translators of the Scriptures, Wyklyf, Luther, Coverdale, fixed it beyond all possibility of a change. —II. The history of the growth of the collections known as the Old and New Testament respectively, will be found fully under CANON. It falls within the scope of the present article to indicate in what way and by what steps the two came to be looked on as of co-ordinate authority, and therefore as parts of one whole—how, *i. e.* the idea of a completed Bible, even before the word came into use, pre-

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sented itself to the minds of men. As regards a large portion of the writings of the New Testament it is not too much to say that they claim an authority not lower, nay even higher than the Old. That which had not been revealed to the "prophets" of the Old dispensation is revealed to the prophets of the new (Eph. iii. 5). The Apostles write as having the Spirit of Christ (1 Cor. vii. 40), as teaching and being taught "by the revelation of Jesus Christ" (Gal. i. 12). The writing of a man who spoke as inspired, could not fail to be regarded as participating in the inspiration. It is part of the development of the same feeling that the earliest records of the worship of the Christian Church indicate the liturgical use of some at least of the writings of the New, as well as of the Old Testament. Theophilus of Antioch, Irenaeus, Clement of Alexandria, Tertullian, all speak of the New Testament writings as making up with the Old the whole of Scripture.—III. The existence of a collection of sacred books recognised as authoritative, leads naturally to a more or less systematic arrangement. The Prologue to Ecclesiasticus mentions "the law and the prophets and the other Books." In the N. T. there is the same kind of recognition. "The Law and the Prophets" is the shorter (Matt. xi. 13, xxii. 40; Acts xiii. 15, &c.); "the Law, the Prophets, and the Psalms" (Luke xxiv. 44), the fuller statement of the division popularly recognised. The arrangement of the books of the Heb. text under these three heads, requires however a further notice.—1. The *Torah*, *νόμος*, naturally continued to occupy the position which it must have held from the first as the most ancient and authoritative portion. The marked distinctness of the five portions which make up the Torah shows that they must have been designed as separate books, and when the Canon was completed, and the books in their present form made the object of study, names for each book were wanted and were found. In the Hebrew classification the titles were taken from the initial words, or prominent words in the initial verse; in that of the LXX. they were intended to be significant of the subject of each book. —2. The next group presents a more singular combination. The arrangement stands as follows:—

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

—the Hebrew titles of these books corresponding to those of the English bibles. The grounds on which books simply historical were classed under the same name as those which contained the teaching of Prophets, in the stricter sense of the word, are not at first sight obvious, but the O. T. presents some facts which may suggest an explanation. The Sons of the Prophets (1 Sam. x. 5; 2 K. v. 22, vi. 1) living together as a society, almost as a caste (Am. vii. 14), trained to a religious life, cultivating sacred minstrelsy, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed, become naturally, unless intellectual activity is absorbed in asceticism, historians and annalists. The references in the historical books of the O. T. show that they actually were so. Nathan the prophet, Gad, the seer of David (1 Chr. xxix. 29), Ahijah and Iddo (2 Chr. ix. 29), Isaiah (2 Chr. xxvi. 22, xxxii. 32), are cited as chroniclers.—3. Last in order came the group known as *Cethubim*, *γραφεῖα ἁγιόγραφα*, including the remaining books of the Hebrew Canon, arranged in the following order, and with subordinate divisions: (*a*) Psalms, Proverbs, Job. (*b*) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther—the five rolls. (*c*) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. —The history of the arrangement of the Books of the New Testament presents some variations, not without interest, as indicating differences of feeling or modes of thought. The four Gospels and the Acts of the Apostles uniformly stand first. They are so far to the New what the Pentateuch was to the Old Testament. The position of the Acts as an intermediate book, the sequel to the Gospels, the prelude to the Epistles, was obviously a natural one. After this we meet with some striking differences. The order in the Alexandrian, Vatican and Ephraem MSS. (A B C) gives precedence to the Catholic Epistles, and this would appear to have been characteristic of the Eastern Churches. The Western Church on the other hand, as represented by Jerome, Augustine, and their successors, gave priority of position to the Pauline Epistles. The Apocalypse, as might be expected from the peculiar character of its contents, occupied a position by itself. Its comparatively late recognition *may* have determined the position which it has uniformly held as the last of the Sacred Books.— IV. *Division into Chapters and Verses.*—The Hebrew of the Old Testament. It is hardly possible to conceive of the liturgical use of the books of the Old Testament, without some kinds of recognised division. The references however in Mark xii. 26 and Luke xx. 37, Rom. xi. 2 and Acts viii. 32, indicate a division which had become familiar, and show that some at least of the sections were known popularly by titles taken from their subjects. In like manner the existence of a cycle of lessons is indicated by Luke iv. 17; Acts xiii. 15, xv. 21; 2 Cor. iii. 14. The Talmudic division is on the following plan. The law was in the first instance divided into fifty-four *Parshioth*, or sections, so as to provide a lesson for each Sabbath in the Jewish intercalary year. Co-existing with this there was a subdivision into lesser Parshioth. The lesser Parshioth themselves were classed under two heads—the *open* (*Pethuchoth*) which served to indicate a change of subject analogous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MSS., and the *shut* (*Sethumoth*), which corresponded to minor divisions, and were marked only by a space within the line. A different terminology was employed for the Prophetae Priores and Posteriores, and the division was less uniform. The name of the sections in this case was *Haphtaroth*. They were intended to correspond with the larger Parshioth of the Law, but the traditions of the German and the Spanish Jews present a considerable diversity in the length of the divisions. Of the traditional divisions of the Hebrew Bible however that which has exercised most influence in the received arrangement of the text, was the subdivision of the larger sections into verses (*Pesukin*). These do not appear to have been used till the post-Talmudic recension of the

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text by the Masoretes of the 9th century. The chief facts that remain to be stated as to the verse divisions of the Old Testament are, that it was adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in that of 1556; that it appeared for the first time in an English translation, in the Geneva Bible of 1560, and was thence transferred to the Bishops' Bible of 1568, and the Authorised Version of 1611. In Coverdale's Bible we meet with the older notation, which was in familiar use for other books, and retained in some instances (*e. g.* in references to Plato), to the present times. The letters A B C D are placed at equal distances in the margin of each page, and the reference is made to the page (or, in the case of Scripture, to the chapter) and the letter accordingly. As regards the Old Testament, the present arrangement grows out of the union of Cardinal Hugo's capitular division and the Masoretic verses. The Apocryphal books, to which of course no Masoretic division was applicable, did not receive *a* versicular division till the Latin edition of Pagninus in 1528, nor *the* division now in use till Stephens's edition of the Vulgate in 1545. The history of the New Testament presents some additional facts of interest. Here, as in the case of the Old, the system of notation grew out of the necessities of study. The comparison of the Gospel narratives gave rise to attempts to exhibit the harmony between them. Of these, the first of which we have any record, was the *Diatessaron* of Tatian in the 2nd century. This was followed by a work of like character from Ammonius of Alexandria in the 3rd. The system adopted by Ammonius, however, was practically inconvenient. The search after a more convenient method of exhibiting the parallelisms of the Gospels led Eusebius of Caesarea to form the ten Canons which bear his name, and in which the sections of the Gospels are classed according as the fact narrated is found in one Evangelist only, or in two or more. The Epistles of St. Paul were first divided in a similar manner by the unknown Bishop to whom Euthalius assigns the credit of it (*circ.* 396), and he himself, at the instigation of Athanasius, applied the method of division to the Acts and the Catholic Epistles. Andrew, bishop of Caesarea in Cappadocia, completed the work by dividing the Apocalypse (*circ.* 500). With the New Testament, however, as with the Old, the division into chapters adopted by Hugh de St. Cher superseded those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. The notation of the verses in each chapter naturally followed on the use of the Masoretic verses for the Old Testament. In the Preface to the Concordance, published by Henry Stephens, 1594, he gives an account of the origin of this division. The whole work was accomplished "inter equitandum" on his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551; another came from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Hentenius in 1559, for the English version published in Geneva in 1560, and from that time, with slight variations in detail, has been universally recognised.

Bich'ri, ancestor of Sheba (2 Sam. xx. 1 &c.).

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

Bier. [BURIAL, p. 124 *b*.]

Big'tha, one of the seven chamberlains or eunuchs of the harem of Ahasuerus (Esth. i. 10).

Big'than and Big'thana, a eunuch (chamberlain, A. V.) in the court of Ahasuerus, one of those "who kept the door" and conspired with Teresh against the king's life (Esth. ii. 21). The conspiracy was detected by Mordecai, and the eunuchs hung. Prideaux supposes that these officers had been partially superseded by the degradation of Vashti, and sought revenge by the murder of Ahasuerus.

Big'vai. 1. "Children of Bigvai," 2056 (Neh. 2067) in number, returned from the captivity with Zerubbabel (Ezr. ii. 14; Neh. vii. 19), and 72 of them at a later date with Ezra (Ezr. viii. 14). [BAGOI; BAGO.]—**2.** Apparently one of the chiefs of Zerubbabel's expedition (Ezr. ii. 2; Neh. vii. 7), whose family afterwards signed the covenant (Neh. x. 16).

Bik'ath-A'ven, Amos i. 5 marg. [AVEN 1.]

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

Bil'eam, a town in the western half of the tribe of Manasseh, named only in 1 Chr. vi. 70, as being given to the Kohathites. In the lists in Josh. xvii. and xxi. this name does not appear, and Ibleam and Gath-rimmon are substituted for it.

Bil'gah. 1. A priest in the time of David; the head of the fifteenth course for the temple service (1 Chr. xxiv. 14).—**2.** A priest or priestly family who returned from Babylon with Zerubbabel and Jeshua (Neh. xii. 5, 18); probably the same who, under the slightly altered name BILGAI, sealed the covenant (Neh. x. 8).

Bil'gai, Neh. x. 8. [BILGAH, 2.]

Bil'hah. 1. Handmaid of Rachel (Gen. xxix. 29), and concubine of Jacob, to whom she bore Dan and Naphtali (Gen. xxx. 3-8, xxxv. 25, xlvi. 25; 1 Chr. vii. 13). Reuben afterwards lay with her (Gen. xxxv. 22).—**2.** A town of the Simeonites (1 Chr. iv. 29); also called BAALAH and BALAH.

Bil'han. 1. A Horite chief, son of Ezer, son of Seir, dwelling in Mount Seir, in the land of Edom (Gen. xxxvi. 27; 1 Chr. i. 42).—**2.** A Benjamite, son of Jediael (1 Chr. vii. 10), and probably descended from Bela.

Bil'shan, one of Zerubbabel's companions on his expedition from Babylon (Ezr. ii. 2; Neh. vii. 7).

Bim'hal, one of the sons of Japhlet in the line of Asher (1 Chr. vii. 33).

Bin'ea, the son of Moza; one of the descendants of Saul (1 Chr. viii. 37; ix. 43).

Bin'nui. 1. A Levite, father of Noadiah, in Ezra's time (Ezr. viii. 33).—**2.** One of the sons of Pahath-moab, who had taken a foreign wife (Ezr. x. 30). [BALNUUS.]—**3.** Another Israelite, of the sons of Bani, who had also taken a foreign wife (Ezr. x. 38).—**4.** Altered from BANI in the corresponding list in Ezra (Neh. vii. 15).—**5.** A Levite, son of Henadad, who assisted at the reparation of the wall of Jerusalem, under Nehemiah (Neh. iii. 24, x. 9) He is possibly also the Binnui in xii. 8.

Birds. [FOWLS.]

Bir'sha, king of Gomorrha at the time of the invasion of Chedorlaomer (Gen. xiv. 2).

Birth-days. The custom of observing birthdays

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is very ancient (Gen. xl. 20; Jer. xx. 15); and in Job i. 4, &c., we read that Job's sons "feasted every one his day." In Persia they were celebrated with peculiar honours and banquets, and in Egypt the kings' birthdays were kept with great pomp. It is very probable that in Matt. xiv. 6, the feast to commemorate Herod's accession is intended, for we know that such feasts were common, and were called "the day of the king" (Hos. vii. 5).

Birthright. The advantages accruing to the eldest son were not definitely fixed in patriarchal times. Great respect was paid to him in the household, and, as the family widened into a tribe, this grew into a sustained authority, undefined save by custom, in all matters of common interest. Thus the "princes" of the congregation had probably rights of primogeniture (Num. vii. 2, xxi. 18, xxv. 14). A "double portion" of the paternal property was allotted by the Mosaic law (Deut. xxi. 15-17). This seems to explain the request of Elisha for a "double portion" of Elijah's spirit (2 K. ii. 9). The first-born of the king was his successor by law (2 Chr. xxi. 3); David, however, by divine appointment, excluded Adonijah in favour of Solomon. The Jews attached a sacred import to the title, and thus "first-born" and "first-begotten" seem applied to the Messiah (Rom. viii. 29; Heb. i. 6).

Bir'zavith, a name occurring in the genealogies of Asher (1 Chr. vii. 31), and apparently, from the mode of its mention, the name of a place.

Bish'lam, apparently an officer or commissioner (1 Esd. ii. 16) of Artaxerxes in Palestine at the time of the return of Zerubbabel from captivity (Ezr. iv. 7); called BELEMUS in 1 Esd.

Bishop. This word, applied in the N. T. to the officers of the Church who were charged with certain functions of superintendence, had been in use before as a title of office. The inspectors or commissioners sent by Athens to her subject-states were ἐπίσκοποι (Aristoph. *Av.* 1022). The title was still current and beginning to be used by the Romans in the later days of the republic (Cic. *ad Att.* vii. 11). The Hellenistic Jews found it employed in the LXX., though with no very definite value, for officers charged with certain functions (Num. iv. 16, xxxi. 14; Ps. cix. 8; Is. lx. 17). When the organisation of the Christian churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct order, the title ἐπίσκοπος presented itself as at once convenient and familiar, and was therefore adopted as readily as the word elder (πρεσβύτερος) had been in the mother church of Jerusalem. That the two titles were originally equivalent is clear from the following facts.—1. Bishops and elders are nowhere named together as being orders distinct from each other.—2. Bishops and deacons are named as apparently an exhaustive division of the officers of churches addressed by St. Paul as an apostle (Phil. i. 1; 1 Tim. iii. 1, 8).—3. The same persons are described by both names (Acts xx. 17, 18; Tit. i. 5, 8).—4. Elders discharge functions which are essentially episcopal, *i. e.* involving pastoral superintendence (1 Tim. v. 17; 1 Pet. v. 1, 2).—Assuming as proved the identity of the bishops and elders of the N. T. we have to inquire into—1. The relation which existed between the two titles. 2. The functions and mode of appointment of the men to whom both titles were applied. 3. Their relations to the general government and discipline of the Church.—I. There can be no doubt that elders had the priority in order of time. The order itself is recognised in Acts xi. 30, and in Acts xv. 2. It is transferred by Paul and Barnabas to the Gentile churches in their first missionary journey (Acts xiv. 23). The earliest use of "bishops," on the other hand, is in the address of St. Paul to the elders of Miletus (Acts xx. 28), and there it is rather descriptive of functions than given as a title. The earliest epistle in which it is formally used as equivalent to "elders" is that to the Philippians, as late as the time of his first imprisonment at Rome.—II. Of the order in which the first elders were appointed, as of the occasion which led to the institution of the office, we have no record. Arguing from the analogy of the Seven in Acts vi. 5, 6, it would seem probable that they were chosen by the members of the Church collectively, and then set apart to their office by the laying on of the apostles' hands. In the case of Timothy (1 Tim. iv. 14; 2 Tim. i. 6) the "presbyters," probably the body of the elders at Lystra, had taken part with the apostle in this act of ordination. The conditions which were to be observed in choosing these officers, as stated in the pastoral epistles, are, blameless life and reputation among those "that are without" as well as within the Church, fitness for the work of teaching, the wide kindliness of temper which shows itself in hospitality, the being "the husband of one wife" (*i. e.* according to the most probable interpretation, not divorced and then married to another), showing powers of government in his own household as well as in self-control, not being a recent and, therefore, an untried convert. When appointed, the duties of the bishop-elders appear to have been as follows:—1. General superintendence over the spiritual well-being of the flock (1 Pet. v. 2). 2. The work of teaching, both publicly and privately (1 Thess. v. 12; Tit. i. 9; 1 Tim. v. 17). 3. The work of visiting the sick appears in Jam. v. 14, as assigned to the elders of the Church. 4. Among other acts of charity that of receiving strangers occupied a conspicuous place (1 Tim. iii. 2; Tit. i. 8). The mode in which these officers of the Church were supported or remunerated varied probably in different cities. At Miletus St. Paul exhorts the elders of the Church to follow his example and work for their own livelihood (Acts xx. 34). In 1 Cor. ix. 14, and Gal. vi. 6, he asserts the right of the ministers of the Church to be supported by it. In 1 Tim. v. 17, he gives a special application of the principle in the assignment of a double allowance to those who have been conspicuous for their activity. Collectively at Jerusalem, and probably in other churches, the body of bishop-elders took part in deliberations (Acts xv. 6-22, xxi. 18), addressed other churches (*ibid.* xv. 23), were joined with the apostles in the work of ordaining by the laying on of hands (2 Tim. i. 6). It lay in the necessities of any organised society that such a body of men should be subject to a power higher than their own, whether vested in one chosen by themselves or deriving its authority from some external source; and we find accordingly that it belonged to the delegate of an apostle, and *à fortiori* to the apostle himself, to receive accusations against them, to hear evidence, to admonish where there was the hope of amendment, to depose where this proved unavailing (1 Tim. v. 19, iv. 1; Tit. iii. 10).—III. It is clear from what has been said that

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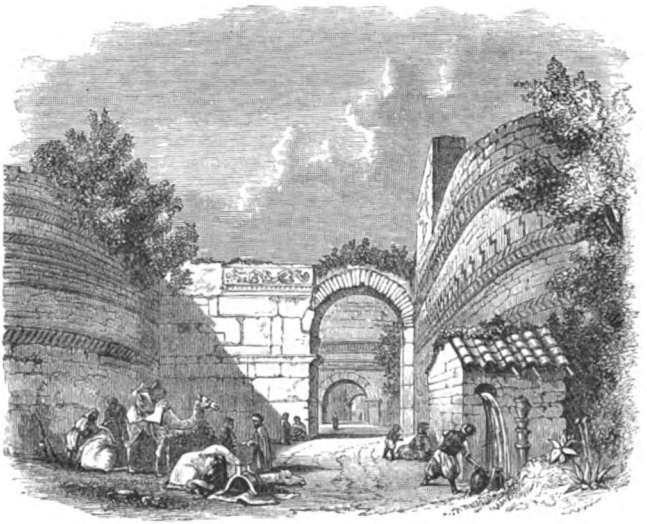
episcopal functions in the modern sense of the words, as implying a special superintendence over the ministers of the Church, belonged only to the apostles and those whom they invested with their authority. In the letters of Ignatius the name of apostle is looked on as belonging to the past, a title of honour which their successors could not claim. That of bishop rises in its significance, and takes the place left vacant. The dangers by which the Church was threatened made the exercise of the authority which was thus transmitted more necessary. The permanent superintendence of the bishop over a given district, as contrasted with the less settled rule of the travelling apostle, would tend to its development. In this, or in some similar way, the constitution of the Church assumed its later form; the bishops, presbyters, and deacons of the Ignatian Epistles, took the place of the apostles, bishops, elders, and deacons, of the New Testament.

Bithi'ah, daughter of a Pharaoh, and wife of Mered, a descendant of Judah (1 Chr. iv. 18). The Scriptures, as well as the Egyptian monuments, show that the Pharaohs intermarried with foreigners; but such alliances seem to have been contracted with royal families alone. It may be supposed that Bithiah was taken captive.

Bith'ron (more accurately "the Bithron"), a place—from the form of the expression, "all the Bithron," doubtless a district—in the Arabah or Jordan valley, on the east side of the river (2 Sam. ii. 29).

Bithyn'ia. This province of Asia Minor is mentioned only in Acts xvi. 7, and in 1 Pet. i. 1. Bithynia, considered as a Roman province, was on the west contiguous to ASIA. On the east its limits underwent great modifications. The province was originally inherited by the Roman republic (B.C. 74) as a legacy from Nicomedes III., the last of an independent line of monarchs, one of whom



Gate of Nicaea, the capital of Bithynia.

had invited into Asia Minor those Gauls who gave the name of GALATIA to the central district of the peninsula. On the death of Mithridates, king of Pontus, B.C. 63, the western part of the Pontic kingdom was added to the province of Bithynia, which again received further accessions on this side under Augustus A.D. 7. The chief town of Bithynia was Nicaea, celebrated for the general Council of the Church held there in A.D. 325 against the Arian heresy.

Bitter herbs. The Israelites were commanded to eat the Paschal lamb "with unleavened bread and with bitter herbs," Heb. *merôrîm* (Ex. xii. 8). According to Aben Ezra the ancient Egyptians always used to place different kinds of herbs upon the table with mustard, and dipped morsels of bread into this salad. That the Jews derived this custom of eating herbs with their meat from the Egyptians is extremely probable. The *merôrîm* may well be understood to denote various sorts of bitter plants, such particularly as belong to the *cruciferae*, as some of the bitter cresses, or to the chicory group of the *compositae*, the hawkweeds, and sow-thistles, and wild lettuces which grow abundantly in the Peninsula of Sinai, in Palestine, and in Egypt.

Bittern. The Hebrew word has been the subject of various interpretations, the old versions generally sanctioning the "hedgehog" or "porcupine;" the "tortoise," the "beaver," the "otter," the "owl," have also all been conjectured, but without the slightest show of reason. Philological arguments appear to be rather in favour of the "hedgehog" or "porcupine," for the Hebrew word *kippôd* appears to be identical with *kunfud*, the Arabic word for the hedgehog; but zoologically, the hedgehog or porcupine is quite out of the question. The word occurs in Is. xiv. 23, xxxiv. 11; Zeph. ii. 14. The former passage would seem to point to some solitude-loving aquatic bird, which might well be represented by the *bittern*, as the A. V. has it; and we are inclined to believe that the A. V. is correct. Col. H. Smith (Kitto's *Cyclop.* art. *Kippôd*) says, "though not building like the stork on the tops

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of houses, it resorts like the heron to ruined structures, and we have been informed that it has been seen on the summit of Tank Kisra at Ctesiphon." The bittern (*Botaurus stellaris*) belongs to the *Ardeidae*, the heron family of birds; it has a wide range, being found in Russia and Siberia as far north as the river Lena, in Europe generally, in Barbary, S. Africa, Trebizond, and in the countries between the Black and Caspian Seas, &c.

Botaurus stellaris.

Bizjoth'jah, a town in the south of Judah named with BEERSHEBA and BAALAH (Josh. xv. 28).

Bis'tha, the second of the seven eunuchs of king Ahasuerus' harem (Est. i. 10).

Black. [COLOURS.]

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

Blasphemy, in its technical English sense, signifies the speaking evil of God, and in this sense it is found Ps. lxxiv. 18; Is. lii. 5; Rom. ii. 24, &c. But according to its derivation it may mean any species of calumny and abuse (or even an unlucky word, Eurip. *Ion.* 1187): see 1 K. xxi. 10; Acts xviii. 6; Jude 9, &c. Blasphemy was punished with stoning, which was inflicted on the son of Shelomith (Lev. xxiv. 11). On this charge both our Lord and St. Stephen were condemned to death by the Jews. When a person heard blasphemy he laid his hand on the head of the offender, to symbolize his sole responsibility for the guilt, and rising on his feet, tore his robe, which might never again be mended. It only remains to speak of "the blasphemy against the Holy Ghost," which has been so fruitful a theme for speculation and controversy (Matt. xii. 32; Mark iii. 28). It consisted in attributing to the power of Satan those unquestionable miracles, which Jesus performed by "the finger of God," and the power of the Holy Spirit; nor have we any safe ground for *extending* it to include all sorts of *willing* (as distinguished from *wilful*) offences, besides this one limited and special sin.

Blas'tus, the chamberlain of Herod Agrippa I., mentioned Acts xii. 20, as having been made by the people of Tyre and Sidon a mediator between them and the king's anger.

Blinding. [PUNISHMENTS.]

Blindness is extremely common in the East from many causes. One traveller mentions 4000 blind men in Cairo, and Volney reckons that 1 in every 5 was blind, besides others with sore eyes. Jaffa is said to contain 500 blind out of a population of 5000 at most. Blind beggars figure repeatedly in the N. T. (Matt. xii. 22), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (Is. xxix. 18, &c.). The Jews were specially charged to treat the blind with compassion and care (Lev. xix. 14; Deut. xxvii. 18). Penal and miraculous blindness is several times mentioned in the Bible (Gen. xix. 11; 2 K. vi. 18-22; Acts ix. 9). Blindness wilfully inflicted for political or other purposes was common in the East, and is alluded to in Scripture (1 Sam. xi. 2; Jer. xxxix. 7).

Blood. To blood is ascribed in Scripture the mysterious sacredness which belongs to life, and God reserves it to Himself when allowing man the dominion over and the use of the lower animals for food. Thus reserved, it acquires a double power: 1. that of sacrificial atonement; and 2. that of becoming a curse when wantonly shed, unless duly expiated (Gen. ix. 4; Lev. vii. 26, xvii. 11-13). As regards 1. the blood of sacrifices was caught by the Jewish priest from the neck of the victim in a bason, then sprinkled seven times (in case of birds at once squeezed out on the altar, but that of the passover on the lintel and door-posts, Exod. xii.; Lev. iv. 5-7, xvi. 14-19). In regard to 2. it sufficed to pour the animal's blood on the earth, or to bury it, as a solemn rendering of the life to God; in case of human bloodshed a mysterious connexion is observable between the curse of blood and the earth or land on which it is shed (Gen. iv. 10, ix. 4-6; Num. xxxv. 33; Ps. cvi. 38).

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

Blood, Revenger of. It was, and even still is, a common practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative. Compensation for murder is allowed by the Koran. Among the Bedouins, and other Arab tribes, should the offer of blood-money be refused, the 'Thar,' or law of blood, comes into operation, and any person within the fifth degree of blood from the homicide may be legally killed by any one within the same degree of consanguinity to the victim. Frequently the homicide will wander from tent to tent over the Desert, or even rove through the towns and villages on its borders with a chain round his neck and in rags, begging contributions from the charitable to pay the apportioned blood-money. Three days and four hours are allowed to the persons included within the 'Thar,' for escape. The right to blood-revenge is never lost, except as annulled by compensation: it descends to the latest generation. Similar customs with local distinc-

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tions are found in Persia, Abyssinia, and among the Druses and Circassians. The law of Moses was very precise in its directions on the subject of Retaliation.—1. The wilful murderer was to be put to death without permission of compensation. The nearest relative of the deceased became the authorized avenger of blood (*gôél*, Num. xxxv. 19), and was bound to execute retaliation himself if it lay in his power. The king, however, in later times appears to have had the power of restraining this licence. The shedder of blood was thus regarded as impious and polluted (Num. xxxv. 16-31; Deut. xix. 11; 2 Sam. xiv. 7, 11, xvi. 8, and iii. 29, with 1 K. ii. 31, 33; 1 Chr. xxiv. 22-25).—2. The law of retaliation was not to extend beyond the immediate offender (Deut. xxiv. 16; 2 K. xiv. 6; 2 Chr. xxv. 4; Jer. xxxi. 29, 30; Ezek. xviii. 20).—3. The involuntary shedder of blood was permitted to take flight to one of six Levitical cities, specially appointed out of the 48 as cities of refuge, three on each side of the Jordan (Num. xxxv. 22, 23; Deut. xix. 4-6).

Blue. [Colours.]

Boaner'ges, a name signifying "sons of thunder," given by our Lord to the two sons of Zebedee, James and John. Probably the name had respect to the fiery zeal of the brothers, signs of which we may see in Luke ix. 54; Mark ix. 38; comp. Matt. xx. 20, &c.

Boar. [Swine.]

Bo'az. 1. A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. Finding that the kinsman of Ruth, who stood in a still nearer relation than himself, was unwilling to perform the office of *gôél*, he had those obligations publicly transferred with the usual ceremonies to his own discharge; and hence it became his duty by the "levirate law" to marry Ruth, and to redeem the estates of her deceased husband Mahlon (iv. 1 ff.). He gladly undertook these responsibilities, and their happy union was blessed by the birth of Obed, from whom in a direct line our Lord was descended. Boaz is mentioned in the genealogy (Matt. i. 5), but there is great difficulty in assigning his date. If Boaz be identical with the judge Ibzan [Ibzan], as is stated with some shadow of probability by the Jerusalem Talmud and various Rabbis, several generations must be inserted. Even if we shorten the period of the Judges to 240 years, we must suppose that Boaz was the youngest son of Salmon, and that he did not marry till the age of 65.—2. Boaz, the name of one of Solomon's brazen pillars erected in the temple porch. [Jachin.] It stood on the left, and was 18 cubits high (1 K. vii. 15, 21; 2 Chr. iii. 15; Jer. lii. 21).

Boc'cas, 1 Esd. viii. 2. [Bukki; Borith.]

Boch'eru, son of Azel, according to the present Heb. text of 1 Chr. viii. 38.

Bo'chim, "the weepers," a place on the west of Jordan above Gilgal (Judg. ii. 1, 5).

Bo'han, a Reubenite, after whom a stone was named. Its position was on the border of the territories of Benjamin and Judah between Beth-arabah and Bethhogla on the E., and Adummim and Enshemesh on the W. (Josh. xv. 6, xviii. 17).

Boil. [Medicine.]

Bolster. [Pillow.]

Bondage. [Slavery.]

Bonnet. [Head-dress.]

Book. [Writing.]

Booths. [Succoth; Tabernacles, Feast of.]

Booty consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures. Within the limits of Canaan no captives were to be made (Deut. xx. 14 and 16); beyond those limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. The law of booty was that it should be divided equally between the army who won it and the people of Israel, but of the former half one head in every 500 was reserved to God, and appropriated to the priests, and of the latter one in every 50 was similarly reserved and appropriated to the Levites (Num. xxxi. 26-47). As regarded the army David added a regulation that the baggage-guard should share equally with the troops engaged (1 Sam. xxx. 24, 25).

Bo'oz, Matt. i. 5; Luke iii. 32. [Boaz.]

Bo'rith, 2 Esd. i. 2. [Bukki.]

Borrowing. [Loan.]

Bos'cath, 2 K. xxii. 1. [Bozkath.]

Bo'sor. 1. A city both large and fortified, on the east of Jordan in the land of Gilead (1 Macc. v. 26, 36). It is probably Bezer.—2. The Aramaic mode of pronouncing the name of Beor, the father of Balaam (2 Pet. ii. 15).

Bos'ora, a strong city in Gilead taken by Judas Maccabaeus (1 Mac. v. 26, 28), doubtless the same as Bozrah.

Botch. [Blain.]

Bottle. 1. The skin bottle; 2. The bottle of earthen or glass-ware, both of them capable of being closed from the air.—1. The Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors, in leathern bottles. These are made of goatskins. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin, without opening its belly. In Arabia they are tanned with acacia-bark and the hairy part left outside. They afterwards sew up the places where the legs were cut off and the tail, and when it is filled they tie it about the neck. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin. Bruce gives a description of a vessel of the same kind, but larger. Wine-bottles of skin are mentioned as used by Greeks,

Skin Bottles. (From the Museo Borbonico.)

Romans, and Egyptians, by Homer (*Od.* vi. 78; *Il.* iii. 247); by Herodotus, as used in Egypt (ii. 121); and by Virgil (*Georg.* ii. 384). Skins for wine or other liquids are in use to this day in Spain, where they are called borrachas. The effect of external heat upon a skin-bottle is indicated in Ps. cxix. 83, "a bottle in the smoke," and of expansion produced by fermentation in Matt. ix. 17, "new wine in old bottles."—2. Vessels of metal, earthen, or glass ware for liquids were in use among the Greeks, Egyptians, Etruscans, and Assyrians, and also no doubt among the Jews, especially in later times. Thus Jer. xix. 1, "a potter's earthen bottle." The Jews probably bor-

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rowed their manufactures in this particular from Egypt, which was celebrated for glass work, as remains and illustrations of Egyptian workmanship are extant at least as early as the 15th century B.C. (Wilkinson, ii. 59, 60).

Bow. [ARMS.]

Bowl. A like uncertainty prevails as to the precise form and material of these vessels as is noticed under BASIN. Bowls would probably be used at meals for liquids, or broth, or pottage (2 K. iv. 40). Modern Arabs are content with a few wooden bowls. In the Brit. Mus. are deposited several terra-cotta bowls with Chaldaean inscriptions of a superstitious character, expressing charms against sickness and evil spirits, which may possibly explain the "divining cup" of Joseph (Gen. xliv. 5). The bowl was filled with some liquid which was drunk off as a charm against evil.

Box-tree. The Heb. *teasshûr* occurs in Is. xli. 19, lx. 13. The Talmudical and Jewish writers generally are of opinion that the box-tree is intended. The Syriac and the Arabic version of Saadias understand by it a species of cedar called *sherbin*, which is distinguished by the small size of the cones and the upright growth of the branches. Although the claim which the box-tree has to represent the *teasshûr* of Isaiah and Ezekiel is far from being satisfactorily established, yet the evidence rests on a better foundation than that which supports the claims of the *sherbin*. Box-wood writing tablets are alluded to in 2 Esdr. xiv. 24.

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

Boz'kath, a city of Judah in the lowlands (Josh. xv. 39). It is mentioned once again (2 K. xxii. 1, A. V. "Boscath") as the native place of the mother of King Josiah.

Boz'rah. 1. In Edom—the city of Jobab the son of Zerah, one of the early kings of that nation (Gen. xxxvi. 33; 1 Chr. i. 44). This is doubtless the

Bozrah.

place mentioned in later times by Isaiah (xxxiv. 6, lxiii. 1) in connexion with Edom, and by Jeremiah (xlix. 13, 22), Amos (i. 12), and Micah (ii. 12). There is no reason to doubt that the modern representative of Bozrah is *el-Busaireh*, which was first visited by Burckhardt, and lies on the mountain district to the S. E. of the Dead Sea, between Tûfîleh and Petra, about half-way between the latter and the Dead Sea.—2. In his catalogue of the cities of the land of Moab, Jeremiah (xlviii. 24) mentions a Bozrah as in "the plain country" (ver. 21, *i. e.* the high level downs on the east of the Dead Sea). Here lay Heshbon, Nebo, Kirjathaim, Diblathaim, and the other towns named in this passage, and it is here that we presume Bozrah should be sought, and not, as has been lately suggested, at Bostra, the Roman city in Bashan full sixty miles from Heshbon.

Bracelet. Under ARMLET an account is given of these ornaments, the materials of which they were generally made, the manner in which they were worn, &c. Bracelets of fine twisted Venetian gold are still common in Egypt. In Gen. xxxviii. 18, 25, the word rendered "bracelet" means probably "a string by which a seal-ring was suspended." Men as well as women wore bracelets, as we see from Cant. v. 14. Layard says of the Assyrian kings: "The arms were encircled by armlets, and *the wrists by bracelets.*"

Assyrian Bracelet Clasp. (Nineveh Marbles.)

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Bramble. [THORNS.]

Brass. The word *nechôsheth* is improperly translated by "brass," since the Hebrews were not acquainted with the compound of copper and zinc known by that name. In most places of the O. T. the correct translation would be copper, although it may sometimes possibly mean bronze, a compound of copper and tin. Indeed a simple metal was obviously intended, as we see from Deut. viii. 9, xxxiii. 25, and Job xxviii. 2. Copper was known at a very early period, and the invention of working it is attributed to Tubal-cain (Gen. iv. 22). Its extreme ductility made its application almost universal among the ancients. The same word is used for money in both Testaments (Ezek. xvi. 36; Matt. x. 9, &c.). It often occurs in metaphors, *e. g.* Lev. xxvi. 19; Deut. xxviii. 23; Job vi. 12; Jer. vi. 28. It is often used as an emblem of strength, Zech. vi. 1; Jer. i. 18. The word χαλκολίβανον in Rev. i. 15, ii. 18 (A. V. "fine brass"), has excited much difference of opinion. Some suppose it to have been orichalcum, which was so rare as to be more valuable than gold. It *may* perhaps be deep-coloured frankincense.

Brazen-serpent. [SERPENT.]

Bread. The preparation of bread as an article of food dates from a very early period: it must not, however, be inferred from the use of the word *lechem* in Gen. iii. 19 ("bread," A. V.) that it was known at the time of the fall, the word there occurring in its general sense of *food*: the earliest undoubted instance of its use is found in Gen. xviii. 6. The corn or grain employed was of various sorts: the best bread was made of wheat, which after being ground produced the "flour" or "meal" (Judg. vi. 19; 1 Sam. i. 24; 1 K. iv. 22, xvii. 12, 14), and when sifted the "fine flour" (Ex. xxix. 2; Gen. xviii. 6) usually employed in the sacred offerings (Ex. xxix. 40; Lev. ii. 1; Ez. xlvi. 14), and in the meals of the wealthy (1 K. iv. 22; 2 K. vii. 1; Ez. xvi. 13, 19; Rev. xviii. 13). "Barley" was used only by the very poor (John vi. 9, 13), or in times of scarcity (Ruth iii. 15, compared with i. 1; 2 K. iv. 38, 42; Rev. vi. 6). "Spelt" (*rye, fitches, spelt*, A. V.) was also used both in Egypt (Ex. ix. 32) and Palestine (Is. xxviii. 25; Ez. iv. 9; 1 K. xix. 6). Occasionally the grains above mentioned were mixed, and other ingredients, such as beans, lentiles, and millet, were added (Ez. iv. 9; cf. 2 Sam. xvii. 28); the bread so produced is called "barley cakes" (Ez. iv. 12, "*as* barley cakes," A. V.), inasmuch as barley was the main ingredient. The baking was done in primitive times by the mistress of the house (Gen. xviii. 6) or one of the daughters (2 Sam. xiii. 8): female servants were however employed in large households (1 Sam. viii. 13). Baking as a profession, was carried on by men (Hos. vii. 4, 6). In Jerusalem the bakers congregated in one quarter of the town, as we may infer from the names "bakers' street" (Jer. xxxvii. 21), and "tower of the ovens" (Neh. iii. 11, xii. 38, "furnaces," A.V.). The bread taken by persons on a journey (Gen. xlv. 23; Josh. ix. 12) was probably a kind of biscuit. The process of making bread was as follows:—the flour was first mixed with water, or perhaps milk; it was then kneaded with the hands (in Egypt with the feet also) in a small wooden bowl or "kneading-trough" until it became dough (Ex. xii. 34, 39; 2 Sam. xiii. 8; Jer. vii. 18; Hos. vii. 4). When the kneading was completed, leaven was generally added [LEAVEN]: but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten,

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

as is still the prevalent custom among the Bedouins (Gen. xviii. 6, xix. 3; Ex. xii. 39; Judg. vi. 19; 1 Sam. xxviii. 24). The leavened mass was allowed to stand for some time (Matt. xiii. 33; Luke xiii. 21). The dough was then divided into round cakes (Ex. xxix. 23; Judg. vii. 13, viii. 5; 1 Sam. x. 3; Prov. vi. 26), not unlike flat stones in shape and appearance (Matt. vii. 9; comp. iv. 3), about a span in diameter and a finger's breadth in thickness. The cakes were sometimes *punctured*, and hence called *challáh* (Ex. xxix. 2, 23; Lev. ii. 4, viii. 26, xxiv. 5; Num. xv. 20; 2 Sam. vi. 19), and mixed with oil. Sometimes they were rolled out into wafers (Ex. xxix. 2, 23; Lev. ii. 4; Num. vi. 15-19), and merely coated with oil. The cakes were now taken to the oven; having been first, according to the practice in Egypt, gathered into "white baskets" (Gen. xl. 16), a doubtful expression. The baskets were placed on a tray and carried on the baker's head (Gen. xl. 16). In the towns, where professional bakers resided, there were no doubt fixed ovens, in shape and size resembling those in use among ourselves: but more usually each household possessed a portable oven, consisting of a stone or metal jar about three feet high, which was heated inwardly with wood (1 K. xvii. 12; Is. xliv. 15; Jer. vii. 18) or dried grass and flower-stalks (Matt. vi. 30). Other modes of baking were specially adapted to the migratory habits of the pastoral Jews, as of the modern Bedouins; the cakes were either spread upon heated stones, or they were thrown into the heated embers of the fire itself; or lastly, they were roasted by being placed between layers of dung, which burns slowly, and is therefore specially adapted for the purpose (Ez. iv. 12, 15). The cakes required to be carefully turned during the process (Hos. vii. 8). Other methods were used for other kinds of bread; some were baked on a pan; such cakes appeared to have been chiefly used as sacred offerings (Lev. ii. 5, vi. 15, vii. 9; 1 Chr. xxiii. 29). A similar cooking utensil was

An Egyptian carrying cakes to the oven. (Wilkinson.)

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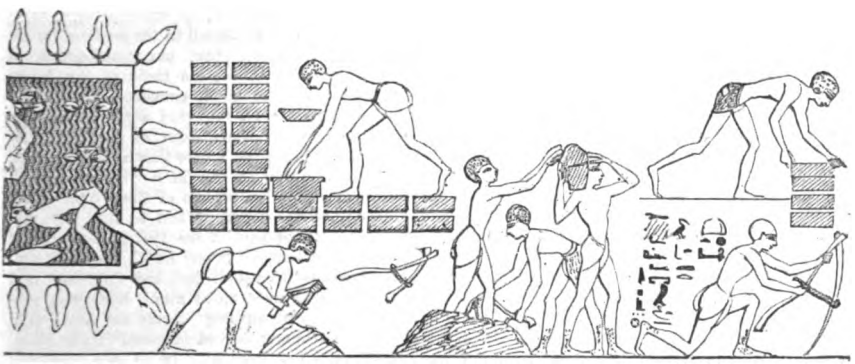
used by Tamar (2 Sam. xiii. 9). A different kind of bread, probably resembling the *ftita* of the Bedouins, a pasty substance, was prepared in a saucepan (*frying-pan*, A. V.); this was also reserved for sacred offerings (Lev. ii. 7; vii. 9).

Breastplate. [ARMS, p. 111.]

Brethren of Jesus. [JAMES.]

Brick. Herodotus (i. 179), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in kilns. The bricks were cemented with hot bitumen, and at every thirtieth row crates of reeds were stuffed in. This account agrees with the history of the building of the Tower of Confusion, in which the builders used brick instead of stone, and slime for mortar (Gen. xi. 3). The Babylonian bricks were more commonly burnt in kilns than those used at Nineveh, which are chiefly sun-dried like the Egyptian. They are usually from 12 to 13 in. square, and 3½ in. thick, and most of them bear the name, inscribed in cuneiform character, of Nebuchadnezzar, whose buildings, no doubt, replaced those of an earlier age. They thus possess more of the character of tiles (Ez. iv. 1). They were sometimes glazed and enamelled with patterns of various colours. The Israelites, in common with other captives, were employed by the Egyptian monarchs in making bricks and in building (Ex. i. 14, v. 7). Egyptian bricks were not generally dried in kilns, but in the sun, and even without straw are as firm as when first put up in the reigns of the Amunophs and Thothmes whose names they bear. When made of the Nile mud, they required straw to prevent cracking; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders. A brick-kiln is mentioned as in Egypt by the prophet Jeremiah (xliii. 9). A brick pyramid is mentioned by Herodotus (ii. 136) as the work of King Asychis. The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln in David's time (2 Sam. xii. 31), and a complaint made by Isaiah that the people built altars of brick instead of unhewn stone as the law directed (Is. lxv. 3; Ex. xx. 25). [POTTERY.]



Foreign captives employed in making bricks at Thebes. (Wilkinson.)

Bride, Bridegroom. [MARRIAGE.]

Bridge. The only mention of a bridge in the Canonical Scriptures is indirectly in the proper name Geshur, a district in Bashan, N.E. of the sea of Galilee. At this place a bridge still exists, called the bridge of the sons of Jacob. Judas Maccabaeus is said to have intended to make a bridge in order to besiege the town of Casphor or Caspis, situate near a lake (2 Mac. xii. 13). Though the arch was known and used in Egypt as early as the 15th century B.C., the Romans were the first constructors of arched bridges. They made bridges over the Jordan and other rivers of Syria, of which remains still exist. A stone bridge over the Jordan, called the bridge of the daughters of Jacob, is mentioned by B. de la Brocquière, A.D. 1432, and a portion of one by Arculf, A.D. 700. The bridge connecting the Temple with the upper city, of which Josephus speaks, seems to have been an arched viaduct.

Brier. [THORNS.]

Brigandine, Jer. xlvi. 4; elsewhere "habergeon," or "coat of mail." [ARMS, p. 67 *a*.]

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

Brother. The Hebrew word is used in various senses in the O. T. as 1. Any kinsman, and not a mere brother; *e. g.* nephew (Gen. xiv. 16, xiii. 8), husband (Cant. iv. 9). 2. One of the same tribe (2 Sam. xix. 13). 3. Of the same people (Ex. ii. 11), or even of a cognate people (Num. xx. 14). 4. An ally (Am. i. 9). 5. Any friend (Job v. 15). 6. One of the same office (1 K. ix. 13). 7. A fellow man (Lev. xix. 17). 8. Metaphorically of any similarity. It is a very favourite Oriental metaphor, as in Job xxx. 19, "I am become a brother to the jackals." The word ἀδελφός has a similar range of meanings in the N. T., and is also used for a disciple (Matt. xxv. 40, &c.); a fellow-worker, and especially a Christian. Indeed, we see from the Acts that it was by this name that Christians usually spoke of each other. The Jewish schools distinguish between "brother" and "neighbour;" "brother" meant an Israelite by blood, "neighbour" a proselyte. They allowed neither title to the Gentiles; but Christ and the Apostles extended the name "brother" to all Christians, and "neighbour" to all the world (1 Cor. v. 11; Luke x. 29, 30). The question as to who were "the brethren of the Lord," is discussed under JAMES.

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Bubas'tis. [PIBESETH.]

Buk'ki. **1.** Son of Abishua and father of Uzzi, fifth from Aaron in the line of the high-priests in 1 Chr. v. 31, vi. 36 (vi. 5, 51, A. V.), and in the genealogy of Ezra, Ezr. vii. 4, and 1 Esdr. viii. 2, where he is called BOCCAS, which is corrupted to BORITH, 2 Esdr. i. 2. Whether Bukki ever filled the office of high-priest, we are not informed in Scripture. Josephus mentions him as the first of those who lived a private life, while the pontifical dignity was in the house of Ithamar.—**2.** Son of Jogli, prince of the tribe of Dan, one of the ten men chosen to apportion the land of Canaan between the tribes (Num. xxxiv. 22).

Bukki'ah, a Kohathite Levite, of the sons of Heman, one of the musicians in the Temple (1 Chr. xxv. 4, 13).

Bul. [MONTHS.]

Bull, Bullock, terms used synonymously with ox, oxen, in the A. V. as the representatives of several Hebrew words. *Bâkâr* is properly a generic name for horned cattle when of full age and fit for the plough. Accordingly it is variously rendered *bullock* (Is. lxv. 25), *cow* (Ez. iv. 15), *oxen* (Gen. xii. 16). It is derived from an unused root, *bâkar, to cleave,* hence *to plough,* as in Latin *armentum* is *aramentum. Shôr* almost always signifies *one head of horned cattle,* without distinction of age or sex. It is very seldom used collectively. The Chaldee form of the word, *tôr,* occurs in Ezr. vi. 9, 17, vii. 17; Dan. iv. 25, &c. *Êgel, eglâh, a calf male* or *female, properly of the first year.* The word is used of a trained heifer (Hos. x. 11), of one giving milk (Is. vii. 21, 22), of one used in ploughing (Judg. xiv. 18), and of one three years old (Gen. xv. 9). *Pâr* signifies generally a young bull of two years old, though in one instance (Judg. vi. 25) possibly a bull of seven years old. There are four or five passages in which the word *abbîrîm* is used for *bulls* (lit. "strong ones"). See Ps. xxii. 12, l. 13, lxviii. 30; Is. xxxiv. 7; Jer. l. 11. In Is. li. 20, the word *tô* occurs, and is rendered "wild bull," but "wild ox" in Deut. xiv. 5. It was possibly one of the larger species of antelope, and took its name from its swiftness. Dr. Robinson mentions large herds of black and almost hairless buffaloes as still existing in Palestine, and these may be the animal indicated (iii. 396).

Bulrush. [RUSH.]

Bu'nah, a son of Jerahmeel, of the family of Pharez in Judah (1 Chr. ii. 25).

Bun'ni. **1.** One of the Levites in the time of Nehemiah (Neh. ix. 4); possibly the same person is mentioned in x. 15.—**2.** Another Levite, but of earlier date than the preceding (Neh. xi. 15).

Burial, Sepulchres, Tombs. The Jews uniformly disposed of the corpse by entombment where possible, and failing that, by interment; extending this respect to the remains even of the slain enemy and malefactor (1 K. xi. 15; Deut. xxi. 23), in the latter case by express provision of law. On this subject we have to notice: 1. the place of burial, its site and shape; 2. the mode of burial; 3. the prevalent notions regarding this duty.—1. A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. This was what the structure of the Jewish soil supplied or suggested. Sepulchres, when the owner's means permitted it, were commonly prepared beforehand, and stood often in gardens, by roadsides, or even adjoining houses. Kings and prophets alone were probably buried within towns (1 K. ii. 10, xvi. 6, 28; 2 K. x. 35, xiii. 9; 2 Chr. xvi. 14, xxviii. 27; 1 Sam. xxv. 1, xxviii. 3). Sarah's tomb and Rachel's seem to have been chosen merely from the accident of the place of death; but the successive interments at the former (Gen. xlix. 31) are a chronicle of the strong family feeling among the Jews. Cities soon became populous and demanded cemeteries (Ez. xxxix. 15), which were placed without the walls; such an one seems intended by the expression in 2 K. xxiii. 6, situated in the valley of the Kedron or of Jehoshaphat. Jeremiah (vii. 32, xix. 11) threatens that the eastern valley called Tophet, the favourite haunt of idolatry, should be polluted by burying there (comp. 2 K. xxiii. 16). Such was also the "Potter's Field" (Matt. xxvii. 7), which had perhaps been wrought by digging for clay into holes serviceable for graves. Sepulchres were marked sometimes by pillars, as that of Rachel, or by pyramids as those of the Asmoneans at Modin, and had places of higher and lower honour. Such as were not otherwise noticeable were scrupulously "whited" (Matt. xxiii. 27) once a year, after the rains before the passover, to warn passers by of defilement.—2. With regard to the mode of burial, we should remember that our impressions, as derived from the O. T., are those of the burial of persons of rank or public eminence, whilst those gathered from the N. T. regard a private station. But in both cases "the manner of the Jews" included the use of spices, where they could command the means. Thus Asa lay in a "bed of spices" (2 Chr. xvi. 14). A portion of these were burnt in honour of the deceased, and to this use was probably destined part of the 100 pounds weight of "myrrh and aloes" in our Lord's case. On high state occasions the vessels, bed, and furniture used by the deceased were burnt also. Such was probably the "great burning" made for Asa. If a king was unpopular or died disgraced (2 Chr. xxxi. 19), this was not observed. In no case, save that of Saul and his sons, were the bodies burned; and even then the bones were interred, and re-exhumed for solemn entombment. It was the office of the next of kin to perform and preside over the whole funereal office; but a company of public buriers, originating in an exceptional necessity (Ez. xxxix. 12-14), had become, it seems, customary in the times of the N. T. (Acts v. 6, 10). Coffins were but seldom used, and if used were open; but fixed stone sarcophagi were common in tombs of rank. The bier, the word for which in the O. T. is the same as that rendered "bed," was borne by the nearest relatives, and followed by any who wished to do honour to the dead. The grave-clothes were probably of the fashion worn in life, but swathed and fastened with bandages, and the head covered separately. Previously to this, spices were applied to the corpse in the form of ointment, or between the folds of the linen; hence our Lord's remark, that the woman had anointed his body, "with a view to dressing it in these graveclothes."—3. The precedent of Jacob's and Joseph's remains being returned to the land of Canaan was followed, in wish at least, by every pious Jew. Following a similar notion, some of the Rabbins taught that only in that land could those who were buried obtain a share in the resurrection which was to usher in Messiah's reign on earth. Tombs were, in popular belief, led by the same teaching, invested with

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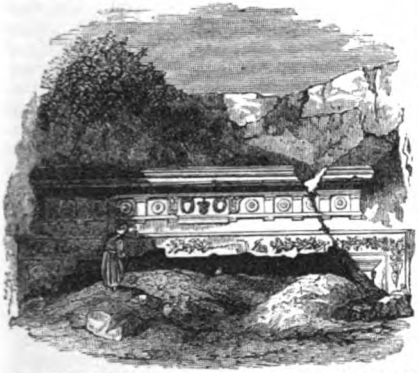
traditions. The neighbourhood of Jerusalem is thickly studded with tombs, many of them of great antiquity. The celebrated "Tombs of the Kings" have received this name on account of their remarkable character; but they are supposed by Robinson and Porter to be the tomb of Helena, the widowed queen of Monobazus king of Adiabene. They are excavated out of the rock.



Front of the Vestibule of the Tombs called "Tombs of the Kings." (From Photograph.)

Burnt-offering. The word is applied to the offering, which was wholly consumed by fire on the altar, and the whole of which, except the refuse ashes, "ascended" in the smoke to God. Every sacrifice was in part "a burnt-offering," because, since fire was the chosen manifestation of God's presence, the portion of each sacrifice especially dedicated to Him was consumed by fire. But the term is generally restricted to that which is properly a "*whole* burnt-offering," the whole of which was so offered and so consumed. The burnt-offering is first named in Gen. viii. 20, as offered after the Flood. Throughout the whole of the Book of Genesis (see xv. 9, 17, xxii. 2, 7, 8, 13) it appears to be the only sacrifice referred to; afterwards it became distinguished as one of the regular classes of sacrifice under the Mosaic law. Now all sacrifices are divided (see Heb. v. 1) into "gifts" and "sacrifices-for-sin" (*i. e.* eucharistic and propitiatory sacrifices), and of the former of these the burnt-offering was the choicest specimen. The meaning of the whole burnt-offering was that which is the original idea of all sacrifice, the offering by the sacrificer of himself, soul and body, to God, the submission of his will to the Will of the Lord. It typified (see Heb. v. 1, 3, 7, 8) our Lord's offering (as especially in the temptation and the agony), the perfect sacrifice of His own human will to the Will of His Father. In accordance with this principle it was enacted that with the burnt-offering a "meat-offering" (of flour and oil) and "drink-offering" of wine should be offered, as showing that, with themselves, men dedicated also to God the chief earthly gifts with which He had blessed them. (Lev. viii. 18, 22, 26, ix. 16, 17, xiv. 20; Ex. xxix. 40; Num. xxviii. 4, 5.) The ceremonial of the burnt-offering is given in detail in the Book of Leviticus. There were, as *public burnt-offerings*—1st. *The daily burnt-offering* (Ex. xxix. 38-42; Num. xxviii. 3-8). 2ndly. *The Sabbath burnt-offering* (Num. xxviii. 9, 10). 3rdly. *The offering at the new moon, at the three great festivals, the great Day of Atonement, and feast of trumpets.* (See Num. xxviii. 11–xxix. 39). *Private burnt-offerings* were appointed at the consecration of priests (Ex. xxix. 15; Lev. viii. 18, ix. 12), at the purification of women (Lev. xii. 6, 8), at the cleansing of the lepers (Lev. xiv. 19), and removal of other ceremonial uncleanness (xv. 15, 30), on any accidental breach of the Nazaritic vow, or at its conclusion (Num. vi.; comp. Acts xxi. 26), &c. But *freewill burnt-offerings* were offered and accepted by God on any solemn occasions, as, for example, at the dedication of the tabernacle (Num. vii.) and of the temple (1 K. viii. 64), when they were offered in extraordinary abundance.

Bush. The Hebrew word *sêneh* occurs only in those passages which refer to Jehovah's appearance to Moses "in the flame of fire in the bush" (Ex. iii. 2, 3, 4; Deut. xxxiii. 16). The Greek word is βάτος both in the LXX. and in the N. T. (Luke xx. 37; Acts vii. 35; see also Luke vi. 44, where it is correctly rendered "bramble bush" by the A. V.). Celsius (*Hierob.* ii. 58) has argued in favour of the *Rubus vulgaris*, i. e. *R. fruticosus*, the bramble or blackberry bush, representing the *sêneh*, and traces the etymology of Mt. "Sinai" to this name. Sprengel identifies the *sêneh* with what he terms the *Rubus sanctus*, and says it grows abundantly near Sinai. It is quite impossible to say what kind of thorn bush is intended by *sêneh*; but Sinai is almost beyond the range of the genus *rubus*.

Bushel. [MEASURES.]

Butter, curdled milk (Gen. xviii. 8; Deut. xxxii. 14; Judg. v. 25; Job xx. 17). Milk is generally offered to travellers in Palestine in a curdled or sour state, "*lebben*," thick, almost like butter. Hasselquist (*Trav.* p. 159, Eng. tr.) describes the method of making butter employed by the Arab women: "they made butter in a leather bag, hung on three poles erected for the purpose, in the form of a cone, and drawn to and fro by two women." Burckhardt (*Travels in Arabia*, i. p. 52) mentions the different uses of butter by the Arabs of the Hedjaz.

Buz, the second son of Milcah and Nahor (Gen. xxii. 21). Elihu is called "the Buzite" of the kindred of Ram, *i. e.* Aram. Elihu was therefore probably a descendant of Buz, whose family seems to have settled in Arabia Deserta or Petraea (Jer. xxv. 23).—**2.** A name occurring in the genealogies of the tribe of Gad (1 Chr. v. 14).

Bu'zi, father of Ezekiel the prophet (Ez. i. 3).

Byssus. [LINEN.]

C

Cab. [MEASURES.]

Cab'bon, a town in the low country of Judah (Josh. xv. 40).

Ca'bul, a place named as one of the landmarks on the boundary of Asher (Josh. xix. 27). It may fairly be considered as still existing in the modern *Kabûl*, which was found by Dr. Smith and by Robinson 8 or 9 miles east of *Akka*, and about the same distance from *Jefat*. Being thus on the very borders of Galilee, it is more than probable that there is some connexion between this place and the district containing twenty cities, which was presented by Solomon to Hiram king of Tyre (1 K. ix. 11-14).

Cad'dis, the surname of JOANNAN, the eldest brother of Judas Maccabaeus (1 Macc. ii. 2).

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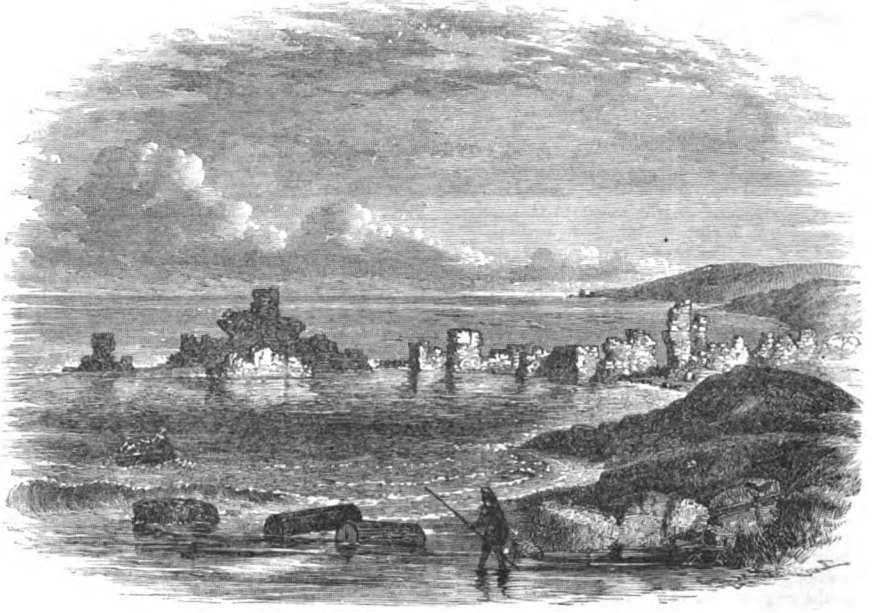
Ca'des, 1 Macc. xi. 63, 73. [KEDESH.]

Ca'des-bar'ne, Jud. v. 14. [KADESH-BARNEA.]

Cad'miel, 1 Esd. v. 26, 58. [KADMIEL].

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

Caesare'a (Acts viii. 40, ix. 30, x. 1, 24, xi. 11, xii. 19, xviii. 22, xxi. 8, 16; xxiii. 23, 33; xxv. 1, 4, 6, 13). The passages just enumerated show how important a place this city occupies in the Acts of the Apostles. Caesarea was situated on the coast of Palestine, on the line of the great road from Tyre to Egypt, and about half way between Joppa and Dora. The journey of St. Peter from Joppa (Acts x. 24) occupied rather more than a day. On the other hand St. Paul's journey from Ptolemais (Acts xxi. 8) was accomplished within the day. The distance from Jerusalem was about 70 miles; Josephus states it in round numbers as 600 stadia. It has been ascertained, however, that there was a shorter road by *Antipatris* than that which is given in the Itinerary,—a point of some importance in reference to the night-journey of Acts xxiii. [ANTIPATRIS.] In Strabo's time there was on this point of the coast merely a town called "Strato's tower" with a landing-place, whereas, in the time of Tacitus, Caesarea is spoken of as being the head of Judaea. It was in this interval that the city was built by Herod the Great. The work was in fact accomplished in ten years. The utmost care and expense were lavished on the building of Caesarea. It was the official residence of the Herodian kings, and of Festus, Felix, and the other Roman procurators of Judaea. Here also were the head-quarters of the military forces of the province. Caesarea continued to be a city of some importance even in the time of the Crusades. Now, though an Arabic corruption of the name still lingers on the site (*Kaisariyeh*), it is utterly desolate; and its ruins have for a long period been a quarry, from which other towns in this part of Syria have been built.



Caesarea. (From a Sketch by Wm. Tipping, Esq.)

Caesare'a Philip'pi is mentioned only in the two first Gospels (Matt. xvi. 13; Mark viii. 27) and in accounts of the same transactions. Caesarea Philippi was the northernmost point of our Lord's journeyings; and the passage in His life, which was connected with the place, was otherwise a very marked one. The place itself too is remarkable in its physical and picturesque characteristics, and also in its historical associations. It was at the easternmost and most important of the two recognised sources of the Jordan, the other being at *Tel-el-Kadi*. The spring rises, and the city was built, on a limestone terrace in a valley at the base of Mount Hermon. Caesarea Philippi has no O. T. history, though it has been not unreasonably identified with *Baal-Gad*. Its annals run back direct from Herod's time into heathenism. There is no difficulty in identifying it with the *Panium* of Josephus; and the inscriptions are not yet obliterated which show that the god Pan had once a sanctuary at this spot. Panium became part of the territory of Philip, tetrarch of Trachonitis, who enlarged and embellished the town, and called it Caesarea Philippi, partly after his own name, and partly after that of the emperor. Agrippa II. followed in the same course of flattery, and called the place Neronias. Coins of *Caesarea Paneas* continued through the reigns of many emperors. It is still called *Banias*, the first name having here, as in other cases, survived the second. The vast castle above the site of the city, built in Syro-Greek or even Phoenician times, is still the most remarkable fortress in the Holy Land.

Cage. The term so rendered in Jer. v. 27, is

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more properly a *trap*, in which decoy birds were placed (comp. Ecclus. xi. 30). In Rev. xviii. 2 the Greek term means a prison.

Cai'aphas, in full JOSEPH CAIAPHAS, high-priest of the Jews under Tiberius during the years of our Lord's public ministry, and at the time of his condemnation and crucifixion (Matt. xxvi. 3, 57; John xi. 49, xviii. 13, 14, 24, 28; Acts iv. 6). The Procurator Valerius Gratus appointed him to the dignity. He held it during the whole procuratorship of Pontius Pilate, but was deposed by the Proconsul Vitellius (A.D. 36). He was son-in-law of Annas. [ANNAS.]

Cain. The historical facts in the life of Cain, as recorded in Gen. iv., are briefly these:—He was the eldest son of Adam and Eve; he followed the business of agriculture; in a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of Abel's, he committed the crime of murder, for which he was expelled from Eden, and led the life of an exile; he settled in the land of Nod, and built a city which he named after his son Enoch; his descendants are enumerated, together with the inventions for which they were remarkable. Occasional references to Cain are made in the N. T. (Heb. xi. 4; 1 John iii. 12; Jude 11). The following points deserve notice in connexion with the Biblical narrative:—1. The position of the land of Nod, which it seems vain to attempt to identify with any special locality. 2. The "mark set upon Cain" probably means that Jehovah *gave a sign to* Cain, very much as signs were afterwards given to Noah (Gen. ix. 13), Moses (Ex. iii. 2, 12), Elijah (1 K. xix. 11), and Hezekiah (Is. xxxviii. 7, 8). 3. The narrative implies the existence of a considerable population in Cain's time (iv. 14). 4. The descendants of Cain are enumerated to the sixth generation. Some commentators (Knobel, von Bohlen) have traced an artificial structure in this genealogy, by which it is rendered parallel to that of the Sethites. It must be observed, however, that the differences far exceed the points of similarity. 5. The social condition of the Cainites is prominently brought forward in the history. Cain founded the first city; Lamech instituted polygamy; Jabal introduced the nomadic life; Jubal invented musical instruments; Tubal-cain was the first smith; Lamech's language takes the stately tone of poetry; and even the names of the women, Naamah (*pleasant*), Zillah (*shadow*), Adah (*ornamental*), seem to bespeak an advanced state of civilization. But along with this, there was violence and godlessness; Cain and Lamech furnish proof of the former, while the concluding words of Gen. iv. 26 imply the latter. 6. The contrast established between the Cainites and the Sethites appears to have reference solely to the social and religious condition of the two races.

Cain, one of the cities in the low country of Judah, named with Zanoah and Gibeah (Josh. xv. 57).

Cai'nan. 1. Son of Enos, aged 70 years when he begat Mahalaleel his son. He lived 840 years afterwards, and died aged 910 (Gen. v. 9-14). The rabbinical tradition was that he first introduced idol-worship and astrology — a tradition which the Hellenists transferred to the post-diluvian Cainan.—2. Son of Arphaxad, and father of Sala, according to Luke iii. 35, 36, and usually called the second Cainan. He is also found in the present copies of the LXX. in the genealogy of Shem, Gen. x. 24, xi. 12, and 1 Chr. i. 18, but is nowhere named in the Hebrew MSS., nor in any of the versions made from the Hebrew. It seems certain that his name was introduced into the genealogies of the Greek O. T. in order to bring them into harmony with the genealogy of Christ in St. Luke's Gospel, where Cainan was found in the time of Jerome. Probably Cainan was not inserted by St. Luke himself, but was afterwards added, either by accident, or to make up the number of generations to 17, or from some other cause which cannot now be discovered.

Cakes. [BREAD.]

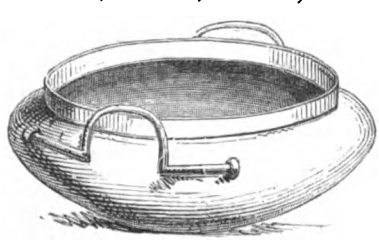
Ca'lah, one of the most ancient cities of Assyria. Its foundation is ascribed to the patriarch Asshur (Gen. x. 11). According to the opinions of the best Oriental antiquaries, the site of Calah is marked by the *Nimrûd* ruins, which have furnished so large a proportion of the Assyrian remains at present in England. If this be regarded as ascertained, Calah must be considered to have been at one time (about B.C. 930-720) the capital of the empire.

Calamo'lalus, 1 Esdr. v. 22, a corrupt name, apparently agglomerated of ELAM, LOD and HADID.

Calamus. [REED.]

Cal'col, a man of Judah, son or descendant of Zerah (1 Chr. ii. 6). Probably identical with CHALCOL.

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



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

Ca'leb. 1. According to 1 Chr. ii. 9, 18, 19, 42, 50, the son of Hezron, the son of Pharez, the son of Judah, and the father of Hur by Ephrath or Ephratah, and consequently grandfather of Caleb the spy. His brothers, according to the same authority, were Jerahmeel and Ram; his wives Azubah, Jerioth, and Ephrath; and his concubines Ephah and Maachah (ver. 9, 18, 19, 46, 48).—2. Son of Jephunneh, by which patronymic the illustrious spy is usually designated (Num. xiii. 6, and ten other places), with the addition of that of "the Kenezite," or "son of Kenaz," in Num. xxxii. 12; Josh. xiv. 6, 14. Caleb is first mentioned in the list of the rulers or princes who were sent to search the land of Canaan in the second year of the Exodus. Caleb was a prince or chief in the tribe of Judah, perhaps as chief of the family of the Hezronites. He and Oshea or Joshua the son of Nun were the only two of the whole number who, on their return from Canaan to Kadesh-Barnea, encouraged the people to enter in boldly to the land, and take possession of it; for which act of faithfulness they narrowly escaped stoning at the hands of the infuriated people. In the plague that ensued, while the other ten spies perished, Caleb and Joshua alone were spared. Forty-five years afterwards, when

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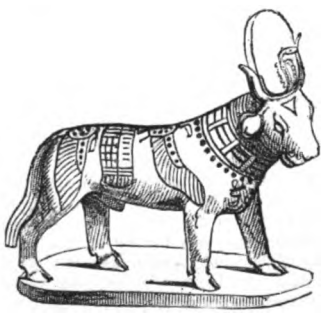
some progress had been made in the conquest of the land, Caleb came to Joshua and claimed possession of the land of the Anakims, Kirjath-Arba, or Hebron, and the neighbouring hill country (Josh. xiv.). This was immediately granted to him, and the following chapter relates how he took possession of Hebron, driving out the three sons of Anak; and how he offered Achsah his daughter in marriage to whoever would take Kirjath-Sepher, *i. e.* Debir; and how when Othniel, his younger brother, had performed the feat, he not only gave him his daughter to wife, but with her the upper and nether springs of water which she asked for. After this we hear no more of Caleb, nor is the time of his death recorded. But a very interesting question arises as to the birth and parentage of Caleb. He is, as we have seen, styled "the son of Jephunneh the Kenezite," and his younger brother Othniel, afterwards the first Judge, is also called "the son of Kenaz" (Josh. xv. 17; Judg. i. 13, iii. 9, 11). On the other hand the genealogy in 1 Chr. ii. makes no mention whatever of either Jephunneh or Kenaz, but represents Caleb, though obscurely, as being a descendant of Hezron and a son of Hur (see too ch. iv.). Again in Josh. xv. 13 we have this singular expression, "Unto Caleb the son of Jephunneh he gave a part *among the children of Judah*;" and in xiv. 14, the no less significant one, "Hebron became the inheritance of Caleb the son of Jephunneh the *Kenezite*, because that he wholly followed Jehovah *God of Israel*." It becomes therefore quite possible that Caleb was a foreigner by birth; a proselyte, incorporated into the tribe of Judah.—**3.** CALEB-EPHRATAH, according to the present text of 1 Chr. ii. 24, the name of a place where Hezron died. But no such place was ever heard of. The present text must therefore be corrupt, and the reading which Jerome's Hebrew Bible had, and which is preserved in the LXX., is probably the true one, "Caleb came in unto Ephratah."

Calf. In Ex. xxxii. 4, we are told that Aaron, constrained by the people in the absence of Moses, made a molten calf of the golden earrings of the people, to represent the Elohim which brought Israel out of Egypt. It does not seem likely that the earrings would have provided the enormous quantity of gold required for a *solid* figure. More probably it was a wooden figure laminated with gold, a process which is known to have existed in Egypt. "A *gilded* ox covered with a pall" was an



Bronze figure of Apis. (Wilkinson.)

emblem of Osiris (Wilkinson, iv. 335). To punish the apostasy Moses burnt the calf, and then grinding it to powder scattered it over the water, where, according to some, it produced in the drinkers effects similar to the water of jealousy (Num. v.). He probably adopted this course as the deadliest and most irreparable blow to their superstition, or as an allegorical act (Job xv. 16), or with reference to an Egyptian custom (Herod. ii. 41; Poli *Syn. ad loc.*). The process which he used is difficult of explanation. Bochart and Rosenmüller think that he merely cut, ground, and filed the gold to powder. It has always been a great dispute respecting this calf and those of Jeroboam, whether, I. the Jews intended them for some Egyptian God, or II. for a mere cherubic symbol of Jehovah. Of the various sacred cows of Egypt, those of Isis, of Athor, and of the three kinds of sacred bulls, Apis, Basis, and Mnevis, Sir G. Wilkinson fixes on the latter as the prototype of the golden calf; "the offerings, dancings, and rejoicings practised on that occasion were doubtless in imitation of a ceremony they had witnessed in honour of Mnevis" (*Anc. Egypt.*, v. 197). It seems to us more likely that in this calf-worship the Jews merely

> "*Likened* their Maker to the graved ox;"

or in other words, adopted a well-understood cherubic emblem. The prophet Hosea is full of denunciations against the calf-worship of Israel (Hos. viii. 5, 6, x. 6), and mentions the curious custom of *kissing* them (xiii. 2). His change of Bethel into Bethaven possibly arose from contempt of this idolatry. The calf at Dan was carried away by Tiglath-Pileser, and that of Bethel ten years after by his son Shalmaneser (Prideaux, *Conn.* i. 15). In the expression "the calves of our lips" (Hos. xiv. 2), the word "calves" is used metaphorically for victims or sacrifices, and the passage signifies either "we will render to thee sacrifices of our lips," that is, "the tribute of thanksgiving and praise," or "we will offer to thee the sacrifices which our lips have vowed."

Cal'itas, 1 Esdr. ix. 23, 48. [KELITA.]

Callis'thenes, a partisan of Nicanor, who was burnt by the Jews on the defeat of that general in revenge for his guilt in setting fire to "the sacred portals" (2 Macc. viii. 33).

Cal'neh, or **Cal'no,** appears in Genesis (x. 10) among the cities of Nimrod. Probably the site is the modern *Nûfer*, which was certainly one of the early capitals, and which, under the name of *Nopher*, the Talmud identifies with Calneh. We may gather from Scripture that in the 8th century B.C. Calneh was taken by one of the Assyrian kings, and never recovered its prosperity (Is. x. 9; Am. vi. 2).

Cal'no, Is. x. 9. [CALNEH.]

Cal'phi, father of Judas, one of the two captains of Jonathan's army who remained firm at the battle of Gennesar (1 Macc. xi. 70).

Cal'vary, a word occurring in the A. V. only in Luke xxiii. 33, and there no proper name, but arising from the translators having literally adopted the word *calvaria*, i. e. a bare scull, the Vulgate rendering of κρανίον, which again is nothing but the Greek for GOLGOTHA. Prof. Stanley has not omitted (*S. & P.* 460, note) to call attention to the fact that the popular expression "Mount Calvary" is not warranted by any statement in the accounts of the place of our Lord's crucifixion.

Camel. Under this head we shall consider the Hebrew words *gâmâl*, *bêcher*, or *bichrâh*, and *circârôth*. As to the *achashterânîm* in Esth. viii.

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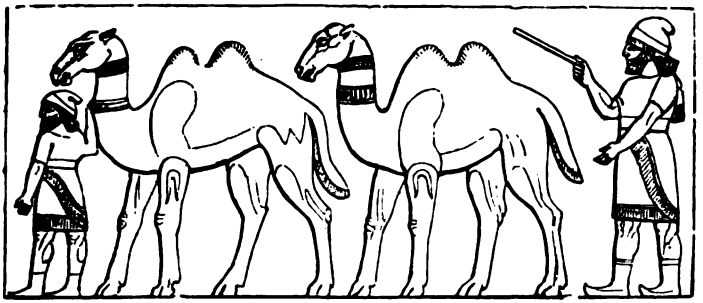
10, erroneously translated "camels" by the A. V., see MULE (note).—1. *Gâmâl* is the common Hebrew term to express the genus "camel," irrespective of any difference of species, age, or breed. It is clear from Gen. xii. 16 that camels were early known to the Egyptians, though no representation of this animal has yet been discovered in the paintings or hieroglyphics. The Ethiopians had "camels in abundance" (2 Chr. xiv. 15); the queen of Sheba came to Jerusalem "with camels that bare spices and gold and precious stones" (1 K. x. 2); the men of Kedar and of Hazor possessed camels (Jer. xlix. 29, 32); David took away the camels from the Geshurites and the Amalekites (1 Sam. xxvii. 9, xxx. 17); forty camels' burden of good things were sent to Elisha by Benhadad king of Syria from Damascus (2 K. viii. 9); the Ishmaelites trafficked with Egypt in the precious gums of Gilead, carried on the backs of camels (Gen. xxxvii. 25); the Midianites and the Amalekites possessed camels "as the sand by the sea-side for multitude" (Judg. vii. 12); Job had three thousand camels before his affliction (Job i. 3), and six thousand afterwards (xlii. 12). The camel was used for riding (Gen. xxiv. 64; 1 Sam. xxx. 17); as a beast of burden generally (Gen. xxxvii. 25; 2 K. viii. 9; 1 K. x. 2, &c.); and for draught purposes (Is. xxi. 7). From 1 Sam. xxx. 17 we learn that camels were used in war. John the Baptist wore a garment made of camel's hair (Matt. iii. 4; Mark i. 6), and some have supposed that Elijah "was clad in a dress of the same stuff." Chardin (in Harmer's *Observ.* ii. 487) says the people in the East make vestments of camel's hair, which they pull off the animal at the time it is changing its coat. Camel's milk was much esteemed by Orientals, and was in all probability used by the Hebrews, though no distinct reference to it is made in the Bible. Camel's flesh, although much esteemed by the Arabs, was forbidden as food to the Israelites (Lev. xi. 4; Deut. xiv. 7), because, though the camel "cheweth the cud, it divideth not the hoof." Dr. Kitto (*Phys. H. of Palest.* p. 391) says "the Arabs adorn the necks of their camels with a band of cloth or leather,



Bactrian or Two-humped Camels on Assyrian monuments. (Layard.)

upon which are strung small shells called cowries in the form of half-moons," this very aptly illustrates Judg. viii. 21, 26, with reference to the moon-shaped ornaments that were on the necks of the camels which Gideon took from Zebah and Zalmunna. From the temperate habits of the camel with regard to its requirements of food and water, and from its wonderful adaptation, both structurally and physiologically, to traverse the arid regions which for miles afford but a scanty herbage, we can readily give credence to the immense numbers which Scripture speaks of as the property either of tribes or individuals. The three thousand camels of Job may be illustrated to the very letter by a passage in Aristotle (*H. A.* ix. 37, §5): "Now some men in upper Asia possess as many as three thousand camels."—2. *Bêcher, bichrâh* (Is. lx. 6; Jer. ii. 23). The Hebrew words occur only in two passages above named, where the A. V. reads "dromedary."

Bochart (*Hieroz.* i. 15, sq.) contends that the Hebrew word is indicative only of a difference in age, and adduces the authority of the Arabic *becra* in support of his opinion that a young camel is signified by the term. Etymologically the Hebrew word is more in favour of the "dromedary." So too are the old versions.—3. As to the *circârôth* of Is. lxvi. 20 (A. V. "swift beasts") there is some difference of opinion. The explanation is not satisfactory which is given by Bochart (*Hieroz.* i. 25), following some of the Rabbis, and adopted by Rosenmüller, Gesenius, Lee, and others, that "dromedaries" are meant. We prefer, with Michaelis and Parkhurst, to understand the "panniers" or "baskets" carried on the backs of camels or mules, and to refer the word to its unreduplicated form in Gen. xxxi. 34. The species of camel which was in common use amongst the Jews and the heathen

Arabian Camel.

nations of Palestine was the Arabian or one-humped camel (*Camelus Arabicus*). The dromedary is a swifter animal than the baggage-camel, and is used chiefly for riding purposes, it is merely a finer breed than the other: the Arabs call it the *Heirie*.

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The speed of the dromedary has been greatly exaggerated, the Arabs asserting that it is swifter than the horse; eight or nine miles an hour is the utmost it is able to perform; this pace, however, it is able to keep up for hours together. The camel, as may be readily conceived, is the subject amongst Orientals of many proverbial expressions; see many cited by Bochart (*Hieroz.* i. 30), and comp. Matt. xxiii. 24, and xix. 24, where there can be no doubt of the correctness of the A. V., notwithstanding the attempts which are made from time to time to explain away the expression; the very magnitude of the hyperbole is evidence in its favour: with the Talmuds "an elephant passing through a needle's eye" was a common figure to denote anything impossible. The camel belongs to the family *Camelidae*, order *Ruminantia*.

Ca'mon, the place in which JAIR the Judge was buried (Judg. x. 5). Josephus says that it was a city of Gilead. In modern times, however, the name has not been recovered on the E. of Jordan.

Camp. [ENCAMPMENTS.]

Camphire (Heb. *côpher*). There can be no doubt that "camphire" is an incorrect rendering of the Hebrew term, which occurs in the sense of some aromatic substance only in Cant. i. 14, iv. 13: the margin in both passages has "cypress," giving the form but not the signification of the Greek word. *Camphire*, or, as it is now generally written, *camphor*, is the product of a tree largely cultivated in the island of Formosa, the *Camphora officinarum*, of the Nat. order *Lauraceae*. From the expression "cluster of *côpher* in the vineyards of Engedi," in Cant. i. 14, the Chaldee version reads "bunches of grapes." Several versions retain the Hebrew word. The substance really denoted by *côpher* is the *Lawsonia alba* of botanists, the *henna* of Arabian naturalists. The inhabitants of Nubia call the henna-plant *Khofreh*. Hasselquist (*Trav.* 246, Lond. 1766), speaking of this plant, says "the leaves are pulverised and made into a paste with water; the Egyptians bind this paste on the nails of their hands and feet, and keep it on all night: this gives them a deep yellow, which is greatly admired by Eastern nations. The colour lasts for three or four weeks before there is occasion to renew it. The custom is so ancient in Egypt that I have seen the nails of the mummies dyed in this manner." Sonnini (*Voyage*, i. p. 297) says the women are fond of decorating themselves with the flowers of the henna-plant; that they take them in their hand and perfume their bosoms with them. Compare with this Cant. i. 13.—The *Lawsonia alba* when young is without thorns, and when older is spinous, whence Linnaeus's names, *L. inermis* and *L. spinosa*; he regarding his specimens as two distinct species. The henna-plant grows in Egypt, Syria, Arabia, and N. India. The flowers are white and grow in clusters and are very fragrant. The whole shrub is from four to six feet high. The *Lawsonia alba*, the only known species, belongs to the natural order *Lythraceae*.

Lawsonia alba.

Ca'na of Galilee, once **Cana in Galilee**, a village or town not far from Capernaum, memorable as the scene of Christ's first miracle (John ii. 1, 11, iv. 46) as well as of a subsequent one (iv. 46, 54), and also as the native place of the Apostle Nathanael (xxi. 2). The traditional site is at *Kefr Kenna*, a small village about 4½ miles north-west of Nazareth. It now contains only the ruins of a church said to stand over the house in which the miracle was performed, and—doubtless much older—the fountain from which the water for the miracle was brought. The tradition identifying *Kefr Kenna* with Cana is certainly of considerable age. It existed in the time of Willibald (the latter half of the 8th cent.), who visited it in passing from Nazareth to Tabor, and again in that of Phocas (12th cent.). But the claims of another site have been lately brought forward by Dr. Robinson with much force. The rival site is a village situated further north, about 5 miles north of *Seffurieh* (Sepphoris) and 9 of Nazareth, near the present *Jefat*, the Jotapata of the Jewish wars. This village still bears the name of *Kana-el-jelil*. The Gospel history will not be affected whichever site may be discovered to be the real one.

Ca'naan. **1.** The fourth son of Ham (Gen. x. 6; 1 Chr. i. 8); the progenitor of the Phoenicians ("Zidon"), and of the various nations who before the Israelite conquest peopled the sea-coast of Palestine, and generally the whole of the country westward of the Jordan (Gen. x. 13; 1 Chr. i. 13).—**2.** The name "Canaan" is sometimes employed for the country itself—more generally styled "the land of C." It is so in Zeph. ii. 5; and we also find "Language of C." (Is. xix. 18): "Wars of C." (Judg. iii. 1): "Inhabitants of C." (Ex. xv. 15): "King of C." (Judg. iv. 2, 23, 24, v. 19): "Daughters of C." (Gen. xxviii. 1, 6, 8, xxxvi. 2): "Kingdoms of C." (Ps. cxxxv. 11). In addition to the above, the word occurs in several passages where it is concealed in the A. V. by being translated. These are: Is. xxiii. 8, "traffickers," and xxiii. 11, "the merchant city;" Hos. xii. 7, "He is a merchant;" Zeph. i. 11, "merchant-people."

Ca'naan, the Land of, lit. "Lowland," a name denoting the country west of the Jordan and Dead Sea, and between those waters and the Mediterranean; specially opposed to the "land of Gilead," that is the high table-land on the east of the Jordan. True, the district to which the name of "lowland" is thus applied contained many very elevated spots; but high as the level of much of the country west of the Jordan undoubtedly is, there are several things which must always have prevented, as they

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still prevent it, from leaving an impression of elevation. These are, (1) that remarkable, wide, maritime plain over which the eye ranges for miles from the central hills; (2) the still deeper, and still more remarkable and impressive hollow of the Jordan valley; and, (3) there is the almost constant presence of the long high line of the mountains east of the Jordan. The word "Canaanite" was used in the O. T. in two senses, a broader and a narrower, which will be most conveniently examined under that head; but this does not appear to be the case with "Canaan," at least in the older cases of its occurrence. It is only in later notices, such as Zeph. ii. 5, and Matt. xv. 22, that we find it applied to the low maritime plains of Philistia and Phoenicia (comp. Mark vii. 26).

Ca'naanite, The, the designation of the Apostle SIMON, otherwise known as "Simon Zelotes." It occurs in Matt. x. 4; Mark iii. 18. The word does not signify a descendant of Canaan, nor a native of Cana, but it comes from a Chaldee or Syriac word, *Kannedn* or *Knonoyo*, by which the Jewish sect or faction of "the Zealots" was designated. This Syriac word is the reading of the Peshito version. The Greek equivalent is *Zelotes*, and this St. Luke (vi. 15; Acts i. 13) has correctly preserved.

Ca'naanites, The, a word used in two senses:—1. a tribe which inhabited a particular locality of the land west of the Jordan before the conquest; and 2. the people who inhabited generally the whole of that country.—1. For the tribe of "the Canaanites" only—the dwellers in the lowland. The whole of the country west of Jordan was a "lowland" as compared with the loftier and more extended tracts on the east: but there was a part of this western country which was still more emphatically a "lowland." *a*. There were the plains lying between the shore of the Mediterranean and the foot of the hills of Benjamin, Judah, and Ephraim. *b*. But separated entirely from these was the still lower region of the Jordan Valley or Arabah. "The Canaanite dwells by the sea, and by the side of Jordan" (Num. xiii. 29). In Gen. x. 18-20 the seats of the Canaanite tribe are given as on the sea-shore and in the Jordan Valley. In Josh. xi. 3 "the Canaanite on the east and the west" is carefully distinguished from the Amorite who held "the mountain" in the centre of the country.—2. Applied as a general name to the non-Israelite inhabitants of the land, as we have already seen was the case with "Canaan." Instances of this are, Gen. xii. 6; Num. xxi. 3; Judg. i. 10; and Gen. xiii. 12. See also Gen. xxiv. 3, 37, comp. xxviii. 2, 6; Ex. xiii. 11, comp. 5. Like the Phoenicians, the Canaanites were probably given to commerce; and thus the name became probably in later times an occasional synonym for a merchant (Job xli. 6; Prov. xxxi. 24; comp. Is. xxiii. 8, 11; Hos. xii. 7; Zeph. i. 11).—Of the language of the Canaanites little can be said. On the one hand, being—if the genealogy of Gen. x. be right—Hamites, there could be no affinity between their language and that of the Israelites, who were descendants of Shem. On the other is the fact that Abram and Jacob, shortly after their entrance to the country, seem able to hold converse with them, and also that the names of Canaanite persons and places which we possess are translatable into Hebrew. But we know that the Egyptian and Assyrian names have been materially altered in their adoption into Hebrew records. May not a similar process have taken place when the Hebrews took possession of the Canaanite towns, and "called the lands after their own names?"

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

Candlestick, which Moses was commanded to make for the tabernacle, is described Ex. xxv. 31-37. xxxvii. 17-24. It is called in Lev. xxiv. 4, "the pure," and in Ecclus. xxvi. 17, "the holy candlestick." With its various appurtenances it required a talent of "pure gold," and it was not *moulded*, but "of beaten work." Josephus, however, says that it was of *cast* gold, and hollow. As the description given in Exodus is not very clear, we abbreviate Lightfoot's explanation of it. "The foot of it was gold, from which went up a shaft straight, which was the middle light. Near the foot was a golden dish wrought almondwise; and a little above that a golden knop, and above that a golden flower. Then two branches, one on each side, bowed, and coming up as high as the middle shaft. On each of them were three golden cups placed almondwise on sharp, scollop-shell fashion; above which was a golden knop, a golden flower, and the socket. Above the branches on the middle shaft was a golden boss, above which rose two shafts more; above the coming out of these was another boss, and two more shafts, and then on the shaft upwards were three golden scollop-cups, a knop, and a flower: so that the heads of the branches stood an equal height" (*Works*, ii. 399, ed. Pitman). The whole weight of the candlestick was 100 minae; its height was, according to the Rabbis, 5 feet, and the breadth, or distance between the exterior branches, 3½ feet. It has been calculated to have been worth 5076*l*. exclusive of workmanship. Generally it was "a type of preaching" or of "the light of the law" (Lightfoot, *l. c.*). Similarly candlesticks are made types of the Spirit, of the Church, of witnesses, &c. (comp. Zech. iv.; Rev. ii. 5, xi. 4, &c.). The candlestick was placed on the south side of the first apartment of the tabernacle, opposite the table of shew-bread (Ex. xxv. 37), and was lighted every evening and dressed every morning (Ex. xxvii. 20, 21, xxx. 8; comp.

Candlestick. (From Arch of Titus.)

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1 Sam. iii. 2). Each lamp was supplied with cotton, and half a log of the purest olive-oil (about two wine-glasses), which was sufficient to keep them burning during a long night. When carried about, the candlestick was covered with a cloth of blue, and put with its appendages in badger-skin bags, which were supported on a bar (Num. iv. 9). In Solomon's Temple, instead of this candlestick, there were ten golden candlesticks similarly embossed, five on the right and five on the left (1 K. vii. 49; 2 Chr. iv. 7). They were taken to Babylon (Jer. lii. 19). In the Temple of Zerubbabel there was again a single candlestick (1 Macc. i. 23, iv. 49). The description given of it by Josephus agrees only tolerably with the deeply interesting sculpture on the Arch of Titus; but he drops a hint that it was not identical with the one used in the Temple.

Cane. [REED.]

Cankerworm. [LOCUST.]

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

Canon of Scripture, The, may be generally described as "the collection of books which form the original and authoritative written rule of the faith and practice of the Christian Church." Starting from this definition it will be the object of the present article to examine shortly—I. The original meaning of the term: II. The Jewish Canon of the Old Testament Scriptures as to (α) its formation, and (β) extent: III. The Christian Canon of the Old; and IV. of the New Testament.—I. *The use of the word Canon.*—The word Canon, in classical Greek, is (1) properly a *straight rod*, as the rod of a shield, or that used in weaving, or a carpenter's rule. (2) The last usage offers an easy transition to the metaphorical use of the word for a *testing rule* in ethics, or in art, or in language. (3) But in addition to these active meanings the word was also used passively for a measured space, and, in later times, for a fixed tax. The ecclesiastical usage of the word offers a complete parallel to the classical. In patristic writings the word is commonly used both as "a rule" in the widest sense, and especially in the phrases "the rule of the Church," "the rule of faith," "the rule of truth." This rule was regarded either as the abstract, ideal standard, embodied only in the life and action of the Church; or, again, as the concrete, definite creed, which set forth the facts from which that life sprang. As applied to Scripture the derivatives of *κανών* are used long before the simple word. The Latin translation of Origen speaks of *Scripturae Canonicae* (*De Princ.* iv. 33), *libri regulares* (*Comm. in Matt.* §117), and *libri canonizati* (id. §28). This circumstance seems to show that the title "Canonical" was first given to writings in the sense of "admitted by the rule," and not as "*forming part of* and *giving* the rule." The first direct application of the term *κανών* to the Scriptures seems to be in the verses of Amphilochius (c. 380 A.D.), where the word indicates the rule by which the contents of the Bible must be determined, and thus secondarily an index of the constituent books. Among Latin writers it is commonly found from the time of Jerome and Augustine, and their usage of the word, which is wider than that of Greek writers, is the source of its modern acceptation. The uncanonical books were described simply as "those without," or "those uncanonized." The Apocryphal books, which were supposed to occupy an intermediate position, were called "books read," or "ecclesiastical," though the latter title was also applied to the canonical Scriptures. The canonical books were also called "books of the Testament," and Jerome styled the whole collection by the striking name of "the holy library," which happily expresses the unity and variety of the Bible.—II. (α) *The formation of the Jewish Canon.*—The history of the Jewish Canon in the earliest times is beset with the greatest difficulties. Before the period of the exile only faint traces occur of the solemn preservation and use of sacred books. According to the command of Moses the "book of the law" was "put in the side of the ark" (Deut. xxxi. 26), but not *in* it (1 K. viii. 9; comp. Joseph. *Ant.* iii. 1, §7, v. 1, §17), and thus in the reign of Josiah, Hilkiah is said to have "found the book of the law in the house of the Lord" (2 K. xxii. 8; comp. 2 Chr. xxxiv. 14). This "book of the law," which, in addition to the direct precepts (Ex. xxiv. 7), contained general exhortations (Deut. xxviii. 61) and historical narratives (Ex. xvii. 14), was further increased by the records of Joshua (Josh. xxiv. 26), and probably by other writings (1 Sam. x. 25). At a subsequent time collections of proverbs were made (Prov. xxv. 1), and the later prophets (especially Jeremiah) were familiar with the writings of their predecessors. It perhaps marks a further step in the formation of the Canon when "the book of the Lord" is mentioned by Isaiah as a general collection of sacred teaching (xxxiv. 16; comp. xxix. 18), at once familiar and authoritative; but it is unlikely that any definite collection either of "the psalms" or of "the prophets" existed before the captivity. At that time Zechariah speaks of "the law" and "the former prophets" as in some measure co-ordinate (Zech. vii. 12); and Daniel refers to "*the books*" (Dan. ix. 2) in a manner which seems to mark the prophetic writings as already collected into a whole. Even after the captivity the history of the Canon, like all Jewish history up to the date of the Maccabees, is wrapt in great obscurity. Popular belief assigned to Ezra and "the great synagogue" the task of collecting and promulgating the Scriptures as part of their work in organising the Jewish Church. Doubts have been thrown upon this belief, but it is in every way consistent with the history of Judaism and with the internal evidence of the books themselves. The account (2 Macc. ii. 13) which assigns a collection of books to Nehemiah is in itself a confirmation of the general truth of the gradual formation of the Canon during the Persian period. The persecution of Antiochus (B.C. 168) was for the Old Testament what the persecution of Diocletian was for the New, the final crisis which stamped the sacred writings with their peculiar character. The king sought out "the books of the law" (1 Macc. i. 56) and burnt them; and the possession of a "book of the covenant" was a capital crime (Joseph. *Ant.* xii. 5, §4). After the Maccabaean persecution the history of the formation of the Canon is merged in the history of its contents. The Bible appears from that time as a whole, and it is of the utmost importance to notice that the collection was peculiar in character and circumscribed in contents. All the evidence which can be obtained, though it is confessedly scanty, tends to show that it is false, both in theory and fact, to describe the O. T. as "all the relics of the Hebraeo-Chaldaic literature up to a certain epoch," if the phrase is intended to refer

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to the time when the Canon was completed.—(β) *The contents of the Jewish Canon.*—The first notice of the O. T. as consisting of distinct and definite parts occurs in the prologue to the Greek translation of the Wisdom of Sirach (Ecclesiasticus), in which "the law, the prophecies, and the remainder of the books" are mentioned as integral sections of a completed whole. A like threefold classification is used for describing the entire O. T. in the Gospel of St. Luke (xxiv. 44; comp. Acts xxviii. 23). The general contents of these three classes still, however, remain to be determined. JOSEPHUS, the earliest direct witness on the subject, enumerates twenty books "which are justly believed to be divine:" five books of Moses, thirteen of the prophets, extending to the reign of Artaxerxes (*i. e. Esther*, according to Josephus), and four which contain hymns and directions for life (Joseph. *c. Apion.* i. 8). Still there is some ambiguity in this enumeration, for in order to make up the numbers it is necessary either to rank Job among the prophets, or to exclude one book, and in that case probably Ecclesiastes, from the Hagiographa. The former alternative is the more probable, for it is worthy of special notice that Josephus regards primarily the historic character of the prophets. The popular belief that the Sadducees received only the books of Moses rests on no sufficient authority. The casual quotations of Josephus agree with his express Canon. The writings of the N. T. completely confirm the testimony of Josephus. Coincidences of language show that the Apostles were familiar with several of the Apocryphal books; but they do not contain one authoritative or direct quotation from them, while, with the exception of Judges, Eccl., Cant., Esther, Ezra, and Nehemiah, every other book in the Hebrew Canon is used either for illustration or proof. Several of the early fathers describe the contents of the Hebrew Canon in terms which generally agree with the results already obtained. MELITO of Sardis (c. 179 A.D.) in a journey to the East made the question of the exact number and order of "the books of the *Old* Testament" a subject of special inquiry. He gives the result in the following form: the books are, 5 Moses . . . Josh., Judg., Ruth, 4 K., 2 Chr., Ps., Prov., Eccl., Cant., Job, Is., Jer., xii. Proph., Dan., Ez., Esdr. ORIGEN, in enumerating the 22 books "which the *Hebrews* hand down as included in the Testament," omits the book of the 12 minor prophets, and adds "the *letter*" to the book of Jeremiah and Lamentations. The statement of JEROME is clear and complete. He gives the contents of the Law, the Prophets, and the Hagiographa, in exact accordance with the Hebrew authorities, placing Daniel in the last class; and adding that whatever is without the number of these must be placed among the Apocrypha. The statement of the *Talmud* is in many respects so remarkable that it must be transcribed entire. "But who wrote [the books of the Bible]? Moses wrote his own book, ? the Pentateuch, *the section about Balaam*, and Job. Joshua wrote his own book and the eight [last] verses of the Pentateuch. Samuel wrote his own book, the book of Judges, and Ruth. David wrote the book of Psalms [of which however some were composed] by the ten venerable elders, Adam, the first man, Melchizedek, Abraham, Moses, Heman, Jeduthun, Asaph, and the three sons of Korah. Jeremiah wrote his own book, the books of Kings and Lamentations. Hezekiah and his friends reduced to writing the books contained in the Memorial word IaMSHaK, *i. e.* Isaiah, Proverbs, Canticles, Ecclesiastes. The men of the Great Synagogue reduced to writing the books contained in the memorial word KaNDaG, *i. e.* Ezekiel, the 12 lesser prophets, Daniel, and Esther. Ezra wrote his own book, and brought down the genealogies of the books of Chronicles to his own times. . . . Who brought the remainder of the books [of Chronicles] to a close? Nehemiah the son of Hachalijah." In spite of the comparatively late date (c. A.D. 500) from which this tradition is derived, it is evidently in essence the earliest description of the work of Ezra and the Great Synagogue which has been preserved. The details must be tested by other evidence, but the general description of the growth of the Jewish Canon bears every mark of probability. The later Jewish Catalogues throw little light upon the Canon. They generally reckon twenty-two books, equal in number to the letters of the Hebrew alphabet, five of the Law, eight of the Prophets (Josh., Judg. and Ruth, 1, 2 Sam., 1, 2 K., Is., Jer. and Lam., Ez., 12 Proph.), and nine of the Hagiographa. The last number was more commonly increased to eleven by the distinct enumeration of the books of Ruth and Lamentations ("the 24 Books"). In Hebrew MSS., and in the early editions of the O. T., the arrangement of the later books offers great variations, but they generally agree in reckoning all separately except the books of Ezra and Nehemiah. So far then it has been shown that the Hebrew Canon was uniform and coincident with our own; but while the Palestinian Jews combined to preserve the strict limits of the old prophetic writings, the Alexandrine Jews allowed themselves greater freedom. But so far as an authoritative Canon existed in Egypt, it is probable that it was the same as that of Palestine, and that at the beginning of the Christian era the Jews had only one Canon of the sacred writings, and that this Canon was recognised, as far as can be determined, by our Lord and His apostles.—III. *The History of the Christian Canon of the Old Testament.*—The history of the Old Testament Canon among Christian writers exhibits the natural issue of the currency of the LXX., enlarged as it had been by apocryphal additions. In proportion as the Fathers were more or less absolutely dependent on that version for their knowledge of the Old Testament Scriptures, they gradually lost in common practice the sense of the difference between the books of the Hebrew Canon and the Apocrypha. The custom of individuals grew into the custom of the Church; but the custom of the Church was not fixed in an absolute judgment. The history of the Christian Canon is to be sought in the first instance from definite catalogues, and not from isolated quotations. But even this evidence is incomplete and unsatisfactory, few of the catalogues being really independent, as will be seen by the subjoined table (No. I.). They evidently fall into two great classes, Hebrew and Latin; and the former, again, exhibits three distinct varieties, which are to be traced to the three original sources from which the catalogues were derived. The first may be called the pure Hebrew Canon, which is that of the Church of England. The second differs from this by the *omission* of the book of Esther. The third differs by the *addition* of Baruch, or "the Letter." During the four first centuries this Hebrew Canon is the only one which is distinctly recognised, and

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it is supported by the combined authority of those Fathers whose critical judgment is entitled to the greatest weight. The real divergence as to the contents of the Old Testament Canon is to be traced to AUGUSTINE, whose wavering and uncertain language on the point furnishes abundant materials for controversy. In a famous passage (*De Doctr. Christ.* ii. 8 (13)) he enumerates the books which are contained in "the whole Canon of Scripture," and includes among them the apocryphal books without any clear mark of distinction. This general statement is further confirmed by two other passages, in which it is argued that he draws a distinction between the Jewish and Christian Canons, and refers the authority of the Apocryphal books to the judgment of the Christian Church. But in each case a distinction is drawn between the "Ecclesiastical" and properly "Canonical" books. The enlarged Canon of Augustine, which was, as it will be seen, wholly unsupported by any Greek authority, was adopted at the COUNCIL OF CARTHAGE (A.D. 397 ?), though with a reservation, and afterwards published in the decretals which bear the name of INNOCENT, DAMASUS, and GELASIUS; and it recurs in many later writers. But nevertheless a continuous succession of the more learned Fathers in the West maintained the distinctive authority of the Hebrew Canon up to the period of the Reformation. —Up to the date of the COUNCIL OF TRENT the Romanists allow that the question of the Canon was open, but one of the first labours of that assembly was to circumscribe a freedom which the growth of literature seemed to render perilous. The decree of the Council "on the Canonical Scriptures" pronounced the enlarged Canon, including the apocryphal books, to be deserving in all its parts of "equal veneration," and added a list of books "to prevent the possibility of doubt." This hasty and peremptory decree, unlike in its form to any catalogue before published, was closed by a solemn anathema against all who should "not receive the entire books with all their parts as sacred and canonical." This decree was not, however, passed without opposition; and in spite of the absolute terms in which it is expressed, later Romanists have sought to find a method of escaping from the definite equalization of the two classes of sacred writings by a forced interpretation of the subsidiary clauses.—The reformed churches unanimously agreed in confirming the Hebrew Canon of Jerome, and refused to allow any dogmatic authority to the apocryphal books; but the form in which this judgment was expressed varied considerably in the different confessions. The English Church (Art. 6) appeals directly to the opinion of St. Jerome, and concedes to the Apocryphal books (including [1571] 4 Esdras and The Prayer of Manasses) a use "for example of life and instruction of manners," but not for the establishment of doctrine. —The expressed opinion of the later Greek Church on the Canon of Scripture has been modified in some cases by the circumstances under which the declaration was made. The authorised Russian Catechism distinctly quotes and defends the Hebrew Canon on the authority of the Greek Fathers, and repeats the judgment of Athanasius on the usefulness of the Apocryphal books as a preparatory study in the Bible; and there can be no doubt but that

No. I.—CHRISTIAN CATALOGUES OF THE BOOKS OF THE OLD TESTAMENT.

The list extends only to such books as are disputed. Of the signs, * indicates that the book is expressly reckoned as *Holy Scripture*: † that it is placed expressly in a *second* rank: ? that it is mentioned with *doubt*. A blank marks the silence of the author as to the book in question.

	Lamentations.	Baruch.	Esther.	Ecclesiasticus	Wisdom.	Tobit.	Judith.	1, 2 Maccabees.	
I. CONCILIAR CATALOGUES:									
[Laodicene] .. A.C. 363	*	*	*						Conc. Laod. *Can.* lix.
Carthaginian .. .. 397 (?)			*	*	*	*	*	*	Conc. Carthag. iii. *Can.* xxxix. (Alii xlvii.)
Apostolic Canons ..			*	†			*?	*	Can. Apost. lxxvi. (Alii lxxxv.)
II. PRIVATE CATALOGUES:									
(*a*) *Greek writers.*									
Melito .. .. A.C. c. 160									*Ap.* Euseb. *H. E.* iv. 26.
Origen .. .. c. 183-253	*	?	*					†	*Ap.* Euseb. *H. E.* vi. 25.
Athanasius .. 296-373	*	*	†	†	†	†	†		*Ep. Fest.* i. 767, Ed. Ben.
Cyril of Jerus. .. 315-386	*	*	*						*Catech.* iv. 35.
Synopsis S. Script.			†	†	†	†	†		Credner, *Zur Gesch. d. Kan.* 127, &c.
[Nicephori] Stichometria		*	†	†	†	†	†	†	Credner, *ibid.* 117, &c.
Gregory of Naz. .. 300-391									*Carm.* xii. 31, Ed. Par. 1840.
Amphilochius .. c. 380			?						Amphiloch. Ed. Combef. p. 132.
Epiphanius .. c. 303-403			*	†	†				*De Mensuris*, p. 162, Ed. Petav.
Leontius .. .. c. 590									*De Sectis*, Act. ii. (Gallandi, xii. 625, 6).
Joannes Damasc. .. †750			*	†	†				*De fide orthod.* iv. 17.
Nicephorus Callist. c. 1330			?			?	?		Hody, p. 648.
Cod. Gr. *Sacc.* X. ..			†	†	†	†	†	†	Montfaucon, *Bibl. Coislin.* p. 193. 4.
(*b*) *Latin writers.*									
Hilarius Pictav. A.C. †c. 370	*	?	*			?	?		*Prol. in Ps.* 15.
Hieronymus .. 329-420	*		*	†	†	†	†	†	*Prol. Galeat.* ix. pp. 547, &c. Ed. Migne.
Ruffinus .. .. c. 380			*	†	†	†	†	†	*Expos. Symb.* 37, 8.
Augustinus .. 355-430			*	*	*	*	*	*	*De Doctr. Christ.* ii. 8.
[Damasus] ..	*	*	*	*	*	*	*	*	Credner, p. 188.
[Innocentius] ..			*	*	*	*	*	*	*Ep. ad Exsup.* (Gallandi, viii. 56, 7).
Cassiodorus .. †570			*	*	*	*	*	*	*De Instit. Div. litt.* xiv.
Isidorus Hispal. .. †696	*		*	*	*	*	*	*	*De Orig.* vi. 1.
Sacram. Gallic. "*ante annos* 1000"			*			*	*	*	Hody, p. 654.

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No. II.—QUOTATIONS OF THE APOCRYPHA AS SCRIPTURE.*

	1, 2 Macc.	Baruch.	Ecclesiasticus.	Wisdom.	Tobit.	Judith.	Additions to Esther.	Additions to Daniel.
I. *Greek writers.*								
Clemens Rom.		..	..	[*Ep. ad Cor.* 27.]		[*Ep. ad Cor.* 55.]		
Polycarp	..	..	..	..	[*Ep. ad Phil.* 10.]			
Barnabas	..	..	..	[*Ep.* c. 6.]				
Irenaeus	..	*Adv. haer.* v. 35, 1.	..	[*Adv. haer.* iv. 38, 3.]	[*Adv. haer.* i. 30, 11.]	..	..	*Adv. haer.* iv. 5, 2; 26, 3.
Clem. Alex.	[*Strom.* v. 14.]	*Paed.* i. 10; ii. 3.	*Strom.* iii. 5, &c.	*Strom.* iv. 16; vi. 11, 14, 15, &c.	*Strom.* ii. 23; vi. 12.	*Strom.* ii. 7.	..	*Proph. Ecl.* 1.
Origenes	*De Princ.* ii. 1, 5.	*Sel. in Ps.* cxxv. *Sel. in Jer.* xxxi.	*Comm. in Joan.* xxxii. 14.	*c. Cels.* iii. 72; v. 22; *Hom.* saepe.	*Ep. ad Afric.* 13. *De Orat.* 11.	[*Hom.* ix. *in Jud.* 1.]	*Ep. ad Afric.* *De Orat.* 14.	*Ep. ad Afric.* &c.
Hippolytus	[*De Antichr.* 49.]	*Adv. d. Noet.* 5.	..	*In Cant.* Prol.	[*In Dan.* p. 697, ed. Migne.]	*Sel. in Jer.* 23.	..	*Comm. in Dan.* pp. 639, &c., ed. Migne.
Methodius	..	*Conv.* viii. 3.	*Conv.* i. 3, &c.	*Conv.* i. 3, &c.	..	[*Conv.* xi. 2.]	..	[*Conv.* xi. 2.]
Athanasius	..	*c. Arian.* i. p. 416.	*c. Arian.* i. p. 183.	*c. Arian.* ii. p. 513.	*c. Arian.* i. p. 133.	..	..	*c. Arian.* iii. 580.
Eusebius	..	*Dem. Ev.* vi. 19.	..	*Praep. Ev.* i. 9.				
Cyril. Hieros.	..	*Cat.* xi. 15.	[*Cat.* xxiii. 17.]	*Cat.* ix. 2.	..	..	..	*Cat.* ii. 16, &c.
Gregor. Naz.	..	..	..	..	..	..	..	*Orat.* xxxvi. 3.
Basil	..	*Adv. Eun.* iv. 16.	..	*Adv. Eunom.* v. 2.	..	..	..	*Hom. xii. in Prov.* 13.
Epiphanius	..	*Haer.* lvii. 2, &c.	*Haer.* xxiv. 6, &c.	*Haer.* xxvi. (Gnost.) 15, &c.	..	..	..	*Ancor.* 23, 24.
Chrysostom	..	*In Ps.* xlix. 3.	*De Laz.* ii. 4.	*In Ps.* cix. 7.				
II. *Latin writers.*								
Tertullian	..	*Scorp.* 8.	..	[*de praes. haer.* 7.]	..	..	..	*Adv. Hermog.* 44.
Cyprian	*Ep.* 59 (55), 4.	*Test.* ii. 6.	*Testim.* ii. 1; *De Mortal.* 9.	*Testim.* ii. 14; *De Mortal.* 23.	*De Orat. Dom.* 32.	..	..	*De Orat. Dom.* 8.
Hilarius Pictav. ..	..	*In Ps.* lxviii. 19. *De Trin.* iv. 142.	*In Ps.* lxvi. 9, &c.	*In Ps.* cxviii. 2, 8.	*In Ps.* cxxix. 7.	*In Ps.* cxxv. 6.	..	*In Ps.* lii. 19, &c.
Ambrosius	..	*In Ps.* cxviii. 18, 2.	*De bono mortis*, 8.	*De Sp. S.* iii. 18, 135, &c.	*Lib. de Tobia*, 1.	..	..	*De Sp. S.* iii. 6, 39.
Hieronymus	..	..	[*Dial. c. Pelag.* i. 33.]	[*Dial. c. Pelag.* i. 33.]	..	..	..	..
Lucifer	*De non parc.* pp. 958, &c.	..	..	*Pro Athan.* i. p. 860, ed. Migne.	*Pro Athan.* i. p. 871.	*De non parc.* p. 955.	..	*Pro Athan.* ii. pp. 894, &c.
Optatus	..	..	*De Sch. Don.* iii. 3.	*De Sch. Don.* ii. 25.				
Augustinus	..	*De Civ.* xviii. 34.	*In Ps.* lxvii. 8, &c.	*In Ps.* lvii. 1.	..	..	..	*Serm.* cccxliii.

* The quotations in brackets are doubtful either as to the reference, or as to the character assigned to the book quoted.

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the current of Greek opinion, in accordance with the unanimous agreement of the ancient Greek Catalogues, coincides with this judgment.—The history of the Syrian Canon of the O. T. is involved in great obscurity from the scantiness of the evidence which can be brought to bear upon it. The Peshito Version was made, in the first instance, directly from the Hebrew, and consequently adhered to the Hebrew Canon; but as the LXX. was used afterwards in revising the version, so many of the Apocryphal books were translated from the Greek at an early period, and added to the original collection. Yet this change was only made gradually. —The Armenian Canon, as far as it can be ascertained from editions, follows that of the LXX., but it is of no critical authority; and a similar remark applies to the Aethiopian Canon.—IV. *The history of the Canon of the New Testament.*—The history of the Canon of the N. T. presents a remarkable analogy to that of the Canon of the O. T. The chief difference lies in the general consent with which all the Churches of the West have joined in ratifying one Canon of the N. T., while they are divided as to the position of the O. T. Apocrypha. The history of the N. T. Canon may be conveniently divided into three periods. The first extends to the time of Hegesippus (c. A.D. 170), and includes the era of the separate circulation and gradual collection of the Apostolic writings. The second is closed by the persecution of Diocletian (A.D. 303), and marks the separation of the sacred writings from the remaining ecclesiastical literature. The third may be defined by the third Council of Carthage (A.D. 397), in which a catalogue of the books of Scripture was formally ratified by conciliar authority.—1. *The history of the Canon of the New Testament to* 170 A.D.—The writings of the N. T. themselves contain little more than faint, and perhaps unconscious, intimations of the position which they were destined to occupy. The mission of the Apostles was essentially one of preaching, and not of writing: of founding a present Church, and not of legislating for a future one. The prevailing method of interpreting the O. T., and the peculiar position which the first Christians occupied, as standing upon the verge of "the coming age," seemed to preclude the necessity and even the use of a "New Testament." Yet even thus, though there is nothing to indicate that the Apostles regarded their written remains as likely to preserve a perfect exhibition of the sum of Christian truth, coordinate with the Law and the Prophets, they claim for their writings a public use (1 Thess. v. 27; Col. iv. 16; Rev. xxii. 18), and an authoritative power (1 Tim. iv. 1, &c.; 2 Thess. iii. 6; Rev. xxii. 19); and, at the time when 2 Peter was written, which on any supposition is an extremely early writing, the Epistles of St. Paul were placed in significant connexion with "the other Scriptures." —The transition from the Apostolic to the sub-Apostolic age is essentially abrupt and striking. An age of conservatism succeeds an age of creation; but in feeling and general character the period which followed the working of the Apostles seems to have been a faithful reflection of that which they moulded. The writings of the APOSTOLIC FATHERS (c. 70-120 A.D.) are all occasional. They sprang out of peculiar circumstances, and offered little scope for quotation. At the same time they show that the Canonical books supply an adequate explanation of the belief of the next age, and must therefore represent completely the earlier teaching on which that was based. In three places, however, in which it was natural to look for a more distinct reference, Clement (*Ep.* 47), Ignatius (*ad Eph.* 12), and Polycarp (*Ep.* 3) refer to Apostolic Epistles written to those whom they were themselves addressing. The casual coincidences of the writings of the Apostolic Fathers with the language of the Epistles are much more extensive. With the exception of the Epistles of *Jude*, 2 *Peter*, and 2, 3 *John*, with which no coincidences occur, and 1, 2 Thessalonians, Colossians, Titus, and Philemon, with which the coincidences are very questionable, all the other Epistles were clearly known, and used by them; but still they are not quoted with the formulas which preface citations from the O. T., nor is the famous phrase of Ignatius (*ad Philad.* 5) sufficient to prove the existence of a collection of Apostolic records as distinct from the sum of Apostolic teaching. The coincidences with the Gospels, on the other hand, are numerous and interesting, but such as cannot be referred to the exclusive use of our present written Gospels. The details of the life of Christ were still too fresh to be sought for only in fixed records; and even where memory was less active, long habit interposed a barrier to the recognition of new Scriptures. The sense of the infinite depth and paramount authority of the O. T. was too powerful even among Gentile converts to require or to admit of the immediate addition of supplementary books. But the sense of the peculiar position which the Apostles occupied, as the original inspired teachers of the Christian Church, was already making itself felt in the sub-Apostolic age.—The next period (120-170 A.D.), which may be fitly termed the age of the Apologists, carries the history of the formation of the Canon one step further. The facts of the life of Christ acquired a fresh importance in controversy with Jew and Gentile. The oral tradition, which still remained in the former age, was dying away, and a variety of written documents claimed to occupy its place. Then it was that the Canonical Gospels were definitely separated from the mass of similar narratives in virtue of their outward claims, which had remained, as it were, in abeyance during the period of tradition. Other narratives remained current for some time, but where the question of authority was raised, the four Gospels were ratified by universal consent. The testimony of JUSTIN MARTYR († c. 246 A.D.) is in this respect most important. An impartial examination of his Evangelic references shows that they were derived certainly in the main, probably exclusively, from our Synoptic Gospels, and that each Gospel is distinctly recognised by him. The references of Justin to St. John are less decided; and of the other books of the N. T. he mentions the *Apocalypse* only by name (*Dial.* c. 81), and offers some coincidences of language with the Pauline Epistles.—The evidence of PAPIAS (c. 140-150 A.D.) is nearly contemporary with that of Justin, but goes back to a still earlier generation. It seems on every account most reasonable to conclude that he was acquainted with our present Gospels of St. Matthew and St. Mark, the former of which he connected with an earlier Hebrew original; and probably also with the Gospel of St. John, the former Epistles of St. John and St. Peter, and the *Apocalypse*. Meanwhile the Apostolic writings were taken by various mystical teachers as the foundation of strange schemes of

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speculation, which are popularly confounded together under the general title of Gnosticism, whether Gentile or Jewish in their origin. The need of a definite Canon must have made itself felt during the course of the Gnostic controversy. The Canon of MARCION (c. 140 A.D.) contained both a Gospel ("The Gospel of Christ") which was a mutilated recension of St. Luke, and an "Apostle" or Apostolicon, which contained ten Epistles of St. Paul—the only true Apostle in Marcion's judgment—excluding the pastoral Epistles, and that to the *Hebrews*. The narrow limits of this Canon were a necessary consequence of Marcion's belief and position, but it offers a clear witness to the fact that Apostolic *writings* were thus early regarded as a complete original rule of doctrine.—The close of this period of the history of the N. T. Canon is marked by the existence of two important testimonies to the N. T. as a whole. Hitherto the evidence has been in the main fragmentary and occasional; but the MURATORIAN CANON in the West, and the PESHITO in the East, deal with the collection of Christian Scriptures as such. Up to this point 2 *Peter* is the only book of the N. T. which is not recognised as an Apostolic and authoritative writing; and in this result the evidence from casual quotations coincides exactly with the enumeration in the two express catalogues.—2. *The history of the Canon of the N. T. from* 170 A.D. *to* 303 A.D.—From the close of the second century Christian writers take the foremost place intellectually as well as morally; and the powerful influence of the Alexandrine Church widened the range of Catholic thought, and checked the spread of speculative heresies. From the first the common elements of the Roman and Syrian Canons form a Canon of acknowledged books, regarded as a whole, authoritative and inspired, and coordinate with the O. T. Each of these points is proved by the testimony of contemporary Fathers who represent the Churches of Asia Minor, Alexandria, and North Africa. IRENAEUS speaks of the Scriptures as a whole, without distinction of the Old or New Testaments, as "perfect, inasmuch as they were uttered by the Word of God and His Spirit." "There could not be," he elsewhere argues, "more than four Gospels or fewer." CLEMENT of ALEXANDRIA, again, marks "the Apostle" as a collection definite as "the Gospel," and combines them as "Scriptures of the Lord" with the Law and the Prophets. TERTULLIAN notices particularly the introduction of the word *Testament* for the earlier word *Instrument*, as applied to the dispensation and the record, and appeals to the *New Testament*, as made up of the "Gospels" and "Apostles." This comprehensive testimony extends to the four Gospels, the Acts, 1 Peter, 1 John, 13 Epistles of St. Paul, and the *Apocalypse*; and, with the exception of the Apocalypse, no one of these books was ever afterwards rejected or questioned till modern times. But this important agreement as to the principal contents of the Canon left several points still undecided. The East and West, as was seen in the last section, severally received some books which were not universally accepted. So far the error lay in defect; but in other cases apocryphal or unapostolic books obtained a partial sanction or a popular use before they finally passed into oblivion. Generally it may be said that of the "disputed" books of the N. T. the *Apocalypse* was universally received, with the single exception of Dionysius of Alexandria, by all the writers of the period; and the *Epistle to the Hebrews*, by the Churches of Alexandria, Asia (?), and Syria, but not by those of Africa and Rome. The Epistles of *St. James* and *St. Jude*, on the other hand, were little used, and the *Second Ep. of St. Peter* was barely known.—3. *The history of the N. T. Canon from* A.D. 303-397.—The persecution of Diocletian was directed in a great measure against the Christian writings. The plan of the emperor was in part successful. Some were found who obtained protection by the surrender of the sacred books, and at a later time the question of the readmission of these "traitors" (*traditores*), as they were emphatically called, created a schism in the Church. The Donatists, who maintained the sterner judgment on their crime, may be regarded as maintaining in its strictest integrity the popular judgment in Africa on the contents of the Canon of Scripture which was the occasion of the dissension; and Augustine allows that they held in common with the Catholics the same "Canonical Scriptures," and were alike "bound by the authority of both Testaments." The complete Canon of the N. T., as commonly received at present, was ratified at the third COUNCIL OF CARTHAGE (A.D. 397), and from that time was accepted throughout the Latin Church, though occasional doubts as to the Epistle to the Hebrews still remained. Meanwhile the Syrian Churches, faithful to the conservative spirit of the East, still retained the Canon of the Peshito. CHRYSOSTOM (†407 A.D.), THEODORE of MOPSUESTIA (†429 A.D.), and THEODORET, who represent the Church of Antioch, furnish no evidence in support of the Epistles of *Jude*, 2 *Peter*, 2, 3 *John*, or the *Apocalypse*. JUNILIUS, in his account of the public teaching at Nisibis, places the Epistles of *James*, *Jude*, 2, 3 *John*, 2 *Peter* in a second class, and mentions the doubts which existed in the East as to the *Apocalypse*. And though EPHREM SYRUS was acquainted with the *Apocalypse*, yet his genuine Syrian works exhibit no habitual use of the books which were not contained in the Syrian Canon.—The Churches of Asia Minor seem to have occupied a mean position as to the Canon between the East and West. With the exception of the *Apocalypse*, they received generally all the books of the N. T. as contained in the African Canon. The well-known Festal Letter of ATHANASIUS (†373 A.D.) bears witness to the Alexandrine Canon. This contains a clear and positive list of the books of the N. T. as they are received at present; and the judgment of Athanasius is confirmed by the practice of his successor CYRIL.—One important Catalogue yet remains to be mentioned. After noticing in separate places the origin and use of the Gospels and Epistles, EUSEBIUS sums up in a famous passage the results of his inquiry into the evidence on the Apostolic books furnished by the writings of the three first centuries (*H. E.* iii. 25). In the first class of *acknowledged* books he places the four Gospels, the Epistles of St. Paul (i. e. *fourteen*), 1 John, 1 Peter, and, in case its *authenticity* is admitted (such seems to be his meaning), the *Apocalypse*. The second class of *disputed* books he subdivides into two parts, the first consisting of such as were generally known and recognised, including the Epistles of *James*, *Jude*, 2 *Peter*, 2, 3 *John*; and the second of those which he pronounces *spurious*, that is, which were either unauthentic or unapostolic, as the Acts of Paul, the Shepherd, the Apocalypse of Peter, the *Apocalypse*

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of John (if not a work of the Apostle), and according to some the Gospel according to the Hebrews. These two great classes contain all the books which had received ecclesiastical sanction, and were in common distinguished from a third class of *heretical forgeries* (*e. g.* the Gospels of Thomas, Peter, Mathias, &c.).—At the era of the Reformation the question of the N. T. Canon became again a subject of great though partial interest. The hasty decree of the Council of Trent, which affirmed the authority of all the books commonly received, called out the opposition of controversialists, who quoted and enforced the early doubts. ERASMUS denied the Apostolic origin of the *Epistle to the Hebrews*, 2 *Peter*, and the *Apocalypse*, but left their canonical authority unquestioned. LUTHER, on the other hand, created a purely subjective standard for the canonicity of the Scriptures, and while he placed the Gospel and first Epistle of St. John, the Epistles of St. Paul to the Romans, Galatians, Ephesians, and the first Epistle of St. Peter, in the first rank as containing the "kernel of Christianity," he set aside the *Epistle to the Hebrews*, *St. Jude*, *St. James*, and the *Apocalypse*, at the end of his version, and spoke of them and the remaining Antilegomena with varying degrees of disrespect, though he did not separate 2 *Peter* and 2, 3 *John* from the other Epistles. The doubts which Luther rested mainly on internal evidence were variously extended by some of his followers; but their views received no direct sanction in any of the Lutheran symbolic books. The doubts as to the Antilegomena of the N. T. were not confined to the Lutherans. CARLSTADT placed the Antilegomena in a third class. CALVIN, while he denied the Pauline authorship of the *Epistle to the Hebrews*, and at least questioned the authenticity of 2 *Peter*, did not set aside their canonicity, and he notices the doubts as to *St. James* and *St. Jude* only to dismiss them.—The language of the Articles of the Church of England with regard to the N. T. is remarkable. In the Articles of 1552 no list of the books of Scripture is given; but in the Elizabethan Articles (1562, 1571) a definition of Holy Scripture is given as "the Canonical books of the Old and New Testament, *of whose authority was never any doubt in the Church*" (Art. vi.). This definition is followed by an enumeration of the books of the O. T. and of the Apocrypha; and then it is said summarily, without a detailed catalogue, "all the books of the N. T., as they are commonly received, we do receive and account them for Canonical." A distinction thus remains between the "Canonical" books, and such "Canonical books as have never been doubted in the Church;" and it seems impossible to avoid the conclusion that the framers of the Articles intended to leave a freedom of judgment on a point on which the greatest of the continental reformers, and even of Romish scholars, were divided.—The judgment of the Greek Church in the case of the O. T. was seen to be little more than a reflection of the opinions of the West. The confession of METROPHANES gives a complete list of the books. At present, as was already the case at the close of the 17th century, the Antilegomena are reckoned by the Greek Church as equal in Canonical authority in all respects with the remaining books.

Canopy (Jud. x. 21, xiii. 9, xvi. 19). The canopy of Holofernes is the only one mentioned, although, perhaps, from the "pillars" of the litter described in Cant. iii. 10, it may be argued that its equipage would include a canopy. It probably retained the mosquito nets or curtains in which the name originated, although its description (Jud. x. 21) betrays luxury and display rather than such simple usefulness.

Canticles, *Song of Songs*, *i. e.* the most beautiful of songs, entitled in the A. V. THE SONG OF SOLOMON.—I. *Author and date.*—By the Hebrew title it is ascribed to Solomon; and so in all the versions, and by the majority of Jewish and Christian writers, ancient and modern. In fact, if we except a few of the Talmudical writers, who assigned it to the age of Hezekiah, there is scarcely a dissentient voice down to the close of the last century. More recent criticism, however, has called in question this deep-rooted, and well accredited tradition. Among English scholars Kennicott, among German Eichhorn and Rosenmüller, regard the poem as belonging to the age of Ezra and Nehemiah. The charge of Chaldaism has been vigorously pressed by Rosenmüller, and especially by Eichhorn. But Gesenius assigns the book to the golden age of Hebrew literature, and traces "the few solitary Chaldaisms" which occur in the writings of that age to the hands of Chaldee copyists. He has moreover suggested an important distinction between Chaldaisms, and *dialectic* varieties indigenous to N. Palestine, where he conjectures that Judges and Canticles were composed. Nor is this conjecture inconsistent with the opinion which places it among the "one thousand and five" songs of Solomon (1 K. iv. 32). It is probable that Solomon had at least a hunting-seat somewhere on the slopes of Lebanon (comp. Cant. iv. 9), and in such a retreat, and under the influence of its scenery, and the language of the surrounding peasantry, he may have written Canticles. On the whole it seems unnecessary to depart from the plain meaning of the Hebrew title. Supposing the date fixed to the reign of Solomon, there is great difficulty in determining at what period of that monarch's life the poem was written.—II. *Form.*—This question is not determined by the Hebrew title. The non-continuity which many critics attribute to the poem is far from being a modern discovery. Ghislerius (16th cent.) considered it a drama in five acts. Down to the 18th cent., however, the Canticles were generally regarded as continuous. Gregory of Nazianzus calls it "a bridal drama and song." According to Patrick, it is a "Pastoral Eclogue," or a "Dramatic poem;" according to Lowth, "an epithalamium of a pastoral kind." Michaelis and Rosenmüller, while differing as to its interpretation, agree in making it continuous. Bossuet divided the Song into 7 parts, or scenes of a pastoral drama, corresponding with the 7 days of the Jewish nuptial ceremony. His division is impugned by Taylor (*Fragm. Calmet*), who proposes one of 6 days; and considers the drama to be *post-nuptial*, not *ante-nuptial*, as it is explained by Bossuet. The entire nuptial theory has been severely handled by J. D. Michaelis, and the literal school of interpreters in general. Lowth makes it a drama, but only of the *minor* kind, *i. e.* dramatic as a dialogue; and therefore not more dramatic than an Idyll of Theocritus, or a Satire of Horace. The fact is, that he was unable to discover a plot; and evidently meant a good deal more by the term "pastoral" than by the term "drama." Moreover, it seems clear, that if the only dramatic element in Cant. be the dialogue, the rich pastoral character of its scenery, and allusions, renders the

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term *drama* less applicable than that of *idyll*. The *idyllic* form seems to have recommended itself to the allegorical school of translators as getting rid of that dramatic unity and plot which their system of interpretation reduced to a succession of events without any culminating issue. But the majority of recent translators belonging to the literal school have adopted the theory of Jacobi, since developed by Umbreit, Ewald, Meier, &c. Based as this theory is upon the dramatic evolution of a simple love-story, it supplies that essential movement and interest, the want of which was felt by Lowth; and justifies the application of the term *drama*, to a composition of which it manifests the vital principle and organic structure.—III. *Meaning.*—The schools of interpretation may be divided into three;—*the mystical*, or *typical*; *the allegorical*; and the *literal*.—1. The *mystical* interpretation is properly an offshoot of the *allegorical*, and probably owes its origin to the necessity which was felt of supplying a *literal* basis for the speculations of the allegorists. This basis is either the marriage of Solomon with Pharaoh's daughter, or his marriage with an Israelitish woman, the Shulamite. The mystical interpretation makes its first appearance in Origen, who wrote a voluminous commentary upon the Cant. It reappears in Abulpharagius (1226-1286), and was received by Grotius, approved of, and systematized by Bossuet, endorsed by Lowth, and used for the purpose of translation by Percy and Williams. —2. *Allegorical.*—Notwithstanding the attempts which have been made to discover the principle of interpretation in the LXX. (Cant. iv. 8); Jesus Sirachides (xlvii. 14-17; Wisd. viii. 2); and Joseph. (c. *Apion.* i. § 8); it is impossible to trace it with any certainty farther back than the Talmud. According to the Talmud the *beloved* is taken to be God, the *loved one*, or bride, is *the congregation of Israel*. This general relation is expanded into more particular detail by the Targum, or Chaldee Paraphrase, which treats the Song of songs as an allegorical history of the Jewish people from the Exodus to the coming of the Messiah, and the building of the third temple. Elaborate as it was, the interpretation of the Targum was still further developed by the mediaeval Jews, who introduced it into their liturgical services. A new school of Jewish exegesis was originated by Mendelssohn (1729-1786); which, without actually denying the existence of an allegorical meaning, determined to keep it in abeyance, and meanwhile to devote itself to the literal interpretation. In the Christian Church, the Talmudical interpretation, imported by Origen, was all but universally received. It was called in question by Erasmus and Grotius, and was gradually superseded by the typical theory of Grotius, Bossuet, Lowth, &c. In the 18th century the allegorical theory was reasserted, and reconstructed by Puffendorf (1776), and the reactionary allegorists. Some of the more remarkable variations of the allegorical school are:—(*a.*) The extension of the Chaldee allegory to the Christian Church. (*b.*) Luther's theory limits the allegorical meaning to the contemporaneous history of the Jewish people under Solomon. (*c.*) According to Ghislerius, and Corn. a Lapide the Bride is the Virgin Mary. (*d.*) Puffendorf refers the spiritual sense to the circumstances of our Saviour's death and burial.—3. The *Literal* interpretation seems to have been connected with the general movement of Theodore Mopsuest. (360-429) and his followers, in opposition to the extravagances of the early Christian allegorists. Its *scheme* was nuptial, with Pharaoh's daughter as the bride. The *nuptial* theory was adopted by Grotius as the literal basis of a secondary and spiritual interpretation; and, after its dramatical development by Bossuet, long continued to be the standard scheme of the mystical school. In 1803 it was reconstructed by Good, with a Jewish instead of an Egyptian bride. Michaelis (1770) regarded the Song as an exponent of *wedded love, innocent, and happy*. The most generally received interpretation of the modern literalists is that which was originally proposed by Jacobi (1771), adopted by Herder, Ammon, Umbreit, Ewald, &c.; and more recently by Prof. Meier of Tübingen (1854), and in England by Mr. Ginsburg, in his very excellent translation (1857). According to the detailed application of this view as given by Mr. Ginsburg, the Song is intended to display *the victory of humble and constant love over the temptations of wealth and royalty*. The drama is divided into 5 sections, indicated by the thrice repeated formula of adjuration (ii. 7, iii. 5, viii. 4), and the use of another closing sentence (v. 1). It must not be supposed, however, that the supporters of the *allegorical* interpretation have been finally driven from the field. Even in Germany a strong band of reactionary Allegorists have maintained their ground. On the whole, their tendency is to return to the Chaldee Paraphrase; a tendency which is specially marked in Rosenmüller. The allegorical interpretation has been defended in America by Professors Stuart and Burrowes. The following are specimens of the *internal* arguments adduced by them:—(*a.*) Particulars not applicable to Solomon (v. 2): (*b.*) particulars not applicable to the wife of Solomon (i. 6, 8; v. 7; vii. 1, cf. i. 6): (*c.*) Solomon addressed in the second person (viii. 12): (*d.*) particulars inconsistent with the ordinary conditions of decent love (v. 2): (*e.*) date 20 years after Solomon's marriage with Pharaoh's daughter (comp. Cant. vii. 4, and 1 K. vii. 2). It will readily be observed that these arguments do not in any way affect the literal theory of Jacobi. For *external* arguments the allegorists depend principally upon *Jewish tradition, and the analogy of Oriental poetry*. The strongest argument on the side of the allegorists is the matrimonial metaphor so frequently employed in the Scriptures to describe the relation between Jehovah and Israel (Ex. xxxiv. 15, 16; Num. xv. 39; Ps. lxxiii. 27; Jer. iii. 1-11; Ez. xvi., xxiii., &c.).—IV. *Canonicity.*—The book was rejected from the Canon by Castellio and Whiston; but in no case has its rejection been defended on *external* grounds. It is found in the LXX., and in the translations of Aquila, Symmachus, and Theodotion. It is contained in the catalogue given in the Talmud, and in the catalogue of Melito; and in short we have the same evidence for its canonicity as that which is commonly adduced for the canonicity of any book of the O. T.

Caper'naum, a name with which all are familiar as that of a scene of many acts and incidents in the life of Christ. There is no mention of Capernaum in the O. T. or Apocrypha, but the passage Is. ix. 1 (in Hebrew, viii. 23) is applied to it by St. Matthew. The few notices of its situation in the N. T. are not sufficient to enable us to determine its exact position. It was on the western shore of the Sea of Galilee (Matt. iv. 13; comp. John vi. 24), and, if recent discoveries are to be trusted, was of sufficient importance to give to that Sea, in whole or in part,

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the name of the "lake of Capernaum." It was in the "land of Gennesaret" (Matt. xiv. 34, compared with John vi. 17, 21, 24), that is, the rich, busy plain on the west shore of the lake, which we know from the descriptions of Josephus and from other sources to have been at that time one of the most prosperous and crowded districts in all Palestine. Being on the shore, Capernaum was lower than Nazareth and Cana of Galilee, from which the road to it was one of descent (John ii. 12; Luke iv. 31). It was of sufficient size to be always called a "city" (Matt. ix. 1; Mark i. 33); had its own synagogue, in which our Lord frequently taught (John vi. 59; Mark i. 21; Luke iv. 33, 38)—a synagogue built by the centurion of the detachment of Roman soldiers which appears to have been quartered in the place (Luke vii. 1, comp. 8; Matt. viii. 8). But besides the garrison there was also a customs station, where the dues were gathered both by stationary (Matt. ix. 9; Mark ii. 14; Luke v. 27) and by itinerant (Matt. xvii. 24) officers. The only interest attaching to Capernaum is as the residence of our Lord and his Apostles, the scene of so many miracles and "gracious words." At Nazareth He was "brought up," but Capernaum was emphatically His "own city;" it was when He returned thither that He is said to have been "at home" (Mark ii. 1). Here He chose the Evangelist Matthew or Levi (Matt. ix. 9). The brothers Simon Peter and Andrew belonged to Capernaum (Mark i. 29), and it is perhaps allowable to imagine that it was on the sea-beach that they heard the quiet call which was to make them forsake all and follow Him (Mark i. 16, 17, comp. 28). It was here that Christ worked the miracle on the centurion's servant (Matt. viii. 5; Luke vii. 1), on Simon's wife's mother (Matt. viii. 14; Mark i. 30; Luke iv. 38), the paralytic (Matt. ix. 1; Mark ii. 1; Luke v. 18), and the man afflicted with an unclean devil (Mark i. 32; Luke iv. 33). At Capernaum occurred the incident of the child (Mark ix. 33; Matt. xviii. 1; comp. xvii. 24); and in the synagogue there was spoken the wonderful discourse of John vi. (see verse 59). The doom which our Lord pronounced against Capernaum and the other unbelieving cities of the plain of Gennesareth has been remarkably fulfilled. The spots which lay claim to its site are 1. *Khan Minyeh*, a mound of ruins which takes its name from an old khan hard by. This mound is situated close upon the sea-shore at the north-western extremity of the plain (now *El Ghuweir*). 2. Three miles north of *Khan Minyeh* is the other claimant, *Tell Hûm*,—ruins of walls and foundations covering a space of "half a mile long by a quarter wide," on a point of the shore projecting into the lake and backed by a very gently rising ground. *Khan Minyeh*, *Et-Tabighah*, and *Tell Hûm*, are all, without doubt, ancient sites, but it is impossible to say which of them represents Capernaum, which Chorazin, or which Bethsaida.

Ca'phar, one of the numerous words employed in the Bible to denote a village or collection of dwellings smaller than a city (*Ir*). Mr. Stanley proposes to render it by "hamlet." In names of places it occurs in CHEPHAR-HA-AMMONAI, CHEPHIRAH, CAPHAR-SALAMA. To us its chief interest arises from its forming a part of the name of CAPERNAUM, *i. e.* Capharnahum.

Ca'phar-sal'ama, a place at which a battle was fought between Judas Maccabaeus and Nicanor (1 Macc. vii. 31). Ewald places it north of Ramla on the Samaritan boundary, but no certain traces of it seem to have been yet found.

Caphen'atha, a place apparently close to and on the east side of Jerusalem, which was repaired by Jonathan Maccabaeus (1 Macc. xii. 37).

Caph'ira, 1 Esd. v. 19. [CHEPHIRAH.]

Caph'tor; Caph'torim, thrice mentioned as the primitive seat of the Philistines (Deut. ii. 23; Jer. xlvii. 4; Am. ix. 7), who are once called **Caphtorims** (Deut. ii. 23), as of the same race as the Mizraite people of that name (Gen. x. 14; "Caphthorim," 1 Chr. i. 12). The position of the country, since it was peopled by Mizraites, must be supposed to be in Egypt or near to it in Africa, for the idea of the south-west of Palestine is excluded by the migration of the Philistines. Mr. R. S. Poole has proposed to recognise Caphtor in the ancient Egyptian name of Coptos. We must not suppose, however, that Caphtor was Coptos: it must rather be compared to the Coptite nome, probably in primitive ages of greater extent than under the Ptolemies, for the number of nomes was in the course of time greatly increased. The Caphtorim stand last in the list of the Mizraite peoples in Gen. and Chr., probably as dwellers in Upper Egypt, the names next before them being of Egyptian, and the earliest names of Libyan peoples. The migration of the Philistines is mentioned or alluded to in all the passages speaking of Caphtor or the Caphtorim. The period of the migration must have been very remote, since the Philistines were already established in Palestine in Abraham's time (Gen. xxi. 32, 34). The evidence of the Egyptian monuments, which is indirect, tends to the same conclusion, but takes us yet further back in time. We find from the sculptures of Rameses III. at Medeenet Haboo, that the Egyptians about 1200 B.C. were at war with the Philistines, the Tok-karu, and the Shayratana of the Sea, and that other Shayratana served them as mercenaries. This evidence points therefore to the spread of a seafaring race cognate to the Egyptians at a very remote time. It is probable that the Philistines left Caphtor not long after the first arrival of the Mizraite tribes, while they had not yet attained that attachment to the soil that afterwards so eminently characterized the descendants of those which formed the Egyptian nation.

Cappado'cia. This eastern district of Asia Minor is interesting in reference to New Testament history only from the mention of its Jewish residents among the hearers of St. Peter's first sermon (Acts ii. 9), and its Christian residents among the readers of St. Peter's first Epistle (1 Pet. i. 1). The Jewish community in this region, doubtless, formed the nucleus of the Christian: and the former may probably be traced to the first introduction of Jewish colonists into Asia Minor by Seleucus. The range of Mount Taurus and the upper course of the Euphrates may safely be mentioned, in general terms, as natural boundaries of Cappadocia on the south and east. Its geographical limits on the west and north were variable. In early times the name reached as far northwards as the Euxine Sea. Cappadocia is an elevated table-land intersected by mountain-chains. It seems always to have been deficient in wood; but it was a good grain country, and particularly famous for grazing. Its Roman metropolis was Caesarea. The native Cappadocians seem originally to have belonged to the Syrian stock: and since Ptolemy places the cities of Iconium and Derbe within the limits of this region, we may

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possibly obtain from this circumstance some light on "the speech of Lycaonia" (Acts xiv. 11).

Captain. (1.) As a purely military title, Captain answers to *sar* in the Hebrew army, and χιλίαρχος (*tribunus*) in the Roman. The "captain of the guard" in Acts xxviii. 16 was probably the *praefectus praetorio*. (2.) *Kâtsîn*, occasionally rendered *captain*, applies sometimes to a military (Josh. x. 24; Judg. xi. 6, 11; Is. xxii. 3; Dan. xi. 18), sometimes to a civil command (*e. g.* Is. i. 10, iii. 6). (3.) The "captain of the temple" mentioned by St. Luke (xxii. 4; Acts iv. 1, v. 24) superintended the guard of priests and Levites, who kept watch by night in the Temple. The office appears to have existed from an early date. (4.) The term rendered "*captain*" (Heb. ii. 10), has no reference whatever to a military office.

Captivities of the Jews. The bondage of Israel in Egypt, and their subjugation at different times by the Philistines and other nations, are sometimes included under the above title; and the Jews themselves, perhaps with reference to Daniel's vision (ch. vii.), reckon their national captivities as four—the Babylonian, Median, Grecian, and Roman. But the present article is confined to the forcible deportation of the Jews from their native land, and their forcible detention, under the Assyrian or Babylonian kings. The kingdom of Israel was invaded by three or four successive kings of Assyria. Pul or Sardanapalus, according to Rawlinson, imposed a tribute (B.C. 771 or 762 Rawl.) upon Menahem (1 Chr. v. 26, and 2 K. xv. 19). Tiglath-Pileser carried away (B.C. 740) the trans-Jordanic tribes (1 Chr. v. 26) and the inhabitants of Galilee (2 K. xv. 29, compare Is. ix. 1) to Assyria. Shalmaneser twice invaded (2 K. xvii. 3, 5) the kingdom which remained to Hoshea, took Samaria (B.C. 721) after a siege of three years, and carried Israel away into Assyria. Sennacherib (B.C. 713) is stated to have carried into Assyria 200,000 captives from the Jewish cities which he took (2 K. xviii. 13). Nebuchadnezzar, in the first half of his reign (B.C. 606-562), repeatedly invaded Judaea, besieged Jerusalem, carried away the inhabitants to Babylon, and destroyed the city and Temple. Two distinct deportations are mentioned in 2 K. xxiv. 14 (including 10,000 persons) and xxv. 11. One in 2 Chr. xxxvi. 20. Three in Jer. lii. 28-30, including 4600 persons, and one in Dan. i. 3. The two principal deportations were, (1) that which took place B.C. 598, when Jehoiachin with all the nobles, soldiers, and artificers was carried away; and (2) that which followed the destruction of the Temple and the capture of Zedekiah B.C. 588. The three which Jeremiah mentions may have been the contributions of a particular class or district to the general captivity; or they may have taken place under the orders of Nebuchadnezzar, before or after the two principal deportations. The captivity of certain selected children B.C. 607, mentioned by Daniel, who was one of them, may have occurred when Nebuchadnezzar was colleague or lieutenant of his father Nabopolassar, a year before he reigned alone. The 70 years of captivity predicted by Jeremiah (xxv. 12) are dated by Prideaux from B.C. 606. The captivity of Ezekiel dates from B.C. 598, when that prophet, like Mordecai the uncle of Esther (Esth. ii. 6), accompanied Jehoiachin. The captives were treated not as slaves but as colonists. There was nothing to hinder a Jew from rising to the highest eminence in the state (Dan. ii. 48), or holding the most confidential office near the person of the king (Neh. i. 11; Tob. i. 13, 22). The advice of Jeremiah (xxix. 5, &c.) was generally followed. The exiles increased in numbers and in wealth. They observed the Mosaic law (Esth. ii. 8; Tob. xiv. 9). They kept up distinctions of rank among themselves (Ez. xx. 1). Their genealogical tables were preserved, and they were at no loss to tell who was the rightful heir to David's throne. They had neither place nor time of national gathering, no Temple; and they offered no sacrifice. But the right of circumcision and their laws respecting food, &c., were observed; their priests were with them (Jer. xxix. 1); and possibly the practice of erecting synagogues in every city (Acts xv. 21) was begun by the Jews in the Babylonian captivity. The captivity is not without contemporaneous literature. In the book of Tobit we have a picture of the inner life of a family of the tribe of Naphtali, among the captives whom Shalmaneser brought to Nineveh. The book of Baruch seems, in Mr. Layard's opinion, to have been written by one whose eyes, like those of Ezekiel, were familiar with the gigantic forms of Assyrian sculpture. Several of the Psalms appear to express the sentiments of Jews who were either partakers or witnesses of the Assyrian captivity. But it is from the three great prophets, Jeremiah, Ezekiel, and Daniel, that we learn most of the condition of the children of the captivity. The Babylonian captivity was brought to a close by the decree (Ezr. i. 2) of Cyrus (B.C. 536), and the return of a portion of the nation under Sheshbazzar or Zerubbabel (B.C. 535), Ezra (B.C. 458), and Nehemiah (B.C. 445). The number who returned upon the decree of B.C. 536 was 42,360, besides servants. Among them about 30,000 are specified (compare Ezr. ii. and Neh. vii.) as belonging to the tribes of Judah, Benjamin, and Levi. It has been inferred that the remaining 12,000 belonged to the tribes of Israel (compare Ezr. vi. 17). Those who were left in Assyria (Esth. viii. 9, 11), and kept up their national distinctions, were known as The Dispersion (John vii. 35; 1 Pet. i. 1; James i. 1): and, in course of time, they served a great purpose in diffusing a knowledge of the true God, and in affording a point for the commencement of the efforts of the Evangelists of the Christian faith. Many attempts have been made to discover the ten tribes existing as a distinct community. Josephus believed that in his day they dwelt in large multitudes, somewhere beyond the Euphrates, in Arsareth, according to the author of 2 Esdr. xiii. 45. The imagination of Christian writers has sought them in the neighbourhood of their last recorded habitation. But though history bears no witness of their present distinct existence, it enables us to track the footsteps of the departing race in four directions after the time of the Captivity. (1.) Some returned and mixed with the Jews (Luke ii. 36; Phil. iii. 5, &c.). (2.) Some were left in Samaria, mingled with the Samaritans (Ezr. vi. 21; John iv. 12), and became bitter enemies of the Jews. (3.) Many remained in Assyria, and were recognised as an integral part of the Dispersion (see Acts ii. 9, xxvi. 7). (4.) Most, probably, apostatized in Assyria, adopted the usages and idolatry of the nations among whom they were planted, and became wholly swallowed up in them.

Caraba'sion, a corrupt name to which it is difficult to find anything corresponding in the Hebrew text (1 Esdr. ix. 34).

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Carbuncle. The representative in the A. V. of the Hebrew words *'ekdâch* and *bârkath* or *bâreketh*.—1. *'Ekdâch* occurs only in Is. liv. 12 in the description of the beauties of the new Jerusalem. Perhaps the term may be a general one to denote any *bright sparkling gem*, but as it occurs only once, it is impossible to determine its real meaning.—2. *Bârĕkath, bâreketh*, the third stone in the first row of the sacerdotal breastplate (Ex. xxviii. 17, xxxix. 10), also one of the mineral treasures of the king of Tyre (Ez. xxviii. 13). Braun supposes with much probability that the smaragdus or emerald is the precious stone signified. This view is supported by the LXX., the Vulgate, and Josephus.

Car'cas, the seventh of the seven "chamberlains" (*i. e.* eunuchs) of king Ahasuerus (Esth. i. 10).

Car'chamis, 1 Esd. i. 25. [CARCHEMISH.]

Car'chemish is not, as has generally been supposed, the classical Circesium. It lay very much higher up the Euphrates, occupying nearly the site of the later *Mabug*, or Hierapolis. It seems to have commanded the ordinary passage of the Euphrates at *Bir*, or *Birch-jik*, and thus in the contentions between Egypt and Assyria its possession was of primary consequence (comp. 2 Chr. xxxv. 20, with Jer. xlvi. 2). Carchemish appears to have been taken by Pharaoh-Necho shortly after the battle of Megiddo (*c.* B.C. 608), and retaken by Nebuchadnezzar after a battle three years later, B.C. 605 (Jer. xlvi. 2).

Care'ah, father of Johanan (2 K. xxv. 23), elsewhere in the A. V. spelt KAREAH.

Ca'ria, the southern part of the region which in the N. T. is called ASIA, and the south-western part of the peninsula of Asia Minor. In the Roman times the name of Caria was probably less used than previously. At an earlier period we find it mentioned as a separate district (1 Macc. xv. 23). At this time (B.C. 139) it was in the enjoyment of the privilege of freedom, granted by the Romans. A little before it had been assigned by them to Rhodes, and a little later it was incorporated in the province of Asia.

Car'me, 1 Esdr. v. 25. [HARIM.]

Car'mel. Nearly always with the definite article, "the park," or "the well-wooded place." **1.** (In Kings, generally "Mount C.," in the Prophets, "Carmel.") A mountain which forms one of the most striking and characteristic features of the country of Palestine. As if to accentuate more distinctly the bay which forms the one indentation in the coast, this noble ridge, the only headland of lower and central Palestine, forms its southern boundary, running out with a bold bluff promontory all but into the very waves of the Mediterranean. From this point it stretches in a nearly straight line, bearing about S.S.E., for a little more than twelve miles, when it terminates suddenly in a bluff somewhat corresponding to its western end, breaking down abruptly into the hills of *Jenin* and Samaria, which form at that part the central mass of the country. Carmel thus stands as a wall between the maritime plain of Sharon on the south, and the more inland expanse of Esdraelon on the north. Its structure is in the main the Jura formation (upper oolite), which is prevalent in the centre of Western Palestine—a soft white limestone, with nodules and veins of flint. In form Carmel is a tolerably continuous ridge, at the W. end about 600, and E. about 1600 feet above the sea. It is still clothed with the same "excellency" of "wood," which supplied the prophets of Israel and Judah alike with one of their most favourite illustrations (Is. xxxiii. 9; Mic. vii. 14). Modern travellers delight to describe its "rocky dells with deep jungles of copse"—its "shrubberies thicker than any others in central Palestine" (Stanley, MS.)—its "impenetrable brushwood of oaks and other evergreens, tenanted in the wilder parts by a profusion of game and wild animals" (Porter, *Handb.*), but in other places bright with "hollyhocks, jasmine, and various flowering creepers" (Van de Velde). Carmel fell within the lot of the tribe of Asher (Josh. xix. 26), which was extended as far south as Dor, probably to give the Asherites a share of the rich corn-growing plain of Sharon. The king of "Jokneam of Carmel" was one of the Canaanite chiefs who fell before the arms of Joshua (xii. 22). These are the earliest notices which we possess of the name. There is not in them a hint of any sanctity as attaching to the mount. But there seem to be grounds for believing that from very early times it was considered as a sacred spot. In later times we know that its reputation was not confined to Palestine. But that which has made the name of Carmel most familiar to the modern world is its intimate connexion with the history of the two great prophets of Israel—Elijah and Elisha. Here Elijah brought back Israel to allegiance to Jehovah, and slew the prophets of the foreign and false god; here at his entreaty were consumed the successive "fifties" of the royal guard; but here, on the other hand, Elisha received the visit of the bereaved mother whose son he was soon to restore to her arms (2 K. iv. 25, &c.). The first of these three events, without doubt, took place at the eastern end of the ridge, commanding the last view of the sea behind, and the first view of the great plain in front. Of this site an admirable description is given by Prof. Stanley (*S. & P.* pp. 353-356). There is good reason to believe that a later incident in the life of the same great prophet took place on Carmel. This was when he "caused fire to come down from heaven" and consume the two "fifties" of the guard which Ahaziah had despatched to take him prisoner, for having stopped his messengers to Baalzebub the god of Ekron (2 K. i. 9-15). The tradition in the present convent is, that Elijah and Elisha both resided on the mountain, and a cave is actually shown under the high-altar of the church as that of Elijah. After the ascent of Elijah, Elisha went to Mount Carmel (2 K. ii. 25), though only for a time; but he was again there at the Shunammite's visit (iv. 25), and that at a time when no festival, no "new moon or sabbath" (v. 23), required his presence. This is the last mention of Carmel as the scene of any event in the sacred history. Carmel has derived its modern name from the great prophet; *Mar Elyas* is the common designation, *Kürmel* being occasionally, but only seldom, heard. —**2.** A town in the mountainous country of Judah (Josh. xv. 55), familiar to us as the residence of Nabal (1 Sam. xxv. 2, 5, 7, 40), and the native place of David's favourite wife, "Abigail the Carmelitess" (1 Sam. xxvii. 3; 1 Chr. iii. 1). This was doubtless the Carmel at which Saul set up a "place," literally a "hand;" after his victory over Amalek (1 Sam. xv. 12). And this Carmel, and not the northern mount, must have been the spot at which king Uzziah had his vineyards (2 Chr. xxvi. 10). In the time of Eusebius and Jerome it was the seat of a Roman garrison. The ruins of

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the town, now *Kurmul*, still remain at ten miles below Hebron in a slightly S. E. direction, close to those of *Maïn* (Maon), *Zif* (Ziph), and other places named with Carmel in Josh. xv. 55.

Car'mi. 1. The 4th son of Reuben the progenitor of the family of THE CARMITES (Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 6; 1 Chr. v. 3).—2. A man of the tribe of Judah, father of Achan, the "troubler of Israel" (Josh. vii. 1, 18; 1 Chr. ii. 7, iv. 1), according to the first two passages the son of Zabdi or Zimri.

Carna'im, a large and fortified city in the country east of Jordan—"the land of Galaad;" containing a "temple." It was besieged and taken by Judas Maccabaeus (1 Macc. v. 26, 43, 44). Under the name of CARNION the same occurrence is related in 2 Macc. xii. 21, 26, the temple being called the ATARGATEION. This enables us to identify it with ASHTEROTH-KARNAIM.

Carni'on. [CARNAIM.]

Carpenter. [HANDICRAFT.]

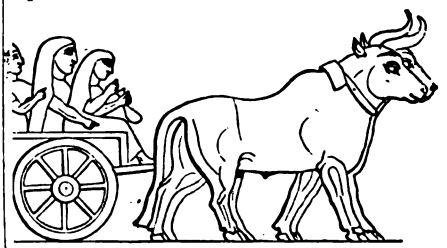
Car'pus, a Christian at Troas, with whom St. Paul states that he left a cloak (2 Tim. iv. 13). According to Hippolytus, Carpus was bishop of Berytus in Thrace.

Carriage. This word occurs only six times in the text of the A. V., and signifies what we now call "baggage." The Hebrew words so rendered are three. 1. *Kĕlê*, generally translated "stuff" or "vessels." It is like the Greek word σκεῦος. 2. *Kĕbûdâh*, "heavy matters," Judg. xviii. 21 only. 3. The word rendered "carriages" in Is. xlvi. 1 should, it would appear, be "your burdens." 4. In the N. T., Acts xxi. 15, the meaning is simply "baggage." 5. But in the margin of 1 Sam. xvii. 20, and xxvi. 5-7—and there only—"carriage" is employed in the sense of a wagon or cart. The allusion is to the circle of wagons which surrounded the encampment.

Car'shena, one of the seven princes of Persia and Media (Esth. i. 14).

Cart, *'ăgâlâh*, Gen. xlv. 19, 27; Num. vii. 3, 7, 8, a vehicle drawn by cattle (2 Sam. vi. 6), to be distinguished from the chariot drawn by horses. Carts and wagons were either open or covered (Num. vii. 3), and were used for conveyance of persons (Gen. xlv. 19), burdens (1 Sam. vi. 7, 8), or produce (Am. ii. 13). As there are no roads in Syria and Palestine and the neighbouring countries, wheel-carriages for any purpose except conveyance of agricultural produce are all but unknown. The only cart used in Western Asia has two wheels of solid wood. But in the monuments of ancient Egypt representations are found of carts with two wheels, having four or six spokes, used for carrying produce, and of one used for religious purposes having four wheels with eight spokes. A bas-relief at Nineveh represents a cart having two wheels with eight spokes, drawn by oxen, conveying female captives.

Egyptian cart with two wheels. (Wilkinson.)



Assyrian cart drawn by oxen. (Layard, ii. 396.)

Carving. The arts of carving and engraving were much in request in the construction both of the Tabernacle and the Temple (Ex. xxxi. 5, xxxv. 33; 1 K. vi. 18, 35; Ps. lxxiv. 6), as well as in the ornamentation of the priestly dresses (Ex. xxviii. 9-36; Zech. iii. 9; 2 Chr. ii. 6, 14).

Casiph'ia, a place of uncertain site on the road between Babylon and Jerusalem (Ezr. viii. 17).

Cas'leu, 1 Macc. i. 54, iv. 52, 59; 2 Macc. i. 9, 18, x. 5. [CHISLEU; MONTHS.]

Cas'luhim, a Mizraite people or tribe (Gen. x. 14; 1 Chr. i. 12). The only clue we have as yet to the position of the Casluhim is their place in the list of the sons of Mizraim between the Pathrusim and the Caphtorim, whence it is probable that they were seated in Upper Egypt. The LXX. seem to identify them with the *Chashmannîm* of Ps. lxviii. 31 (A. V. "princes"). This would place the Casluhim in the Heptanomis. Bochart suggests the identity of the Casluhim and the Colchians, who are said to have been an Egyptian colony. The supposition is improbable, though Gesenius gives it his support. Forster conjectures the Casluhim to be the inhabitants of Cassiotis, and Bunsen assumes this to be proved; but the nature of the ground is a serious difficulty in the way.

Cas'phon, 1 Macc. v. 36. [CASPHOR.]

Cas'phor, one of the fortified cities in the "land of Galaad" (1 Macc. v. 26), in which the Jews took refuge from the Ammonites under Timotheus (comp. ver. 6), and which with other cities was taken by Judas Maccabaeus (v. 36). In the latter passage the name is given as CASPHON, and in 2 Macc. xii. 13 as CASPIS, if indeed the same place is referred to, which is not quite clear.

Cas'pis, a strong fortified city—whether east or west of Jordan is not plain—having near it a lake two stadia in breadth. It was taken by Judas Maccabaeus with great slaughter (2 Macc. xii. 13, 16). [CASPHOR.]

Cassia. The representative in the A. V. of the Hebrew words *kiddâh* and *ketzîôth*.—1. *Kiddâh* occurs in Ex. xxx. 24, as one of the ingredients in the composition of the "oil of holy ointment;" and in Ez. xxvii. 19. There can be no doubt that the A. V. is correct in the translation of the Hebrew word, though there is considerable variety of reading in the old versions. The accounts of cassia as given by ancient authors are confused; and the investigation of the subject is a difficult one. It is clear that the Latin writers by the term *casia* understood both the Oriental product now under

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consideration, as well as some low sweet herbaceous plant; but the Greek word is limited to the Eastern product. Dioscorides mentions several kinds of cassia, and says they are produced in Spicy Arabia. One kind is known by the name of *mosyletis*, or, according to Galen, of *mosyllos*, from the ancient city and promontory Mosyllon, on the coast of Africa and the sea of Bab el Mandeb. Will not this throw some light on Ez. xxvii. 19, "Dan and Javan and Meuzal traded in thy markets with cassia, calamus," &c. The cassia would be brought from India to Meuzal, and from thence exported to Tyre and other countries under the name of *Meuzalitis*, or Meuzal cassia. Cassia is not produced by any trees which are now found growing in Arabia. It is probable therefore that the Greek authors were mistaken on this subject, and that they occasionally have regarded products imported into Arabia, and thence exported northwards to other countries, as the natural productions of that country. The cassia-bark of commerce is yielded by various kinds of *Cinnamomum*, which grow in different parts of India.—2. *Ketzîôth*, only in Ps. xlv. 8. This word is generally supposed to be another term for cassia: the old versions, as well as the etymology of the Hebrew word, are in favour of this interpretation.

Castle. [FORTIFICATIONS.]

Cas'tor and Pollux, the Dioscuri (Acts xxviii. 11). These two heroes, the twin-sons of Jupiter and Leda, were regarded as the tutelary divinities of sailors. They appeared in heaven as the constellation *Gemini*. As the ship mentioned by St. Luke was from Alexandria, it may be worth while to notice that Castor and Pollux were specially honoured in the neighbouring district of Cyrenaica. In art these divinities were sometimes represented simply as stars hovering over a ship, but more frequently as young men on horseback, with conical caps and stars above them. Such figures were probably painted or sculptured at the bow of the ship, and Cyril of Alexandria says that such was always the Alexandrian method of ornamenting each side of the prow

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

Cats occur only in Baruch vi. 22. The Greek word, as used by Aristotle, has more particular reference to the wild cat. Herodotus (ii. 66) applies it to denote the domestic animal. The context of the passage in Baruch appears to point to the domesticated animal. Perhaps the people of Babylon originally procured the cat from Egypt. The domestic cat of the ancient Egyptians is supposed by some to be identical with the *Felis maniculata*, Rüppell, of Nubia, and with our own domestic animal, but there is considerable doubt on this point. The Egyptians, it is well known, paid an absurd reverence to the cat; it accompanied them in their fowling expeditions; it was deemed a capital offence to kill one; and when a cat died it was embalmed and buried at Bubastis, the city sacred to the moon, of which divinity the cat was reckoned a symbol.

Felis maniculata.

Caterpillar. The representative in the A. V. of the Hebrew words *châsîl* and *yelek*.—1. *Châsîl* occurs in 1 K. viii. 37; 2 Chr. vi. 28; Ps. lxxviii. 46; Is. xxxiii. 4; Joel i. 4; it is evident from the inconsistency of the two most important old versions in their renderings of this word, that nothing is to be learnt from them. The term now under notice seems to be applied to a locust, perhaps in its larva state.—2. *Yelek*. [LOCUST.]

Cathu'a, 1 Esdr. v. 30, apparently answers to GIDDEL in the Hebrew text.

Cattle. [BULL.]

Cave. I. *Mᵉ'ârâh*. The chalky limestone of which the rocks of Syria and Palestine chiefly consist presents, as is the case in all limestone formations, a vast number of caverns and natural fissures, many of which have also been artificially enlarged and adapted to various purposes both of shelter and defence. This circumstance has also given occasion to the use of so large a number of words as are employed in the Scriptures to denote caves, holes, and fissures, some of them giving names to the towns and places and their neighbourhood. Out of them may be selected the following:—II. *Chûr* or *Chôr*, "a hole." From this come (*a*), the name of the *Horites* of Mount Seir, a Troglodyte race spoken of by Strabo. (Gen. xiv. 6, xxxvi. 21; Deut. ii. 12; Job xxx. 6.) (*b*.) *Hawrân* (Ez. xlvii. 16, 18). (*c*.) the two towns of *Beth-horon* (Josh. xvi. 3, 5). (*d*.) the town *Horonaim* (Is. xv. 5).—III. *Chagâvîm*, "places of refuge in rocks" for birds (Cant. ii. 14; Obad. 3; A. V. "clefts).—IV. *Minchârâh*, A. V. "den;" a ravine through which water flows (Judg. vi. 2).—The most remarkable caves noticed in Scripture are:—**1.** That in which Lot dwelt after the destruction of Sodom (Gen. xix. 30). **2.** The cave of Machpelah (xxiii. 17). **3.** Cave of Makkedah (Josh. x. 16). **4.** Cave of Adullam (1 Sam. xxii. 1). **5.** Cave of Engedi (xxiv. 3). **6.** Obadiah's cave (1 K. xviii. 4). **7.** Elijah's cave in Horeb (xix. 9). **8, 9.** The rock sepulchres of Lazarus, and of our Lord (John xi. 38; Matt. xxvii. 60). The existing caverns near the S. E. end of the Dead Sea serve fully to justify the mention of a cave as the place of Lot's retirement; as those on the W. side agree both in situation and in name with the caves of En-gedi. The cave of Machpelah undoubtedly lies beneath the mosque of Hebron. The cave in which Obadiah concealed the prophets was probably in the northern part of the country,

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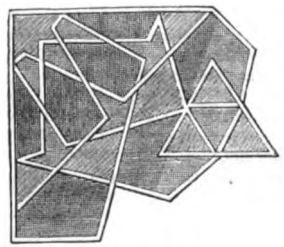
in which abundant instances of caves fit for such a purpose might be pointed out. The site of the cave of Elijah, as well as of the "clift" of Moses on Mount Horeb (Ex. xxxiii. 22), is also obviously indeterminate. Besides these special caves there is frequent mention in the O. T. of caves as places of refuge. Thus the Ismelites are said to have taken refuge from the Philistines in "holes" (1 Sam. xiv. 11). So also in the time of Gideon they had taken refuge from the Midianites in dens and caves and strongholds, such as abound in the mountain region of Manasseh (Judges vi. 2). But Adullam is not the only cave, nor were its tenants the only instances of banditti making the caves of Palestine their accustomed haunt. Josephus speaks of the robber inhabitants of Trachonitis, who lived in large caverns, and annoyed much the trade with Damascus, but were put down by Herod. Lastly, it was the caves which lie beneath and around so many of the Jewish cities that formed the last hiding-places of the Jewish leaders in the war with the Romans. No use, however, of rock caverns more strikingly connects the modern usages of Palestine and the adjacent regions with their ancient history than the employment of them as burial-places. The rocky soil of so large a portion of the Holy Land almost forbids interment, excepting in cavities either natural or hewn from the rock. Accordingly numerous sites are shown in Palestine and adjacent lands of (so-called) sepulchres of saints and heroes of the Old and New Test., venerated both by Christians and Mohammedans.

Cedar. There can, we think, be little doubt that the Heb. word *erez*, invariably rendered "cedar" by the A. V., does stand for that tree in most of the passages where the word occurs. The *erez*, or "firmly rooted and strong tree," from an Arabic root which has this signification, is particularly the name of the cedar of Lebanon (*Cedrus Libani*); but that the word is used in a wider sense to denote other trees of the *Coniferae*, is clear from some Scriptural passages where it occurs. For instance, the "cedar wood" mentioned in Lev. xiv. 6 can hardly be the wood of the Lebanon cedars, seeing that the *Cedrus Libani* could never have grown in the peninsula of Sinai. There is another passage (Ez. xxvii. 5), in which perhaps *erez* denotes some fir; in all probability, as Dr. Hooker conjectures, the *Pinus Halepensis*, which grows in Lebanon, and is better fitted for furnishing ship-masts than the wood of the *Cedrus Libani*. The *Cedrus Libani*, *Pinus Halepensis*, and *Juniperus excelsa*, were probably all included under the term *erez*; though there can be no doubt that by this name is more especially denoted the cedar of Lebanon, as being the firmest and grandest of the conifers. As to the "cedar wood" used in purifications, it is probable that one of the smaller Junipers is intended (*J. Sabina* ?), for it is doubtful whether the *Juniperus excelsa* exists at all in Arabia. As far as is at present known, the cedar of Lebanon is confined in Syria to one valley of the Lebanon range, viz., that of the Kedisha river, which flows from near the highest point of the range westward to the Mediterranean, and enters the sea at the port of Tripoli. The grove is at the very upper part of the valley, about 15 miles from the sea, 6500 feet above that level, and their position is moreover above that of all other arboreous vegetation. The valley here is very broad, open, and shallow, and the grove forms a mere speck on its flat floor. On nearer inspection, the cedars are found to be confined to a small portion of a range of low stony hills of rounded outlines, and perhaps 60 to 100 ft. above the plain, which sweep across the valley. These hills are believed by Dr. Hooker to be old moraines, deposited by glaciers that once debouched on to the plain from the surrounding tops of Lebanon.

Ce'dron. **1.** A place fortified by Cendebaeus under the orders of the king Antiochus (Sidetes), as a station from which to command the roads of Judaea (1 Macc. xv. 39, 41, xvi. 9). It was not far from Jamnia (Jabne), or from Azotus (Ashdod), and was probably the modern *Katra* or *Kûtrah*, which lies on the maritime plain below the river *Rubin*, and three miles south-west of *Akir* (Ekron).—**2.** In this form is given in the N. T. the name of the brook Kidron in the ravine below the eastern wall of Jerusalem (John xviii. 1, only). Beyond it was the garden of Gethsemane. [KIDRON.]

Ce'ilan. Sons of Ceilan and Azetas, according to 1 Esdr. v. 15, returned with Zorobabel from Babylon.

Ceiling. The descriptions of Scripture (1 K. vi. 9, 15, vii. 3; 2 Chr. iii. 5, 9; Jer. xxii. 14; Hag. i. 4), and of Josephus, show that the ceilings of the Temple and the palaces of the Jewish kings were formed of cedar planks applied to the beams or joints crossing from wall to wall, probably with sunk panels, edged and ornamented with gold, and carved with incised or other patterns, sometimes painted (Jer. xxii. 14). It is probable that both Egyptian and Assyrian models were followed, in this as in other branches of architectural construction, before the Roman period. Examples are extant, of Egyptian ceilings in stucco painted with devices, of a date much earlier than that of Solomon's Temple. Of these devices the principal are the guilloche, the chevron, and the scroll. The panel work in ceilings, which has been described, is found in Oriental and North African dwellings of late and modern times. Mr. Porter describes the ceilings of houses at Damascus as delicately painted. Many of the rooms in the Palace of the Moors at the Alhambra were ceiled and ornamented with the richest geometrical patterns.



Panelled ceiling from house in Cairo. (Lane, *Modern Egyptians.*)

Celosyria. [COELESYRIA.]

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

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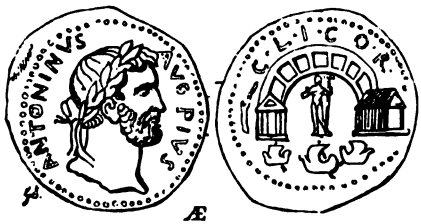
of Cenchreae from Corinth was 70 stadia or about nine miles. The modern village of *Kikries* retains the ancient name, which is conjectured by Dr. Sibthorpe to be derived from the millet (κέγχρι), which still grows there.



Colonial Coin of Corinth. On the obverse the head of Antoninus Pius; on the reverse the port of Cenchreae, with C. L. L. C., that is, COLONIA LAVS IVLIA CORINTHOS.

Cendebe'us (accurately **Cendebaeus**), a general left by Antiochus VII. in command of the sea-board of Palestine (1 Macc. xv. 38, &c.) after the defeat of Tryphon B.C. 138. He fortified Kedron and harassed the Jews for some time, but was afterwards defeated by Judas Maccabaeus, with great loss (1 Macc. xvi. 1-10).

Censer (*machtâh* and *miktereth*). The former of the Hebrew words seems used generally for any instrument to seize or hold burning coals, or to receive ashes, &c., such as the appendages of the brazen altar and golden candlestick mentioned in Ex. xxv. 38, xxxvii. 23. It, however, generally bears the limited meaning which properly belongs to the second word, found only in the later books (*e.g.* 2 Chr. xxvi. 19; Ez. viii. 11), that, viz. of a small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled (2 Chr. xxvi. 18; Luke i. 9). The only distinct precepts regarding the use of the censer are found in Num. iv. 14, and in Lev. xvi. 12. Solomon prepared "censers of pure gold" as part of the same furniture (1 K. vii. 50; 2 Chr. iv. 22). Possibly their general use may have been to take up coals from the brazen altar, and convey the incense while burning to the "golden altar," or "altar of incense," on which it was to be offered morning and evening (Ex. xxx. 7, 8). So Uzziah, when he was intending "to burn incense upon the altar of incense," took "a censer in his hand" (2 Chr. xxvi. 16, 19). The word rendered "censer" in Hebr. ix. 4 probably means the "altar of incense."

Census. I. Moses laid down the law (Ex. xxx. 12, 13) that whenever the people were numbered, an offering of ½ a shekel should be made by every man above 20 years of age, by way of atonement or propitiation. The instances of numbering recorded in the O. T. are as follows:—1. Under the express direction of God (Ex. xxxviii. 26), in the 3rd or 4th month after the Exodus during the encampment at Sinai, chiefly for the purpose of raising money for the Tabernacle. The numbers then taken amounted to 603,550 men. 2. Again, in the 2nd month of the 2nd year after the Exodus (Num. i. 2, 3). This census was taken for a double purpose. (*a.*) To ascertain the number of fighting men from the age of 20 to 50. (*b.*) To ascertain the amount of the redemption offering due on account of all the firstborn both of persons and cattle. The Levites, whose numbers amounted to 22,000, were taken in lieu of the firstborn males of the rest of Israel, whose numbers were 22,273, and for the surplus of 273 a money payment of 1365 shekels, or 5 shekels each, was made to Aaron and his sons (Num. iii. 39, 51). 3. Another numbering took place 38 years afterwards, previous to the entrance into Canaan, when the total number, excepting the Levites, amounted to 601,730 males, showing a decrease of 1870. 4. The next formal numbering of the whole people was in the reign of David. The men of Israel above 20 years of age were 800,000, and of Judah 500,000, total 1,300,000. The book of Chron. gives the numbers of Israel 1,100,000, and of Judah 470,000, total 1,570,000; but informs us that Levi and Benjamin were not numbered (1 Chr. xxi. 6, xxvii. 24). 5. The census of David was completed by Solomon, by causing the foreigners and remnants of the conquered nations resident within Palestine to be numbered. Their number amounted to 153,600, and they were employed in forced labour on his great architectural works (Josh. ix. 27; 1 K. v. 15, ix. 20, 21; 1 Chr. xxii. 2; 2 Chr. ii. 17, 18). Between this time and the Captivity, mention is made of the numbers of armies under successive kings of Israel and Judah, from which may be gathered with more or less probability, and with due consideration of the circumstances of the times as influencing the number of the levies, estimates of the population at the various times mentioned. 6. Rehoboam (B.C. 975-958) collected from Judah and Benjamin 180,000 men to fight against Jeroboam (1 K. xii. 21). 7. Abijam (958-955), with 400,000 men, made war on Jeroboam with 800,000, of whom 500,000 were slain (2 Chr. xiii. 3, 17). 8. Asa (955-914) had an army of 300,000 men from Judah, and 280,000 (Josephus says 250,000) from Benjamin, with which he defeated Zerah the Ethiopian, with an army of 1,000,000 (2 Chr. xiv. 8, 9). 9. Jehoshaphat (914-891), besides men in garrisons, had under arms 1,160,000 men, including perhaps subject foreigners (2 Chr. xvii. 14-19). 10. Amaziah (838-811) had from Judah and Benjamin 300,000, besides 100,000 mercenaries from Israel (2 Chr. xxv. 5, 6). 11. Uzziah (811-759) could bring into the field 307,500 men (307,000, Josephus), well armed, under 2600 officers (2 Chr. xxvi. 11-15). 12. The number of those who returned with Zerubbabel in the first caravan is reckoned at 42,360 (Ezr. ii. 64); but of these perhaps 12,542 belonged to other tribes than Judah and Benjamin. The purpose of this census was to settle with reference to the year of Jubilee the inheritances in the Holy Land, which had been disturbed by the Captivity, and also to ascertain the family genealogies, and ensure, as far as possible, the purity of the Jewish race (Ezr. ii. 59, x. 2, 8, 18, 44; Lev. xxv. 10). In the second caravan, B.C. 458, the number was 1496. Women and children are in neither case included (Ezr. viii. 1-14). Throughout all these accounts two points are clear. 1. That great pains were taken to ascertain and register the numbers of the Jewish people at various times for the reasons mentioned above. 2. That the numbers given in some cases can with difficulty be reconciled with other numbers of no very distant date, as well as with the presumed capacity of the country for supporting population. But while great doubt rests on the genuineness of numerical expressions in O. T. it must be considered that the readings on which our version is founded, give with trifling variations the same

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results as those presented by the LXX. and by Josephus. There are besides abundant traces throughout the whole of Palestine of a much higher rate of fertility in former as compared with present times, a fertility remarked by profane writers, and of which the present neglected state of cultivation affords no test. This combined with the positive divine promises of populousness, increases the probability of at least approximate correctness in the foregoing estimates of population.—II. In N. T., St. Luke, in his account of the "taxing," says, a decree went out from Augustus that all the world should be taxed, and in the Acts alludes to a disturbance raised by Judas of Galilee in the days of the "taxing" (Luke ii. 1; Acts v. 37). The Roman census under the Republic consisted, so far as the present purpose is concerned, in an enrolment of persons and property by tribes and households. The census was taken, more or less regularly, in the provinces, under the republic, by provincial censors, and the tribute regulated at their discretion, but no complete census was made before the time of Augustus, who carried out 3 general inspections of this kind, *viz.*, (1.) B.C. 28; (2.) B.C. 8; (3.) A.D. 14; and a partial one, A.D. 4.

Centurion. [ARMY.]

Cephas. [PETER.]

Ce'ras, 1 Esd. v. 29. [KEROS.]

Ce'tab, 1 Esd. v. 30. There is no name corresponding with this in the lists of Ezra and Nehemiah.

Cha'bris, [the son of Gothoniel, one of the three "rulers," or "ancients" of Bethulia, in the time of Judith (Jud. vi. 15, viii. 10, x. 6).

Cha'dias. "They of Chadias and Ammidoi," according to 1 Esd. v. 20, returned from Babylon with Zorobabel. There are no corresponding names in Ezra and Nehemiah.

Chaff. The Heb. words rendered *chaff* in A. V. do not seem to have precisely the same meaning: *châshash* = *dry grass*, hay; and occurs twice only in O. T., viz., Is. v. 24, xxxiii. 11. *Môts* is chaff separated by winnowing from the grain—the husk of the wheat. *Teben*, rendered *straw* in Ex. v. 7, 10, 11, &c., and stubble in Job xxi. 18, means straw cut into short portions, in which state it was mixed with the mud of which bricks were made to give it consistency. In 1 K. iv. 28, mention is made of a mixed fodder for horses and camels of barley and *teben*, such as the Arabs call *tibn* to this day. The Chaldaic word *'ûr* occurs but once, in Dan. ii. 35.

Chain. Chains were used, 1. as badges of office; 2. for ornament; 3. for confining prisoners. 1. The gold chain placed about Joseph's neck (Gen. xli. 42), and that promised to Daniel (Dan. v. 7), are instances of the first use. In Egypt it was one of the *insignia* of a judge, who wore an image of truth attached to it; it was also worn by the prime minister. In Persia it was considered not only as a mark of royal favour, but a token of investiture. In Ez. xvi. 11, the chain is mentioned as the symbol of sovereignty. 2. Chains for ornamental purposes were worn by men as well as women in many countries both of Europe and Asia, and probably this was the case among the Hebrews (Prov. i. 9). The necklace consisted of pearls, corals, &c., threaded on a string. Besides the necklace, other chains were worn (Jud. x. 4) hanging down as far as the waist, or even lower. Some were adorned with pieces of metal, shaped in the form of the moon ("round tires like the moon," A. V.; Is. iii. 18). The Midianites adorned the necks of their camels with it (Judg. viii. 21, 26). To other chains were suspended various trinkets—as scent-bottles (Is. iii. 20) and mirrors (Is. iii. 23). Step-chains were attached to the ankle-rings, which shortened the step and produced a mincing gait (Is. iii. 16, 18). 3. The means adopted for confining prisoners among the Jews were fetters similar to our handcuffs (Judg. xvi. 21; 2 Sam. iii. 34; 2 K. xxv. 7; Jer. xxxix. 7). Among the Romans, the prisoner was handcuffed to one, and occasionally to two guards (Acts xii. 6, 7, xxi. 33).

Chalcedony, only in Rev. xxi. 19. The name is applied in modern mineralogy to one of the varieties of agate. There can, however, be little doubt that the stone to which Theophrastus (*De Lapid.* § 25) refers, as being found in the island opposite Chalcedon and used as a solder, must have been the green transparent carbonate of copper, or our copper emerald.

Chal'col, 1 K. iv. 31. [CALCOL.]

Chalde'a, more correctly **Chaldae'a,** is properly only the most southern portion of Babylonia. It is used, however, in our version for the Hebrew ethnic appellative *Casdim* (or "Chaldaeans"), under which term the inhabitants of the entire country are designated; and it will therefore here be taken in this extended sense. The origin of the term is very doubtful.—1. *Extent and boundaries.*—The tract of country viewed in Scripture as the land of the Chaldaeans is that vast alluvial plain which has been formed by the deposits of the Euphrates and the Tigris—at least so far as it lies to the west of the latter stream. This extraordinary flat, unbroken except by the works of man, extends, in a direction nearly N.E. and S.W., a distance of 400 miles along the course of the rivers, and is on an average about 100 miles in width.—2. *General character of the country.*—The general aspect of the country is thus described by a modern traveller, who well contrasts its condition now with the appearance which it must have presented in ancient times. "In former days," he says, "the vast plains of Babylon were nourished by a complicated system of canals and watercourses, which spread over the surface of the country like a net-work. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn, stood frequent groves of palm-trees and pleasant gardens, affording to the idler or traveller their grateful and highly-valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots are wholly effaced. 'A drought is upon her waters,' says the prophet, 'and they shall be dried up!' All that remains of that ancient civilisation—that 'glory of kingdoms,'—'the praise of the whole earth,'—is recognisable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxurious fields, the groves and gardens, nothing now meets the eye but an arid waste—the dense population of former times is

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vanished, and no man dwells there." (Loftus's *Chaldaea*, pp. 14-5.) — 3. *Divisions.*—The true Chaldaea is always in the geographers a distinct region, being the most southern portion of Babylonia, lying chiefly (if not solely) on the right bank of the Euphrates. Babylonia above this, is separated into two districts, called respectively *Amordacia* and *Auranitis*. The former is the name of the central territory round Babylon itself; the latter is applied to the regions towards the north, where Babylonia borders on Assyria.—4. *Cities.*—Babylonia was celebrated at all times for the number and antiquity of its cities. The most important of those which have been identified are Borsippa (*Birs-Nimrud*), Sippara or Sepharvaim (*Mosaib*), Cutha (*Ibrahim*), Calneh (*Niffer*), Erech (*Warka*), Ur (*Mugheir*), Chilmad (*Kalwadha*), Larancha (*Senkereh*), Is (*Hit*), Duraba (*Akkerkuf*); but besides these there were a multitude of others, the sites of which have not been determined.—5. *Canals.*—One of the most remarkable features of ancient Babylonia was its network of canals. Three principal canals carried off the waters of the Euphrates towards the Tigris, *above* Babylon. These were, 1. The original "Royal River," or *Ar-Malcha* of Berosus; 2. the *Nahr Malcha* of the Arabs; and 3. the *Nahr Kutha*. On the other side of the stream, a large canal, leaving the Euphrates at *Hit*, where the alluvial plain commences, skirted the deposit on the west along its entire extent, and fell into the Persian Gulf at the head of the *Bubian* creek; while a second main artery branched from the Euphrates nearly at *Mosaib*, and ran into a great lake, in the neighbourhood of Borsippa, whence the lands to the south-west of Babylon were irrigated.—6. *Sea of Nedjef, Chaldaean marshes, &c.*—Chaldaea contains one natural feature deserving of special description—the "great inland freshwater sea of *Nedjef*" (Loftus, p. 45). This sheet of water is a permanent lake of considerable depth, and extends in a south-easterly direction a distance of 40 miles. Its greatest width is 35 miles. Above and below the Sea of *Nedjef*, from the *Birs-Nimrud* to *Kufa*, and from the south-eastern extremity of the Sea to *Samava*, extend the famous Chaldaean marshes, where Alexander was nearly lost.—7. *Productions.*—The extraordinary fertility of the Chaldaean soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild. Herodotus declared (i. 193) that grain commonly returned 200-fold to the sower, and occasionally 300-fold. The palm was undoubtedly one of the principal objects of cultivation. The soil is rich, but there is little cultivation, the inhabitants subsisting chiefly upon dates. More than half the country is left dry and waste from the want of a proper system of irrigation; while the remaining half is to a great extent covered with marshes owing to the same neglect.

Chalde'ans, or **Chal'dees**, appear in Scripture, until the time of the Captivity, as the people of the country which has Babylon for its capital, and which is itself termed Shinar; but in the Book of Daniel, while this meaning is still found (v. 30, and ix. 1), a new sense shows itself. The Chaldaeans are classed with the magicians and astronomers; and evidently form a sort of priest class, who have a peculiar "tongue" and "learning" (i. 4), and are consulted by the king on religious subjects. The same variety appears in profane writers. It appears that the Chaldaeans (*Kaldai* or *Kaldi*) were in the earliest times merely one out of the many Cushite tribes inhabiting the great alluvial plain known afterwards as Chaldaea or Babylonia. Their special seat was probably that southern portion of the country which is found to have so late retained the name of Chaldaea. Here was Ur "of the Chaldees," the modern *Mugheir*, which lies south of the Euphrates, near its junction with the *Shat-el-Hie*. In process of time, as the *Kaldi* grew in power, their name gradually prevailed over those of the other tribes inhabiting the country; and by the era of the Jewish captivity it had begun to be used generally for all the inhabitants of Babylonia. It had come by this time to have two senses, both ethnic: in the one it was the special appellative of a particular race to whom it had belonged from the remotest times, in the other it designated the nation at large in which this race was predominant. It has been observed above that the *Kaldi* proper were a Cushite race. This is proved by the remains of their language, which closely resembles the *Galla* or ancient language of Ethiopia. Now it appears by the inscriptions that while both in Assyria and in later Babylonia, the Shemitic type of speech prevailed for civil purposes, the ancient Cushite dialect was retained, as a learned language for scientific and religious literature. This is no doubt the "learning" and the "tongue" to which reference is made in the Book of Daniel (i. 4). The Chaldeans were really the learned class; they were priests, magicians, or astronomers, and in the last of the three capacities, they probably effected discoveries of great importance. According to Strabo, there were two chief seats of Chaldaean learning, Borsippa, and Ur or Orchoë. To these we may add from Pliny Babylon, and Sippara or Sepharvaim. The Chaldaeans (it would appear) congregated into bodies, forming what we may perhaps call universities, and pursuing the studies, in which they engaged, together. They probably mixed up to some extent astrology with their astronomy, even in the earlier times, but they certainly made great advances in astronomical science. In later times they seem to have degenerated into mere fortune-tellers.

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

Chaldees. [CHALDEANS.]

Chalk Stones. [LIME.]

Chamberlain. Erastus, "the *chamberlain*" of the city of Corinth, was one of those whose salutations to the Roman Christians are given at

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

Chameleon. The Hebrew *côăch* occurs in the sense of some kind of unclean animal in Lev. xi. 30; the A. V. follows the LXX. and Vulg. (*Hieroz.* ii. 493). Bochart accepts the Arabic reading of *elwarlo*, i. e. the lizard, known by the name of the "Monitor of the Nile" (*Monitor Niloticus*, Grey), a large strong reptile common in Egypt and other parts of Africa; but the evidence which supports this interpretation is far from conclusive.

Chamois (Heb. *zemer*). In the list of animals allowed for food (Deut. xiv. 5) mention is made of the *zemer*; the LXX., Vulg., and some other versions, give "camelopard" or "giraffe." The "chamois" of the A. V. can hardly be allowed to represent the *zemer*; for there is no evidence that it has ever been seen in Palestine or the Lebanon. Col. H. Smith suggests that some mountain sheep is intended, and figures the *Kebsch* (*Ammotragus Tragelaphus*), a wild sheep not uncommon, he says, in the Mokattam rocks near Cairo, and found also in Sinai; it is not improbable that this is the animal denoted.

Aoudad Sheep.

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

Chanaanite for CANAANITE, Jud. v. 16.

Channune'us, 1 Esd. viii. 48.

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

Charaath'alar, a corruption of "Cherub, Addan," in Ezr. ii. (1 Esd. v. 36).

Char'aca, a place mentioned only in 2 Mac. xii. 17, and there so obscurely that nothing can be certainly inferred as to its position. It was on the east of Jordan, and it was 750 stadia from the city Caspin. Ewald places it to the extreme east, and identifies it with RAPHON. The only name now known on the east of Jordan which recals Charax is *Kerak*, the ancient Kir-Moab, on the S.E. of the Dead Sea.

Char'ashim, The Valley of ("ravine of craftsmen"), a place mentioned twice;—1 Chr. iv. 14, as having been founded or settled by Joab, a man of the tribe of Judah and family of Othniel; and Neh. xi. 35, as being reinhabited by Benjamites after the Captivity. In this passage it is rendered "valley of craftsmen."

Char'chamis, 1 Esd. i. 25. [CARCHEMISH.]

Char'chemish, 2 Chr. xxxv. 20. [CARCHEMISH.]

Char'cus, 1 Esd. v. 32. Corrupted from BARKOS.

Cha'rea, 1 Esd. v. 32. [HARSHA.]

Charger. A shallow vessel for receiving water or blood, also for presenting offerings of fine flour with oil (Num. vii. 79). The "chargers" mentioned in Numbers are said to have been of silver, and to have weighed each 130 shekels, or 65 oz. The daughter of Herodias brought the head of St. John Baptist in a charger (Matt. xiv. 8): probably a trencher or platter. [BASIN.]

Chariot. 1. *Receb*, sometimes including the horses (2 Sam. viii. 4, x. 18).—2. *Rĕcûb*, a chariot or horse (Ps. civ. 3).—3. *Mercâb*, from same root as (1) a chariot, litter, or seat (Lev. xv. 9; Cant. iii. 10).—4. *Mercâbâh*.—5. *'Agâlâh* (Ps. xlvi. 9 [10]).—6. *Aphiryôn* (Cant. iii. 9; between 1-4 no difference of signification). A vehicle used either for warlike or peaceful purposes, but most commonly the former. Of the latter use the following only are probable instances as regards the Jews, 1 K. xviii. 44, and as regards other nations, Gen. xli. 43, xlvi. 29; 2 K. v. 9; Acts viii. 28. The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen. xli. 43), and later when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (xlvi. 29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort or as a guard of honour (l. 9). The next mention of Egyptian chariots is for a warlike purpose (Ex. xiv. 7). In this point of view chariots among some nations of antiquity, as elephants among others, may be regarded as filling the place of heavy artillery in modern times, so that the military power of a nation might be estimated by the number of its chariots. Thus Pharaoh in pursuing Israel took with him 600 chariots. The Canaanites of the valleys of Palestine were enabled to resist the Israelites successfully in consequence of the number of their chariots of iron, *i. e.* perhaps armed with iron scythes (Ges. *s. v.*; Josh. xvii. 18; Judg. i. 19). Jabin, king of Canaan, had 900 chariots (Judg. iv. 3). The Philistines in Saul's time had 30,000, a number which seems excessive (1 Sam. xiii. 5). David took from Hadadezer king of Zobah 1000 chariots (2 Sam. viii. 4), and from the Syrians a little later 700 (x. 18), who in order

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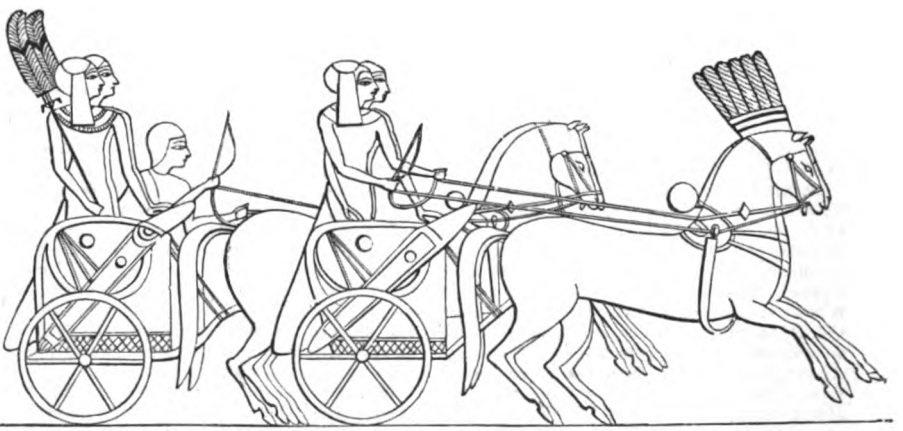
to recover their ground collected 32,000 chariots (1 Chr. xix. 7). Up to this time the Israelites possessed few or no chariots, partly no doubt in consequence of the theocratic prohibition against multiplying horses, for fear of intercourse with Egypt, and the regal despotism implied in the possession of them (Deut. xvii. 16; 1 Sam. viii. 11, 12). But to some extent David (2 Sam. viii. 4), and in a much greater degree Solomon, broke through the prohibition. He raised, therefore, and maintained a force of 1400 chariots (1 K. x. 25) by taxation on certain cities agreeably to Eastern custom in such matters (1 K. ix. 19, x. 25; Xen. *Anab.* i. 4, 9). The chariots themselves and also the horses were imported chiefly from Egypt, and the cost of each chariot was 600 shekels of silver, and of each horse 150 (1 K. x. 29). From this time chariots were regarded as among the most important arms of war, though the supplies of them and of horses appear to have been still mainly drawn from Egypt (1 K. xxii. 34; 2 K. ix. 16, 21, xiii. 7, 14, xviii. 24, xxiii. 30; Is. xxxi. 1). Most commonly 2 persons, and sometimes 3 rode in the chariot, of whom the third was employed to carry the state umbrella (2 K. ix. 20, 24; 1 K. xxii. 34; Acts viii. 38). A second chariot usually accompanied the king to battle to be used in case of necessity (2 Chr. xxv. 34). The prophets allude frequently to chariots as typical of power (Ps. xx. 7, civ. 3; Jer. li. 21; Zech. vi. 1). Chariots of other nations are mentioned, as of Assyria (2 K. xix. 23; Ez. xxiii. 24), Syria (2 Sam. viii. and 2 K. vi. 14, 15), Persia (Is. xxii. 6), and lastly Antiochus Eupator is said to have had 300 chariots armed with scythes (2 Mac. xiii. 2). In the N. T., the only mention made of a chariot except in Rev. ix. 9, is in the case of the Ethiopian or Abyssinian eunuch of Queen Candace (Acts viii. 28, 29, 38). Jewish chariots were no doubt imitated from Egyptian models, if not actually imported from Egypt.



Egyptian princes in their chariot. (Wilkinson.)

Assyrian chariot.

Chariots armed with scythes may perhaps be intended by the "chariots of iron" of the Canaanites; they are mentioned as part of the equipment of Antiochus (2 Mac. xiii. 2), and of Darius (Diod. Sic. xvii. 53; Appian. *Syr.* 32).

Char'mis, son of Melchiel, one of the three "ancients" or "rulers" of Bethulia (Jud. vi. 15, viii. 10, x. 6).

Char'ran, Acts vii. 2, 4. [HARAN.]

Chase. [HUNTING.]

Chas'eba, probably a mere corruption of GAZERA (1 Esd. v. 31).

Che'bar, a river in the "land of the Chaldaeans" (Ez. i. 3), on the banks of which some of the Jews were located at the time of the captivity, and where Ezekiel saw his earlier visions (Ez. i. 1, iii. 15, 23, &c.). It is commonly regarded as identical with the Habor, or river of Gozan, to which some portion of the Israelites were removed by the Assyrians (2 K. xvii. 6). But this is a mere conjecture. The Chebar of Ezekiel must be looked for in Babylonia. It is a name which might properly have been given to any *great* stream. Perhaps the view that the Chebar of Ezekiel is the *Nahr Malcha* or Royal Canal of Nebuchadnezzar—the *greatest* of all the cuttings in Mesopotamia—may be regarded as best deserving acceptance.

Cheb'el, one of the singular topographical terms in which the ancient Hebrew language abounded, and which give so much force and precision to its records. The ordinary meaning of the word *Chebel* is a "rope" or "cord;" but in its topographical sense, as meaning a "tract" or "district," we find it always attached to the region of Argob, which is invariably designated by this, and by no other term (Deut. iii. 4, 13, 14; 1 K. iv. 13). It has been

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already shown how exactly applicable it is to the circumstances of the case. No clue is afforded us to the reason of this definite localization of the term Chebel.

Chedorlao'mer, a king of Elam, in the time of Abraham, who with three other chiefs made war upon the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, and reduced them to servitude (Gen. xiv. 17). The name of a king is found upon the bricks recently discovered in Chaldaea, which is read *Kudur-mapula*. This man has been supposed to be identical with Chedorlaomer, and the opinion is confirmed by the fact that he is further distinguished by a title which may be translated "Ravager of the west." "As however one type alone of his legends has been discovered," says Col. Rawlinson, "it is impossible to pronounce at present on the identification. Chedorlaomer may have been the leader of certain immigrant Chaldaean Elamites who founded the great Chaldaean empire of Berosus in the early part of the 20th century B.C.

Cheese is mentioned only three times in the Bible, and on each occasion under a different name in the Hebrew (Job x. 10; 1 Sam. xvii. 18; 2 Sam. xvii. 29). It is difficult to decide how far these terms correspond with our notion of *cheese*; for they simply express various degrees of coagulation. It may be observed that cheese is not at the present day common among the Bedouin Arabs, butter being decidedly preferred; but there is a substance, closely corresponding to those mentioned in 1 Sam. xvii.; 2 Sam. xvii., consisting of coagulated buttermilk, which is dried until it becomes quite hard, and is then ground: the Arabs eat it mixed with butter (Burckhardt, *Notes on the Bedouins*, i. 60).

Che'lal, Ezr. x. 30.

Chelci'as. 1. Ancestor of Baruch (Bar. i. 1). —2. Hilkiah the high priest in the time of Isaiah (Bar. i. 7).—3. The father of Susanna (*Hist. of Sus.* 2, 29, 63). Tradition represents him as the brother of Jeremiah, and identical with Hilkiah who found the copy of the law in the time of Josiah (2 K. xxii. 8).

Chel'lians, The (Jud. ii. 23). [CHELLUS.]

Chel'luh, Ezr. x. 35.

Chel'lus, named amongst the places beyond (*i. e.* on the west of) Jordan to which Nabuchodonosor sent his summons (Jud. i. 9). Except its mention with "Kades" there is no clue to its situation. Reland conjectures that it may have been *Elusa*.

Che'lod. "Many nations of the sons of Chelod" were among those who obeyed the summons of Nabuchodonosor to his war with Arphaxad (Jud. i. 6). The word is apparently corrupt.

Che'lub. 1. A man among the descendants of Judah, described as the brother of Shuah and the father of Mechir.—2. Ezri the son of Chelub was the overseer of those who "did the work of the field for tillage of the ground," one of David's officers (1 Chr. xxvii. 26).

Chel'ubai, the son of Hezron, of one of the chief families of Judah. The name occurs in 1 Chr. ii. 9 only, and from a comparison of this passage with ii. 18 and 42, it would appear to be but another form of the name Caleb.

Chem'arims, The. This word only occurs in the text of the A. V. in Zeph. i. 4. In 2 K. xxiii. 5 it is rendered "idolatrous priests," and in Hos. x. 5 "priests," and in both cases "chemarim" is given in the margin. So far as regards the Hebrew usage of the word it is exclusively applied to the priests of the false worship, and was in all probability a term of foreign origin. In Syriac the word *cûmô* is found without the same restriction of meaning, being used in Judg. xvii. 5, 12, of the priest of Micah, while in Is. lxi. 6 it denotes the priests of the true God, and in Heb. ii. 17 is applied to Christ himself. Kimchi derived it from a root signifying "to be black," because the idolatrous priests wore black garments; but this is without foundation.

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

Chena'anah. 1. Son of Bilhan, son of Jediael, son of Benjamin, head of a Benjamite house (1 Chr. vii. 10), probably of the family of the Belaites. [BELA.]—2. Father, or ancestor of Zedekiah the false prophet (1 K. xxii. 11, 24; 2 Chr. xviii. 10, 23).

Chen'ani, one of the Levites who assisted at the solemn purification of the people under Ezra (Neh. ix. 4).

Chenani'ah, chief of the Levites, when David carried the ark to Jerusalem (1 Chr. xv. 22, xxvi. 29).

Che'phar-Haammona'i, "Hamlet of the Ammonites;" a place mentioned among the towns of Benjamin (Josh. xviii. 24). No trace of it has yet been discovered.

Chephi'rah, "the hamlet;" one of the four cities of the Gibeonites (Josh. ix. 17), named afterwards among the towns of Benjamin, with Ramah, Beeroth, and Mizpeh (xviii. 26). The men of Chephirah returned with Zerubbabel from Babylon (Ezr. ii. 25; Neh. vii. 29). Dr. Robinson seems to have discovered it under the scarcely altered name of *Kefir*, about 2 miles west of *Yalo* (Ajalon). [CAPHIRA.]

Che'ran, one of the sons of Dishon the Horite "duke" (Gen. xxxvi. 26; 1 Chr. i. 41).

Che'reas, a brother of Timotheus (1 Macc. v. 6), who held Gazara (1 Macc. v. 8), where he was slain (2 Macc. x. 32, 37).

Cher'ethims, Ez. xxv. 16. The plural form of the word elsewhere rendered CHERETHITES; which see.

Cher'ethites and Pel'ethites, the life-guards of King David (2 Sam. viii. 18, xv. 18, xx. 7, 23; 1 K. i. 38, 44; 1 Chr. xviii. 17). These titles are commonly said to signify "executioners and couriers." It is plain that these royal guards were employed as executioners (2 K. xi. 4), and as couriers (1 K. xiv. 27). But it has been conjectured that they may have been foreign mercenaries. They are connected with the Gittites, a foreign tribe (2 Sam. xv. 21); and the Cherethites are mentioned as a nation (1 Sam. xxx. 14), dwelling apparently on the coast, and therefore probably Philistines, of which name Pelethites may be only another form.

Che'rith, The Brook, the torrent-bed or *wady* in which Elijah hid himself during the early part of the three years' drought (1 K. xvii. 3, 5). The position of the Cherith has been much disputed. Eusebius and Jerome place it beyond Jordan, where also Schwarz would identify it in a *Wady Alias*, opposite Bethshean. This is the *Wady el-*

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Yabis (Jabesh). The only tradition on the subject is one mentioned by Marinus Sanutus in 1321; that it ran by Phasaelus, Herod's city in the Jordan valley. This would make it the *Ain Fusail* which falls from the mountains of Ephraim into the *Ghôr*, south of *Kurn Sûrtabeh*, and about 15 miles above Jericho. This view is supported by Bachiene, and in our own time by Van de Velde (ii. 310). Dr. Robinson on the other hand would find the name in the *Wady Kelt* behind Jericho. The two names are however essentially unlike. The argument from probability is in favour of the Cherith being on the east of Jordan, and the name may possibly be discovered there.

Cher'ub, apparently a place in Babylonia from which some persons of doubtful extraction returned to Judaea with Zerubbabel (Ezr. ii. 59; Neh. vii. 61).

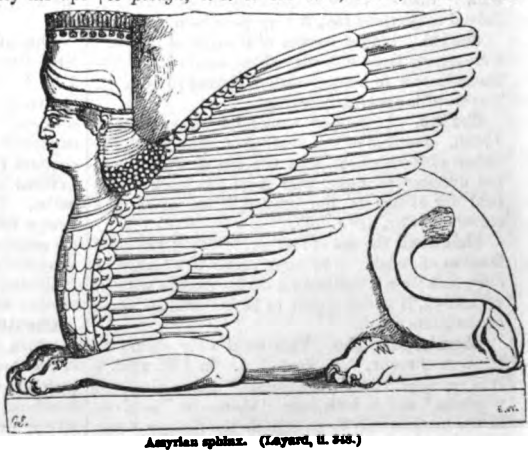
Cher'ub, Cher'ubim. The symbolical figure so called was a composite creature-form, which finds a parallel in the religious insignia of Assyria, Egypt,

The winged female sphinx. (Wilkinson.)

and Persia, *e. g.* the sphinx, the winged bulls and lions of Nineveh, &c., a general prevalence which prevents the necessity of our regarding it as a mere adoption from the Egyptian ritual. In such forms every imaginative people has sought to embody its notions either of the attributes of Divine essence, or of the vast powers of nature which transcend that of man. The Hebrew idea seems to limit the number of the cherubim. A pair (Ex. xxv. 18, &c.) were placed on the mercy-seat of the ark: a pair of colossal size overshadowed it in Solomon's Temple with the canopy of their contiguously extended wings. Ezekiel, i. 4-14, speaks of four, and similarly the apocalyptic "beasts" (Rev. iv. 6) are four. So at the front or east of Eden were posted "*the* cherubim," as though the whole of some recognised number. They utter no voice, though one is "heard from above them," nor have dealings with men save to awe and repel. The cherubim are placed beneath the actual presence of Jehovah, whose moving throne they appear to draw (Gen. iii. 24; Ez. i. 5, 25, 26, x. 1, 2, 6, 7; Is. vi. 2, 3, 6). The glory symbolising that presence which eye cannot see rests or rides on them, or one of them, thence dismounts to the temple threshold, and then departs and mounts again (Ez. x. 4, 18; comp. ix. 3; Ps. xviii. 10). There is in them an entire absence of human sympathy, and even on the mercy-seat they probably appeared not merely as admiring and wondering (1 Pet. i. 12), but as guardians of the covenant and avengers of its breach. Those on the ark were to be placed with wings stretched forth, one at each end of the mercy-seat, and to be made "of the mercy-seat."

Assyrian Gryphon. (Layard, ii. 450.)

They are called the cherubim of glory (Heb. ix. 5), as on them the glory, when visible, rested. They were anointed with the holy oil, like the ark itself, and the other sacred furniture. Their wings were to be stretched upwards, and their faces "towards each other and towards the mercy-seat." It is remarkable that with such precise directions as to their position, attitude, and material, nothing save that they were winged, is said concerning their shape. On the whole it seems likely that the word "cherub" meant not only the composite creature-form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form, which Ezekiel, being a priest, would know and recognise as "the face of a CHERUB" (Ez. x. 14); but which was kept secret from all others; and such probably were those on the ark, though those on the hangings and panels might be of the popular device. What this peculiar cherubic form was is perhaps an impenetrable mystery. It might well be the symbol of Him whom none could behold and live. For as symbols of Divine attributes, *e. g.* omnipotence and omniscience, not as representations of actual beings, the cherubim should be regarded. Many etymological sources for the word cherub have been proposed. The two best worth noticing, and between which it is difficult to choose are, (1) the Syriac *cerûb, great, strong;* (2) the Syriac *cerab, to plough,* i. e. *to cut into;* hence, "that which



Assyrian sphinx. (Layard, ii. 348.)

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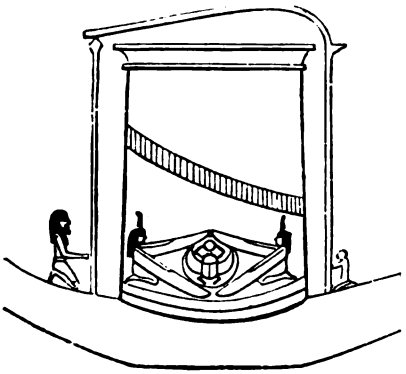
ploughs" = the ox, or, that which is carved = an image. Besides these two, wisdom or intelligence has been given by high authority as the true meaning of the name. Though the exact form of the cherubim is uncertain, they must have borne a general resemblance to the composite religious figures found upon the monuments of Egypt, Assyria, Babylonia, and Persia. In the sacred boats or arks of the Egyptians, there are sometimes found two figures with extended wings, which remind us of the description of the cherubim "covering the mercy-seat with their wings, and their faces [looking] one to another" (Ex. xxv. 20).



Che'salon, a place named as one of the landmarks on the west part of the north boundary of Judah, apparently situated on the shoulder of Mount Jearim (Josh. xv. 10). Dr. Robinson has observed a modern village named *Kesla*, about six miles to the N.E. of *Ain-shems*, on the western mountains of Judah. Eusebius and Jerome, in the Onomasticon, mention a Chaslon, but they differ as to its situation, the former placing it in Benjamin, the latter in Judah: both agree that it was a very large village in the neighbourhood of Jerusalem.

Che'sed, fourth son of Nahor (Gen. xxii. 22).

Che'sil, a town in the extreme south of Palestine, named with Hormah and Ziklag (Josh. xv. 30). In Josh. xix. 4 the name BETHUL occurs in place of it, as if the one were identical with, or a corruption of, the other. This is confirmed by the reading of 1 Chr. iv. 30, BETHUEL. In this case we can only conclude that Chesil was an early variation of Bethul.

Chest. By this word are translated in the A. V. two distinct Hebrew terms: 1. *ârôn*; this is invariably used for the Ark of the Covenant, and

Egyptian chest or box from Thebes (Wilkinson.)

with two exceptions, for that only. The two exceptions alluded to are (*a*) the "coffin" in which the bones of Joseph were carried from Egypt (Gen. l. 26); and (*b*) the "chest" in which Jehoiada the priest collected the alms for the repairs of the Temple (2 K. xii. 9, 10; 2 Chr. xxiv. 8-11). Of the former the accompanying wood-cut is probably a near representation.—2. *gĕnâzîm*, "chests" (Ez. xxvii. 24 only).

Chestnut-Tree (Heb. *'armôn*). Mention is made of the *'armôn* in Gen. xxx. 37, and in Ezek. xxxi. 8, it is spoken of as one of the glories of Assyria. The balance of authority is certainly in favour of the "plane-tree" being the tree denoted. The A. V. which follows the Rabbins is certainly to be rejected, for the context of the passages where the word occurs, indicates some tree which thrives best in low and rather moist situations, whereas the chestnut-tree is a tree which prefers dry and hilly ground. The plane-trees of Palestine in ancient days were probably more numerous than they are now; though modern travellers occasionally refer to them.

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

Chet'tiim, 1 Macc. i. 1. [CHITTIM.]

Che'zib, a name which occurs but once (Gen. xxxviii. 5). In the absence of any specification of the position of Chezib, we may adopt the opinion of the interpreters, ancient and modern, who identify it with ACHZIB.

Chi'don, the name which in 1 Chr. xiii. 9 is given to the threshing-floor at which the accident to the ark, on its transport from Kirjath-jearim to Jerusalem, took place, and the death of Uzzah. In the parallel account in 2 Sam. vi. the name is given as NACHON.

Children. The blessing of offspring, but especially, and sometimes exclusively, of the male sex is highly valued among all Eastern nations, while the absence is regarded as one of the severest punishments (Gen. xvi. 2; Deut. vii. 14; 1 Sam. i. 6; 2 Sam. vi. 23; 2 K. iv. 14; Is. xlvii. 9; Jer. xx. 15; Ps. cxxvii. 3, 5). Childbirth is in the East usually, but not always, attended with little difficulty, and accomplished with little or no assistance (Gen. xxxv. 17, xxxviii. 28; Ex. i. 19; 1 Sam. iv. 19, 20). As soon as the child was born, and the umbilical cord cut, it was washed in a bath, rubbed with salt, and wrapped in swaddling clothes. Arab mothers sometimes rub their children with earth or sand (Ez. xvi. 4; Job xxxviii. 9; Luke ii. 7). On the 8th day the rite of circumcision, in the case of a boy, was performed, and a name given, sometimes, but not usually, the same as that of the father, and generally conveying some special meaning. After the birth of a male child the mother was considered unclean for 7+33 days; if the child were a female, for double that period, 14+66 days. At the end of the time she was to make an offering of purification of a lamb as a burnt-offering, and a pigeon or turtle-dove as a sin-offering, or in case of poverty, two doves or pigeons, one as a burnt-offering, the other as a sin-offering (Lev. xii. 1-8; Luke ii. 22). The period of nursing appears to have been sometimes prolonged to 3 years (Is. xlix. 15; 2 Macc. vii. 27). Nurses were employed in cases of necessity (Ex. ii. 9; Gen. xxiv. 59, xxxv. 8; 2 Sam. iv. 4; 2 K. xi. 2; 2 Chr.

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xxii. 11). The time of weaning was an occasion of rejoicing (Gen. xxi. 8). Arab children wear little or no clothing for 4 or 5 years: the young of both sexes are usually carried by the mothers on the hip or the shoulder, a custom to which allusion is made by Isaiah (Is. xlix. 22, lxvi. 12). Both boys and girls in their early years were under the care of the women (Prov. xxxi. 1). Afterwards the boys were taken by the father under his charge. Those in wealthy families had tutors or governors, who were sometimes eunuchs (Num. xi. 12; 2 K. x. 1, 5; Is. xlix. 23; Gal. iii. 24; Esth. ii. 7). Daughters usually remained in the women's apartments till marriage, or, among the poorer classes, were employed in household work (Lev. xxi. 9; Num. xii. 14; 1 Sam. ix. 11; Prov. xxxi. 19, 23; Ecclus. vii. 25, xlii. 9; 2 Macc. iii. 19). The firstborn male children were regarded as devoted to God, and were to be redeemed by an offering (Ex. xiii. 13; Num. xviii. 15; Luke ii. 22). The authority of parents, especially of the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents. The disobedient child, the striker or reviler of a parent, was liable to capital punishment, though not at the independent will of the parent. The inheritance was divided equally between all the sons except the eldest, who received a double portion (Deut. xxi. 17; Gen. xxv. 31, xlix. 3; 1 Chr. v. 1, 2; Judg. xi. 2, 7). Daughters had by right no portion in the inheritance; but if a man had no son, his inheritance passed to his daughters, who were forbidden to marry out of their father's tribe (Num. xxvii. 1, 8, xxxvi. 2, 8).

Chil'eab. [ABIGAIL; DANIEL.]

Chil'ion, the son of Elimelech and Naomi, and husband of Orpah (Ruth i. 2-5, iv. 9). He is described as "an Ephrathite of Bethlehem-judah."

Chil'mad, a place or country mentioned in conjunction with Sheba and Asshur (Ez. xxvii. 23). The only name bearing any similarity to it is Charmande, a town near the Euphrates between the Mascas and the Babylonian frontier, but it is highly improbable that this place was of sufficient importance to rank with Sheba and Asshur.

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

Chim'han. [CHIMHAM.]

Chin'nereth, accurately Cinnareth, a fortified city in the tribe of Naphtali (Josh. xix. 35 only), of which no trace is found in later writers, and no remains by travellers. By S. Jerome Chinnereth was identified with the later Tiberias. This may have been from some tradition then existing.

Chin'nereth, Sea of (Num. xxxiv. 11; Josh. xiii. 27), the inland sea, which is most familiarly known to us as the "lake of Gennesareth." This is evident from the mode in which it is mentioned as being at the end of Jordan opposite to the "Sea of the Arabah," *i. e.* the Dead Sea; as having the Arabah or Ghor below it, &c. (Deut. iii. 17; Josh. xi. 2, xii. 3). In the two latter of these passages it is in a plural form, CHINNEROTH. It seems likely that Cinnereth was an ancient Canaanite name existing long prior to the Israelite conquest.

Chin'nereth. [CHINNERETH.]

Chi'os. The position of this island in reference to the neighbouring islands and coasts could hardly be better described than in the detailed account of St. Paul's return voyage from Troas to Caesarea (Acts xx. xxi.). Having come from Assos to Mitylene in Lesbos (xx. 14), he arrived the next day over against Chios (v. 15), the next day at Samos and tarried at Trogyllium (*ib.*): and the following day at Miletus (*ib.*): thence he went by Cos and Rhodes to Patara (xxi. 1). At that time Chios enjoyed the privilege of freedom, and it is not certain that it ever was politically a part of the province of Asia, though it is separated from the mainland only by a strait of 5 miles. Its length is about 32 miles, and in breadth it varies from 8 to 18. Its outline is mountainous and bold; and it has always been celebrated for its beauty and fruitfulness. In recent times it has been too well known, under its modern name of *Scio*, for the dreadful sufferings of its inhabitants in the Greek war of independence.

Chis'leu. [MONTHS.]

Chis'lon, father of Elidad, the prince of the tribe of Benjamin, chosen to assist in the division of the land of Canaan among the tribes (Num. xxxiv. 21).

Chis'loth-Ta'bor, a place to the border of which reached the border of Zebulun (Josh. xix. 12). It may be the village *Iksâl* which is now standing about two miles and a half to the west of Mount Tabor.

Chit'tim, Kit'tim, a family or race descended from Javan (Gen. x. 4; 1 Chr. i. 7; A. V. KITTIM), closely related to the Dodanim, and remotely to the other descendants of Javan. Chittim is frequently noticed in Scripture: Balaam predicts that a fleet should thence proceed for the destruction of Assyria (Num. xxiv. 24): in Is. xxiii. 1, 12, it appears as the resort of the fleets of Tyre: in Jer. ii. 10, the "isles of Chittim" are to the far west, as Kedar to the east of Palestine: the Tyrians procured thence the cedar or box-wood, which they inlaid with ivory for the decks of their vessels (Ez. xxvii. 6): in Dan. xi. 30, "ships of Chittim" advance to the south to meet the king of the north. At a later period we find Alexander the Great described as coming from the land of CHETTIIM (1 Macc. i. 1), and Perseus as king of the CITIMS (1 Macc. viii. 5). Josephus considered Cyprus as the original seat of the Chittim, adducing as evidence the name of its principal town, Citium. Citium was without doubt a Phoenician town. From the town the name extended to the whole island of Cyprus, which was occupied by Phoenician colonies. The name Chittim, which in the first instance had applied to Phoenicians only, passed over to the islands which they had occupied, and thence to the people who succeeded the Phoenicians in the occupation of them. Thus in Macc., Chittim evidently = Macedonia. The "ships of Chittim" in Dan. have been explained as Macedonian; but the assumption on which this interpretation rests, is not borne out. In an ethnological point of view, Chittim must be regarded as applying, not to the original Phoenician settlers of Cyprus, but to the race which succeeded them; viz. the Carians. The Carians were connected with the Leleges, and must be considered as related to the Pelasgic family though quite distinct from the Hellenic branch.

Chi'un. [REMPHAN.]

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Chlo'e, a woman mentioned in 1 Cor. i. 11.

Cho'ba, a place mentioned in Jud. iv. 4, apparently situated in the central part of Palestine. It is probably the same as

Cho'bai, which occurs in Jud. xv. 4, 5. The name suggests Hobah, if the distance from the probable site of Bethulia were not too great.

Chor'ashan, one of the places in which "David and his men were wont to haunt," (1 Sam. xxx. 30). It may, perhaps, be identified with ASHAN of Simeon. This is, however, quite uncertain, and the name has not been discovered.

Chora'zin, one of the cities in which our Lord's mighty works were done, but named only in His denunciation (Matt. xi. 21; Luke x. 13). St. Jerome describes it as on the shore of the lake, two miles from Capernaum. Dr. Robinson's conclusion is that *Khan Minyeh* being Capernaum, *Et-Tabighah* is Bethsaida, and *Tell Hûm* Chorazin, but the question is enveloped in great obscurity.

Cho'zeba. The "men of Chozeba" are named (1 Chr. iv. 22) amongst the descendants of Shelah the son of Judah. Chezib and Chozeba are, perhaps, the same as ACHZIB.

Christ. [JESUS.]

Christian. The disciples, we are told (Acts xi. 26), were first called Christians at Antioch on the Orontes, somewhere about A.D. 43. The name, and the place where it was conferred, are both significant. It is clear that the appellation "Christian" was one which could not have been assumed by the Christians themselves. They were known to each other as brethren of one family, as disciples of the same Master, as believers in the same faith, and as distinguished by the same endeavours after holiness and consecration of life; and so were called *brethren* (Acts xv. 1, 23; 1 Cor. vii. 12), *disciples* (Acts ix. 26, xi. 29), *believers* (Acts v. 14), *saints* (Rom. viii. 27, xv. 25). But the outer world could know nothing of the true force and significance of these terms. To the contemptuous Jew they were Nazarenes and Galilaeans, names which carried with them the infamy and turbulence of the places whence they sprung, and from whence nothing good and no prophet might come. The Jews could add nothing to the scorn which these names expressed, and had they endeavoured to do so they would not have defiled the glory of their Messiah by applying his title to those whom they could not but regard as the followers of a pretender. The name "Christian," then, which, in the only other cases where it appears in the N. T. (Acts xxvi. 28; 1 Pet. iv. 16: comp. Tac. *Ann.* xv. 44), is used contemptuously, could not have been applied by the early disciples to themselves, nor could it have come to them from their own nation the Jews; it must, therefore, have been imposed upon them by the Gentile world, and no place could have so appropriately given rise to it as Antioch, where the first Church was planted among the heathen. Its inhabitants were celebrated for their wit and a propensity for conferring nicknames. The Emperor Julian himself was not secure from their jests. Apollonius of Tyana was driven from the city by the insults of the inhabitants. Their wit, however, was often harmless enough; and there is no reason to suppose that the name "Christian" of itself was intended as a term of scurrility or abuse, though it would naturally be used with contempt. Suidas says the name was given in the reign of Claudius, when Peter appointed Evodius bishop of Antioch, and they who were formerly called Nazarenes and Galilaeans had their name changed to Christians.

Chronicles, First and Second Books of, the name originally given to the record made by the appointed historiographers in the kingdoms of Israel and Judah. In the LXX. these books are called Παραλειπομένων πρῶτον and δεύτερον, which is understood, after Jerome's explanation, as meaning that they are supplementary to the books of Kings. The Vulgate retains both the Hebrew and Greek name in Latin characters, Dibre jammim, or hajamim, and Paralipomenon. The constant tradition of the Jews, in which they have been followed by the great mass of Christian commentators, is that these books were for the most part compiled by Ezra. In fact, the internal evidence as to the time when the book of Chronicles was compiled, seems to tally remarkably with the tradition concerning its authorship. Notwithstanding this agreement, however, the authenticity of *Chronicles* has been vehemently impugned by De Wette and other German critics, whose arguments have been successfully refuted by Dahler, Keil, Movers, and others. As regards the plan of the book, of which the book of Ezra is a continuation, forming one work, it becomes apparent immediately we consider it as the compilation of Ezra or some one nearly contemporary with him. One of the greatest difficulties connected with the captivity and the return must have been the maintenance of that genealogical distribution of the lands which yet was a vital point of the Jewish economy. Another difficulty intimately connected with the former was the maintenance of the temple services at Jerusalem. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses: and this residence was only practicable in case of the payment of the appointed tithes, first-fruits, and other offerings. But then again the registers of the Levitical genealogies were necessary, in order that it might be known who were entitled to such and such allowances, as porters, as singers, as priests, and so on; because all these offices went by families; and again the payment of the tithes, first-fruits, &c., was dependent upon the different families of Israel being established each in his inheritance. Obviously therefore one of the most pressing wants of the Jewish community after their return from Babylon would be trusty genealogical records. But further, not only had Zerubbabel, and after him Ezra and Nehemiah, laboured most earnestly to restore the temple and the public worship of God there to the condition it had been in under the kings of Judah; but it appears clearly from their policy, and from the language of the contemporary prophets, Haggai and Zechariah, that they had it much at heart to re-infuse something of national life and spirit into the heart of the people, and to make them feel that they were still the inheritors of God's covenanted mercies, and that the captivity had only temporarily interrupted, not dried up, the stream of God's favour to their nation. Now nothing could more effectually aid these pious and patriotic designs than setting before the people a compendious history of the kingdom of David, which should embrace a full account of its prosperity, should trace the sins which led to its overthrow, but should carry the thread through the period of the captivity, and continue it as it were unbroken on the other side; and those passages in their former

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history would be especially important which exhibited their greatest and best kings as engaged in building or restoring the temple, in reforming all corruptions in religion, and zealously regulating the services of the house of God. As regards the kingdom of Israel or Samaria, seeing it had utterly and hopelessly passed away, and that the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain exactly the plan and scope of that historical work which consists of the two books of Chronicles and the book of Ezra. Many Chaldaisms in the language of these books, the resemblance of the style of Chron. to that of Ezra, which is, in parts, avowedly Ezra's composition, the reckoning by Darics (1 Chr. xxix. 7), as well as the breaking off of the narrative in the lifetime of Ezra, are among other valid arguments by which the authorship, or rather compilation of 1 and 2 Chr. and Ezr. is vindicated to Ezra. As regards the *materials* used by him, and the *sources* of his information, they are not difficult to discover. The genealogies are obviously transcribed from some register, in which were preserved the genealogies of the tribes and families drawn up at different times. The same wide divergence in the age of other materials embodied in the books of Chronicles is also apparent. Thus the information in 1 Chr. i. concerning the kings of Edom before the reign of Saul, was obviously compiled from very ancient sources. The same may be said of the incident of the slaughter of the sons of Ephraim by the Gittites, 1 Chr. viii. 21, viii. 13, and of the account of the sons of Shela, and their dominion in Moab, 1 Chr. iv. 21, 22. The curious details concerning the Reubenites and Gadites in 1 Chr. v. must have been drawn from contemporary documents, embodied probably in the genealogical records of Jotham and Jeroboam, while other records used by the compiler are as late as after the return from Babylon, such as 1 Chr. ix. 2 sqq.; 2 Chr. xxxvi. 20 sqq.; and others, as Ezr. ii. and iv. 6-23, are as late as the time of Artaxerxes and Nehemiah. Hence it is further manifest that the books of Chronicles and Ezra, though put into their present form by one hand, contain in fact extracts from the writings of many different writers, which *were extant at the time the compilation was made.* For the full account of the reign of David, he made copious extracts from the books of Samuel the seer, Nathan the prophet, and Gad the seer (1 Chr. xxix. 29). For the reign of Solomon he copied from "the book of Nathan," from "the prophecy of Ahijah the Shilonite," and from "the visions of Iddo the seer" (2 Chr. ix. 29). Another work of Iddo called "*the story* (or interpretation, *Midrash*) of the prophet Iddo," supplied an account of the acts, and the ways, and sayings, of king Abijah (xiii. 22): while yet another book of Iddo concerning genealogies, with the book of the prophet Shemaiah, contained the acts of king Rehoboam (xii. 15). For later times the "Book of the kings of Israel and Judah" is repeatedly cited (2 Chr. xxv. 26, xxvii. 7, xxxii. 32, xxxiii. 18, &c.), and "the sayings of the seers," or rather of Chozai (xxxiii. 19); and for the reigns of Uzziah and Hezekiah "the vision of the prophet Isaiah" (xxvi. 22, xxxii. 32). Besides the above named works, there was also the public national record mentioned in Neh. xii. 23. These "Chronicles of David," are probably the same as those above referred to, written by Samuel, Nathan, and Gad. From this time the affairs of each king's reign were regularly recorded in a book (1 K. xiv. 28, xv. 7, &c.); and it was doubtless from this common source that the passages in the Books of Samuel and Kings identical with the Books of Chronicles were derived. As regards the closing chapter of 2 Chr. subsequent to v. 8, and the first ch. of Ezra, a comparison of them with the narrative of 2 K. xxiv. xxv., will lead to the conclusion that while the writer of the narrative in *Kings* lived in Judah, and died under the dynasty of Nebuchadnezzar, the writer of the chapter in *Chronicles* lived at Babylon, and survived till the commencement at least of the Persian dynasty. Moreover, he seems to speak as one who had long been a subject of Nebuchadnezzar, calling him simply "King Nebuchadnezzar." It seems highly probable that as Jeremiah wrote the closing portion of the Book of Kings, so did Daniel write the corresponding portion in Chronicles, and down to the end of Ezr. i. As regards the LANGUAGE of these books, as of Ezra, Nehemiah, Esther, and the later prophets, it has a marked Chaldee colouring, and Gesenius says of them, that "as literary works, they are decidedly inferior to those of older date" (*Introd. to Heb. Gramm.*).

Chronology. The object of this article is to indicate the present state of biblical chronology. By this term we understand the technical and historical chronology of the Jews and their ancestors from the earliest time to the close of the New Testament Canon. The technical division must be discussed in some detail, the historical only as far as the return from Babylon, the disputed matters of the period following that event being separately treated in other articles.—i. TECHNICAL CHRONOLOGY.—The technical part of Hebrew chronology presents great difficulties. There is no evidence that the ancient Hebrews had any division smaller than an hour:—*Hour.*—The hour is supposed to be mentioned in Daniel (iii. 6, 15, iv. 16, 30 A. V. 19, 33, v. 5), but in no one of these cases is a definite period of time clearly intended by the word employed. The Egyptians divided the day and night into hours like ourselves from at least B.C. cir. 1200. It is therefore not improbable that the Israelites were acquainted with the hour from an early period. The "sun-dial of Ahaz," whatever instrument, fixed or moveable, it may have been, implies a division of the kind. In the N. T. we find the same system as the modern, the hours being reckoned from the beginning of the Jewish night and day. [HOURS.] *Day.*—For the civil day of 24 hours we find in one place (Dan. viii. 14) the term "evening-morning" (also in 2 Cor. xi. 25 A. V. "a night and a day"). Whatever may be the proper meaning of this Hebrew term, it cannot be doubted here to signify "nights and days." The civil day was divided into night and natural day, the periods of darkness and light (Gen. i. 5). It commenced with night, which stands first in the special term given above. The night, and therefore the civil day, is generally held to have begun at sunset. The natural day probably was held to commence at sunrise, morning-twilight being included in the last watch of the night, according to the old as well as the later division; some, however, made the morning-watch part of the day. Four natural periods, smaller than the civil day, are mentioned. These are "evening,"

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and "morning," "the two lights," as though "double light," noon, and "half the night," midnight. All these seem to designate periods, evening and morning being, however, much longer than noon and midnight. The night was divided into watches. In the O. T. but two are expressly mentioned, and we have to infer the existence of a third, the first watch of the night. The middle watch occurs in Judges vii. 19;—"And Gideon and the hundred men that [were] with him went down unto the extremity of the camp at the beginning of the middle watch;" and the morning-watch is mentioned in Ex. xiv. 24 and 1 Sam. xi. 11. In the N. T. four night-watches are mentioned, which were probably adopted from the Romans as a modification of the old system. All four occur together in Mark xiii. 35.—*Week.*—The Hebrew week was a period of seven days ending with the Sabbath; therefore it could not have been a division of the month, which was lunar, without intercalation. The week, whether a period of seven days, or a quarter of the month, was of common use in antiquity. The Egyptians, however, were without it, dividing their month of 30 days into decads as did the Athenians. The Hebrew week therefore cannot have been adopted from Egypt; probably both it and the Sabbath were used and observed by the patriarchs.—*Month.*—The months by which the time is measured in the account of the Flood would seem to be of 30 days each, probably forming a year of 360 days, for the 1st, 2nd, 7th, and 10th months are mentioned (Gen. viii. 13, vii. 11, viii. 14, 4, 5). The months from the giving of the Law until the time of the Second Temple, when we have certain knowledge of their character, were always lunar. These lunar months have been supposed to have been always alternately of 29 and 30 days. Their average length would of course be a lunation, or a little (44′) above 29½ days, and therefore they would in general be alternately of 29 and 30 days, but it is possible that occasionally months might occur of 28 and 31 days, if, as is highly probable, the commencement of each was strictly determined by observation. The first day of the month is called "new moon." The new moon was kept as a sacred festival. In the Pentateuch and Josh., Judg., and Ruth, we find but one month mentioned by a special name, the rest being called according to their order. The month with a special name is the first, which is called "the month Abib," that is the month in which the ears of corn became full or ripe, and on the 16th day of which, the second day of the feast of unleavened bread, ripe ears, *âbîb*, were to be offered (Lev. ii. 14; comp. xxiii. 10, 11, 14). In 1 K. three other names of months occur, Zif the second, Ethanim the seventh, and Bul the eighth. These names appear, like that of Abib, to be connected with the phenomena of a tropical year. No other names are found in any book prior to the captivity.—*Year.*—It has been supposed, on account of the dates in the narrative of the Flood, as already mentioned, that in Noah's time there was a year of 360 days. These dates might indeed be explained in accordance with a year of 365 days. The evidence of the prophetic Scriptures is however conclusive as to the knowledge of a year of the former length. The characteristics of the year instituted at the Exodus can be clearly determined, though we cannot absolutely fix those of any single year. There can be no doubt that it was essentially tropical, since certain observances connected with the produce of the land were fixed to particular days. It is equally clear that the months were lunar, each commencing with a new moon. It would appear therefore that there must have been some mode of adjustment. To ascertain what this was, it is necessary first to decide when the year commenced. On the 16th day of the month Abib, as already mentioned, ripe ears of corn were to be offered as first-fruits of the harvest (Lev. ii. 14, xxiii. 10, 11). The reaping of the barley commenced the harvest (2 Sam. xxi. 9), the wheat following (Ruth ii. 23). It is therefore necessary to find when the barley becomes ripe in Palestine. According to the observation of travellers the barley is ripe, in the warmest parts of the country, in the first days of April. The barley-harvest therefore commences about half a month after the vernal equinox, so that the year would begin at about that tropical point were it not divided into lunar months. We may conclude that the nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year. The method of intercalation can only have been that which obtained after the Captivity—the addition of a thirteenth month, whenever the twelfth ended too long before the equinox for the first-fruits of the harvest to be offered in the middle of the month following, and the similar offerings at the times appointed. The later Jews had two beginnings to the year. At the time of the Second Temple these two beginnings obtained, the seventh month of the civil reckoning being Abib, the first of the sacred. Hence it has been held that the institution at the time of the Exodus was merely a change of commencement, and not the introduction of a new year; and also that from this time there were the two beginnings. The former opinion is at present purely hypothetical, and has been too much mixed up with the latter, for which, on the contrary, there is some evidence. The strongest point in this evidence is the circumstance that the sabbatical and jubilee years commenced in the seventh month, and doubtless on its first day. It is perfectly clear that this would be the most convenient, if not the necessary, commencement of single years of total cessation from the labours of the field, since each year so commencing would comprise the whole round of these occupations in a regular order from seed-time to harvest, and from harvest to vintage and gathering of fruit. We can therefore come to no other conclusion but that for the purposes of agriculture the year was held to begin with the seventh month, while the months were still reckoned from the sacred commencement in Abib.—*Seasons.*—The ancient Hebrews do not appear to have divided their year into fixed seasons. We find mention of the natural seasons, "summer," and "winter," which are used for the whole year in Ps. lxxiv. 17; Zech. xiv. 8; and perhaps Gen. viii. 22. The former of these properly means the time of cutting fruits, and the latter, that of gathering fruits; the one referring to the early fruit season, the other to the late one. There are two agricultural seasons of a more special character than the preceding in their ordinary use. These are "seed-time" and "harvest."—*Festivals and holy days.*—Besides the Sabbaths and new moons, there were four great festivals and a fast in the ancient Hebrew year, the Feast of the Passover,

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that of Weeks, that of Trumpets, the Day of Atonement, and the Feast of Tabernacles. The small number and simplicity of these primitive Hebrew festivals and holy days is especially worthy of note. It is also observable that they are not of an astronomical character; and that when they are connected with nature, it is as directing the gratitude of the people to Him who, in giving good things, leaves not Himself without witness. In later times many holy days were added. Of these the most worthy of remark are the Feast of Purim, or "Lots," commemorating the deliverance of the Jews from Haman's plot, the Feast of the Dedication, recording the cleansing and re-dedication of the Temple by Judas Maccabaeus, and fasts on the anniversaries of great national misfortunes connected with the Babylonish Captivity.—*Sabbatical and Jubilee Years.*—The sabbatical year, "the fallow year" or possibly "year of remission," also called a "sabbath," and a "great sabbath," was an institution of strictly the same character as the sabbath,—a year of rest, like the day of rest. The sabbatical year must have commenced at the civil beginning of the year, with the 7th month, as we have already shown. Although doubtless held to commence with the 1st of the month, its beginning appears to have been kept at the Feast of Tabernacles (Deut. xxxi. 10), while that of the jubilee year was kept on the Day of Atonement. After the lapse of seven sabbatical periods, or forty-nine years, a year of jubilee was to be kept, immediately following the last sabbatical year. This was called "the year of the trumpet," or *yôbêl*, the latter word meaning either the sound of the trumpet or the instrument itself, because the commencement of the year was announced on the Day of Atonement by sound of trumpet. It was similar to the sabbatical year in its character, although doubtless yet more important. [SABBATICAL YEAR; JUBILEE.]—*Eras.*—There are indications of several historical eras having been used by the ancient Hebrews, but our information is so scanty that we are generally unable to come to positive conclusions. —1. The Exodus is used as an era in 1 K. vi. 1, in giving the date of the foundation of Solomon's Temple.—2. The foundation of Solomon's temple is conjectured to have been an era (1 K. ix. 10; 2 Chr. viii. 1).—3. The era once used by Ezekiel, and commencing in Josiah's 18th year, was most probably connected with the sabbatical system (Ez. i. 2).—4. The era of Jehoiachin's captivity is constantly used by Ezekiel. The earliest date is the 5th year (i. 2), and the latest, the 27th (xxix. 17). The prophet generally gives the date without applying any distinctive term to the era. We have no proof that it was used except by those to whose captivity it referred. Its first year was current B.C. 596, commencing in the spring of that year. —5. The beginning of the seventy years' captivity does not appear to have been used as an era.—6. The return from Babylon does not appear to be employed as an era; it is, however, reckoned from in Ezra (iii. 1, 8), as is the Exodus in the Pentateuch.—7. The era of the Seleucidae is used in the first and second books of Maccabees.—8. The liberation of the Jews from the Syrian yoke in the 1st year of Simon the Maccabee is stated to have been commemorated by an era used in contracts and agreements (1 Macc. xiii. 41).—*Regnal Years.*—By the Hebrews regnal years appear to have been counted from the beginning of the year, not from the day of the king's accession. Thus, if a king came to the throne in the last month of one year, reigned for the whole of the next year, and died in the 1st month of the 3rd year, we might have dates in his 1st, 2nd, and 3rd yrs., although he governed for no more than 13 or 14 months.—ii. HISTORICAL CHRONOLOGY.—The historical part of Hebrew chronology is not less difficult than the technical. The information in the Bible is indeed direct rather than inferential, although there is very important evidence of the latter kind, but the present state of the numbers makes absolute certainty in many cases impossible. The frequent occurrence of round numbers is a matter of minor importance, for, although when we have no other evidence, it manifestly precludes our arriving at positive accuracy, the variation of a few years is not to be balanced against great differences apparently not to be positively resolved, as those of the primaeval numbers in the Hebrew, LXX. and Samaritan Pentateuch.—*Biblical data.*—It will be best to examine the biblical information under the main periods into which it may be separated, beginning with the earliest. A. First Period, from Adam to Abram's departure from Haran.—All the numerical data in the Bible for the chronology of this interval are comprised in two genealogical lists in Genesis, the first from Adam to Noah and his sons (Gen. v. 3 *ad fin.*), and the second from Shem to Abram (xi. 10-26), and in certain passages in the same book (vii. 6, 11, viii. 13, ix. 28, 29, xi. 32, xii. 4). The Masoretic Hebrew text, the LXX., and the Samaritan Pentateuch greatly differ, as may be seen by the following table.

	Age of each when the next was born.			Years of each after the next was born.			Total length of the life of each.		
	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.
Adam	230	130		700	800		930	..	..
Seth	205	105		707	807		912	..	..
Enos	190	90		715	815		905	..	..
Cainan	170	70		740	840		910	..	..
Mahalaleel	165	65		730	830		895	..	..
Jared	162	..	62	800	..	785	962	..	847
Enoch	165	65		200	300		365	..	..
Methuselah	187	..	67	(782)	782	653	969	..	720
	187			802					
Lamech	188	182	53	565	595	600	753	777	653
Noah	502	..	..	448	..	..	950	..	..
Shem	100	..	..	600	..	..	600	..	..
	2264	1658	1309	This was "two years after the Flood."					
	2144								
Arphaxad	135	35	..	400	403	303	(535)	(438)	438
Cainan	130		..	330			(460)		
Salah	130	30	..	330	403	303	(460)	(433)	433
Eber	134	34	..	270	430	..	(404)	(464)	404
Peleg	130	30	..	209	..	109	(339)	(239)	239
Reu	132	32	..	207	..	107	(339)	(239)	239
Serug	130	30	..	200	..	100	(330)	(230)	230
Nahor	79	29	..	129	119	69	(208)	(148)	148
	179		..						
Terah	70	..	..	(135)	(135)	(75)	205	..	145
Abram leaves Haran	75	..	..						
	1145	365	1015						
	1245								

The dots indicate numbers agreeing with the LXX. The number of generations in the LXX. is one in excess of the Heb. and Sam. on account of the "Second Cainan," whom the best chronologers are agreed in rejecting as spurious. The variations are the result of design not accident, as is evident from the years before the birth of a son and the residues agreeing in their sums in almost all cases in the antediluvian generations, the exceptions, save one,

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being apparently the result of necessity that lives should not overlap the date of the Flood. We have no clue to the date or dates of the alterations beyond that we can trace the LXX. form to the First century of the Christian era, if not higher, and the Heb. to the Fourth century: if the Sam. numbers be as old as the text, we can assign them a higher antiquity than what is known as to the Heb. The cause of the alterations is most uncertain. It has indeed been conjectured that the Jews shortened the chronology in order that an ancient prophecy that the Messiah should come in the sixth millenary of the world's age might not be known to be fulfilled in the advent of our Lord. The reason may be sufficient in itself, but it does not rest upon sufficient evidence. The different proportions of the generations and lives in the LXX. and Heb. have been asserted to afford an argument in favour of the former. But a stronger is found in the long period required from the Flood to the Dispersion and the establishment of kingdoms. With respect to probability of accuracy arising from the state of the text, the Heb. certainly has the advantage. If, however, we consider the Sam. form of the lists as sprung from the other two, the LXX. would seem to be earlier than the Heb., since it is more probable that the antediluvian generations would have been shortened to a general agreement with the Heb., than that the postdiluvian would have been lengthened to suit the LXX.; for it is obviously most likely that a sufficient number of years having been deducted from the earlier generations, the operation was not carried on with the later. On the whole we are inclined to prefer the LXX. numbers after the Deluge, and, as consistent with them, and probably of the same authority, those before the Deluge also. It remains for us to ascertain what appears to be the best form of each of the three versions, and to state the intervals thus obtained. In the LXX. antediluvian generations, that of Methuselah is 187 or 167 yrs.: the former seems to be undoubtedly the true number, since the latter would make this patriarch, if the subsequent generations be correct, to survive the Flood 14 years. In the postdiluvian numbers of the LXX. we must reject the Second Cainan. Of the two forms of Nahor's generation in the LXX. we must prefer 79, as more consistent with the numbers near it, and as also found in the Sam. In the case of Terah, we should rather suppose the number might have been changed by a copyist, and take the 145 yrs. of the Sam.—It has been generally supposed that the Dispersion took place in the days of Peleg, on account of what is said in Gen. x. 25. The event, whatever it was, must have happened at Peleg's birth, rather than, as some have supposed, at a later time in his life. We should therefore consider the following as the best forms of the numbers according to the three sources.

	LXX.		Heb.		Sam.	
Creation	0		0		0	
Flood (occupying chief part of this year)	2262		1656		1307	
Birth of Peleg	401	1017	101	367	401	1017
Departure of Abram from Haran	616		366		616	
	3279		2023		2324	

B. Second Period, from Abram's departure from Haran to the Exodus.—The length of this period is stated by St. Paul as 430 years from the promise to Abraham to the giving of the Law (Gal. iii. 17), the first event being held to be that recorded in Gen. xii. 1-5. The same number of years is given in Ex. xii. 40, 41. A third passage, occurring in the same essential form in both Testaments, and therefore especially satisfactory as to its textual accuracy, is the divine declaration to Abraham of the future history of his children:—"Know of a surety that thy seed shall be a stranger in a land [that is] not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. xv. 13, 14; comp. Acts vii. 6, 7). The four hundred years cannot be held to be the period of oppression without a denial of the historical character of the narrative of that time, but can only be supposed to mean the time from this declaration to the Exodus. This reading, which in the A. V. requires no more than a slight change in the punctuation, if it suppose an unusual construction in Hebrew, is perfectly admissible according to the principles of Shemitic grammar, and might be used in Arabic. We find no difficulty in accepting the statements as to the longevity of Abraham and certain of his descendants, and can go on to examine the details of the period under consideration as made out from evidence requiring this admission. The narrative affords the following data which we place under two periods—1. that from Abram's leaving Haran to Jacob's entering Egypt, and 2. that from Jacob's entering Egypt to the Exodus.

1.	Age of Abram on leaving Haran	75 yrs.
	——— at Isaac's birth	100
	Age of Isaac at Jacob's birth	60
	Age of Jacob on entering Egypt	130
		216 or 215 yrs.
2.	Age of Levi on entering Egypt	clr. 45
	Residue of his life	92
	Oppression after the death of Jacob's sons (Ex. i. 6, 7, seqq.)	
	Age of Moses at Exodus	80
		172
	Age of Joseph in the same year	39
	Residue of his life	71
	Age of Moses at Exodus	80
		151

These data make up about 387 or 388 years, to which it is reasonable to make some addition, since it appears that all Joseph's generation died before the oppression commenced, and it is probable that it had begun some time before the birth of Moses. The sum we thus obtain cannot be far different from 430 years, a period for the whole sojourn that these data must thus be held to confirm.—C. Third Period, from the Exodus to the Foundation of Solomon's Temple.—There is but one passage from which we obtain the length of this period as a whole. It is that in which the Foundation of the Temple is dated in the 480th (Heb.), or 440th (LXX.) year after the Exodus, in the 4th yr. 2nd m. of Solomon's reign (1 K. vi. 1). Subtracting from 480 or 440 yrs. the first three yrs. of Solomon and the 40 of David, we obtain (480 - 43 =) 437 or (440 - 43 =) 397 yrs. These results we have first to compare with the detached numbers. These are as follows:—A. From Exodus to death of Moses, 40 yrs. B. Leadership of Joshua, $7+x$ yrs. C. Interval between Joshua's death and the First Servitude, x yrs. D. Servitudes and rule of Judges until Eli's death, 430 yrs. E. Period from Eli's death to Saul's accession, $20+x$ yrs. F. Saul's reign, 40 yrs.

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G. David's reign, 40 yrs. H. Solomon's reign to Foundation of Temple, 3 yrs. Sum, 3 x+580 yrs. It is possible to obtain approximatively the length of the three wanting numbers. Joshua's age at the Exodus was 20 or 20+x yrs. (Num. xiv. 29, 30), and at his death, 110: therefore the utmost length of his rule must be (110−20−40=) 50 yrs. After Joshua there is the time of the Elders who overlived him, then a period of disobedience and idolatry, a servitude of 8 yrs., deliverance by Othniel the son of Kenaz, the nephew of Caleb, and rest for 40 yrs. until Othniel's death. The duration of Joshua's government is limited by the circumstance that Caleb's lot was apportioned to him in the 7th year of the occupation, and therefore of Joshua's rule, when he was 85 yrs. old, and that he conquered the lot after Joshua's death. If we suppose that Caleb set out to conquer his lot about 7 years after its apportionment, then Joshua's rule would be about 13 yrs., and he would have been a little older than Caleb. The interval between Joshua's death and the First Servitude is limited by the history of Othniel. He was already a warrior when Caleb conquered his lot; he lived to deliver Israel from the Mesopotamian oppressor, and died at the end of the subsequent 40 yrs. of rest. Supposing Othniel to have been 30 yrs. old when Caleb set out, and 110 yrs. at his death, 32 yrs. would remain for the interval in question. The rule of Joshua may be therefore reckoned to have been about 13 yrs., and the subsequent interval to the First Servitude about 32 yrs., altogether 47 yrs. These numbers cannot be considered exact; but they can hardly be far wrong, more especially the sum. The residue of Samuel's judgeship after the 20 yrs. from Eli's death until the solemn fast and victory at Mizpeh, can scarcely have much exceeded 20 yrs. Samuel must have been still young at the time of Eli's death, and he died very near the close of Saul's reign (1 Sam. xxv. 1, xxviii. 3). If he were 10 yrs. old at the former date, and judged for 20 yrs. after the victory at Mizpeh, he would have been near 90 yrs. old (10?+20+20?+38?) at his death, which appears to have been a long period of life at that time. If we thus suppose the three uncertain intervals, the residue of Joshua's rule, the time after his death to the First Servitude, and Samuel's rule after the victory at Mizpeh to have been respectively 6, 32, and 20 yrs., the sum of the whole period will be (580+58=) 638 yrs.—D. Fourth Period, from the Foundation of Solomon's Temple to its Destruction.—The dates of this period are more accurately given and can be more easily ascertained. It is true that if all the Biblical evidence is carefully collected and compared it will be found that some small and great inconsistencies necessitate certain changes of the numbers. The greater difficulties, and some of the smaller, cannot be resolved without the supposition that numbers have been altered by copyists. We must never take refuge in the idea of an interregnum, since it is a much more violent hypothesis, considering the facts of the history, than the conjectural change of a number. Two interregnums have however been supposed, one of 11 yrs. between Jeroboam II. and Zachariah, and the other, of 9 yrs. between Pekah and Hoshea. We prefer in both cases to suppose a longer reign of the earlier of the two kings between whom the interregnums are conjectured. With the exception of these two interregnums, we would accept the computation of the interval we are now considering given in the margin of the A. V. It must be added, that the date of the conclusion of this period, there given B.C. 588, must be corrected to 586. The whole period may therefore be held to be of about 425 yrs., that of the undivided kingdom 120 yrs., that of the kingdom of Judah about 388 yrs., and that of the kingdom of Israel about 255 yrs.—E. Fifth Period, from the Destruction of Solomon's Temple to the Return from the Babylonish Captivity.—The determination of the length of this period depends upon the date of the return to Palestine. The decree of Cyrus leading to that event was made in the 1st year of his reign, doubtless at Babylon (Ezr. i. 1), B C. 538, but it does not seem certain that the Jews at once returned. Two numbers, held by some to be identical, must here be considered. One is the period of 70 yrs., during which the tyranny of Babylon over Palestine and the East generally was to last, prophesied by Jeremiah (xxv.), and the other, the 70 yrs.' captivity (xxix. 10; 2 Chr. xxxvi. 21; Dan. ix. 2). The commencement of the former period is plainly the 1st year of Nebuchadnezzar and 4th of Jehoiakim (Jer. xxv. 1), when the successes of the king of Babylon began (xlvi. 2), and the miseries of Jerusalem (xxv. 29), and the conclusion, the fall of Babylon (ver. 26). The famous 70 years of captivity would seem to be the same period as this, since it was to terminate with the return of the captives (Jer. xxix. 10). This period we consider to be of 48+x yrs., the doubtful number being the time of the reign of Cyrus before the return to Jerusalem, probably a space of about two or three years.—*Principal Systems of Biblical Chronology.*—Upon the data we have considered three principal systems of Biblical Chronology have been founded, which may be termed the Long System, the Short, and the Rabbinical. There is a fourth, which, although an offshoot in part of the last, can scarcely be termed biblical, inasmuch as it depends for the most part upon theories, not only independent of, but repugnant to the Bible: this last is at present peculiar to Baron Bunsen. The principal advocates of the Long Chronology are Jackson, Hales, and Des-Vignoles. They take the LXX. for the patriarchal generations, and adopt the long interval from the Exodus to the Foundation of Solomon's Temple. Of the Short Chronology Ussher may be considered as the most able advocate. He follows the Heb. in the patriarchal generations, and takes the 480 yrs. from the Exodus to the Foundation of Solomon's Temple. The Rabbinical Chronology accepts the biblical numbers, but makes the most arbitrary corrections. For the date of the Exodus it has been virtually accepted by Bunsen, Lepsius, and Lord A. Hervey.

	Hales.	Jackson.	Usher.	Petavius.	Bunsen.
	B.C.	B.C.	B.C.	B.C.	B.C.
Creation	5411	5426	4004	3949 (Adam)	clr. 20,000
Flood	3155	3170	2348	2327 (Noah)	clr. 10,000
Abram leaves Haran	2078	2023	1921	1961	
Exodus	1648	1563	1491	1531	1320
Foundation of Solomon's temple	1027	1014	1012	1012	1004
Destruction of Solomon's temple	586	586	589	589	586

The principal disagreements of these chronologers, besides those already indicated, must be noticed. In the post-diluvian period Hales rejects the Second Cainan and reckons Terah's age at Abram's birth

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130 instead of 70 years; Jackson accepts the Second Cainan and does not make any change in the second case; Ussher and Petavius follow the Heb., but the former alters the generation of Terah, while the latter does not. The period of the kings, from the Foundation of Solomon's Temple, is very nearly the same in the computations of Jackson, Ussher, and Petavius: Hales lengthens it by supposing an interregnum of 11 yrs. after the death of Amaziah; Bunsen shortens it by reducing the reign of Manasseh from 55 to 45 yrs.—*Probable determination of dates and intervals.*—Having thus gone over the Biblical data, it only remains for us to state what we believe to be the most satisfactory scheme of chronology, derived from a comparison of these with foreign data.—1. *Date of the Destruction of Solomon's Temple.*—The Temple was destroyed in the 19th year of Nebuchadnezzar, in the 5th month of the Jewish year (Jer. lii. 12, 13; 2 K. xxv. 8, 9). In Ptolemy's Canon this year is current in the proleptic Julian year, B.C. 586, and the 5th month may be considered as about equal to August of that year.—2. *Synchronism of Josiah and Pharaoh Necho.*—The death of Josiah can be clearly shown on Biblical evidence to have taken place in the 22nd year before that in which the Temple was destroyed, that is, in the Jewish year from the spring of B.C. 608 to the spring of 607. Necho's 1st year is proved by the Apis-tablets to have been most probably the Egyptian vague year, Jan. B.C. 609-8, but possibly B.C. 610-9. The expedition in opposing which Josiah fell cannot be reasonably dated earlier than Necho's 2nd year, B.C. 609-8 or 608-7. It is important to notice that no earlier date of the destruction of the Temple than B.C. 586 can be reconciled with the chronology of Necho's reign. We have thus B.C. 608-7 for the last year of Josiah, and 638-7 for that of his accession, the former date falling within the time indicated by the chronology of Necho's reign.—3. *Synchronism of Hezekiah and Tirhakah.*—Tirhakah is mentioned as an opponent of Sennacherib shortly before the miraculous destruction of his army in the 14th year of Hezekiah. It has been lately proved from the Apis-tablets that the 1st year of Tirhakah's reign over Egypt was the vague year current in B.C. 689. The 14th year of Hezekiah, according to the received chronology, is B.C. 713, and, if we correct it 2 yrs. on account of the lowering of the date of the destruction of the Temple, B.C. 711. If we hold that the expedition dated in Hezekiah's 14th year was different from that which ended in the destruction of the Assyrian army, we must still place the latter event before B.C. 695. There is, therefore, a *primâ facie* discrepancy of at least 6 yrs. An examination of the facts of the history has afforded Dr. Hincks what we believe to be the true explanation. Tirhakah, he observes, is not explicitly termed Pharaoh or king of Egypt in the Bible, but king of Cush or Ethiopia, from which it might be inferred that at the time of Sennacherib's disastrous invasion he had not assumed the crown of Egypt. We hold, therefore, as most probable, that, at the time of Sennacherib's disastrous expedition, Tirhakah was king of Ethiopia in alliance with the king or kings of Egypt.—4. *Synchronism of Rehoboam and Shishak.*—The Biblical evidence for this synchronism is as follows: Rehoboam appears to have come to the throne about 249 yrs. before the accession of Hezekiah, and therefore B.C. cir. 973. The invasion of Shishak took place in his 5th year, by this computation, B.C. 969. He appears to have come to the throne at least 21 or 22 yrs. before his expedition against Rehoboam. An inscription at the quarries of Silsilis in Upper Egypt records the cutting of stone in the 22nd year of Sheshonk I., or Shishak, for constructions in the chief temple of Thebes, where we now find a record of his conquest of Judah. On these grounds we may place the accession of Shishak B.C. cir. 990.—5. *Exodus.*—Arguments founded on independent evidence afford the best means of deciding which is the most probable computation from Biblical evidence of the date of the Exodus. A comparison of the Hebrew calendar with the Egyptian has led the writer to the following result:—The civil commencement of the Hebrew year was with the new-moon nearest to the autumnal equinox; and at the approximative date of the Exodus obtained by the long reckoning, we find that the Egyptian vague year commenced at or about that point of time. This approximative date, therefore, falls about the time at which the vague year and the Hebrew year, as dated from the autumnal equinox, nearly or exactly coincided in their commencements. It may be reasonably supposed that the Israelites in the time of the oppression had made use of the vague year as the common year of the country, which indeed is rendered highly probable by the circumstance that they had mostly adopted the Egyptian religion (Josh. xxiv. 14; Ez. xx. 7, 8), the celebrations of which were kept according to this year. When, therefore, the festivals of the Law rendered a year virtually tropical necessary, of the kind either restored or instituted at the Exodus, it seems most probable that the current vague year was fixed under Moses. If this supposition be correct, we should expect to find that the 14th day of Abib, on which fell the full-moon of the Passover of the Exodus, corresponded to the 14th day of a Phamenoth, in a vague year commencing about the autumnal equinox. It has been ascertained by computation that a full-moon fell on the 14th day of Phamenoth, on Thursday, April 21st, in the year B.C. 1652. A full-moon would not fall on the same day of the vague year at a shorter interval than 25 yrs. before or after this date, while the triple coincidence of the new-moon, vague year, and autumnal equinox could not recur in less than 1500 vague years (*Enc. Brit.* 8th ed. art. 'Egypt,' p. 458). The date thus obtained is but 4 yrs. earlier than Hales's, and the interval from it to that of the Foundation of Solomon's Temple, B.C. cir. 1010, would be about 642 yrs., or 4 yrs. in excess of that previously obtained from the numerical statements in the Bible. We therefore take B.C. 1652 as the most satisfactory date of the Exodus.—6. *Date of the Commencement of the 430 years of Sojourn.*—We hold the 430 years of Sojourn to have commenced when Abraham entered Palestine, and that the interval was of 430 complete years, or a little more, commencing about the time of the vernal equinox, B.C. 2082, or nearer the beginning of that proleptic Julian year.—7. *Date of the Dispersion.*—Taking the LXX. numbers as most probable, the Dispersion must be placed B.C. cir. 2698, or, if we accept Ussher's correction of the age of Terah at the birth of Abraham, cir. 2758.—8. *Date of the Flood.*—The Flood, as ending about 401 yrs. before the birth of Peleg, would be placed B.C. cir. 3099 or 3159. The year preceding, or the 402nd, was that mainly occupied by the catastrophe. It is most reasonable to suppose the Noachian colonists

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to have begun to spread about three centuries after the Flood. As far as we can learn, no independent historical evidence points to an earlier period than the middle of the 28th century B.C. as the time of the foundation of kingdoms, although the chronology of Egypt reaches to about this period, while that of Babylon and other states does not greatly fall short of the same antiquity.—9. *Date of the Creation of Adam.*—The numbers given by the LXX. for the antediluvian patriarchs would place the creation of Adam 2262 yrs. before the end of the Flood, or B.C. cir. 5361 or 5421.

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

Chrysoprase occurs only in Rev. xxi. 20. Mr. King (*Antique Gems*, p. 59, note) says that the true chrysoprase is sometimes found in antique Egyptian jewellery set alternately with bits of lapis-lazuli; it is not improbable therefore that this is the stone which was the tenth in the walls of the heavenly Jerusalem.

Chub, the name of a people in alliance with Egypt in the time of Nebuchadnezzar (Ez. xxx. 5), and probably of northern Africa, or of the lands near Egypt to the south. Some have proposed to recognise Chub in the names of various African places. Others, however, think the present Heb. text corrupt in this word. It has been therefore proposed to read *Núb* for Nubia, as the Arab. vers. has "the people the Noobeh." Far better, on the score of probability, is the emendation which Hitzig proposes, *Lúb*. The Lubim might well occur among the peoples suffering in the fall of Egypt. In the absence of better evidence we prefer the reading of the present Heb. text.

Chun, a city of Hadadezer, called Berothai in 2 Sam. viii. 8. Chun is believed to be a corruption (1 Chr. xviii. 8). [BEROTHAH.]

Church. (I.) The derivation of the word Church is uncertain. It is generally said to be derived from the Greek κυριακόν. But the derivation has been too hastily assumed. It was probably connected with *kirk*, the Latin *circus*, *circulus*, the Greek κύκλος, and possibly also with the Welsh *cylch*, *cyl*, *cynchle*, or *caer*.—II. The word ἐκκλησία is no doubt derived from ἐκκαλεῖν, and in accordance with its derivation it originally meant an assembly called out by the magistrate, or by legitimate authority. This is the ordinary classical sense of the word. But it throws no light on the nature of the institution so designated in the New Testament. For to the writers of the N. T. the word had now lost its primary signification, and was either used generally for any meeting (Acts xix. 32), or more particularly, it denoted (1) the religious assemblies of the Jews (Deut. iv. 10, xviii. 16); (2) the whole assembly or congregation of the Israelitish people (Acts vii. 38; Heb. ii. 12; Ps. xxii. 22; Deut. xxxi. 30). It was in this last sense that the word was adopted and applied by the writers of the N. T. to the Christian congregation. The chief difference between the words "ecclesia" and "church," would probably consist in this, that "ecclesia" primarily signified the Christian body, and secondarily the place of assembly, while the first signification of "church" was the place of assembly, which imparted its name to the body of worshippers.—III. *The Church as described in the Gospels.*—The word occurs only twice. Each time in St. Matthew (Matt. xvi. 18, "On this rock will I build my Church;" xviii. 17, "Tell it unto the Church"). In every other case it is spoken of as "the kingdom of heaven" by St. Matthew, and as "the kingdom of God" by St. Mark and St. Luke. St. Mark, St. Luke, and St. John, never use the expression "kingdom of heaven." St. John once uses the phrase "kingdom of God" (iii. 3). St. Matthew occasionally speaks of "the kingdom of God" (vi. 33, xxi. 31, 43), and sometimes simply of "the kingdom" (iv. 23, xiii. 19, xxiv. 14). In xiii. 41 and xvi. 28, it is "the Son of Man's kingdom." In xx. 21, "thy kingdom," *i. e.* Christ's. In the one Gospel of St. Matthew the Church is spoken of no less than thirty-six times as "the kingdom." Other descriptions or titles are hardly found in the Evangelists. It is Christ's household (Matt. x. 25), the salt and light of the world (v. 13, 15), Christ's flock (Matt. xxvi. 31; John x. 1), its members are the branches growing on Christ the Vine (John xv.); but the general description of it, not metaphorically but directly, is, that it is a kingdom (Matt. xvi. 19). From the Gospel then, we learn that Christ was about to establish His heavenly kingdom on earth, which was to be the substitute for the Jewish Church and kingdom, now doomed to destruction (Matt. xxi. 43).—IV. *The Church as described in the Acts and in the Epistles—its Origin, Nature, Constitution, and Growth.*—From the Gospels we learn little in the way of detail as to the kingdom which was to be established. It was in the great forty days which intervened between the Resurrection and the Ascension that our Lord explained specifically to His Apostles "the things pertaining to the kingdom of God" (Acts i. 3), that is, his future Church. —*Its Origin.*—The removal of Christ from the earth had left his followers a shattered company with no bond of external or internal cohesion, except the memory of the Master whom they had lost, and the recollection of his injunctions to unity and love, together with the occasional glimpses of His presence which were vouchsafed them. They continued together, meeting for prayer and supplication, and waiting for Christ's promise of the gift of the Holy Ghost. They numbered in all some 140 persons, namely, the eleven, the faithful women, the Lord's mother, his brethren, and 120 disciples. They had faith to believe that there was a work before them which they were about to be called to perform; and that they might be ready to do it, they filled up the number of the Twelve by the appointment of Matthias "to be a true witness" with the eleven "of the Resurrection." The Day of Pentecost is the birth-day of the Christian Church. The Spirit, who was then sent by the Son from the Father, and rested on each of the Disciples, combined them once more into a whole—combined them as they never had before been combined, by an internal and spiritual bond of cohesion. Before they had been individual followers of Jesus, now they became his mystical body, animated by His Spirit. —*Its Nature.*—"Then they that gladly received his word were baptized .... and they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts ii. 41). Here we have indirectly exhibited the essential conditions of Church Communion. They are (1) Baptism, Baptism implying on the part of the recipient repentance and faith; (2) Apostolic Doctrine; (3) Fellowship with the Apostles; (4) the

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Lord's Supper; (5) Public Worship. Every requisite for church-membership is here enumerated not only for the Apostolic days, but for future ages. St. Luke's treatise being historical, not dogmatical, he does not directly enter further into the essential nature of the Church. The community of goods, which he describes as being universal amongst the members of the infant society (ii. 44, iv. 32), is specially declared to be a voluntary practice (v. 4), not a necessary duty of Christians as such (comp. Acts ix. 36, 39, xi. 29). From the illustrations adopted by St. Paul in his Epistles, we have additional light thrown upon the nature of the Church. The passage which is most illustrative of our subject in the Epistles is Eph. iv. 3, 6. Here we see what it is that constitutes the unity of the Church in the mind of the Apostle: (1) unity of Headship, "one Lord;" (2) unity of belief, "one faith;" (3) unity of Sacraments, "one baptism:" (4) unity of hope of eternal life, "one hope of your calling;" (5) unity of love, "unity of the Spirit in the bond of peace;" (6) unity of organisation, "one body." The Church, then, at this period was a body of baptized men and women who believed in Jesus as the Christ, and in the revelation made by Him, who were united by having the same faith, hope, and animating Spirit of love, the same Sacraments, and the same spiritual invisible Head.—*What was the Constitution of this body?*—On the evening of the Day of Pentecost, the 3140 members of which it consisted were (1) Apostles, (2) previous Disciples, (3) converts. At this time the Church was not only morally but actually one congregation. Soon, however, its numbers grew so considerably that it was a physical impossibility that all its members should come together in one spot. It became, therefore, an aggregate of congregations, though without losing its essential unity. The Apostles, who had been closest to the Lord Jesus in his life on earth would doubtless have formed the centres of the several congregations. Thus the Church continued for apparently some seven years, but at the end of that time "the number of disciples was" so greatly "multiplied" (Acts vi. 1) that the Twelve Apostles found themselves to be too few to carry out these works unaided. They thereupon for the first time exercised the powers of mission intrusted to them (John xx. 21), and by laying their hands on the Seven who were recommended to them by the general body of Christians, they appointed them to fulfil the secular task of distributing the common stock. It is a question which cannot be certainly answered whether the office of these Seven is to be identified with that of the deacons elsewhere found. We incline to the hypothesis which makes the Seven the originals of the Deacons. From this time therefore, or from about this time, there existed in the Church—(1) the Apostles; (2) the Deacons and Evangelists; (3) the multitude of the faithful. We hear of no other Church-officer till the year 44, seven years after the appointment of the deacons. We find that there were then in the Church of Jerusalem officers named Presbyters (xi. 30) who were the assistants of James, the chief administrator of that Church (xii. 17). The circumstances of their first appointment are not recounted. No doubt they were similar to those under which the Deacons were appointed. The name of Presbyter or Elder implies that the men selected were of mature age. By the year 44, therefore, there were in the Church of Jerusalem—(1) the Apostles holding the government of the whole body in their own hands: (2) Presbyters invested by the Apostles with authority for conducting public worship in each congregation; (3) Deacons or Evangelists similarly invested with the lesser power of preaching and of baptizing unbelievers, and of distributing the common goods among the brethren. The same order was established in the Gentile Churches founded by St. Paul, the only difference being that those who were called Presbyters in Jerusalem bore indifferently the name of Bishops (Phil. i. 1; 1 Tim. iii. 1, 2; Tit. i. 7) or of Presbyters (1 Tim. v. 17; Tit. i. 5) elsewhere. It was in the Church of Jerusalem that another order of the ministry found its exemplar. James the brother of the Lord remained unmolested during the persecution of Herod Agrippa in the year 44, and from this time he is the acknowledged head of the Church of Jerusalem. A consideration of Acts xii. 17; xv. 13, 19; Gal. ii. 2, 9, 12; Acts xxi. 18, will remove all doubt on this point. Whatever his pre-eminence was, he appears to have borne no special title indicating it. The example of the Mother Church of Jerusalem was again followed by the Pauline Churches. Timothy and Titus had probably no distinctive title, but it is impossible to read the Epistles addressed to them without seeing that they had an authority superior to that of the ordinary bishops or priests (1 Tim. iii.; v. 17, 19; Tit. i. 5). Thus, then, we see that where the Apostles were themselves able to superintend the Churches that they had founded, the Church-officers consisted of—(1) Apostles; (2) Bishops or Priests; (3) Deacons and Evangelists. When the Apostles were unable to give personal superintendence, they delegated that power which they had in common to one of themselves, as in Jerusalem, or to one in whom they had confidence, as at Ephesus and in Crete. As the Apostles died off, these Apostolic Delegates necessarily multiplied. By the end of the first century, when St. John was the only Apostle that now survived, they would have been established in every country, as Crete, and in every large town where there were several bishops or priests, such as the seven towns of Asia mentioned in the Book of Revelation. These superintendents appear to be addressed by St. John under the name of Angels. With St. John's death the Apostolic College was extinguished, and the Apostolic Delegates or Angels were left to fill their places in the government of the Church, not with the full unrestricted power of the Apostles, but with authority only to be exercised in limited districts. In the next century we find that these officers bore the name of Bishops, while those who in the first century were called indifferently Presbyters or Bishops had now only the title of Presbyters. We conclude, therefore, that the title bishop was gradually dropped by the second order of the ministry, and applied specifically to those who represented what James, Timothy, and Titus had been in the Apostolic age.—*Its External Growth.*—The 3000 souls that were added to the Apostles and to the 120 brethren on the day of Pentecost were increased daily by new converts (Acts ii. 47, v. 14). These converts were without exception Jews residing in Jerusalem, whether speaking Greek or Hebrew (vi. 1). After seven or eight years a step was made outwards. Philip, in his capacity of Evangelist, preached Christ to the Samaritans, and admitted them into the Church by baptism. The first purely Gentile con-

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vert that we hear of by name is Sergius Paulus (xiii. 7), but we are told that the companions of Cornelius were Gentiles, and by their baptism the admission of the Gentiles was decided by the agency of St. Peter, approved by the Apostles and Jewish Church (xi. 18), not, as might have been expected, by the agency of St. Paul. This great event took place after the peace caused by Caligula's persecution of the Jews, which occurred A. D. 40 (ix. 31), and more than a year before the famine, in the time of Claudius, A. D. 44 (xi. 26, 29). Galilee had already been evangelized as well as Judaea and Samaria, though the special agent in the work is not declared (ix. 31). The history of the growth of the Gentile Church, so far as we know it, is identical with the history of St. Paul. In his three journeys he carried Christianity through the chief cities of Asia Minor and Greece. — *Its further growth.*—Three great impulses enlarged the borders of the Church. The first is that which began on the day of Pentecost, and continued down to the conversion of Constantine. By this the Roman Empire was converted to Christ. The second impulse gathered within the Church the hitherto barbarous nations formed by the Teutonic and Celtic tribes. The third impulse gathered in the Slavonian nations. The first of these impulses lasted to the fourth century — the second to the ninth century—the third (beginning before the second had ceased) to the tenth and eleventh centuries. —V. *Alterations in its Constitution.*—We have said that ecclesiastical authority resided (1) in the Apostles; (2) in the Apostles and the Deacons; (3) in the Apostles, the Presbyters, and the Deacons: (4) in the Apostolic Delegates, the Presbyters, and the Deacons; (5) in those who succeeded the Apostolic Delegates, the Presbyters, and the Deacons. And to these successors of the Apostolic Delegates came to be appropriated the title of Bishop, which was originally applied to Presbyters. At the commencement of the second century and thenceforwards Bishops, Presbyters, and Deacons are the officers of the Church wherever the Church existed. Bishops were looked on as Christ's Vicegerents, and as having succeeded to the Apostles. They retained in their own hands authority over presbyters and the function of ordination, but with respect to each other they were equals whether their see was at Rome or at Eugubium. Within this equal college of bishops there soon arose difference of rank though not of order. Below the city-bishops there sprang up a class of country-bishops (chorepiscopi). Their position was ambiguous, and in the fifth century they began to decay and gradually died out. Above the city-bishops there were, in the second century apparently, Metropolitans, and in the third, Patriarchs or Exarchs. The metropolitan was the chief bishop in the civil division of the empire which was called a province. The authority of the patriarch or exarch extended over the still larger division of the civil empire which was called a diocese. The churches were independent self-ruled wholes. The only authority which they recognised as capable of controlling their separate action, was that of an Oecumenical Council composed of delegates from each. It was by John of Constantinople that the first overt attempt at erecting a Papal Monarchy was made; and by Gregory the Great of Rome, in consequence, it was fiercely and indignantly denounced. From this time the federal character of the constitution of the Church was overthrown. In the West it became wholly despotic, and in the East, though the theory of aristocratical government was and is maintained, the still-cherished title of Oecumenical Patriarch indicates that it is weakness which has prevented Constantinople from erecting at least an Eastern if she could not an Universal Monarchy. In the sixteenth century a further change of constitution occurred. A great part of Europe revolted from the Western despotism. The Churches of England and Sweden returned to, or rather retained, the episcopal form of government after the model of the first centuries. In parts of Germany, of France, of Switzerland, and of Great Britain a Presbyterian, or still less defined, form was adopted, while Rome tightened her hold on her yet remaining subjects, and by destroying all peculiarities of national liturgy and custom, and, by depressing the order of bishops except as interpreters of her decrees, converted that part of the Church over which she had sway into a jealous centralized absolutism. — VI. *Definitions of the Church.*—The Greek Church gives the following: "The Church is a divinely instituted community of men, united by the orthodox faith, the law of God, the hierarchy, and the Sacraments." The Latin Church defines it "the company of Christians knit together by the profession of the same faith and the communion of the same Sacraments, under the government of lawful pastors, and especially of the Roman bishop as the only Vicar of Christ upon earth." The Church of England, "a congregation of faithful men in which the pure word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." The Lutheran Church, "a congregation of saints in which the Gospel is rightly taught and the Sacraments rightly administered." The Confessio Helvetica, "a congregation of faithful men called, or collected out of the world, the communion of all saints." The Confessio Saxonica, "a congregation of men embracing the Gospel of Christ, and rightly using the Sacraments." The Confessio Belgica, "a true congregation, or assembly of all faithful Christians who look for the whole of their salvation from Jesus Christ alone, as being washed by His blood, and sanctified and sealed by His Spirit." These definitions show the difficulty in which the different sections of the divided Church find themselves in framing a definition which will at once accord with the statements of Holy Scripture, and be applicable to the present state of the Christian world. We must not expect to see the Church of Holy Scripture actually existing in its perfection on earth. It is not to be found, thus perfect, either in the collected fragments of Christendom, or still less in any one of these fragments; though it is possible that one of those fragments more than another may approach the Scriptural and Apostolic ideal.—VII. *The Faith and Attributes of the Church.*—The Nicene Creed is the especial and authoritative exponent of the Church's faith. We have the Western form of the same Creed in that which is called the Creed of the Apostles—a name probably derived from its having been the local Creed of Rome, which was the chief Apostolic see of the West. An expansion of the same Creed, made in order to meet the Arian errors, is found in the Creed of St. Athanasius. The *attributes* of the Church are drawn from the expressions of the Creeds. The Church is described as One, Holy, Catholic, Apostolic. Its Unity consists in

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having one object of worship (Eph. iv. 6), one Head (Eph. iv. 15), one body (Rom. xii. 5), one Spirit (Eph. iv. 4), one faith (ib. 13), hope (ib. 12), love (1 Cor. xiii. 13), the same sacraments (ib. x. 17), discipline and worship (Acts ii. 42). Its Holiness depends on its Head and Spirit, the means of grace which it offers, and the holiness that it demands of its members (Eph. iv. 24). Its Catholicity consists in its being composed of many national Churches, not confined as the Jewish Church to one country (Mark xvi. 15); in its enduring to the end of time (Matt. xxviii. 20); in its teaching the whole truth, and having at its disposal all the means of grace vouchsafed to man. Its Apostolicity in being built on the foundation of the Apostles (Eph. ii. 20), and continuing in their doctrine and fellowship (Acts ii. 42).

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

Chu'si, a place named only in Judith vii. 18, as near Ekrebel, and upon the brook Mochmur.

Chu'za (properly **Chuzas**), the house-steward of Herod Antipas (Luke viii. 3).

Cic'car. [JORDAN.]

Cilic'ia, a maritime province in the S.E. of Asia Minor, bordering on Pamphylia in the W., Lycaonia and Cappadocia in the N., and Syria in the E. Lofty mountain chains separate it from these provinces, Mons Amanus from Syria, and Antitaurus from Cappadocia. The western portion of the province is intersected with the ridges of Antitaurus, and was denominated Trachaea, *rough*, in contradistinction to Pedias, the *level* district in the E. The connexion between the Jews and Cilicia dates from the time when it became part of the Syrian kingdom. In the Apostolic age they were still there in considerable numbers (Acts vi. 9). Cilicia was from its geographical position the high road between Syria and the West; it was also the native country of St. Paul; hence it was visited by him, firstly, soon after his conversion (Gal. i. 21; Acts ix. 30); and again in his second apostolical journey, when he entered it on the side of Syria, and crossed Antitaurus by the Pylae Ciliciae into Lycaonia (Acts xv. 41).

Cinnamon, a well-known aromatic substance, the rind of the *Laurus cinnamomum*, called *Kurunda-gaahah* in Ceylon. It is mentioned in Ex. xxx. 23 as one of the component parts of the holy anointing oil, which Moses was commanded to prepare—in Prov. vii. 17 as a perfume for the bed—and in Cant. iv. 14 as one of the plants of the garden which is the image of the spouse. In Rev. xviii. 13 it is enumerated among the merchandize of the great Babylon. It was imported into Judaea by the Phoenicians or by the Arabians, and is now found in Sumatra, Borneo, China, &c., but chiefly, and of the best quality, in the S.W. part of Ceylon. Sir E. Tennent believes that it first reached India and Phoenicia overland by way of Persia from China, and that at a later period the cassia of the Troglodytic coast supplanted the cinnamon of the far East.

Cin'neroth, All, a district named with the "land of Naphtali" and other northern places as having been laid waste by Benhadad (1 K. xv. 20). It was possibly the small enclosed district north of Tiberias, and by the side of the lake, afterwards known as "the plain of Gennesareth."

Cira'ma. The people of Cirama and Gabdes came up with Zorobabel from Babylon (1 Esdr. v. 20).

Circumcision was peculiarly, though not exclusively, a *Jewish* rite. It was enjoined upon Abraham, the father of the nation, by God, at the institution, and as the token, of the Covenant, which assured to him and his descendants the promise of the Messiah (Gen. xvii.). It was thus made a necessary condition of Jewish nationality. Every male child was to be circumcised when eight days old (Lev. xii. 3) on pain of death. If the eighth day were a Sabbath the rite was not postponed (John vii. 22, 23). Slaves, whether home-born or purchased, were circumcised (Gen. xvii. 12, 13); and foreigners must have their males circumcised before they could be allowed to partake of the passover (Ex. xii. 48), or become Jewish citizens. The operation, which was performed with a sharp instrument (Ex. iv. 25; Josh. v. 2), was a painful one, at least to grown persons (Gen. xxxiv. 25; Josh. v. 8). It seems to have been customary to name a child when it was circumcised (Luke i. 59). The use of circumcision by other nations besides the Jews is to be gathered almost entirely from sources extraneous to the Bible. The rite has been found to prevail extensively both in ancient and modern times; and among some nations, as, for instance, the Abyssinians, Nubians, modern Egyptians, and Hottentots, a similar custom is said to be practised by both sexes. The biblical notice of the rite describes it as distinctively Jewish; so that in the N. T. "the circumcision" (ἡ περιτομή) and "the uncircumcision" (ἡ ἀκροβυστία) are frequently used as synonyms for the Jews and the Gentiles. Circumcision certainly belonged to the Jews as it did to no other people, by virtue of its divine institution, of the religious privileges which were attached to it, and of the strict regulations which enforced its observance. Moreover, the O. T. history incidentally discloses the fact that many, if not all, of the nations with whom they came in contact were uncircumcised. The origin of the custom amongst one large section of those Gentiles who follow it, is to be found in the biblical record of the circumcision of Ishmael (Gen. xvii. 25). Josephus relates that the Arabians circumcise after the thirteenth year, because Ishmael, the founder of their nation, was circumcised at that age. Though Mohammed did not enjoin circumcision in the Koran, he was circumcised himself, according to the custom of his country; and circumcision is now as common amongst the Mohammedans as amongst the Jews. The process of restoring a circumcised person to his natural condition by a surgical operation was sometimes undergone. Some of the Jews in the time of Antiochus Epiphanes, wishing to assimilate themselves to the heathen around them, built a gymnasium (γυμνάσιον) at Jerusalem, and that they might not be known to be Jews when they appeared naked in the games, "made themselves uncircumcised" (1 Macc. i. 15). Against having recourse to this practice, from an excessive anti-Judaistic tendency, St. Paul cautions the Corinthians (1 Cor. vii. 18). The attitude which

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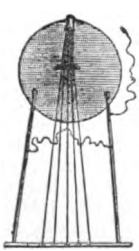
Christianity, at its introduction, assumed towards circumcision was one of absolute hostility, so far as the necessity of the rite to salvation, or its possession of any religious or moral worth were concerned (Acts xv.; Gal. v. 2). The Abyssinian Christians still practise circumcision as a national custom. An ethical idea is attached to circumcision even in the O. T. (Ex. vi. 12, 30; Jer. vi. 10; Lev. xxvi. 41), because circumcision was the symbol of purity (see Is. lii. 1).

Cis, Acts xiii. 21. [KISH, 1.]

Ci'ssai, Esth. xi. 2. [KISH, 2.]

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

Cithern (1 Macc. iv. 54), a musical instrument, resembling a guitar, most probably of Greek origin, employed by the Chaldeans, and introduced by the Hebrews into Palestine on their return thither after the Babylonian captivity. With respect to the shape of the Cithern or Cithara mentioned in the Apocrypha, the opinion of the learned is divided: according to some it resembled in form the Greek delta Δ, others represent it as a half-moon, and others again like the modern guitar. In many eastern countries it is still in use with strings, varying in number from three to twenty-four. Under the name of *Koothir*, the traveller Niebuhr describes it as a wooden plate or dish, with a hole beneath and a piece of skin stretched above like a drum. In Mendelssohn's edition of the Psalms, the *Koothir* or *Kathrus* is described by the accompanying figure.



Cithern.

Cities. 1. *'Ar*, and also *'Ir*: 2. *Kiryath*; probably the most ancient name for city, but seldom used in prose as a general name for town. The classification of the human race into dwellers in towns and nomade wanderers (Gen. iv. 20, 22) seems to be intimated by the etymological sense of both words, as places of security against an enemy, distinguished from the unwalled village or hamlet, whose resistance is more easily overcome by the marauding tribes of the desert. The earliest notice in Scripture of city-building is of Enoch by Cain, in the land of his exile (Gen. iv. 17). After the confusion of tongues, the descendants of Nimrod founded Babel, Erech, Accad, and Calneh, in the land of Shinar, and Asshur, a branch from the same stock, built Nineveh, Rehoboth-by-the-river, Calah, and Resen, the last being "a great city." A subsequent passage mentions Sidon, Gaza, Sodom, Gomorrah, Admah, Zeboim, and Lasha, as cities of the Canaanites, but without implying for them antiquity equal to that of Nineveh and the rest (Gen. x. 10-12, 19, xi. 3, 9, xxxvi. 37). The earliest description of a city, properly so called, is that of Sodom (Gen. xix. 1-22); but it is certain that from very early times cities existed on the sites of Jerusalem, Hebron, and Damascus. Hebron is said to have been built seven years before Zoan (Tanis) in Egypt, and is thus the only Syrian town which presents the elements of a date for its foundation (Num. xiii. 22). Even before the time of Abraham there were cities in Egypt (Gen. xii. 14, 15; Num. xiii. 22), and the Israelites, during their sojourn there, were employed in building or fortifying the "treasure cities" of Pithom and Raamses (Ex. i. 11). Meanwhile the settled inhabitants of Syria on both sides of the Jordan had grown in power and in number of "fenced cities," which were occupied and perhaps partly rebuilt or fortified after the conquest. But from some of these the possessors were not expelled till a late period, and Jerusalem itself was not captured till the time of David (2 Sam. v. 6, 9). From this time the Hebrews became a city-dwelling and agricultural rather than a pastoral people. David enlarged Jerusalem, and Solomon, besides embellishing his capital, also built or rebuilt Tadmor (Palmyra), Gezer, Bethhoron, Hazor, and Megiddo, besides store-cities (2 Sam. v. 7, 9, 10; 1 K. ix. 15-18; 2 Chr. viii. 6). Collections of houses in Syria for social habitation may be classed under three heads:—1. cities; 2. towns with citadels or towers for resort and defence; 3. unwalled villages. The cities may be assumed to have been in almost all cases "fenced cities." But around the city, especially in peaceable times, lay undefended suburbs (1 Chr. vi. 57; Num. xxxv. 1-5; Josh. xxi.), to which the privileges of the city extended. The city thus became the citadel, while the population overflowed into the suburbs (1 Macc. xi. 61). The absence of walls as indicating security in peaceable times, is illustrated by the prophet Zechariah (ii. 4; 1 K. iv. 25). According to Eastern custom, special cities were appointed to furnish special supplies for the service of the state. Governors for these and their surrounding districts were appointed by David and by Solomon (1 K. iv. 7, ix. 19; 1 Chr. xxvii. 25; 2 Chr. xvii. 12, xxi. 3; 1 Macc. x. 39). To this practice our Lord alludes in his parable of the pounds. In many Eastern cities much space is occupied by gardens, and thus the size of the city is greatly increased. The vast extent of Nineveh and

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of Babylon may thus be in part accounted for. In most Oriental cities the streets are extremely narrow, seldom allowing more than two loaded camels, or one camel and two foot passengers, to pass each other, though it is clear that some of the streets of Nineveh must have been wide enough for chariots to pass (Nah. ii. 4). The open spaces near the gates of towns were in ancient times, as they are still, used as places of assembly by the elders, of holding courts by kings and judges, and of general resort by citizens (Gen. xxiii. 10; Ruth iv. 1; Matt. vi. 5; Luke xiii. 26, &c.). They were also used as places of public exposure by way of punishment (Jer. xx. 2; Am. v. 10).

Cities of Refuge. Six Levitical cities specially chosen for refuge to the involuntary homicide until released from banishment by the death of the high-priest (Num. xxxv. 6, 13, 15; Josh. xx. 2, 7, 9). There were three on each side of Jordan. 1. KEDESH, in Naphtali (1 Chr. vi. 76). 2. SHECHEM, in Mount Ephraim (Josh. xxi. 21; 1 Chr. vi. 67; 2 Chr. x. 1). 3. HEBRON, in Judah (Josh. xxi. 13; 2 Sam. v. 5; 1 Chr. vi. 55, xxix. 27; 2 Chr. xi. 10). 4. On the E. side of Jordan—BEZER, in the tribe of Reuben, in the plains of Moab (Deut. iv. 43; Josh. xx. 8, xxi. 36; 1 Macc. v. 26). 5. RAMOTH-GILEAD, in the tribe of Gad (Deut. iv. 43; Josh. xxi. 38; 1 K. xxii. 3). 6. GOLAN, in Bashan, in the half-tribe of Manasseh (Deut. iv. 43; Josh. xxi. 27; 1 Chr. vi. 71). Maimonides says all the 48 Levitical cities had the privilege of asylum, but that the six refuge-cities were required to receive and lodge the homicide gratuitously. The directions respecting the refuge-cities present some difficulties in interpretation. The Levitical cities were to have a space of 1000 cubits (about 583 yards) beyond the city wall for pasture and other purposes. Presently after, 2000 cubits are ordered to be the suburb limit (Num. xxxv. 4, 5). The solution of the difficulty may be, either the 2000 cubits are to be added to the 1000 as "fields of the suburbs" (Lev. xxv. 34), or the additional 2000 cubits were a special gift to the refuge-cities, whilst the other Levitical cities had only 1000 cubits for suburb.

Cit'ims, 1 Macc. viii. 5. [CHITTIM.]

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

Citron. [APPLE TREE.]

Clauda (Acts xxvii. 16). A small island nearly due W. of Cape Matala on the S. coast of Crete, and nearly due S. of PHOENICE. It is still called *Claudanesa*, or *Gaudonesi*, by the Greeks, which the Italians have corrupted into *Gozzo*. The ship which conveyed St. Paul was seized by the gale a little after passing Cape Matala, when on her way from Fair Havens to Phoenice (Acts xxvii. 12-17). The storm came down from the island (v. 14), and there was danger lest the ship should be driven into the African Syrtis (v. 17). It is added that she was driven to Clauda and ran under the lee of it (v. 16). The gale came from the N.E., or E.N.E. Under the lee of Clauda there would be smooth water.

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

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

Clau'dius Lys'ias. [LYSIAS.]

Clay. As the sediment of water remaining in pits or in streets, the word is used frequently in O. T. (Is. lvii. 20; Jer. xxxviii. 6; Ps. xviii. 42), and in N. T. (John ix. 6), a mixture of sand or dust with spittle. It is also found in the sense of potter's clay (Is. xli. 25). The word most commonly used for "potter's clay" is *chômer* (Ex. i. 14; Job iv. 19; Is. xxix. 16; Jer. xviii. 4, &c.). The great seat of the pottery of the present day in Palestine is Gaza, where are made the vessels in dark blue clay so frequently met with. Another use of clay was for sealing (Job xxxviii. 14). Wine jars in Egypt were sometimes sealed with clay; mummy pits were sealed with the same substance, and remains of clay are still found adhering to the stone door-jambs. Our Lord's tomb may have been thus sealed (Matt. xxvii. 66), as also the earthen vessel containing the evidences of Jeremiah's purchase (Jer. xxxii. 14). The seal used for public documents was rolled on the moist clay, and the tablet was then placed in the fire and baked. The practice of sealing doors with clay to facilitate detection in case of malpractice is still common in the East.

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

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

Cleopat'ra. 1. "The wife of Ptolemy" (Esth. xi. 1) was probably the granddaughter of Antiochus, and wife of Ptol. VI. Philometor.—**2.** A daughter of Ptol. VI. Philometor and Cleopatra (1), who was married first to Alexander Balas B.C. 150

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(1 Macc. x. 58), and afterwards given by her father to Demetrius Nicator when he invaded Syria (1 Macc. xi. 12). During the captivity of Demetrius in Parthia, Cleopatra married his brother Antiochus VII. Sidetes. She afterwards murdered Seleucus, her eldest son by Demetrius; and at length was herself poisoned B.C. 120 by a draught which she had prepared for her second son Antiochus VIII.

Cle'ophas. [CLEOPAS; ALPHAEUS.]

Clothing. [DRESS.]

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

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

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

Coal. In A. V. this word represents no less than five different Heb. words. 1. The first and most frequently used is *gacheleth*, a live ember, burning fuel, as distinguished from *pechâm* (Prov. xxvi. 21). In 2 Sam. xxii. 9, 13, "coals of fire" are put metaphorically for the lightnings proceeding from God (Ps. xviii. 8, 12, 13, cxl. 10). In Prov. xxv. 22 we have the proverbial expression, "Thou shalt heap coals of fire upon his head," which has been adopted by St. Paul in Rom. xii. 20, and by which is metaphorically expressed the burning shame and confusion which men must feel when their evil is requited by good.—2. *Pechâm*. In Prov. xxvi. 21, this word clearly signifies *fuel* not *yet lighted*. The fuel meant in the above passages is probably charcoal, and not coal in our sense of the word.—3. *Retseph*, or *Ritspah*. In the narrative of Elijah's miraculous meal (1 K. xix. 6) the word is used to describe the mode in which the cake was baked, viz. on a hot stone, as is still usual in the East *Ritspâh* in Is. vi. 6, properly means "a hot stone."—4. *Reshcph* in Hab. iii. 5, is rendered in A. V. "burning coals," and in the margin "burning diseases." The former meaning is supported by Cant. viii. 6, the latter by Deut. xxxii. 24.—5. *Shĕchôr*, Lam. iv. 8, is rendered in A. V. "their visage is blacker than a coal," or in the marg. "darker than blackness."

Coat. [DRESS.]

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

Cockatrice. [ADDER.]

Cockle (Heb. *boshâh*) occurs only in Job xxxi. 40. Celsius has argued in favour of the aconite, the *Aconitum Napellus*, which however is quite a mountain—never a field—plant. But we are inclined to believe that the *boshâh* denotes any bad weeds or fruit, and may in Job signify bad or smutted barley. Or it may mean some of the useless grasses which have somewhat the appearance of barley, such as *Hordeum murinum*, &c.

Coelesyr'ia, "the *hollow* Syria," was (strictly speaking) the name given by the Greeks, after the time of Alexander, to the remarkable valley or hollow (κοιλία) which intervenes between Libanus and Anti-Libanus, stretching from lat. 33° 20′ to 34° 40′, a distance of nearly a hundred miles. "The view of this great valley is chiefly remarkable as being *exactly to the eye what it is on maps* —the 'hollow' between the two mountain ranges of Syria." The term Coele-Syria was also used in a much wider sense. In the first place it was extended so as to include the inhabited tract to the east of the Anti-Libanus range, between it and the desert, in which stood the great city of Damascus; and then it was further carried on upon that side of Jordan, through Trachonitis and Peraea, to Idumaea and the borders of Egypt. The only distinct reference to the region, as a separate tract of country, which the Jewish Scriptures contain, is probably that in Amos (i. 5), where "the inhabitants of the plain of Aven," (*Bikath-Aven*) are threatened in conjunction with those of Damascus. *Bikath* denotes exactly such a plain as Coele-Syria. In the Apocryphal Books there is frequent mention of Coele-Syria in a somewhat vague sense, nearly as an equivalent for Syria (1 Esd. ii. 17, 24, 27, iv. 48, vi. 29, vii. 1, viii. 67; 1 Macc. x. 69; 2 Macc. iii. 5, 8, iv. 4, viii. 8, x. 11). In all these cases the word is given in A. V. as CELOSYRIA.

Coffer (*Argâz*), a moveable box hanging from the side of a cart (1 Sam. vi. 8, 11, 15). This word is found nowhere else.

Coffin. [BURIAL.]

Co'la, a place (Jud. xv. 4, only), the position or real name of which has not been ascertained.

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Col-ho'zeh, a man of the tribe of Judah in the time of Nehemiah (Neh. iii. 15, xi. 5).

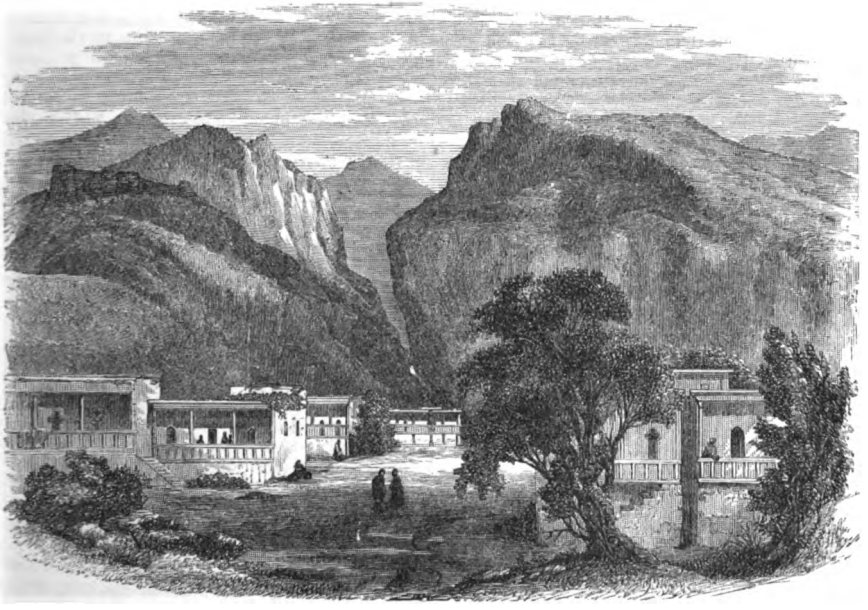
Coli'us, 1 Esdr. ix. 23. [KELAIAH.]

Collar. For the proper sense of this term, as it occurs in Judg. viii. 26, see EARRINGS.

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

Colony, a designation of Philippi, in Acts xvi. 12. After the battle of Actium, Augustus assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Philippi, Dyrrachium, and other cities. In this way Philippi was made a Roman colony with the "Jus Italicum," and accordingly we find it described as a "colonia" both in inscriptions and upon the coins of Augustus.

Colos'se (more properly **Colos'sae**). A city in the upper part of the basin of the Maeander, on one of its affluents named the Lycus. Hierapolis and Laodicaea were in its immediate neighbourhood (Col. ii. 1, iv. 13, 15, 16; see Rev. i. 11, iii. 14). Colossae fell, as these other two cities rose in importance. It was situated close to the great road which led from Ephesus to the Euphrates. Hence our impulse would be to conclude that St. Paul passed this way, and founded or confirmed the Colossian Church on his third missionary journey (Acts xviii. 23, xix. 1). The most competent commentators, however, agree in thinking that Col. ii. 1, proves that St. Paul had never been there, when the Epistle was written. That the Apostle hoped to visit the place on being delivered from his Roman imprisonment is clear from Philemon 22 (compare Phil. ii. 24). Philemon and his slave Onesimus were dwellers in Colossae. So also were Archippus and Epaphras. Mr. Hamilton was the first to determine the actual site of the ancient city, which appears to be at some little distance from the modern village of *Chonas*.



Colossae.

Colossians, the Epistle to the, was written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), and apparently in that portion of it (Col. iv. 3, 4) when the Apostle's imprisonment had not assumed the more severe character which seems to be reflected in the Epistle to the Philippians (ch. i. 20, 21, 30, ii. 27), and which not improbably succeeded the death of Burrus in A.D. 62, and the decline of the influence of Seneca. This important and profound epistle was addressed to the Christians of the once large and influential, but now smaller and declining, city of Colossae, and was delivered to them by Tychicus, whom the Apostle had sent both to them (ch. iv. 7, 8) and to the church of Ephesus (ch. vi. 21), to inquire into their state and to administer exhortation and comfort. The epistle seems to have been called forth by the information St. Paul had received from Epaphras (ch. iv. 12; Philem. 23) and from Onesimus, both of whom appear to have been natives of Colossae, and the former of whom was, if not the special founder, yet certainly one of the very earliest preachers of the gospel in that city. The main object of the epistle is not merely, as in the case of the Epistle to the Philippians, to exhort and to confirm, nor as in that to the Ephesians, to set forth the great features of the church of the chosen in Christ, but is especially designed to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the

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simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ. With regard to its *genuineness* and *authenticity*, it is satisfactory to be able to say with distinctness that there are no grounds for doubt. The external testimonies are explicit, and the internal arguments, founded on the style, balance of sentences, positions of adverbs, uses of the relative pronoun, participial anacolutha, unusually strong and well defined. A few special points demand from us a brief notice.—1. The opinion that this epistle and those to the Ephesians and to Philemon were written during the Apostle's imprisonment at Caesarea (Acts xxi. 27–xxvi. 32), *i. e.* between Pentecost A.D. 58 and the autumn of A.D. 60, has been recently advocated by several writers of ability, and stated with such cogency and clearness by Meyer, as to deserve some consideration. But to go no further than the present epistle, the notices of the Apostle's imprisonment in ch. iv. 3, 4, 11, certainly seem historically inconsistent with the nature of the imprisonment at Caesarea. The permission of Felix (Acts xxiv. 23) can scarcely be strained into any degree of liberty to teach or preach the Gospel.—2. The nature of the erroneous teaching condemned in this epistle has been very differently estimated. Three opinions only seem to deserve any serious consideration; (*a*) that these erroneous teachers were adherents of Neo-Platonism, or of some forms of Occidental philosophy; (*b*) that they leaned to Essene doctrines and practices; (*c*) that they advocated that admixture of Christianity, Judaism, and Oriental philosophy which afterwards became consolidated into Gnosticism. Of these (*a*) has but little in its favour, except the somewhat vague term 'philosophy' (ch. ii. 8), which, however, it seems arbitrary to restrict to *Grecian* philosophy; (*b*) is much more plausible as far as the usages alluded to, but seems inconsistent both with the exclusive nature and circumscribed localities of Essene teaching; (*c*) on the contrary is in accordance with the Gentile nature of the church of Colossae (ch. i. 21), with its very locality—speculative and superstitious Phrygia—and with that tendency to associate Judaical observances (ch. ii. 10) with more purely theosophistic speculations (ch. ii. 18), which became afterwards so conspicuous in developed Gnosticism.—3. The striking similarity between many portions of this epistle and of that to the Ephesians has given rise to much speculation, both as to the reason of this studied similarity, and as to the priority of order in respect to composition. The similarity may reasonably be accounted for, (1) by the proximity in time at which the two epistles were written; (2) by the high probability that in two cities of Asia within a moderate distance from one another, there would be many doctrinal prejudices, and many social relations, that would call forth and need precisely the same language of warning and exhortation. The priority in composition must remain a matter for a reasonable difference of opinion. To us the shorter and perhaps more vividly expressed Epistle to the Colossians seems to have been first written, and to have suggested the more comprehensive, more systematic, but less individualizing, epistle to the church of Ephesus.

Colours. The terms relative to colour, occurring in the Bible, may be arranged in two classes, the first including those applied to the description of natural objects, the second those artificial mixtures which were employed in dyeing or painting.—1. The natural colours noticed in the Bible are white, black, red, yellow, and green. Of these *yellow* is very seldom noticed; it was apparently regarded as a shade of green, for the same term *greenish* is applied to gold (Ps. lxviii. 13), and to the leprous spot (Lev. xiii. 49), and very probably the *golden* or *yellow* hue of the leprous hair (Lev. xiii. 30-32) differed little from the *greenish* spot on the garments (Lev. xiii. 49). *Green* is frequently noticed, but an examination of the passages, in which it occurs, will show that the reference is seldom to colour. The only fundamental colour of which the Hebrews appear to have had a clear conception was *red*; and even this is not very often noticed. They had therefore no scientific knowledge of colours, and we cannot but think that the attempt to explain such passages as Rev. iv. 3 by the rules of philosophical truth, must fail. The highest development of colour in the mind of the Hebrew evidently was *light*, and hence the predominance given to *white* as its representative. This feeling appears both in the more numerous allusions to it than to any other colour—in the variety of terms by which they discriminated the shades from a *pale, dull* tint (Lev. xiii. 21 ff.), up to the most brilliant splendour (Ez. viii. 2; Dan. xii. 3)—and in the comparisons by which they sought to heighten their ideas of it. Next to white, *black*, or rather *dark*, holds the most prominent place, not only as its opposite, but also as representing the complexion of the Orientals. There were various shades of it, including the *brown* of the Nile water (whence its name Sihôr)—the *reddish* tint of early dawn, to which the complexion of the bride is likened (Cant. vi. 10), as well as the *lurid* hue produced by a flight of locusts (Joel ii. 2)—and the darkness of blackness itself (Lam. iv. 8). As before, we have various heightening images. *Red* was also a colour of which the Hebrews had a vivid conception; this may be attributed partly to the prevalence of that colour in the outward aspect of the countries and peoples with which they were familiar. It remains for us now to notice the various terms applied to these three colours. — 1. WHITE. The most common term is *lâbân*, which is applied to such objects as milk (Gen. xlix. 12), manna (Ex. xvi. 31), snow (Is. i. 18), horses (Zech. i. 8), raiment (Eccl. ix. 8); and a cognate word expresses the colour of the moon (Is. xxiv. 23). *Tsach*, dazzling white is applied to the complexion (Cant. v. 10): *chivvâr*, a term of a later age, to snow (Dan. vii. 9 only), and to the paleness of shame (Is. xxix. 22); *sîb*, to the hair alone. Another class of terms arises from the textures of a naturally white colour. These were without doubt primarily applied to the material; but the idea of colour is also prominent, particularly in the description of the curtains of the tabernacle (Ex. xxvi. 1), and the priests' vestments (Ex. xxviii. 6). White was symbolical of innocence, of joy, and of victory.—2. BLACK. The shades of this colour are expressed in the terms *shâchôr*, applied to the hair (Lev. xiii. 31; Cant. v. 11); the complexion (Cant. i. 5), particularly when affected with disease (Job xxx. 30); horses (Zech. vi. 2, 6): *chûm*, lit. *scorched* (A. V. "brown," Gen. xxx. 32), applied to sheep; the word expresses the colour produced by influence of the sun's rays: *kâdar*, lit. *to be dirty*, applied to a complexion blackened by sorrow or disease (Job xxx. 30); mourner's robes (Jer. viii. 21, xiv.

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2); a clouded sky (1 K. xviii. 45); night (Mic. iii. 6; Jer. iv. 28; Joel ii. 10, iii. 15); a turbid brook (whence possibly KEDRON), particularly when rendered so by melted snow (Job vi. 16). Black, as being the opposite to white, is symbolical of evil (Zech. vi. 2, 6; Rev. vi. 5).—3. RED. *Adôm* is applied to blood (2 K. iii. 22); a garment sprinkled with blood (Is. lxiii. 2); a heifer (Num. xix. 2); pottage made of lentiles (Gen. xxv. 30); a horse (Zech. i. 8, vi. 2); wine (Prov. xxiii. 31); the complexion (Gen. xxv. 25; Cant. v. 10; Lam. iv. 7). *Adamdâm, reddish*, is applied to a leprous spot (Lev. xiii. 19; xiv. 37). *Sârôk*, lit. *fox-coloured*, bay, is applied to a horse (A. V. "speckled;" Zech. i. 8), and to a species of vine bearing a purple grape (Is. v. 2, xvi. 8). This colour was symbolical of bloodshed (Zech. vi. 2; Rev. vi. 4, xii. 3).—II. ARTIFICIAL COLOURS. The art of extracting dyes, and of applying them to various textures, appears to have been known at a very early period. We read of scarlet thread at the time of Zarah's birth (Gen. xxxviii. 28); of blue and purple at the time of the Exodus (Ex. xxvi. 1). There is however no evidence to show that the Jews themselves were at that period acquainted with the art. They were probably indebted both to the Egyptians and the Phoenicians; to the latter for the dyes, and to the former for the mode of applying them. The purple dyes which they chiefly used were extracted by the Phoenicians (Ez. xxvii. 16), and in certain districts of Asia Minor, especially Thyatira (Acts xvi. 14). The dyes consisted of purples, light and dark (the latter being the "blue" of the A. V.), and crimson, (*scarlet*, A. V.): vermilion was introduced at a late period.—1. PURPLE (*Argâmân*; Chaldaic form, *Argêvânâ*, Dan. v. 7, 16). This colour was obtained from the secretion of a species of shell-fish, the *Murex trunculus* of Linnaeus, which was found in various parts of the Mediterranean Sea. It is difficult to state with precision the tint described under the Hebrew name. The Greek equivalent was, we know, applied with great latitude, not only to all colours extracted from the shell-fish, but even to other brilliant colours. The same may be said of the Latin *purpureus*. Generally speaking, however, the tint must be considered as having been defined by the distinction between the purple *proper*, and the other purple dye (A. V. "blue"), which was produced from another species of shell-fish. The latter was undoubtedly a dark violet tint, while the former had a light reddish tinge. Robes of a purple colour were worn by kings (Judg. viii. 26), and by the highest officers, civil and religious. They were also worn by the wealthy and luxurious (Jer. x. 9; Ez. xxvii. 7; Luke xvi. 19; Rev. xvii. 4, xviii. 16).—2. BLUE (*tecêleth*). This dye was procured from a species of shell-fish found on the coast of Phoenicia, and called by modern naturalists *Helix Ianthina*. The tint is best explained by the statements of Josephus (*Ant.* iii. 7, §7) and Philo that it was emblematic of the sky, in which case it represents not the light blue of our northern climate, but the deep dark hue of the eastern sky. The A. V. has rightly described the tint in Esth. i. 6 (margin) as *violet*. This colour was used in the same way as purple.—3. SCARLET (CRIMSON, Is. i. 18; Jer. iv. 30). The terms by which this colour is expressed in Hebrew vary; sometimes *shânî* simply is used, as in Gen. xxxviii. 28-30; sometimes *tola'ath shânî*, as in Ex. xxv. 4; and sometimes *tola'ath* simply, as in Is. i. 18. The word *carmîl* (A. V. "crimson;" 2 Chr. ii. 7, 14, iii. 14) was introduced at a late period, probably from Armenia, to express the same colour. The first of these terms expresses the *brilliancy* of the colour; the second the *worm*, or grub, whence the dye was procured. The dye was produced from an insect, somewhat resembling the cochineal, which is found in considerable quantities in Armenia and other eastern countries. The Arabian name of the insect is *kermez* (whence *crimson*): the Linnaean name is *Coccus Ilicis*. The tint produced was *crimson* rather than scarlet. The only natural object to which it is applied in Scripture is the lips, which are compared to a scarlet thread (Cant. iv. 3). The three colours above described, purple, blue, and scarlet, together with white, were employed in the textures used for the curtains of the tabernacle and for the sacred vestments of the priests.—4. VERMILION (*shâshar*). This was a pigment used in fresco paintings, either for drawing figures of idols on the walls of temples (Ez. xxiii. 14), for colouring the idols themselves (Wisd. xiii. 14), or for decorating the walls and beams of houses (Jer. xxii. 14). Vermilion was a favourite colour among the Assyrians, as is still attested by the sculptures of Nimroud and Khorsabad.

Commerce. From the time that men began to live in cities, trade, in some shape, must have been carried on to supply the town-dwellers with necessaries, but it is also clear that international trade must have existed and affected to some extent even the pastoral nomade races, for we find that Abraham was rich, not only in cattle, but in silver, gold, and gold and silver plate and ornaments (Gen. xiii. 2, xxiv. 22, 53). Among trading nations mentioned in Scripture, Egypt holds in very early times a prominent position, though her external trade was carried on, not by her own citizens, but by foreigners, chiefly of the nomade races. It was an Ishmaelite caravan, laden with spices, which carried Joseph into Egypt. From Egypt it is likely that at all times, but especially in times of general scarcity, corn would be exported, which was paid for by the non-exporting nations in silver, which was always weighed (Gen. xli. 57, xlii. 3, 25, 35, xliii. 11, 12, 21). Intercourse with Tyre does not appear to have taken place till a later period. At the same period it is clear that trade was carried on between Babylon and the Syrian cities, and also that gold and silver ornaments were common among the Syrian and Arabian races (Num. xxxi. 50; Josh. vii. 21; Judg. v. 30, viii. 24; Job vi. 19). Until the time of Solomon the Hebrew nation may be said to have had no foreign trade. Foreign trade was indeed contemplated by the Law, but its spirit was more in favour of agriculture (Deut. xvii. 16, 17). Solomon, however, organized an extensive trade with foreign countries. He imported linen yarn, horses, and chariots from Egypt (1 K. x. 22-29). It was by Phoenicians that the cedar and other timber for his great architectural works was brought by sea to Joppa, whilst Solomon found the provisions necessary for the workmen in Mount Lebanon (1 K. v. 6, 9; 2 Chr. ii. 16). But the trade which Solomon took so much pains to encourage was not a maritime trade only. He built, or more probably fortified, Baalbec and Palmyra; the latter at least expressly as a caravan station for the land-commerce with eastern

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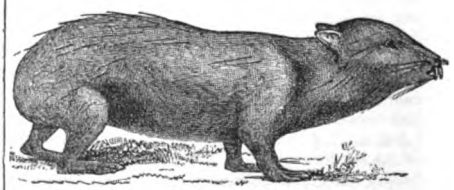
and south-eastern Asia (1 K. ix. 18). After his death the maritime trade declined, and an attempt made by Jehoshaphat to revive it proved unsuccessful (1 K. xxii. 48, 49). We know, however, that Phoenicia was supplied from Judaea with wheat, honey, oil, and balm (1 K. v. 11; Ezek. xxvii. 17; Acts xii. 20), whilst Tyrian dealers brought fish and other merchandize to Jerusalem at the time of the return from captivity (Neh. xiii. 16), as well as timber for the rebuilding of the temple, which then, as in Solomon's time, was brought by sea to Joppa (Ezr. iii. 7). Oil was exported to Egypt (Hos. xii. 1), and fine linen and ornamental girdles of domestic manufacture were sold to the merchants (Prov. xxxi. 24). The successive invasions to which Palestine was subjected must have impoverished the country from time to time, but much wealth must somewhere have existed; so much so that, in the language of Ezekiel, Jerusalem appears as the rival of Tyre, and through its port, Joppa, to have carried on trade with foreign countries (Is. ii. 6, 16, iii. 11, 23; Hos. xii. 7; Ez. xxvi. 2; Jonah i. 3). The internal trade of the Jews, as well as the external, was much promoted, as was the case also in Egypt, by the festivals, which brought large numbers of persons to Jerusalem, and caused great outlay in victims for sacrifices and in incense (1 K. viii. 63). The places of public market were, then as now, chiefly the open spaces near the gates, to which goods were brought for sale by those who came from the outside (Neh. xiii. 15, 16; Zeph. i. 10). The traders in later times were allowed to intrude into the temple, in the outer courts of which victims were publicly sold for the sacrifices (Zech. xiv. 21; Matt. xxi. 12; John ii. 14).

Conani'ah, one of the chiefs of the Levites in the time of Josiah (2 Chr. xxxv. 9).

Concubine. The difference between wife and concubine was less marked among the Hebrews than among us, owing to the absence of moral stigma. The concubine's condition was a definite one, and quite independent of the fact of there being another woman having the rights of wife towards the same man. The difference probably lay in the absence of the right of the *libellus divortii*, without which the wife could not be repudiated. With regard to the children of wife and concubine, there was no such difference as our illegitimacy implies; the latter were a supplementary family to the former, their names occur in the patriarchal genealogies (Gen. xxii. 24; 1 Chr. i. 32), and their position and provision would depend on the father's will (Gen. xxv. 6). The state of concubinage is assumed and provided for by the law of Moses. A concubine would generally be either (1) a Hebrew girl bought of her father; (2), a gentile captive taken in war; (3), a foreign slave bought, or (4), a Canaanitish woman, bond or free. The rights of (1) and (2) were protected by law (Ex. xxi. 7; Deut. xxi. 10-14), but (3) was unrecognised, and (4) prohibited. Free Hebrew women also might become concubines. So Gideon's concubine seems to have been of a family of rank and influence in Shechem, and such was probably the state of the Levite's concubine (Judg. xx.) The ravages of war among the male sex, or the impoverishment of families might often induce this condition. The case (1) was not a hard lot (Ex. xxi.). The provisions relating to (2) are merciful and considerate to a rare degree, but overlaid by the Rabbis with distorting comments. In the books of Samuel and Kings the concubines mentioned belong to the king, and their condition and number cease to be a guide to the general practice. A new king stepped into the rights of his predecessor, and by Solomon's time the custom had approximated to that of a Persian harem (2 Sam. xii. 8, xvi. 21; 1 K. ii. 22). To seize on royal concubines for his use was thus an usurper's first act. Such was probably the intent of Abner's act (2 Sam. iii. 7), and similarly the request on behalf of Adonijah was construed (1 K. ii. 21-24).

Conduit. 1. Although no notice is given either by Scripture or by Josephus of any connexion between the pools of Solomon beyond Bethlehem and a supply of water for Jerusalem, it seems unlikely that so large a work as the pools should be constructed merely for irrigating his gardens (Eccl. ii. 6), and tradition, both oral and as represented by Talmudical writers, ascribes to Solomon the formation of the original aqueduct by which water was brought to Jerusalem. Pontius Pilate applied the sacred treasure of the Corban to the work of bringing water by an aqueduct. Whether his work was a new one or a reparation of Solomon's original aqueduct cannot be determined. The aqueduct, though much injured, and not serviceable for water beyond Bethlehem, still exists: the water is conveyed from the fountains which supply the pools about two miles S. of Bethlehem.—2. Among the works of Hezekiah he is said to have stopped the "upper watercourse of Gihon," and brought it down straight to the W. side of the city of David (2 Chr. xxxii. 30) The direction of this watercourse of course depends on the site of Gihon. [GIHON.]

Coney, Heb. *Shâphân*, a gregarious animal of the class Pachydermata, which is found in Palestine, living in the caves and clefts of the rocks, and has been erroneously identified with the Rabbit or Coney. Its scientific name is *Hyrax Syriacus*. In Lev. xi. 5 and in Deut. xiv. 7 it is declared to be unclean, because it chews the cud, but does not divide the hoof. In Ps. civ. 18 we are told "the rocks are a refuge for the coneys," and in Prov. xxx. 26 that "the coneys are but a feeble folk, yet make they their houses in the rocks." The Hyrax satisfies exactly the expressions in the two last passages. Its colour is grey or brown on the back, white on the belly; it is like the alpine marmot, scarcely of the size of the domestic cat, having long hair, a very short tail, and round ears. It is found on the Lebanon and in the Jordan and Dead Sea valleys.



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

Congregation. This term describes the Hebrew people in its collective capacity under its peculiar aspect as a holy community, held together by religious rather than political bonds. Sometimes it is

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used in a broad sense as inclusive of foreign settlers (Ex. xii. 19); but more properly, as exclusively appropriate to the Hebrew element of the population (Num. xv. 15). Every circumcised Hebrew was a member of the congregation, and took part in its proceedings, probably from the time that he bore arms. It is important, however, to observe that he acquired no political rights in his individual capacity, but only as a member of a *house*; for the basis of the Hebrew polity was the house, whence was formed in an ascending scale the *family* or collection of houses, the *tribe* or collection of families, and the *congregation* or collection of tribes. The congregation occupied an important position under the Theocracy, as the *comitia* or national parliament, invested with legislative and judicial powers; each house, family, and tribe being represented by its head or father. The number of these representatives being inconveniently large for ordinary business, a further selection was made by Moses of 70, who formed a species of standing committee (Num. xi. 16). Occasionally indeed the whole body of the people was assembled at the door of the tabernacle, hence usually called the tabernacle *of the congregation* (Num. x. 3). The people were strictly bound by the acts of their representatives, even in cases where they disapproved of them (Josh. ix. 18). After the occupation of the land of Canaan, the congregation was assembled only on matters of the highest importance. In the later periods of Jewish history the congregation was represented by the Sanhedrim.

Coni'ah. [JECONIAH.]

Cononi'ah, a Levite, ruler of the offerings and tithes in the time of Hezekiah (2 Chr. xxxi. 12, 13).

Consecration. [PRIEST.]

Convocation. This term is applied invariably to meetings of a *religious* character, in contradistinction to *congregation*. With one exception (Is. i. 13), the word is peculiar to the Pentateuch.

Cooking. As meat did not form an article of ordinary diet among the Jews, the art of cooking was not carried to any perfection. Few animals were slaughtered except for purposes of hospitality or festivity. The proceedings on such occasions appear to have been as follow:—On the arrival of a guest the animal, either a kid, lamb, or calf was killed (Gen. xviii. 7; Luke xv. 23), its throat being cut so that the blood might be poured out (Lev. vii. 26); it was then flayed and was ready either for roasting or boiling: in the former case the animal was preserved entire (Ex. xii. 46), and roasted either over a fire (Ex. xii. 8) of wood (Is. xliv. 16), or perhaps, as the mention of fire implies another method, in an oven, consisting simply of a hole dug in the earth, well heated, and covered up; the Paschal lamb was roasted by the first of these methods (Ex. xii. 8, 9; 2 Chr. xxxv. 13). Boiling, however, was the more usual method of cooking. Vegetables were usually boiled, and served up as pottage (Gen. xxv. 29; 2 K. iv. 38). Fish was also cooked (Luke xxiv. 42), probably broiled. The cooking was in early times performed by the mistress of the household (Gen. xviii. 6); professional cooks were afterwards employed (1 Sam. viii. 13, ix. 23).

Co'os, Acts xxi. 1. [COS.]

Copper, Heb. *Nĕchôsheth*, in the A. V. always rendered "brass," except in Ezr. viii. 27, and Jer. xv. 12. This metal is usually found as pyrites (sulphuret of copper and iron), malachite (carb. of copper), or in the state of oxide, and occasionally in a native state, principally in the New World. It was almost exclusively used by the ancients for common purposes; for which its elastic and ductile nature rendered it practically available. We read in the Bible of copper, possessed in countless abundance (2 Chr. iv. 18), and used for every kind of instrument; as chains (Judg. xvi. 21), pillars (1 K. vii. 15-21), lavers, the great one being called "the copper sea" (2 K. xxv. 13; 1 Chr. xviii. 8), and the other temple vessels. These were made in the foundry, with the assistance of Hiram, a Phoenician (1 K. vii. 13), although the Jews were not ignorant of metallurgy (Ez. xxii. 18; Deut. iv. 20, &c.), and appear to have worked their own mines (Deut. viii. 9; Is. li. 1). We read also of copper mirrors (Ex. xxxviii. 8; Job xxxvii. 18), and even of copper arms, as helmets, spears, &c. (1 Sam. xvii. 5, 6, 38; 2 Sam. xxi. 16). The expression "bow of steel," in Job xx. 24, Ps. xviii. 34, should be rendered "bow of copper." They could hardly have applied copper to these purposes without possessing some judicious system of alloys, or perhaps some forgotten secret for rendering the metal harder and more elastic than we can make it. The only place in the A. V. where "copper" is mentioned is Ezr. viii. 27 (cf. 1 Esd. viii. 57). These vessels may have been of orichalcum, like the Persian or Indian vases found among the treasures of Darius. In Ez. xxvii. 13 the importation of copper vessels to the markets of Tyre by merchants of Javan, Tubal, and Meshech is alluded to. Probably these were the Moschi, &c., who worked the coppermines in the neighbourhood of Mount Caucasus. In 2 Tim. iv. 14 χαλκεύς is rendered "coppersmith," but the term is perfectly general.

Coral occurs only, as the somewhat doubtful rendering of the Hebrew *râmôth*, in Job xxviii. 18, and in Ez. xxvii. 16. The old versions fail to afford us any clue. On the whole, we see no reason to be dissatisfied with the rendering of the A. V. "Coral" has decidedly the best claim of any other substances to represent the *râmôth*. The natural upward form of growth of the *Corallium rubrum* is well suited to the etymology of the word. With regard to the estimation in which coral was held by the Jews and other Orientals, it must be remembered that coral varies in price with us. Pliny says that the Indians valued coral as the Romans valued pearls. Coral, Mr. King informs us, often occurs in ancient Egyptian jewellery as used for beads and amulets.

Corban, an offering to God of any sort, bloody or bloodless, but particularly in fulfilment of a vow. The law laid down rules for vows, 1. affirmative; 2. negative (Lev. xxvii.; Num. xxx.). Upon these rules the traditionists enlarged, and laid down that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him some particular object whether of food or any other kind whatsoever. The thing thus interdicted was considered as Corban. A person might thus exempt himself from any inconvenient obligation under plea of corban. It was practices of this sort that our Lord reprehended (Matt. xv. 5; Mark vii. 11), as annulling the spirit of the law.

Cor'be, 1 Esdr. v. 12. Apparently ZACCAI.

Cord. Of the various purposes to which cord, including under that term rope, and twisted thongs,

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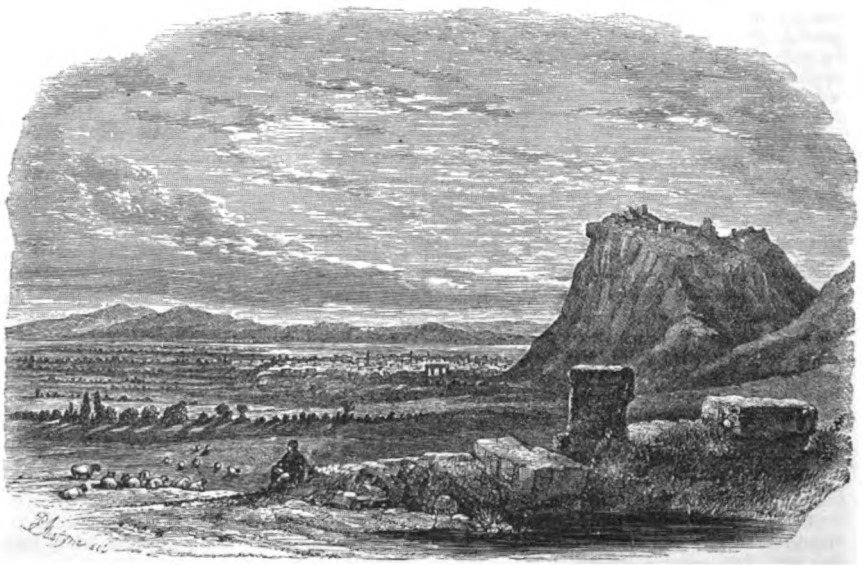
was applied, the following are specially worthy of notice—(1.) For fastening a tent (Ex. xxxv. 18, xxxix. 40; Is. liv. 2). As the tent supplied a favourite image of the human body, the cords which held it in its place represented the principle of life (Job iv. 21; Eccl. xii. 6).—(2.) For leading or binding animals, as a halter or rein (Ps. cxviii. 27; Hos. xi. 4).—(3.) For yoking them either to a cart (Is. v. 18) or a plough (Job xxxix. 10).—(4.) For binding prisoners (Judg. xv. 13; Ps. ii. 3, cxxix. 4; Ez. iii. 25).—(5.) For bow-strings (Ps. xi. 2), made of catgut; such are spoken of in Judg. xvi. 7 (A. V. "green withs;" but more properly fresh or moist bow-strings).—(6.) For the ropes or "tacklings" of a vessel (Is. xxxiii. 23).—(7.) For measuring ground (2 Sam. viii. 2; Ps. lxxviii. 55; Am. vii. 17; Zech. ii. 1), hence cord or line became an expression for an inheritance (Josh. xvii. 14, xix. 9; Ps. xvi. 6; Ez. xlvii. 13), and even for any defined district (Deut. iii. 4).—(8.) For fishing and snaring—(9.) For attaching articles of dress; as the "wreathen chains," which were rather twisted cords, worn by the high-priests (Ex. xxviii. 14, 22, 24, xxxix. 15, 17).—(10.) For fastening awnings (Esth. i. 6).—(11.) For attaching to a plummet.—(12.) For drawing water out of a well, or raising heavy weights (Josh. ii. 15; Jer. xxxviii. 6, 13). The materials of which cord was made varied according to the strength required; the strongest rope was probably made of strips of camel hide as still used by the Bedouins. The finer sorts were made of flax (Is. xix. 9), and probably of reeds and rushes. In the N. T. the term σχοινία is applied to the whip which our Saviour made (John ii. 15), and to the ropes of a ship (Acts xxvii. 32).

Cor'e, Ecclus. xlv. 18; Jude 11. [KORAH, 1.]

Coriander. The plant called *Coriandrum sativum* is found in Egypt, Persia, and India, and has a round tall stalk; it bears umbelliferous white or reddish flowers, from which arise globular, greyish, spicy seed-corns, marked with fine striae. It is mentioned twice in the Bible (Ex. xvi. 31; Num. xi. 7).

Corinth. This city is alike remarkable for its distinctive geographical position, its eminence in Greek and Roman history, and its close connexion with the early spread of Christianity. Geographically its situation was so marked, that the name of its *Isthmus* has been given to every narrow neck of land between two seas. But, besides this, the site of Corinth is distinguished by another conspicuous physical feature—viz. the *Acrocorinthus*, a vast citadel of rock, which rises abruptly to the height of 2000 feet above the level of the sea, and the summit of which is so extensive that it once contained a whole town. The situation of Corinth, and the possession of these eastern and western harbours, are the secrets of her history. The earliest passage in her progress to eminence was probably Phoenician. But at the most remote period of which we have any sure record we find the Greeks established here in a position of wealth and military strength. In the latest passages of Greek history Corinth held a conspicuous place. It is not the true Greek Corinth with which we have to do in the life of St. Paul, but the Corinth which was rebuilt and established as a Roman colony. The distinction between the two must be carefully remembered. The new city was hardly less distinguished than the old, and it acquired a fresh importance as the metropolis of the Roman province of ACHAIA. Corinth was a place of great mental activity, as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was attended with shameful licentiousness. All these points are indirectly illustrated by passages in the two epistles to the Corinthians. Corinth is still an episcopal see. The cathedral church of St. Nicolas, "a very mean place for such an ecclesiastical dignity," used in Turkish times to be in the Acrocorinthus. The city has now shrunk



Corinth.

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to a wretched village, on the old site, and bearing the old name, which, however, is often corrupted into *Gortho*. Pausanias, in describing the antiquities of Corinth as they existed in his day, distinguishes clearly between those which belonged to the old Greek city, and those which were of Roman origin. Two relics of Roman work are still to be seen, one a heap of brick-work which may have been part of the baths erected by Hadrian, the other the remains of an amphitheatre with subterranean arrangements for gladiators. Far more interesting are the ruins of the ancient Greek temple, the oldest of which any remains are left in Greece. This article would be incomplete without some notice of the Posidonium, or sanctuary of Neptune, the scene of the Isthmian games, from which St. Paul borrows some of his most striking imagery in 1 Cor. and other epistles. This sanctuary was a short distance to the N.E. of Corinth, at the narrowest part of the Isthmus, near the harbour of Schoenus (now *Kalamáki*) on the Saronic gulf. The exact site of the temple is doubtful; but to the south are the remains of the stadium, where the foot-races were run (1 Cor. ix. 24); to the east are those of the theatre, which was probably the scene of the pugilistic contests (ib. 26): and abundant on the shore are the small green pine-trees which gave the fading wreath (ib. 25) to the victors in the games.

Corinthians, First Epistle to the, was written by the Apostle St. Paul toward the close of his nearly three-year stay at Ephesus (Acts xix. 10, xx. 31), which we learn from 1 Cor. xvi. 8, probably terminated with the Pentecost of A.D. 57 or 58. The bearers were probably (according to the common subscription) Stephanas, Fortunatus, and Achaicus, who had been recently sent to the Apostle, and who, in the conclusion of this epistle (ch. xvi. 17), are especially commended to the honourable regard of the church of Corinth. This varied and highly characteristic letter was addressed not to any party, but to the whole body of the large (Acts xviii. 8, 10) Judaeo-Gentile (Acts xviii. 4) church of Corinth, and appears to have been called forth, 1st, by the information the Apostle had received from members of the household of Chloe (ch. i. 11), of the divisions that were existing among them, which were of so grave a nature as to have already induced the Apostle to desire Timothy to visit Corinth (ch. iv. 17) after his journey to Macedonia (Acts xix. 22); 2ndly, by the information he had received of a grievous case of incest (ch. v. 1), and of the defective state of the Corinthian converts, not only in regard of general habits (ch. vi. 1, sq.) and church discipline (ch. xi. 20, sq.), but, as it would also seem, of doctrine (ch. xv.); 3rdly, by the inquiries that had been specially addressed to St. Paul by the church of Corinth on several matters relating to Christian practice. With regard to the *genuineness* and *authenticity* of this epistle no doubt has ever been entertained. The external evidences are extremely distinct, and the character of the composition such, that if any critic should hereafter be bold enough to question the correctness of the ascription, he must be prepared to extend it to all the epistles that bear the name of the great Apostle. Two special points deserve separate consideration:—1. *The state of parties* at Corinth at the time of the Apostle's writing. The few facts supplied to us by the Acts of the Apostles, and the notices in the epistle, appear to be as follows:—The Corinthian church was planted by the Apostle himself (1 Cor. iii. 6), in his second missionary journey (Acts xviii. 1, sq.). He abode in the city a year and a half (ch. xviii. 11). A short time after the Apostle had left the city the eloquent Jew of Alexandria, Apollos, went to Corinth (Acts xix. 1). This circumstance of the visit of Apollos, appears to have formed the commencement of a gradual division into two parties, the followers of St. Paul, and the followers of Apollos (comp. ch. iv. 6). These divisions, however, were to be multiplied; for, as it would seem, shortly after the departure of Apollos, Judaizing teachers, supplied probably with letters of commendation (2 Cor. iii. 1) from the church of Jerusalem, appear to have come to Corinth and to have preached the Gospel in a spirit of direct antagonism to St. Paul *personally*. To this third party we may perhaps add a fourth that, under the name of "the followers of Christ" (ch. i. 12), sought at first to separate themselves from the factious adherence to particular teachers, but eventually were driven by antagonism into positions equally sectarian and inimical to the unity of the church. At this momentous period, before parties had become consolidated, and had distinctly withdrawn from communion with one another, the Apostle writes; and in the outset of the epistle (ch. i.–iv. 21) we have his noble and impassioned protest against this fourfold rending of the robe of Christ.—2. *The number of epistles* written by St. Paul to the Corinthian church will probably remain a subject of controversy to the end of time. The well known words (ch. v. 9) do certainly seem to point to some former epistolary communication to the church of Corinth. The whole context seems in favour of this view, though the Greek commentators are of the contrary opinion, and no notice has been taken of the lost epistle by any writers of antiquity. The apocryphal letter of the church of Corinth to St. Paul, and St. Paul's answer, existing in Armenian, are worthless productions that deserve no consideration.

Corinthians, Second Epistle to the, was written a few months subsequently to the first, in the same year,—and thus, if the dates assigned to the former epistle be correct, about the autumn of A.D. 57 or 58, a short time previous to the Apostle's three months' stay in Achaia (Acts xx. 3). The place whence it was written was clearly not Ephesus (see ch. i. 8), but Macedonia (ch. vii. 5, viii. 1, ix. 2), whither the Apostle went by way of Troas (ch. ii. 12), after waiting a short time in the latter place for the return of Titus (ch. ii. 13). The Vatican MS., the bulk of later MSS., and the old Syr. version, assign Philippi as the exact place whence it was written; but for this assertion we have no certain grounds to rely on: that the bearers, however, were Titus and his associates (Luke?) is apparently substantiated by ch. viii. 23, ix. 3, 5. The epistle was occasioned by the information which the Apostle had received from Titus, and also, as it would certainly seem probable, from Timothy, of the reception of the first epistle. If it be desirable to hazard a conjecture on the mission of Titus, it would seem most natural to suppose that the return of Timothy and the intelligence he conveyed might have been such as to make the Apostle feel the necessity of at once despatching to the contentious church one of his immediate followers, with instructions to support and strengthen the effect of the epistle, and to bring back the most recent tidings of

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the spirit that was prevailing at Corinth. These tidings, as it would seem from our present epistle, were mainly favourable; the better part of the church were returning back to their spiritual allegiance to their founder (ch. i. 13, 14, vii. 9, 15, 16), but there was still a faction, possibly of the Judaizing members (comp. ch. xi. 22), that were sharpened into even a more keen animosity against the Apostle personally (ch. x. 1, 10), and more strenuously denied his claim to Apostleship. The contents of this epistle are thus very varied, but may perhaps be roughly divided into *three* parts:—1st, the Apostle's account of the character of his spiritual labours, accompanied with notices of his affectionate feelings towards his converts (ch. i.–vii.); 2ndly, directions about the collections (ch. viii., ix.); 3rdly, defence of his own Apostolical character (ch. x.–xiii. 10). The *genuineness* and *authenticity* are supported by the most decided external testimony, and by internal evidence of such a kind that what has been said on this point in respect of the first epistle is here even still more applicable. The principal historical difficulty connected with the epistle relates to the number of visits made by the Apostle to the church of Corinth. The words of this epistle (ch. xii. 14, xiii. 1, 2) seem distinctly to imply that St. Paul had visited Corinth *twice* before the time at which he now writes. St. Luke, however, only mentions *one* visit prior to that time (Acts xviii. 1, sq.); for the visit recorded in Acts xx. 2, 3, is confessedly subsequent. We must assume that the Apostle made a visit to Corinth which St. Luke did not record, probably during the period of his 3-year residence at Ephesus.

Cormorant. The representative in the A. V. of the Hebrew words *kâath* and *shâlâc*. As to the former, see PELICAN. *Shâlâc* occurs only as the name of an unclean bird in Lev. xi. 17, Deut. xiv. 17. The word has been variously rendered. The etymology points to some plunging bird: the common cormorant (*Phalacrocorax carbo*), which some writers have identified with the *Shâlâc*, is unknown in the eastern Mediterranean; another species is found S. of the Red Sea, but none on the W. coast of Palestine.

Corn. The most common kinds were wheat, barley, spelt (A. V., Ex. ix. 32, and Is. xxviii. 25, "rie;" Ez. iv. 9, "fitches"), and millet; oats are mentioned only by rabbinical writers. Corn-crops are still reckoned at twentyfold what was sown, and were anciently much more. "Seven ears on one stalk" (Gen. xli. 22) is no unusual phenomenon in Egypt at this day. The many-eared stalk is also common in the wheat of Palestine, and it is of course of the bearded kind. Wheat (see 2 Sam. iv. 6) was stored in the house for domestic purposes. It is at present often kept in a dry well, and perhaps the "ground corn" of 2 Sam. xvii. 19 was meant to imply that the well was so used. From Solomon's time (2 Chr. ii. 10, 15), as agriculture became developed under a settled government, Palestine was a corn-exporting country, and her grain was largely taken by her commercial neighbour Tyre (Ez. xxvii. 17; comp. Am. viii. 5). "Plenty of corn" was part of Jacob's blessing (Gen. xxvii. 28; comp. Ps. lxv. 13).

Cornelius, a Roman centurion of the Italian cohort stationed in Caesarea (Acts x. 1, &c.), a man full of good works and alms-deeds. With his household he was baptised by St. Peter, and thus Cornelius became the first-fruits of the Gentile world to Christ. Tradition has been busy with his life and acts. According to Jerome he built a Christian Church at Caesarea; but later tradition makes him Bishop of Scamandios (-ria?), and ascribes to him the working of a great miracle.

Corner. The "corner" of the field was not allowed (Lev. xix. 9) to be wholly reaped. It formed a right of the poor to carry off what was so left, and this was a part of the maintenance from the soil to which that class were entitled. On the principles of the Mosaic polity every Hebrew family had a hold on a certain fixed estate, and could by no ordinary and casual calamity be wholly beggared. Hence its indigent members had the claims of kindred on the "corners," &c., of the field which their landed brethren reaped. In the later period of the prophets their constant complaints concerning the defrauding the poor (Is. x. 2; Am. v. 11, viii. 6) seem to show that such laws had lost their practical force. Still later, under the Scribes, minute legislation fixed one-sixtieth as the portion of a field which was to be left for the legal "corner;" but provided also (which seems hardly consistent) that two fields should not be so joined as to leave one corner only where two should fairly be reckoned. The proportion being thus fixed, all the grain might be reaped, and enough to satisfy the regulation subsequently separated from the whole crop. This "corner" was, like the gleaning, tithe-free.

Corner-stone, a quoin or corner-stone, of great importance in binding together the sides of a building. Some of the corner-stones in the ancient work of the Temple foundations are 17 or 19 feet long, and 7½ feet thick. At Nineveh the corners are sometimes formed of one angular stone. The phrase "corner-stone" is sometimes used to denote any principal person, as the princes of Egypt (Is. xix. 13), and is thus applied to our Lord (Is. xxviii. 16; Matt. xxi. 42; 1 Pet. ii. 6, 7).

Cornet (Heb. *Shôphâr*), a loud-sounding instrument, made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for signals, for announcing the "Jubile" (Lev. xxv. 9), for proclaiming the new year, for the purposes of war (Jer. iv. 5, 19; comp. Job xxxix. 25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Ez. xxxiii. 4, 5). *Shôphâr* is generally rendered in the A. V. "trumpet," but "cornet" (the more correct translation) is used in 2 Chr. xv. 14; Ps. xcviii. 6; Hos. v. 8; and 1 Chr. xv. 28. "Cornet" is also employed in Dan. iii. 5, 7, 10, 15, for the Chaldee *Keren* (literally a horn). Oriental scholars for the most part consider *Shôphâr* and *Keren* to be one and the same musical instrument; but some Biblical critics regard *Shôphâr* and *Chatsôtserâh* as belonging to the species of *Keren*, the general term for a horn. The generally received opinion is, that *Keren* is the crooked horn, and *Shôphâr* the long and straight one. The silver trumpets which Moses was charged to furnish for the Israelites, were to be used for the following purposes: for the calling together of the assembly, for the journeying of the camps, for sounding the alarm of war, and for celebrating the sacrifices on festivals and new moons (Num. x. 1-10). In the age of Solomon the "silver trumpets" were increased in number to 120 (2 Chr. v. 12); and, independently of the objects for which they had been first introduced, they were now employed in the orchestra of the Temple as an accompaniment to songs of thanks-

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giving and praise. *Yôbêl*, used sometimes for the "year of Jubile" (comp. Lev. xxv. 13, 15, with xxv. 28, 30), generally denotes the institution of Jubile, but in some instances it is spoken of as a musical instrument, resembling in its object, if not in its shape, the *Keren* and the *Shôphâr*. Gesenius pronounces *Yôbêl* to be applied to the sound of a trumpet signal. Still it is difficult to divest *Yôbêl* of the meaning of a sounding instrument in the following instances: Ex. xix. 13; Josh. vi. 5, 6. The sounding of the cornet was the distinguishing ritual feature of the festival appointed by Moses to be held on the first day of the seventh month under the denomination of "a day of blowing trumpets" (Num. xxix. 1), or "a memorial of blowing of trumpets" (Lev. xxiii. 24); and that rite is still observed by the Jews in their celebration of the same festival, which they now call "the day of memorial," and also "New Year." The intention of the appointment of the festival "of the Sounding of the Cornet," as well as the duties of the sacred institution, appear to be set forth in the words of the prophet, "Sound the cornet in Zion, sanctify the fast, proclaim the solemn assembly" (Joel ii. 15). Agreeably to the order in which this passage runs, the institution of "the festival of Sounding the Cornet" seems to be the prelude and preparation for the awful Day of Atonement. The word "solemn assembly," in the verse from Joel quoted above, applies to the festival "Eighth Day of Solemn Assembly" (Lev. xxiii. 36), the closing rite of the festive cycle of *Tishri*. The cornet is also sounded in the synagogue at the close of the service for the Day of Atonement, and, amongst the Jews who adopt the ritual of the *Sephardim*, on the seventh day of the feast of Tabernacles, known by the post-Biblical denomination of "the Great Hosannah."

Cos or **Co'os** (now *Stanchio* or *Stanko*). This small island of the Grecian Archipelago has several interesting points of connexion with the Jews. It is specified as one of the places which contained Jewish residents (1 Macc. xv. 23). Josephus, quoting Strabo, mentions that the Jews had a great amount of treasure stored there during the Mithridatic war. From the same source we learn that Julius Caesar issued an edict in favour of the Jews of Cos. Herod the Great conferred many favours on the island. St. Paul, on the return from his third missionary journey, passed the night here, after sailing from MILETUS. It was celebrated for its light woven fabrics and for its wines—also for a temple of Aesculapius, which was virtually a museum of anatomy and pathology. The emperor Claudius bestowed upon Cos the privilege of a free state. The chief town (of the same name) was on the N.E. near a promontory called

Tetradrachm of Cos (Phoenician? talent). Obv., Head of young Hercules to right. Rev., KΩIoN / MoΣXIΩN, crab and bow in case, all within dotted square.

CON. D. B.

Scandarium: and perhaps it is to the town that reference is made in the Acts (xxi. 1).

Co'sam, son of Elmodam, in the line of Joseph the husband of Mary (Luke iii. 28).

Cotton, Heb. *carpas* (comp. Lat. *carbasus*), Esth. i. 6, where the Vulg. has *carbasini coloris*, as if a colour, not a material (so in A. V. "green"), were intended. There is a doubt whether under *Shêsh*, in the earlier, and *Bûts*, in the later books of the O. T., rendered in the A. V. by "white linen," "fine linen," &c., cotton may have been included as well. The dress of the Egyptian priests, at any rate in their ministrations, was without doubt of linen (Herod. ii. 37), in spite of Pliny's assertion (xix. 1, 2) that they preferred cotton. Yet cotton garments for the worship of the temples are said to be mentioned in the Rosetta stone. The same with the Jewish ephod and other priestly attire, in which we cannot suppose any carelessness to have prevailed. There is, however, no word for the cotton plant in the Hebrew, nor any reason to suppose that there was any early knowledge of the fabric. The Egyptian mummy swathings are decided to have been of linen, and not cotton. The very difficulty of deciding, however, shows how easily even scientific observers may mistake, and, much more, how impossible it would have been for ancient popular writers to avoid confusion. Varro knew of tree-wool on the authority of Ctesias, contemporary with Herodotus. The Greeks, through the commercial consequences of Alexander's conquests, must have known of cotton cloth, and more or less of the plant. Cotton was manufactured and worn extensively in Egypt, but extant monuments give no proof of its growth, as in the case of flax, in that country. But when Pliny (A.D. 115) asserts that cotton was then grown in Egypt, a statement confirmed by Julius Pollux (a century later), we can hardly resist the inference that, at least as a curiosity and as an experiment, some plantations existed there. This is the more likely since we find the cotton-tree is mentioned still by Pliny as the only remarkable tree of the adjacent Ethiopia; and since Arabia, on its other side, appears to have known cotton from time immemorial, to grow it in abundance, and in parts to be highly favourable to that product. In India, however, we have the earliest records of the use of cotton for dress; of which, including the starching of it, some curious traces are found as early as 800 B.C., in the Institutes of Manu. Cotton is now both grown and manufactured in various parts of Syria and Palestine; but there is no proof that, till they came in contact with Persia, the Hebrews generally knew of it as a distinct fabric from linen.

Couch. [BED.]

Council. 1. The great council of the Sanhedrim, which sat at Jerusalem. [SANHEDRIM.] 2. The lesser courts (Matt. x. 17; Mark xiii. 9), of which there were two at Jerusalem, and one in each town of Palestine. The constitution of these courts is a doubtful point. The existence of local courts, however constituted, is clearly implied in the passages quoted from the N.T.; and perhaps the "judgment" (Matt. v. 21) applies to them. 3. A kind of jury or privy council (Acts xxv. 12), consisting of a certain number of assessors, who assisted Roman governors in the administration of justice and other public matters.

Court (Heb. *châtsêr*), an open enclosure, applied

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in the A. V. most commonly to the enclosures of the Tabernacle and the Temple (Ex. xxvii. 9, xl. 33; Lev. vi. 16; 1 K. vi. 36, vii. 8, 2 K. xxiii. 12; 2 Chr. xxxiii. 5, &c.). In 2 Chr. iv. 9 and vi. 13, however, a different word is employed, apparently, for the same places—*ăzârâh*, from a root of similar meaning to the above. *Châtsér* also designates the court of a prison (Neh. iii. 25; Jer. xxxii. 2, &c.), of a private house (2 Sam. xvii. 18), and of a palace (2 K. xx. 4; Esth. i. 5, &c.).

Cou'tha. One of the servants of the Temple who returned with Zorobabel (1 Esdr. v. 32).

Covenant. The Heb. *bĕrîth* is taken by Gesenius to mean primarily "a cutting," with reference to the custom of cutting or dividing animals in two, and passing between the parts in ratifying a covenant (Gen. xv.; Jer. xxxiv. 18, 19). Professor Lee suggests that the proper signification of the word is *an eating together*, or *banquet*, because among the Orientals to eat together amounts almost to a covenant of friendship. In the N. T. the word διαθήκη is frequently, though by no means uniformly, translated *testament* in the Authorised Version. There seems, however, to be no necessity for the introduction of a new word conveying a new idea. In its Biblical meaning of a compact or agreement between two parties, the word is used—1. *Improperly, of a covenant between God and man.* Man not being in any way in the position of an independent covenanting party, the phrase is evidently used by way of accommodation. Strictly speaking, such a covenant is quite unconditional, and amounts to a promise (Gal. iii. 15 ff.) or act of mere favour (Ps. lxxxix. 28). Thus the assurance given by God after the Flood, that a like judgment should not be repeated, and that the recurrence of the seasons, and of day and night, should not cease, is called a covenant (Gen. ix.; Jer. xxxiii. 20). Generally, however, the form of a covenant is maintained, by the benefits which God engages to bestow being made by Him dependent upon the fulfilment of certain conditions which He imposes on man. Consistently with this representation of God's dealings with man under the form of a covenant, such covenant is said to be confirmed, in conformity to human custom, by an oath (Deut. iv. 31; Ps. lxxxix. 3), to be sanctioned by curses to fall upon the unfaithful (Deut. xxix. 21), and to be accompanied by a sign, such as the rainbow (Gen. ix.), circumcision (Gen. xvii.), or the Sabbath (Ex. xxxi. 16, 17).—2. *Properly, of a covenant between man and man. i. e.* a solemn compact or agreement, either between tribes or nations (1 Sam. xi. 1; Josh. ix. 6, 15), or between individuals (Gen. xxxi. 44), by which each party bound himself to fulfil certain conditions, and was assured of receiving certain advantages. In making such a covenant God was solemnly invoked as witness (Gen. xxxi. 50), and an oath was sworn (Gen. xxi. 31). A sign or witness of the covenant was sometimes framed, such as a gift (Gen. xxi. 30), or a pillar, or heap of stones erected (Gen. xxxi. 52). The marriage compact is called "the covenant of God" (Prov. ii. 17; see Mal. ii. 14). The word covenant came to be applied to a sure ordinance, such as that of the shew-bread (Lev. xxiv. 8); and is used figuratively in such expressions as a covenant with death (Is. xxviii. 18), or with the wild beasts (Hos. ii. 18).

Cow. [BULL.]

Coz, a man among the descendants of Judah (1 Chr. iv. 8).

Cos'bi, daughter of Zur, a chief of the Midianites, (Num. xxv. 15, 18).

Crane. There can be little doubt that the A. V. is incorrect in rendering *sûs* by "crane," which bird is probably intended by the Hebrew word *'âgûr*, translated "swallow," by the A. V. [SWALLOW.] Mention is made of the *sûs* in Hezekiah's prayer (Is. xxxviii. 14), "Like a *sûs* or an *'âgûr* so did I twitter;" and again in Jer. viii. 7 these two words occur in the same order, from which passage we learn that both birds were migratory. According to the testimony of most of the ancient versions, *sûs* denotes a "swallow." The passage in Jeremiah, compared with the *twittering* notes of the *sûs* in Hezekiah's prayer, goes far to establish this translation.

Cra'tes, governor of the Cyprians in the reign of Antiochus Epiphanes (2 Macc. iv. 29).

Creditor. [LOAN.]

Cres'cens (2 Tim. iv. 10), an assistant of St. Paul, said to have been one of the seventy disciples. According to early tradition, he preached the Gospel in Galatia. Later tradition makes him preach in Gaul, and found the Church at Vienne.

Crete, the modern *Candia*. This large island, which closes in the Greek Archipelago on the S., extends through a distance of 140 miles between its extreme points of Cape SALMONE (Acts xxvii. 7) on the E. and Cape Criumetopon beyond PHOENICE or Phoenix (*ib.* 12) on the W. Though extremely bold and mountainous, this island has very fruitful valleys, and in early times it was celebrated for its hundred cities. It seems likely that a very early acquaintance existed between the Cretans and the Jews. There is no doubt that Jews were settled in the island in considerable numbers during the period between the death of Alexander the Great and the final destruction of Jerusalem. Gortyna seems to have been their chief residence (1 Macc. xv. 23). Thus the special mention of Cretans (Acts ii. 11) among those who were at Jerusalem at the great Pentecost is just what we should expect. No notice is given in the Acts of any more direct evangelisation of Crete; and no absolute proof can be adduced that St. Paul was ever there before his voyage from Caesarea to Puteoli. The circumstances of St. Paul's recorded visit were briefly as follows. The wind being contrary when he was off CNIDUS (Acts xxvii. 7), the ship was forced to run down to Cape Salmone, and thence under the lee of Crete to FAIR HAVENS, which was near a city called LASAEA (v. 8). Thence, after some delay, an attempt was made, on the wind becoming favourable, to reach Phoenice for the purpose of wintering there (v. 12). The next point of connexion between St. Paul and this island is found in the epistle to Titus. It is evident from Tit. i. 5, that the Apostle himself was here at no long interval of time before he wrote the letter.

Cretes (Acts ii. 11). Cretans, inhabitants of Crete.

Crimson. [COLOURS.]

Cris'pus, ruler of the Jewish synagogue at Corinth (Acts xviii. 8); baptized with his family by St. Paul (1 Cor. i. 14). According to tradition, he became afterwards Bishop of Aegina.

Cross. Except the Latin *crux* there was no word definitively and invariably applied to this instrument of punishment. As the emblem of a slave's death and a murderer's punishment, the cross was naturally looked upon with the profoundest horror.

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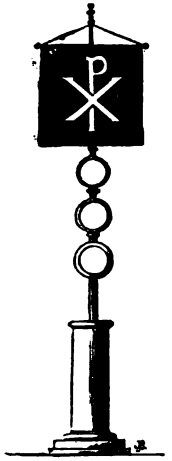
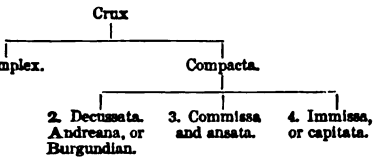
But after the celebrated vision of Constantine, he ordered his friends to make a cross of gold and gems, such as he had seen, and "the towering eagles resigned the flags unto the cross" (Pearson), and "the tree of cursing and shame" "sat upon the sceptres and was engraved and signed on the foreheads of kings" (Jer. Taylor, *Life of Christ*, iii. xv. 1). The new standards were called by the name Labarum, and may be seen on the coins of Constantine the Great and his nearer successors. The Labarum is described in Eusebius, and, besides the pendent cross, supported the celebrated embroidered monogram of Christ, which was also inscribed on the shields and helmets of the legions. We may tabulate thus the various descriptions of cross :—



The Labarum. (From a Coin in the British Museum.)



1. The *crux simplex*, or mere stake of one single piece without transom, was probably the original of the rest. Sometimes it was merely driven through the man's chest, but at other times it was driven longitudinally, coming out at the mouth. Another form of punishment consisted of *tying* the criminal to the stake, from which he hung by his arms.—2. The *crux decussata* is called St. Andrew's cross, although on no good grounds. It was in the shape of the Greek letter X.—3. The *crux commissa*, or St. Anthony's cross (so called from being embroidered on that saint's cope), was in the shape of the T. A variety of this cross (the crux ansata, "crosses with circles on their heads") is found "in the sculptures from Khorsabad and the ivories from Nimroud. In the Egyptian sculptures, a similar object, called a crux ansata, is constantly borne by divinities. The same symbol has been also found among the Copts, and (perhaps accidentally) among the Indians and Persians.—4. The *crux immissa*, or Latin cross, differed from the former by the projection of the upright above the crossbar. That this was the kind of cross on which our Lord died is obvious from the mention of the "title," as placed *above* our Lord's head, and from the almost unanimous tradition; it is repeatedly found on the coins and columns of Constantine. There was a projection from the central stem, on which the body of the sufferer rested. This was to prevent the weight of the body from tearing away the hands. Whether there was also a support to the feet (as we see in pictures), is doubtful. An inscription was generally placed above the criminal's head, briefly expressing his guilt, and generally was carried before him. It was covered with white gypsum, and the letters were black. Nicquetus says it was white with red letters. It is a question whether tying or binding to the cross was the more common method. That our Lord was *nailed*, according to prophecy, is certain (John xx. 25, 27, &c.; Zech. xii. 10; Ps. xxii. 16). It is, however, extremely probable that both methods were used at once. The story of the so-called "invention of the cross," A.D. 326, is too famous to be altogether passed over. Besides Socrates and Theodoret, it is mentioned by Rufinus, Sozomen, Paulinus, Sulp. Severus, and Chrysostom, but it would require far more probable evidence to outweigh the silence of Eusebius. To this day the supposed title, or rather fragments of it, are shown to the people once a year in the church of Sta. Croce in Gerusalemme at Rome. It was not till the 6th century that the *emblem* of the cross became the *image* of the crucifix. As a symbol the use of it was frequent in the early Church. It was not till the 2nd century that any particular efficacy was attached to it.

Crown. This ornament, which is both ancient and universal, probably originated from the fillets used to prevent the hair from being dishevelled by the wind. Such fillets are still common, and they may be seen on the sculptures of Persepolis, Nineveh, and Egypt; they gradually developed into turbans, which by the addition of ornamental or precious materials assumed the dignity of mitres or crowns. The use of them as ornaments probably was suggested by the natural custom of encircling the head with flowers in token of joy and triumph (Wisd. ii. 8; Jud. xv. 13). Both the ordinary priests and the high-priest wore them. The common "bonnet," Ex. xxviii. 37, xxix. 6, &c., formed a sort of linen fillet or crown. The mitre of the high-priest (used also of a regal crown, Ez. xxi. 26) was much more splendid (Ex. xxviii. 36; Lev. viii. 9). It had a second fillet of blue lace, and over it a golden diadem (Ex. xxix. 6). The gold band was tied behind with blue lace, (embroidered with flowers), and being two fingers broad, bore the inscription "Holiness to the Lord" (comp. Rev. xvii. 5). "A striped head-dress and queue," or "a short wig, on which a band was fastened, ornamented with an asp, the symbol of royalty," was used by the kings of Egypt in religious ceremonies (Wilkinson's *Anc. Egypt.* iii. 354, *fig.* 13). The crown worn by the kings of Assyria was "a high mitre . . . frequently adorned with flowers, &c., and arranged in bands of linen or silk. Originally there was only one band, but afterwards there were two, and the ornaments were richer" (Layard, ii. 320, and the illustrations in Jahn, *Archäologie*, Part i. vol. ii. tab. ix. 4 and 8). There are many words in Scripture denoting a crown besides those mentioned: the head-dress of bridegrooms (Is. lxi. 10; Bar. v. 2; Ez. xxiv. 17), and of women (Is. iii. 20); a head-dress of great splendour (Is. xxviii. 5); a wreath of flowers (Prov. i. 9, iv. 9); and a common tiara or turban (Job xxix. 14; Is. iii. 23). The general word is *'atârâh*, and we must attach to it the notion of a costly *turban* irradiated with pearls and gems of priceless value, which often form aigrettes for feathers, as in the crowns of modern Asiatic sovereigns. Such was probably the crown, which with its precious stones weighed (or rather "was worth") a talent, taken by David from the king of Ammon at Rabbah, and used as the state crown

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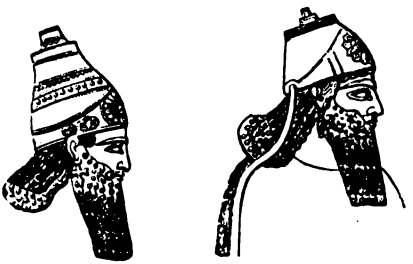
of Judah (2 Sam. xii. 30). Στέφανος is used in the N. T. for every kind of crown; but στέμμα only once (Acts xiv. 13) for the garlands used with victims. In Rev. xii. 3, xix. 12, allusion is made to "*many* crowns" worn in token of extended dominion. The laurel, pine, or parsley crowns given to victors in the great games of Greece are finely alluded to by St. Paul (1 Cor. ix. 25; 2 Tim. ii. 5, &c.).



Crowns worn by Assyrian kings. (From Nimroud and Kouyunjik.)

Crown of Thorns, Matt. xxvii. 29. Our Lord was crowned with thorns in mockery by the Roman soldiers. The object seems to have been insult, and not the infliction of pain as has generally been supposed. The Rhamnus or Spina Christi, although abundant in the neighbourhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven into a wreath. Had the acacia been intended, as some suppose, the phrase would have been different. Obviously some small flexile thorny shrub is meant; perhaps *capparis spinosa*. Hasselquist says that the thorn used was the Arabian *Nabk*.

Crucifixion was in use among the Egyptians (Gen. xl. 19), the Carthaginians, the Persians (Esth. vii. 10), the Assyrians, Scythians, Indians, Germans, and from the earliest times among the Greeks and Romans. Whether this mode of execution was known to the ancient Jews is a matter of dispute. Probably the Jews borrowed it from the Romans. It was unanimously considered the most horrible form of death. Among the Romans also the degradation was a part of the infliction, and the punishment if applied to freemen was only used in the case of the vilest criminals. Our Lord was condemned to it by the popular cry of the Jews (Matt. xxvii. 23) on the charge of sedition against Caesar (Luke xxiii. 2), although the Sanhedrim had previously condemned him on the totally distinct charge of blasphemy. The scarlet robe, crown of thorns, and other insults to which our Lord was subjected were illegal, and arose from the spontaneous petulance of the brutal soldiery. But the punishment properly commenced with scourging, after the criminal had been stripped. It was inflicted not with the comparatively mild rods, but the more terrible scourge (2 Cor. xi. 24, 25), which was not used by the Jews (Deut. xxv. 3). Into these scourges the soldiers often stuck nails, pieces of bone, &c. to heighten the pain, which was often so intense that the sufferer died under it. In our Lord's case, however, this infliction seems neither to have been the legal scourging after sentence, nor yet the examination by torture (Acts xxii. 24), but rather a scourging *before* the sentence, to excite pity and procure immunity from further punishment (Luke xxiii. 22; John xix. 1). The criminal carried his own cross, or at any rate a part of it. The place of execution was outside the city (1 K. xxi. 13; Acts vii. 58; Heb. xiii. 12), often in some public road or other conspicuous place. Arrived at the place of execution, the sufferer was stripped naked, the dress being the perquisite of the soldiers (Matt. xxvii. 35). The cross was then driven into the ground, so that the feet of the condemned were a foot or two above the earth, and he was lifted upon it, or else stretched upon it on the ground, and then lifted with it. Before the nailing or binding took place, a medicated cup was given out of kindness to confuse the senses and deaden the pangs of the sufferer (Prov. xxxi. 6), usually of "wine mingled with myrrh," because myrrh was soporific. Our Lord refused it that his senses might be clear (Matt. xxvii. 34; Mark xv. 23). He was crucified between two "thieves" or "malefactors," according to prophecy (Is. liii. 12); and was watched according to custom by a party of four soldiers (John xix. 23) with their centurion (Matt. xxvii. 66), whose express office was to prevent the stealing of the body. This was necessary from the lingering character of the death, which sometimes did not supervene even for three days, and was at last the result of gradual benumbing and starvation. But for this guard, the persons might have been taken down and recovered, as was actually done in the case of a friend of Josephus. Fracture of the legs was especially adopted by the Jews to hasten death (John xix. 31). But the unusual rapidity of our Lord's death was due to the depth of His previous agonies, or may be sufficiently accounted for simply from peculiarities of constitution. Pilate expressly satisfied himself of the actual death by questioning the centurion (Mark xv. 44). In most cases the body was suffered to rot on the cross by the action of sun and rain, or to be devoured by birds and beasts. Sepulture was generally therefore forbidden; but in consequence of Deut. xxi. 22, 23, an express national exception was made in favour of the Jews (Matt. xxvii. 58). This accursed and awful mode of punishment was happily abolished by Constantine.

Cruse, a word employed in the A. V., apparently without any special intention, to translate three distinct Hebrew words.—**1.** *Tsappachath*, carried by Saul when on his night expedition after David (1 Sam. xxvi. 11, 12, 16), and by Elijah (1 K. xix. 6). In a similar case in the present day this would be a globular vessel of blue porous clay about 9 inches diameter, with a neck of about 3 inches long, a small handle below the neck, and opposite the handle a straight spout, with an orifice about the size of a straw, through which the water is drunk or sucked.—**2.** The noise which these vessels make when emptied through the neck is suggestive of the second term, *Bakbûk*. This is found but twice: a "cruse of honey" (1 K. xiv. 3); and an "earthen bottle" (Jer. xix. 1).—**3.** Apparently very different from both these is the other term, *Tsĕlâchâh*. This was probably a flat metal saucer of the form still common in the East. It occurs in 2 Chr. xxxv. 13, "pans;" and other words from the same root are found in 2 K. ii. 20, "cruse," and 2 K. xxi. 13, "dish" (comp. Prov. xix. 24, xxvi. 15).

Crystal, the representative in the A. V. of two Hebrew words.—1. *Zecûcîth* occurs only in Job xxviii. 17. Notwithstanding the different interpretations of "rock crystal," "glass," "adamant,"

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&c., that have been assigned to this word, there can, we think, be very little doubt that "glass" is intended.—2. *Kerach* occurs in numerous passages in the O. T. to denote "ice," "frost," &c.; but once only (Ez. i. 22), as is generally understood, to signify "crystal." The ancients supposed rock-crystal to be merely ice congealed by intense cold. The similarity of appearance between ice and crystal caused no doubt the identity of the terms to express these substances. The Greek word occurs in Rev. iv. 6, xxii. 1. It may mean either "ice" or "crystal."

Cubit. [MEASURES.]

Cuckoo (Heb. *shachaph*). There does not appear to be any authority for this translation of the A. V.; the Heb. word occurs twice only (Lev. xi. 16; Deut. xiv. 15), as the name of some unclean bird. Bochart has attempted to show that *Shachaph* denotes the *Cepphus* or storm-petrel. Mr. Tristram has suggested that some of the larger petrels, such as the *Puffinus cinereus* and *P. anglorum* (shearwater), which abound in the east of the Mediterranean and which are similar in their habits to the storm-petrel, may be denoted by the Hebrew term.

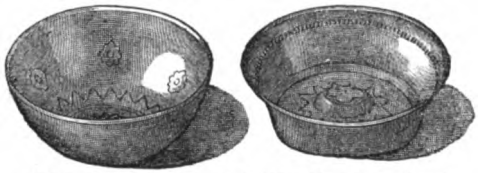
Cucumbers (Heb. *kishshuîm*). This word occurs once only, in Num. xi. 5, as one of the good things of Egypt for which the Israelites longed. There is no doubt as to the meaning of the Hebrew. Egypt produces excellent cucumbers, melons, &c. [MELON], the *Cucumis chate* being, according to Hasselquist (*Trav.* p. 258), the best of its tribe yet known. This plant grows in the fertile earth around Cairo after the inundation of the Nile, and not elsewhere in Egypt. The *C. chate* is a variety only of the common melon (*C. melo*); it was once cultivated in England and called "the round-leaved Egyptian melon;" but it is rather an insipid sort. Besides the *Cucumis chate*, the common cucumber (*C. sativus*), of which the Arabs distinguish a number of varieties, is common in Egypt. "Both *Cucumis chate* and *C. sativus*", says Mr. Tristram, "are now grown in great quantities in Palestine: on visiting the Arab school in Jerusalem (1858) I observed that the dinner which the children brought with them to school consisted, without exception, of a piece of barley cake and a raw cucumber, which they eat rind and all." The "lodge in a garden of cucumbers" (Is. i. 8) is a rude temporary shelter, erected in the open grounds where vines, cucumbers, gourds &c., are grown, in which some lonely man or boy is set to watch, either to guard the plants from robbers, or to scare away the foxes and jackals from the vines.

Assyrian cup with handle. (Layard, ii. 303)

Assyrian drinking-cup. (Layard, ii. 304) See art. CUP.

Cummin, one of the cultivated plants of Palestine (Is. xxviii. 25, 27; Matt. xxiii. 23). It is an umbelliferous plant something like fennel. The seeds have a bitterish warm taste with an aromatic flavour. The Maltese are said to grow it at the present day, and to thresh it in the manner described by Isaiah.

Cup. The chief words rendered "cup" in the A. V. are, 1. *cós*; 2. *kêshôth*, only in plural; 3. *gĕbia*. The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in point of shape and design, from Egypt and from the Phoenicians, who were celebrated in that branch of workmanship. Egyptian cups were of various shapes, either with handles or without them. In Solomon's time all his drinking vessels were of gold, none of silver (1 K. x. 21). Babylon is compared to a golden cup (Jer. li. 7). The great laver, or "sea," was made with a rim like the rim of a cup (*Cós*), "with flowers of lilies" (1 K. vii. 26), a form which the Persepolitan cups resemble. The common form of modern Oriental cups is represented in the accompanying drawing. The cups of the N. T. were often no doubt formed on Greek and Roman models. They were sometimes of gold (Rev. xvii. 4).



Modern Egyptian drinking-cups, one-fifth of the real size. (Lane.)

Cup-Bearer. An officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs (1 K. x. 5). The chief cupbearer, or butler, to the king of Egypt was the means of raising Joseph to his high position (Gen. xl. 1, 21, xli. 9). Rabshakeh appears from his name to have filled a like office in the Assyrian court (2 K. xviii. 17). Nehemiah was cupbearer to Artaxerxes Longimanus king of Persia (Neh. i. 11, ii. 1).

Curtains. The Hebrew terms translated in the A. V. by this word are three:—**1.** *Yerîôth*; the ten "curtains" of fine linen, and also the eleven of goats' hair, which covered the Tabernacle of Moses (Ex. xxvi. 1-13; xxxvi. 8-17). The charge of these curtains and of the other textile fabrics of the Tabernacle was laid on the Gershonites (Num. iv. 25). Having this definite meaning, the word came to be used as a synonym for the Tabernacle (2 Sam. vii. 2).—**2.** *Mâsâc*, the "hanging" for the doorway of the tabernacle, Ex. xxvi. 36, &c., and also for the gate of the court round the tabernacle, Ex. xxvii. 16, &c. The rendering "curtain" occurs but once, Num. iii. 26. The idea in the root of *Mâsâc* seems to be that of shielding or protecting. If this be so, it may have been not a curtain or veil, but an awning to shade the entrances.—**3.** *Dôk*. This word is found but once (Is. xl. 22), and its meaning is doubtful.

Cush, a Benjamite mentioned only in the title to Ps. vii. He was probably a follower of Saul, the head of his tribe.

Cush, the name of a son of Ham, apparently the eldest, and of a territory or territories occupied by his descendants.—**1.** In the genealogy of Noah's children Cush seems to be an individual, for it is said "Cush begat Nimrod" (Gen. x. 8; 1 Chr. i. 10). If the name be older than his time he may have been called after a country allotted to him.—

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2. Cush as a country appears to be African in all passages except Gen. ii. 13. We may thus distinguish a primaeval and a post-diluvian Cush. The former was encompassed by Gihon, the second river of Paradise: it would seem therefore to have been somewhere to the northward of Assyria. It is possible that Cush is in this case a name of a period later than that to which the history relates, but it seems more probable that it was of the earliest age, and that the African Cush was named from this older country. In the ancient Egyptian inscriptions Ethiopia above Egypt is termed Keesh or Kesh, and this territory probably perfectly corresponds to the African Cush of the Bible. The Cushites however had clearly a wider extension, like the Ethiopians of the Greeks, but apparently with a more definite ethnic relation. The Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. History affords many traces of this relation of Babylonia, Arabia, and Ethiopia. Zerah the Cushite (A. V. "Ethiopian") who was defeated by Asa, was most probably a king of Egypt, certainly the leader of an Egyptian army. Very soon after their arrival in Africa, the Cushites appear to have established settlements along the southern Arabian coast, on the Arabian shore of the Persian Gulf and in Babylonia, and thence onwards to the Indus, and probably northward to Nineveh; and the Mizraites spreading along the south and east shores of the Mediterranean, on part of the north shore, and in the great islands.

Cu'shan (Hab. iii. 7), possibly the same as Cushan-rishathaim (A. V. Chushan-) king of Mesopotamia (Judg. iii. 8, 10). The order of events alluded to by the prophet seems to favour this supposition. There is far less reason for the supposition that Cushan here stands for an Asiatic Cush.

Cu'shi. Properly "the Cushite," "the Ethiopian," a man apparently attached to Joab's person, but unknown and unaccustomed to the king, as may be inferred from his not being recognised by the watchman, and also from the abrupt manner in which he breaks his evil tidings to David. That Cushi was a foreigner—as we should infer from his name—is also slightly corroborated by his ignorance of the ground in the Jordan valley, by knowing which Ahimaaz was enabled to outrun him (2 Sam. xviii. 21, 22, 23, 31, 32).

Cuth or **Cu'thah.** One of the countries whence Shalmaneser introduced colonists into Samaria (2 K. xvii. 24, 30). The position of Cuthah is undecided; Josephus speaks of a river of that name in Persia, and fixes the residence of the Cuthaeans in the interior of Persia and Media. Two localities have been proposed, each of which corresponds in part, but neither wholly, with Josephus' account.—1. Kutha, of the Arab geographers, between the Tigris and Euphrates, the site of which has been identified with the ruins of *Towibah* immediately adjacent to Babylon.—2. The Cuthaeans have been identified with the Cossaei, a warlike tribe, who occupied the mountain ranges dividing Persia and Media.

Cutting off from the People. [EXCOMMUNICATION.]

Cuttings [in the Flesh]. The prohibition (Lev. xix. 28) against marks or cuttings in the flesh for the dead must be taken in connexion with the parallel passages (Lev. xxi. 5; Deut. xiv. 1), in which shaving the head with the same view is equally forbidden. But it appears from Jer. xvi. 6, 7, that some outward manifestation of grief in this way was not wholly forbidden, or was at least tolerated. The ground, therefore, of the prohibition must be sought elsewhere, and will be found in the superstitious or inhuman practices prevailing among heathen nations. The priests of Baal cut themselves with knives to propitiate the god "after their manner" (1 K. xviii. 28). Herodotus says the Carians, who resided in Europe, cut their foreheads with knives at festivals of Isis; in this respect exceeding the Egyptians, who beat themselves on these occasions (Herod. ii. 61). Lucian, speaking of the Syrian priestly attendants of this mock deity, says, that using violent gestures they cut their arms and tongues with swords. The prohibition, therefore, is directed against practices prevailing not among the Egyptians whom the Israelites were leaving, but among the Syrians, to whom they were about to become neighbours. But there is another usage contemplated more remotely by the prohibition, viz., that of printing marks, tattooing, to indicate allegiance to a deity, in the same manner as soldiers and slaves bore tattooed marks to indicate allegiance or adscription. This is evidently alluded to in the Revelation of St. John (xiii. 16, xvii. 5, xix. 20), and, though in a contrary direction, by Ezekiel (ix. 4), by St. Paul (Gal. vi. 17), in the Revelation (vii. 3), and perhaps by Isaiah (xliv. 5) and Zechariah (xiii. 6).

Cy'amon, a place named only in Judith vii. 3, as lying in the plain (A. V. "valley") over against Esdraelom. If by "Esdraelom" we may understand Jezreel, this description answers to the situation of the modern village *Tell Kaimôn*, on the eastern slopes of Carmel, in a conspicuous position overlooking the Kishon and the great plain.

Cymbal, Cymbals, a percussive musical instrument. Two kinds of cymbals are mentioned in Ps. cl. 5, "loud cymbals" or *castagnettes*, and "high-sounding cymbals." The former consisted of four small plates of brass or of some other hard metal; two plates were attached to each hand of the performer, and were struck together to produce a loud noise. The latter consisted of two larger plates, one held in each hand, and struck together as an accompaniment to other instruments. The use of cymbals was not necessarily restricted to the worship of the Temple or to sacred occasions: they were employed for military purposes, and also by the Hebrew women as a musical accompaniment to their national dances. Both kinds of cymbals are still common in the East in military music, and Niebuhr often refers to them in his travels. The "bells" of Zech. xiv. 20, were probably concave pieces or plates of brass which the people of Palestine and Syria attached to horses by way of ornament.

Cypress (Heb. *tirzâh*). The Heb. word is found only in Is. xliv. 14. We are quite unable to assign any definite rendering to it. Besides the cypress, the "beech," the "holm-oak," and the "fir" have been proposed; but there is nothing in the etymology of the Hebrew name, or in the passage where it occurs, to guide us to the tree intended. The true cypress is a native of the Taurus. The Hebrew word points to some tree with a hard grain, and this is all that can be positively said of it.

Cyp'rians. Inhabitants of the island of Cyprus (2 Macc. iv. 29). At the time alluded to (that is during the reign of Antiochus Epiphanes), they

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were under the dominion of Egypt, and were governed by a viceroy possessed of ample powers. Crates, one of these viceroys, was left by Sostratus in command of the castle, or acropolis, of Jerusalem while he was summoned before the king.

Cy'prus. This island was in early times in close commercial connexion with Phoenicia; and there is little doubt that it is referred to in such passages of the O. T. as Ez. xxvii. 6. [CHITTIM.] Josephus makes this identification in the most express terms (*Ant.* i. 6, §1). Possibly Jews may have settled in Cyprus before the time of Alexander. Soon after his time they were numerous in the island, as is distinctly implied in 1 Macc. xv. 23. The first notice of it in the N. T. is in Acts iv. 36, where it is mentioned as the native place of Barnabas. In Acts xi. 19, 20, it appears prominently in connexion with the earliest spreading of Christianity, and is again mentioned in connexion with the missionary journeys of St. Paul (Acts xiii. 4-13, xv. 39, xxi. 3), and with his voyage to Rome (xxvii. 4). Situated in the extreme eastern corner of the Mediterranean, with the range of Lebanon on the east, and that of Taurus on the north, distinctly visible, it never became a thoroughly Greek island. Its religious rites were half Oriental, and its political history has almost always been associated with Asia and Africa. It was rich and productive. Its fruits and flowers were famous. The mountains also produced metals, especially copper. The island became a Roman province (B.C. 58) under circumstances discreditable to Rome. At first its administration was joined with that of Cilicia, but after the battle of Actium it was separately governed. In the first division it was made an imperial province; but the emperor afterwards gave it up to the Senate. The pro-consul appears to have resided at Paphos on the west of the island.

Copper Coin of Cyprus, under Emp. Claudius.
Obv. [CL]AVDIVS. CAESA[R]. Head of Emp. to left. Rev. ΕΠΙ ΚΟΜΙΝΙΟΥ Π[ΡΟΚΛ]ΟΥ ΑΝΘΥΠΑ ΚΥΠΡΙΩΝ.

Cyre'ne, the principal city of that part of northern Africa, which was anciently called Cyrenaica, and also (from its five chief cities) Pentapolitana. This district was that wide projecting portion of the coast (corresponding to the modern *Tripoli*), which was separated from the territory of Carthage on the one hand, and that of Egypt on the other. Its surface is a table-land descending by terraces to the sea; and it was celebrated for its climate and fertility. The points to be noticed in reference to Cyrene as connected with the N. T. are these,—that, though on the African coast, it was a Greek city; that the Jews were settled there in large numbers, and that under the Romans it was politically connected with Crete. The Greek colonisation of this part of Africa under Battus began as early as B.C. 631. After the death of Alexander the Great, it became a dependency of Egypt. It is in this period that we find the Jews established there with great privileges, having been introduced by Ptolemy the son of Lagus. Soon after the Jewish war they rose against the Roman power. In the year B.C. 75 the territory of Cyrene was reduced to the form of a province. On the conquest of Crete (B.C. 67) the two were united in one province, and together frequently called Creta-Cyrene. The numbers and position of the Jews in Cyrene prepare us for the frequent mention of the place in the N. T. in connexion with Christianity. Simon, who bore our Saviour's cross (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26) was a native of Cyrene. Jewish dwellers in Cyrenaica were in Jerusalem at Pentecost (Acts ii. 10). They even gave their name to one of the synagogues in Jerusalem (ib. vi. 9). Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch (xi. 20). Lucius of Cyrene (xiii. 1) is traditionally said to have been the first bishop of his native district.

Tetradrachm (Attic talent) of Cyrene.
Obv. Sacred silphium plant. Rev. KYPA. Head of bearded Jupiter Ammon to the right.

Cyre'nius, the literal English rendering in the A. V. of the Greek name, which is itself the Greek form of the Roman name QUIRINUS. The full name is Publius Sulpicius Quirinus. He was consul A.U.C. 742, B.C. 12, and made governor of Syria after the banishment of Archelaus in A.D. 6. He was sent to make an enrolment of property in Syria, and made accordingly, both there and in Judaea, a census or ἀπογραφή. But this census seems in Luke (ii. 2) to be identified with one which took place at the time of the birth of Christ, when Sentius Saturninus was governor of Syria. Hence has arisen a considerable difficulty, which has been variously solved, either by supposing some corruption in the text of St. Luke, or by giving some unusual sense to his words. But A. W. Zumpt, of Berlin, has shown it to be probable that Quirinus was *twice* governor of Syria, and by arguments too long to be reproduced here, but very striking and satisfactory, fixes the time of his first governorship at from B.C. 4 to B.C. 1, when he was succeeded by M. Lollius.

Cy'rus, the founder of the Persian empire (see Dan. vi. 28, x. 1, 13; 2 Chr. xxxvi. 22, 23), was, according to the common legend, the son of Mandane, the daughter of Astyages the last king of Media, and Cambyses a Persian of the royal family of the Achaemenidae. In consequence of a dream, Astyages, it is said, designed the death of his infant grandson, but the child was spared by those whom he charged with the commission of the crime, and was reared in obscurity under the name of Agradates. When he grew up to manhood his courage and genius placed him at the head of the Persians. The tyranny of Astyages had at that time alienated a large faction of the Medes, and Cyrus headed a revolt which ended in the defeat

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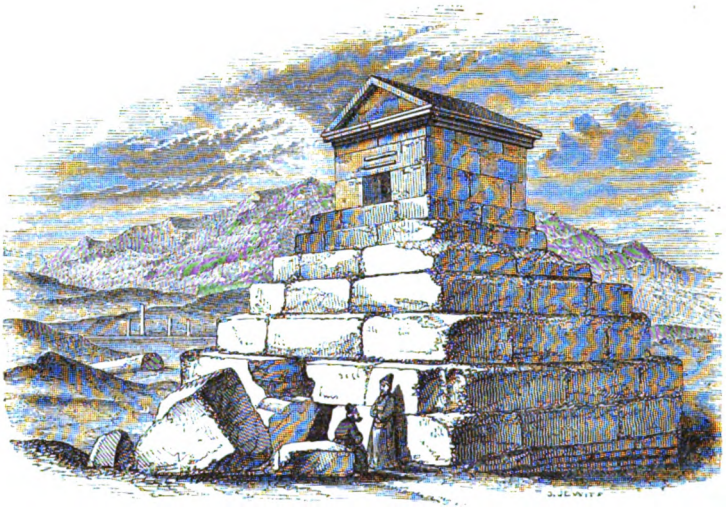

Tomb of Cyrus at *Murg-Aab*, the ancient Pasargadae.

and capture of the Median king B.C. 559, near Pasargadae. After consolidating the empire which he thus gained, Cyrus entered on that career of conquest which has made him the hero of the east. In B.C. 546 (?) he defeated Croesus, and the kingdom of Lydia was the prize of his success. Babylon fell before his army, and the ancient dominions of Assyria were added to his empire (B.C. 538). It is probable that Cyrus planned an invasion of Egypt; and there are traces of campaigns in Central Asia, in which he appears to have attempted to extend his power to the Indus. Afterwards he attacked the Massagetae, and according to Herodotus fell in a battle against them B.C. 529. His tomb is still shown at Pasargadae, the scene of his first decisive victory. Hitherto the great kings, with whom the Jews had been brought into contact, had been open oppressors or seductive allies; but Cyrus was a generous liberator and a just guardian of their rights. An inspired prophet (Is. xliv. 28) recognised in him "a shepherd" of the Lord, an "anointed" king (Is. xlv. 1). Cyrus stands out clearly as the representative of the east, as Alexander afterwards of the west. The one led to the development of the idea of order, and the other to that of independence. Ecclesiastically the first crisis was signalised by the consolidation of a Church; the second by the distinction of sects. The one found its outward embodiment in "the great Synagogue;" the other in the dynasty of the Asmonaeans. The edict of Cyrus for the rebuilding of the Temple (2 Chr. xxxvi. 22, 23; Ezr. i. 1-4, iii. 7, iv. 3, v. 13, 17, vi. 3) was in fact the beginning of Judaism; and the great changes by which the nation was transformed into a church are clearly marked.

D

Dab'areh, Josh. xxi. 28. This name is incorrectly spelt in the A. V., and should be DABERATH; which see.

Dabbash'eth, a town on the boundary of Zebulun (Josh. xix. 11).

Dab'erath (with the art. in Josh.), a town on the boundary of Zebulun (Josh. xix. 12) named as next to Chisloth-Tabor. But in 1 Chr. vi. 72, and in Josh. xxi. 28, it is said to belong to Issachar. Under the name of *Debârieh* it still lies at the western foot of Tabor.

Da'bria, one of the five swift scribes who recorded the visions of Esdras (2 Esd. xiv. 24; comp. 37, 42).

Daco'bi, 1 Esd. v. 28. [AKKUB.]

Dadde'us or **Sadde'us** (1 Esd. viii. 45, 46), a corruption of Iddo (Ezr. viii. 17).

Da'gon, apparently the masculine (1 Sam. v. 3, 4) correlative of Atargatis, was the national god of the Philistines. The most famous temples of Dagon were at Gaza (Judg. xvi. 21-30) and Ashdod (1 Sam. v. 5, 6; 1 Chr. x. 10). The latter temple was destroyed by Jonathan in the Maccabaean wars (1 Macc. x. 83, 84, xi. 4). Traces of the worship of Dagon likewise appear in the names Caphar-Dagon (near Jamnia), and Beth-Dagon in Judah (Josh. xv. 41) and Asher (Josh. xix. 27). Dagon was represented with the face and hands of a man and the tail of a fish (1 Sam. v. 5). The fish-like form was a natural emblem of fruitfulness, and as such was likely to be adopted by seafaring tribes in the representation of their gods.

Dai'san, 1 Esd. v. 31. REZIN (Ezr. ii. 48); by the commonly repeated change of R to D.

Dalai'ah. The sixth son of Elioenai, a descendant of the royal family of Judah (1 Chr. iii. 24).

Dalmanu'tha. From a comparison of Matt. xv. 39 and Mark viii. 10 we may conclude that Dalmanutha was a town on the west side of the Sea of Galilee near Magdala. The latter stood close upon the shore, at the southern end of the little plain of Gennesaret. [MAGDALA.] About a mile from Magdala is a narrow glen to the south, at the mouth of which are the ruins of a village. The place is called *'Ain-el-Bârideh*, "the cold Fountain." Here in all probability is the site of the long lost Dalmanutha.

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Fish-god. From Nimroud. (Layard.) See art. DAGON.

Dalma'tia, a mountainous district on the eastern coast of the Adriatic Sea, extending from the river Naro in the S. to the Savus in the N. St. Paul sent Titus there (2 Tim. iv. 10), and he himself had preached the Gospel in its immediate neighbourhood (Rom. xv. 19).

Dal'phon. The second of the ten sons of Haman (Esth. ix. 7).

Dam'aris, an Athenian woman converted to Christianity by St. Paul's preaching (Acts xvii. 34). Chrysostom and others held her to have been the wife of Dionysius the Areopagite.

Damascus is one of the most ancient, and has at all times been one of the most important, of the cities of Syria. It is situated in a plain of vast size and of extreme fertility, which lies east of the great chain of Anti-Libanus, on the edge of the desert. This fertile plain, which is nearly circular, and about 30 miles in diameter, is due to the river *Barada*, which is probably the "Abana" of Scripture. This stream, rising high up on the western flank of Anti-Libanus, forces its way through the chain, running for some time among the mountains, till suddenly it bursts through a narrow cleft upon the open country east of the hills, and diffuses fertility far and wide. Two other streams, the *Wady Helbon* upon the north, and the *Awaj* upon the south, which flows direct from Hermon, increase the fertility of the Damascene plain, and contend for the honour of representing the "Pharpar" of Scripture. According to Josephus, Damascus was founded by Uz, the son of Aram, and grandson of Shem. It is first mentioned in Scripture in connexion with Abraham (Gen. xiv. 15), whose steward was a native of the place (xv. 2). We may gather from the name of this person, as well as from the statement of Josephus, which connects the city with the Aramaeans, that it was a Shemitic settlement. Nothing more is known of Damascus until the time of David, when "the Syrians of Damascus came to succour Hadadezer, king of Zobah," with whom David was at war (2 Sam. viii. 5; 1 Chr. xviii. 5). On this occasion David "slew of the Syrians 22,000 men;" and in consequence of this victory became completely master of the whole territory, which he garrisoned with Israelites (2 Sam. viii. 6). It appears that in the reign of Solomon, a certain Rezon, who had been a subject of Hadadezer, king of Zobah, and had escaped when David conquered Zobah, made himself master of Damascus, and established his own rule there (1 K. xi. 23-25). Afterwards the family of Hadad appears to have recovered the throne, and a Benhadad, grandson of the antagonist of David, is found in league with Baasha, king of Israel, against Asa (1 K. xv. 19; 2 Chr. xvi. 3), and afterwards in league with Asa against Baasha (1 K. xv. 20). He was succeeded by his son, Hadad IV. (the Benhadad II. of Scripture), who was defeated by Ahab (1 K. xx.). Three years afterwards war broke out afresh, through the claim of Ahab to the city of Ramoth-Gilead (1 K. xxii. 1-4). The defeat and death of Ahab at that place (ib. 15-37) seem to have enabled the Syrians of Damascus to resume the offensive. Their bands ravaged the lands of Israel during the reign of Jehoram; and they even undertook at this time a second siege of Samaria, which was frustrated miraculously (2 K. vi. 24, vii. 6, 7). After this, we do not hear of any more attempts against the Israelite capital. The cuneiform inscriptions show that towards the close of his reign Benhadad was exposed to the assaults of a great conqueror, who was bent on extending the dominion of Assyria over Syria and Palestine. It may have been these circumstances which encouraged Hazael, the servant of Benhadad, to murder him, and seize the throne, which Elisha had declared would certainly one day be his (2 K. viii. 15). Shortly after the accession of Hazael (about B.C. 884), he was in his turn attacked by the Assyrians, who defeated him with great loss amid the fastnesses of Anti-Libanus. However, in his wars with Israel and Judah he was more fortunate, and his son Benhadad followed up his successes. At last a deliverer appeared (verse 5), and Joash, the son of Jehoahaz, "beat Hazael thrice, and recovered the cities of Israel" (verse 25). In the next reign still further advantages were gained by the Israelites. Jeroboam II. (ab. B.C. 836) is said to have "recovered Damascus" (2 K. xiv. 28), and though this may not mean that he captured the city, it at least implies that he obtained a certain influence over it. A century later (ab. B.C. 742) the Syrians appear as allies of Israel against Judah (2 K. xv. 37). It seems to have been during a pause in the struggle against Assyria that Rezin king of Damascus, and Pekah king of Israel, resolved conjointly to attack Jerusalem, intending to depose Ahaz and set up as king a creature of their own (Is. vii. 1-6; 2 K. xvi. 5). Jerusalem successfully maintained itself against the combined attack. Ahaz was induced to throw himself into the arms of Tiglath-Pileser, to ask aid from him, and to accept voluntarily the position of an Assyrian feudatory (ib.

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xvi. 7, 8). The aid sought was given, with the important result, that Rezin was slain, the kingdom of Damascus brought to an end, and the city itself destroyed, the inhabitants being carried captive into Assyria (2 K. xvi. 9; comp. Is. vii. 8 and Am. i. 5). It was long before Damascus recovered from this serious blow. We do not know at what time Damascus was rebuilt; but Strabo says that it was the most famous place in Syria during the Persian period. At the time of the Gospel history, and of the apostle Paul, it formed a part of the kingdom of Aretas (2 Cor. xi. 32), an Arabian prince, who held his kingdom under the Romans. Damascus has always been a great centre for trade. It would appear from Ez. xxvii. that Damascus took manufactured goods from the Phoenicians, and supplied them in exchange with wool and wine. But the passage trade of Damascus has probably been at all times more important than its direct commerce.—Certain localities in Damascus are shown as the site of those Scriptural events which especially interest us in its history. A "long wide thoroughfare," leading direct from one of the gates to the Castle or palace of the Pasha, is "called by the guides 'Straight'" (Acts ix. 11); but the natives know it among themselves, as "the Street of Bazaars." The house of Judas is shown, but it is not in the street "Straight." That of Ananias is also pointed out. The scene of the conversion is confidently said to be an open green spot, surrounded by trees, and used as the Christian burial-ground; but four distinct spots have been pointed out at different times, so that little confidence can be placed in any of them. The point of the walls at which St. Paul was let down by a basket (Acts ix. 25; 2 Cor. xi. 33) is also shown.

Dan. **1.** The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen. xxx. 6). The origin of the name is given in the exclamation of Rachel—"'God hath *judged* me (*dânanni*) . . . and given me a son,' therefore she called his name Dan," *i.e.* "judge." In the blessing of Jacob (Gen. xlix. 16) this play on the name is repeated—"Dan shall *judge* (*yâdîn*) his people." The records of Dan are unusually meagre. Of the patriarch himself, unfortunately, no personal history is preserved. Only one son is attributed to him (Gen. xlvi. 23); but when the people were numbered in the wilderness of Sinai, his tribe was, with the exception of Judah, the most numerous of all, containing 62,700 men able to serve. The position of Dan during the march through the desert was on the north side of the tabernacle (Num. ii. 25), the hindmost of the long procession (ii. 31, x. 25). It arrived at the threshold of the Promised Land, and passed the ordeal of the rites of Baal-peor (Num. xxv.) with an increase of 1700 on the earlier census. The remaining notices of the tribe before the passage of the Jordan are unimportant. It furnished a "prince" to the apportionment of the land; and it was appointed to stand on Mount Ebal at the ceremony of blessing and cursing (Deut. xxvii. 13). After this nothing is heard of Dan till the specification of the inheritance allotted to him (Josh. xix. 48). He was the last of the tribes to receive his portion, and that portion, according to the record of Joshua, strange as it appears in the face of the numbers just quoted, was the smallest of the twelve. But notwithstanding its smallness it had eminent natural advantages. On the north and east it was completely embraced by its two brother-tribes Ephraim and Benjamin, while on the south-east and south it joined Judah, and was thus surrounded by the three most powerful states of the whole confederacy. From Japho—afterwards Joppa, and now *Yáfa*—on the north, to Ekron and Gathrimmon on the south, a length of at least 14 miles, that noble tract, one of the most fertile in the whole of Palestine, was allotted to this tribe. But this rich district, the corn-field and the garden of the whole south of Palestine, was too valuable to be given up without a struggle by its original possessors. The Amorites accordingly "forced the children of Dan into the mountain, for they would not suffer them to come down into the valley" (Judg. i. 34)—forced them up from the corn-fields of the plain, with their deep black soil, to the villages whose ruins still crown the hills that skirt the lowland. With the help of Ephraim, Dan prevailed against the Amorites for a time, but in a few years the Philistines took the place of the Amorites and with the same result. These considerations enable us to understand how it happened that long after the partition of the land "all the inheritance of the Danites had not fallen to them among the tribes of Israel" (Judg. xviii. 1). They also explain the warlike and independent character of the tribe betokened in the name of their head-quarters Mahaneh-Dan, "the camp, or host, of Dan," in the fact specially insisted on and reiterated (xviii. 11, 16, 17) of the complete equipment of their 600 warriors "appointed with weapons of war,"—and the lawless freebooting style of their behaviour to Micah. In the "security" and "quiet" (Judg. xviii. 7, 10) of their rich northern possession the Danites enjoyed the leisure and repose which had been denied them in their original seat. But of the fate of the city to which they gave "the name of their father" (Josh. xix. 47), we know scarcely anything. In the time of David Dan still kept its place among the tribes (1 Chr. xii. 35). Asher is omitted, but the "prince of the tribe of Dan" is mentioned in the list of 1 Chr. xxvii. 22. But from this time forward the name as applied to the tribe vanishes; it is kept alive only by the northern city. In the genealogies of 1 Chr. ii.-xii. Dan is omitted entirely. Lastly, Dan is omitted from the list of those who were sealed by the Angel in the vision of St. John (Rev. vii. 5-7).—**2.** The well-known city, so familiar as the most northern landmark of Palestine, in the common expression "from Dan even to Beersheba." The name of the place was originally LAISH or LESHEM (Josh. xix. 47). Its inhabitants lived "after the manner of the Zidonians," *i. e.* engaged in commerce, and without defence. Living thus "quiet and secure," they fell an easy prey to the active and practised freebooters of the Danites. They conferred upon their new acquisition the name of their own tribe, "after the name of their father who was born unto Israel" (Judg. xviii. 29; Josh. xix. 47), and Laish became Dan. The locality of the town is specified with some minuteness. It was "far from Zidon," and "in the valley that is by Beth-rehob;" but, as this latter place has not been identified with certainty, the position of Dan must be ascertained by other means. After the establishment of the Danites at Dan it became the acknowledged extremity of the country. Dan was, with other northern cities, laid waste by Benhadad (1 K. xv. 20; 2 Chr. xvi. 4), and this is the last mention of the place. Various

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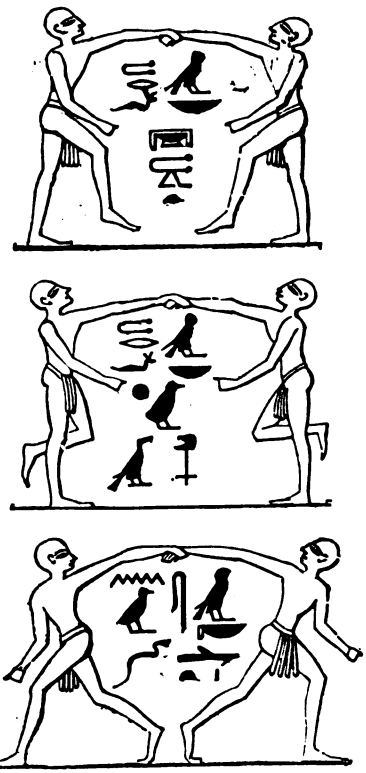
considerations would incline to the suspicion that Dan was a holy place of note from a far earlier date than its conquest by the Danites. With regard to Gen. xiv. 14 three explanations suggest themselves. —1. That another place of the same name is intended.—2. That it is a prophetic anticipation by the sacred historian of a name which was not to exist till centuries later.—3. That the passage originally contained an older name, as Laish; and that when that was superseded by Dan, the new name was inserted in the MSS. This last is Ewald's, and of the three is the most probable. The *Tell el-Kadi*, a mound from the foot of which gushes out one of the largest fountains in the world, the main source of the Jordan, is very probably the site of the town and citadel of Dan. The spring is called *el Leddân*, possibly a corruption of Dan, and the stream from the spring *Nahr ed Dhan*, while the name, *Tell el Kadi*, "the Judge's mound," agrees in signification with the ancient name.—3. Apparently the name of a city, associated with Javan, as one of the places in Southern Arabia from which the Phoenicians obtained wrought iron, cassia, and calamus (Ez. xxvii. 19). Nothing is certainly known about it.

Dan'ites, The. The descendants of Dan, and members of his tribe (Judg. xiii. 2, xviii. 1, 11; 1 Chr. xii. 35).

Dan-ja'an, a place named only in 2 Sam. xxiv. 6 as one of the points visited by Joab in taking the census of the people. It occurs between Gilead and Zidon—and therefore may have been somewhere in the direction of Dan (Laish), at the sources of the Jordan. There seems no reason for doubting that the well known Dan is intended.

Dance. The dance is spoken of in Holy Scripture universally as symbolical of some rejoicing, and is often coupled for the sake of contrast with mourning, as in Eccl. iii. 4 (comp. Ps. xxx. 11; Matt. xi. 17). In the earlier period it is found combined with some song or refrain (Ex. xv. 20, xxxii. 18, 19; 1 Sam. xxi. 11); and with the tambourine (A.V. "timbrel"), more especially in those impulsive outbursts of popular feeling which cannot find sufficient vent in voice or in gesture singly. Dancing formed a part of the religious ceremonies of the Egyptians, and was also common in private entertainments. Many representations of dances both of men and women are found in the Egyptian paintings. The "feast unto the Lord," which Moses proposed to Pharaoh to hold, was really a dance. Women, however, among the Hebrews made the dance their especial means of expressing their feelings; and so welcomed their husbands or friends on their return from battle. The "eating and drinking and dancing" of the Amalekites is recorded, as is the people's "rising up to play," with a tacit censure. So among the Bedouins, native dances of men are mentioned, and are probably an ancient custom. The Hebrews, however, save in such moments of temptation, seem to have left dancing to the women. But more especially, on such occasions of triumph, any woman whose nearness of kin to the champion of the moment gave her a public character among her own sex, seems to have felt that it was her part to lead such a demonstration of triumph, or of welcome (Ex. xv. 20; Judg. xi. 34). This marks the peculiarity of David's conduct, when, on the return of the Ark of God from its long sojourn among strangers and borderers, he (2 Sam. vi. 5-22) was himself *chorus*; and here too the women, with their timbrels, (see especially vv. 5, 19, 20, 22), took an important share. This fact brings out more markedly the feelings of Saul's daughter Michal, keeping aloof from the occasion, and "looking through a window" at the scene. She should, in accordance with the examples of Miriam, &c., have herself led the female choir, and so come out to meet the Ark and her lord. She stays with the "household" (ver. 20), and "comes out to meet" him with reproaches, perhaps feeling that his zeal was a rebuke to her apathy. From the mention of "damsels," "timbrels," and "dances" (Ps. lxviii. 25, cxlix. 3, cl. 4), as elements of religious worship, it may perhaps be inferred that David's feeling led him to incorporate in its rites that popular mode of festive celebration. In the earlier period of the Judges the dances of the virgins in Shiloh (Judg. xxi. 19-23) were certainly part of a religious festivity. Dancing also had its place among merely festive amusements apart from any religious character (Jer. xxxi. 4, 13; Lam. v. 15; Mark vi. 22; Luke xv. 25).



Egyptian dances (Wilkinson).

Dance. By this word is rendered in the A. V. the Hebrew term, *mâchôl*, a musical instrument of percussion, supposed to have been used by the Hebrews at an early period of their history. In the grand Hallelujah Psalm (cl.) which closes that magnificent collection, the sacred poet exhorts mankind to praise Jehovah in His sanctuary with all kinds of music; and amongst the instruments men-

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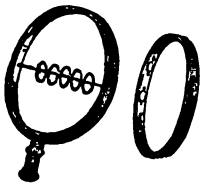
tioned at the 3rd, 4th, and 5th verses is found *mâchôl*. It is generally believed to have been made of metal, open like a ring: it had many small bells attached to its border, and was played at weddings and merry-makings by women, who accompanied it with the voice. According to the author of *Shilte Haggibborim*, the *mâchôl* had tinkling metal plates fastened on wires, at intervals within the circle that formed the instrument, like the modern tambourine; according to others, a similar instrument, also formed of a circular piece of metal or wood, but furnished with a handle, which the performer might so manage as to set in motion several rings strung on a metal bar, passing from one side of the instrument to the other, the waving of which produced a loud, merry sound.



Musical Instruments. Dance. (Mendelssohn.)

Dan'iel, the name of four persons in the Old Testament.—**1.** The second son of David by Abigail the Carmelitess (1 Chr. iii. 1). In 2 Sam. iii. 3, he is called Chileab.—**2.** The fourth of "the greater prophets." Nothing is known of his parentage or family. He appears, however, to have been of royal or noble descent (Dan. i. 3), and to have possessed considerable personal endowments (Dan. i. 4). He was taken to Babylon in "the third year of Jehoiakim" (B.C. 604), and trained for the king's service with his three companions. Like Joseph in earlier times, he gained the favour of his guardian, and was divinely supported in his resolve to abstain from the "king's meat" for fear of defilement (Dan. i. 8-16). At the close of his three years' discipline (Dan. i. 5, 18), Daniel had an opportunity of exercising his peculiar gift (Dan. i. 17) of interpreting dreams, on the occasion of Nebuchadnezzar's decree against the Magi (Dan. ii. 14 ff.). In consequence of his success he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men of Babylon" (ii. 48). He afterwards interpreted the second dream of Nebuchadnezzar (iv. 8-27), and the handwriting on the wall which disturbed the feast of Belshazzar (v. 10-28), though he no longer held his official position among the magi (Dan. v. 7, 8, 12), and probably lived at Susa (Dan. viii. 2). At the accession of Darius he was made first of the "three presidents" of the empire (Dan. vi. 2), and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his faith (vi. 10-23; cf. Bel and Dr. 29-42). At the accession of Cyrus he still retained his prosperity (vi. 28; cf. i. 21; Bel & Dr. 2); though he does not appear to have remained at Babylon (cf. Dan. i. 21), and in "the third year of Cyrus" (B.C. 534) he saw his last recorded vision on the banks of the Tigris (x. 1, 4). In the prophecies of Ezekiel mention is made of Daniel as a pattern of righteousness (xiv. 14, 20) and wisdom (xxviii. 3); and since Daniel was still young at that time (c. B.C. 588-584), some have thought that another prophet of the name must have lived at some earlier time, perhaps during the captivity of Nineveh, whose fame was transferred to his later namesake. On the other hand the narrative in Dan. i. 11, implies that Daniel was conspicuously distinguished for purity and knowledge at a very early age (cf. Hist. Sus. 45), and he may have been nearly forty years old at the time of Ezekiel's prophecy.—**3.** A descendant of Ithamar, who returned with Ezra (Ezr. viii. 2.)—**4.** A priest who sealed the covenant drawn up by Nehemiah B.C. 445 (Neh. x. 6). He is perhaps the same as (3).

Daniel, The Book of, is the earliest example of apocalyptic literature, and in a great degree the model according to which all later apocalypses were constructed. In this aspect it stands at the head of a series of writings in which the deepest thoughts of the Jewish people found expression after the close of the prophetic era.—1. In studying the book of Daniel it is of the utmost importance to recognise its apocalyptic character. To the old prophets Daniel stands, in some sense, as a commentator (Dan. ix. 2-19): to succeeding generations, as the herald of immediate deliverance. The form, the style, and the point of sight of prophecy, are relinquished upon the verge of a new period in the existence of God's people, and fresh instruction is given to them suited to their new fortunes. The change is not abrupt and absolute, but yet it is distinctly felt. The eye and not the ear is the organ of the Seer: visions and not words are revealed to him. The Babylonian exile supplied the outward training and the inward necessity for this last form of divine teaching; and the prophetic visions of Ezekiel form the connecting link between the characteristic types of revelation and prophecy. —2. The language of the book, no less than its general form, belongs to an era of transition. Like the book of Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldee), and partly in the sacred Hebrew. The introduction (i.—ii. 4 *a*) is written in Hebrew. On the occasion of the "Syriac" (i. e. Aramaic) answer of the Chaldaeans, the language changes to Aramaic, and this is retained till the close of the seventh chapter (ii. 4 *b* —vii.). The personal introduction of Daniel as the writer of the text (viii. 1) is marked by the resumption of the Hebrew, which continues to the close of the book (viii.—xii.). The character of the Hebrew bears the closest affinity to that of Ezekiel and Habakkuk. The Aramaic, like that of Ezra, is also of an earlier form than exists in any other Chaldaic document. The use of Greek technical terms marks a period when commerce had already united Persia and Greece; and the occurrence of peculiar words which admit of an explanation by reference to Aryan and not to Shemitic roots is almost inexplicable on the supposition that the prophecies are a Palestinian forgery of the Maccabaean age.—3. The book is generally divided into two nearly equal parts. The first of these (i.—vi.) contains chiefly historical incidents, while the second (vii.—xii.) is entirely apocalyptic. But this division takes no account of the difference of language, nor of the change of person at the beginning of c. viii. It seems better to divide the book into three parts. The first chapter forms an introduction. The next six chapters (ii.—vii.) give a general view of the progressive history of the powers of the world, and of the principles of the divine government as seen in events of the life of Daniel. The remainder of the book (viii.—xii.) traces in minuter detail the fortunes of the people of God, as typical of the fortunes of the Church in all ages.—4. The position which the book of Daniel occupies in the Hebrew Canon seems at first sight

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remarkable. It is placed among the Holy writings between Esther and Ezra, or immediately before Esther, and not among the prophets. This collocation, however, is a natural consequence of the right apprehension of the different functions of the prophet and seer. Daniel's Apocalypse is as distinct from the prophetic writings as the Apocalypse of St. John from the Apostolic epistles.—5. The unity of the book in its present form, notwithstanding the difference of language, is generally acknowledged. Still there is a remarkable difference in its internal character. In the first seven chapters Daniel is spoken of *historically* (i. 6-21, ii. 14-49, iv. 8-27, v. 13-29, vi. 2-28, vii. 1, 2): in the last five he appears *personally* as the writer (vii. 15-28, viii. 1-ix. 22, x. 1-9, xii. 5). The cause of the difference of person is commonly supposed to lie in the nature of the case. It is, however, more probable that the peculiarity arose from the manner in which the book assumed its final shape.—6. Allusion has been made already to the influence which the book exercised upon the Christian Church. Apart from the general type of Apocalyptic composition which the Apostolic writers derived from Daniel (2 Thess. ii.; Rev. *passim*; cf. Matt. xxvi. 64, xxi. 44?), the New Testament incidentally acknowledges each of the characteristic elements of the book, its miracles (Hebr. xi. 33, 34), its predictions (Matt. xxiv. 15), and its doctrine of angels (Luke i. 19, 26). At a still earlier time the same influence may be traced in the Apocrypha. The book of Baruch exhibits so many coincidences with Daniel, that by some the two books have been assigned to the same author (cf. Fritzsche, *Handb. zu d. Apok.* i. 173); and the first book of Maccabees represents Mattathias quoting the marvellous deliverances recorded in Daniel, together with those of earlier times (1 Macc. ii. 59, 60), and elsewhere exhibits an acquaintance with the Greek version of the book (1 Macc. i. 54 = Dan. ix. 27). The allusion to the guardian angels of nations, which is introduced into the Alexandrine translation of the Pentateuch (Deut. xxxii. 8; LXX.), and recurs in the Wisdom of Sirach (Ecclus. xvii. 17), may have been derived from Dan. x. 21, xii. 1, though this is uncertain, as the doctrine probably formed part of the common belief. According to Josephus (*Ant.* xi. 8, §4) the prophecies of Daniel gained for the Jews the favour of Alexander [ALEXANDER THE GREAT]; and whatever credit may be given to the details of his narrative, it at least shows the unquestioning belief in the prophetic worth of the book which existed among the Jews in his time.—7. The testimony of the Synagogue and the Church gave a clear expression to the judgment implied by the early and authoritative use of the book, and pronounced it to contain authentic prophecies of Daniel, without contradiction, with one exception, till modern times. Porphyry alone († c. 305 A.D.) assailed the book. Externally it is as well attested as any book of Scripture.—8. The history of the assaults upon the prophetic worth of Daniel in modern times is full of interest. The real grounds on which most modern critics rely in rejecting the book, are the "fabulousness of its narratives," and "the minuteness of its prophetic history."—9. The general objections against the "legendary" miracles and specific predictions of Daniel are strengthened by other objections in detail, which cannot, however, be regarded in themselves as of any considerable weight. Not only, it is said, is the book placed among the Hagiographa, but Daniel is omitted in the list of prophets given in the Wisdom of Sirach; the language is corrupted by an intermixture of Greek words; the details are essentially unhistorical; the doctrinal and moral teaching betrays a late date. In reply to these remarks, it may be urged, that if the book of Daniel was already placed among the Hagiographa at the time when the Wisdom of Sirach was written, the omission of the name of Daniel (Ecclus. xlix.) is most natural. Nor is the mention of Greek musical instruments (iii. 5, 7, 10) surprising at a time when the intercourse of the East and West was already considerable. Yet further the scene and characters of the book are *Oriental*. In doctrine, again, the book is closely connected with the writings of the Exile, and forms a last step in the development of the ideas of Messiah (vii. 13, &c.), of the resurrection (xii. 2, 3), of the ministry of angels (viii. 16, xii. 1, &c.), of personal devotion (vi. 10, 11, i. 8), which formed the basis of later speculations, but received no essential addition in the interval before the coming of our Lord. Generally it may be said that while the book presents in many respects a startling and exceptional character, yet it is far more difficult to explain its composition in the Maccabaean period than to connect the peculiarities which it exhibits with the exigencies of the Return.—10. But while all historical evidence supports the canonicity of the book of Daniel, it does not follow that the recognition of the unity and authority of the book is necessarily connected with the belief that the whole is to be assigned to the authorship of Daniel. According to the Jewish tradition the books of Ezekiel, the twelve minor prophets, Daniel and Esther, were *written* (*i. e.* drawn up in their present form) by the men of the great synagogue, and in the case of Daniel the tradition is supported by strong internal evidence.—11. There is no Chaldee translation of Daniel. The Greek version has undergone singular changes. At an early time the LXX. version was supplanted in the Greek Bibles by that of Theodotion, and in the time of Jerome the version of Theodotion was generally "read by the Churches." Meanwhile the original LXX. translation passed entirely out of use, and it was supposed to have been lost till the last century, when it was published at Rome.

Daniel, Apocryphal Additions to. The Greek translations of Daniel, like that of Esther, contain several pieces which are not found in the original text. The most important of these additions are contained in the Apocrypha of the English Bible under the titles of *The Song of the three Holy Children*, *The History of Susannah*, and *The History of . . . Bel and the Dragon*.—1. *a.* The first of these pieces is incorporated into the narrative of Daniel. After the three confessors were thrown into the furnace (Dan. iii. 23), Azarias is represented praying to God for deliverance (Song of Three Children, 3-22); and in answer the angel of the Lord shields them from the fire which consumes their enemies (23-27), whereupon "the three, as out of one mouth," raise a triumphant song (29-68), of which a chief part (35-66) has been used as a hymn in the Christian Church since the 4th century.—*b.* The two other pieces appear more distinctly as appendices, and offer no semblance of forming part of the original text. *The History of Susanna* (or *The judgment of Daniel*) is generally found at the beginning of the book (Gk. MSS.

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Vet. Lat.); though it also occurs after the 12th chapter (*Vulg. ed.* Compl.). *The History of Bel and the Dragon* is placed at the end of the book; and in the LXX. version it bears a special heading as "*part of the prophecy of Habakkuk.*"—2. The additions are found in both the Greek texts, the LXX. and Theodotion, in the Old Latin and Vulgate, and in the existing Syriac and Arabic versions. On the other hand there is no evidence that they ever formed part of the Hebrew text, and they were originally wanting in the Syriac.—3. Various conjectures have been made as to the origin of the additions. It has been supposed that they were derived from Aramaic originals, but the character of the additions themselves indicates rather the hand of an Alexandrine writer; and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work.

Dan'nah, a city in the mountains of Judah (Josh. xv. 49), and probably south, or south-west of Hebron. No trace of its name has been discovered.

Daph'ne, a celebrated grove and sanctuary of Apollo, near Antioch in Syria (2 Macc. iv. 33). Its establishment, like that of the city, was due to Seleucus Nicator. The distance between the two places was about 5 miles, and in history they are associated most intimately together. The situation was of extreme natural beauty, with perennial fountains and abundant wood. The succeeding Seleucid monarchs, especially Antiochus Epiphanes, embellished the place still further. When Syria became Roman, Daphne continued to be famous as a place of pilgrimage and vice. The site has been well identified by Pococke and other travellers at *Beit-el-Maa*, "the House of the Water," on the left bank of the Orontes, to the S.W. of Antioch.

Da'ra, 1 Chr. ii. 6. [DARDA.]

Dar'da, a son of Mahol, one of four men of great fame for their wisdom, but surpassed by Solomon (1 K. iv. 31). In 1 Chr. ii. 6, however, the same four names occur again as "sons of Zerah," of the tribe of Judah, with the slight difference that Darda appears as Dara. The identity of these persons with those in 1 K. iv. has been greatly debated; but there cannot be much reasonable doubt that they are the same.

Daric (A. V. "dram;" Ezr. ii. 69; viii. 27; Neh. vii. 70, 71, 72; 1 Chr. xxix. 7), a gold coin current in Palestine in the period after the return from Babylon. At these times there was no large issue of gold money except by the Persian kings. The Darics which have been discovered are thick pieces of pure gold, of archaic style, bearing on the obverse the figure of a king with bow and javelin, or bow and dagger, and on the reverse an irregular incuse square. Their full weight is about 128 grains troy, or a little less than that of an Attic stater, and is most probably that of an early didrachm of the Phoenician talent. They must have been the common gold pieces of the Persian empire.

Daric. Obv.: King of Persia to the right, kneeling, bearing bow and javelin. Rev.: Irregular incuse square.

Dari'us, the name of several kings of Media and Persia. Three kings bearing this name are mentioned in the O. T.—1. DARIUS the MEDE (Dan. xi. 1, vi. 1), "the son of Ahasuerus of the seed of the Medes," (ix. 1), who succeeded to the Babylonian kingdom on the death of Belshazzar, being then sixty-two years old (Dan. v. 31; ix. 1). Only one year of his reign is mentioned (Dan. ix. 1, xi. 1); but that was of great importance for the Jews. Daniel was advanced by the king to the highest dignity (Dan. vi. 1 ff.), probably in consequence of his former services (cf. Dan. v. 17); and after his miraculous deliverance, Darius issued a decree enjoining throughout his dominions "reverence for the God of Daniel" (Dan. vi. 25 ff.). The extreme obscurity of the Babylonian annals has given occasion to three different hypotheses as to the name under which Darius the Mede is known in history. The first of these which identifies him with Darius Hystaspis rests on no plausible evidence, and may be dismissed at once. The second, which was adopted by Josephus, and has been supported by many recent critics is more deserving of notice. According to this he was Cyaxares II., "the son and successor of Astyages," who is commonly regarded as the last king of Media. A third identification remains, by which Darius is represented as the personal name of "Astyages," the last king of the Medes, and this appears to satisfy all the conditions of the problem.—2. DARIUS the son of HYSTASPES the founder of the Perso-Arian dynasty. Upon the usurpation of the Magian Smerdis, he conspired with six other Persian chiefs to overthrow the impostor, and on the success of the plot was placed upon the throne B.C. 521. His designs of foreign conquest were interrupted by a revolt of the Babylonians. After the subjugation of Babylon Darius turned his arms against Scythia, Libya, and India. The defeat of Marathon (B.C. 490) only roused him to prepare vigorously for that decisive struggle with the West which was now inevitable. His plans were again thwarted by rebellion. With regard to the Jews, Darius Hystaspis pursued the same policy as Cyrus, and restored to them the privileges which they had lost (Ezr. v. 1, &c.; vi. 1, &c.).—3. DARIUS THE PERSIAN (Neh. xii. 22), may be identified with Darius II. Nothus (Ochus), king of Persia B.C. 424-3—405-4, if the whole passage in question was written by Nehemiah. If, however, the register was continued to a later time, as is not improbable, the occurrence of the name Jaddua (vv. 11, 22), points to Darius III. Codomannus, the antagonist of Alexander, and last king of Persia B.C. 336-330 (1 Macc. i. 1).—4. Areus, king of the Lacedaemonians (1 Macc. xii. 7). [AREUS.]

Darkness is spoken of as encompassing the actual presence of God, as that out of which He speaks, the envelope, as it were, of Divine glory (Ex. xx. 21; 1 K. viii. 12). The plague of darkness in Egypt has been ascribed by various commentators to non-miraculous agency, but no sufficient account of its intense degree, long duration, and limited area, as proceeding from any physical cause, has been given. The darkness "over all the land" (Matt. xxvii. 45) attending the crucifixion has been similarly attributed to an eclipse. Phlegon of Tralles indeed mentions an eclipse of intense darkness, which began at noon, and was combined, he says, in Bithynia, with an earthquake, which in the uncertain state of our chronology more or less nearly

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synchronises with the event. Wieseler however, and De Wette, consider the year of Phlegon's eclipse an impossible one for the crucifixion, and reject that explanation of the darkness. Origen also denies the possibility of such a cause; for by the fixed Paschal reckoning the moon must have been about full. The argument from the duration (3 hours) is also of great force; for an eclipse seldom lasts in great intensity more than 6 minutes. On the other hand, Seyffarth maintains that the Jewish calendar, owing to their following the sun, had become so far out that the moon might possibly have been at new. He however views this rather as a natural basis than as a full account of the darkness, which in its degree at Jerusalem was still preternatural. Darkness is also, as in the expression "land of darkness," used for the state of the dead (Job x. 21, 22); and frequently figuratively, for ignorance and unbelief, as the privation of spiritual light (John i. 5; iii. 19).

Dar'kon. Children of Darkon were among the "servants of Solomon," who returned from Babylon with Zerubbabel (Ezr. ii. 56; Neh. vii. 58).

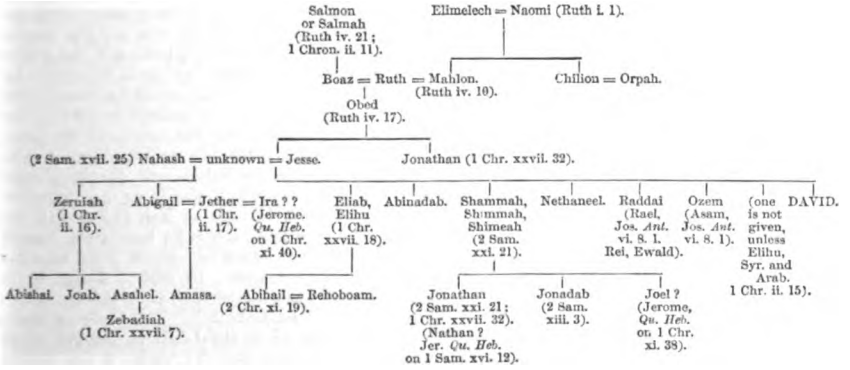
Dates, 2 Chr. xxxi. 5 marg. [PALM TREE.]

Da'than, a Reubenite chieftain, son of Eliab, who joined the conspiracy of Korah the Levite (Num. xvi. 1, xxvi. 9; Deut. xi. 6; Ps. cvi. 17).

Dath'ema, a fortress in which the Jews of Gilead took refuge from the heathen (1 Macc. v. 9). The reading of the Peshito Syriac, *Ramtha*, points to Ramoth-Gilead, which can hardly fail to be the correct identification.

Daughter. 1. The word is used in Scripture not only for daughter, but for granddaughter or other female descendant, much in the same way and like extent with "son" (Gen. xxiv. 48, xxxi. 43).—2. The female inhabitants of a place, a country, or the females of a particular race are called daughters (Gen. vi. 2, xxvii. 46, xxviii. 6, xxxvi. 2; Num. xxv. 1; Deut. xxiii. 17; Is. iii. 16; Jer. xlvi. 11, xlix. 2, 3, 4; Luke xxiii. 28).—3. The same notion of descent explains the phrase "daughters of music," i. e. singing birds (Eccl. xii. 4), and the use of the word for branches of a tree (Gen. xlix. 22), the pupil of the eye (Lam. ii. 18; Ps. xvii. 8), and the expression "daughter of 90 years," to denote the age of Sarah (Gen. xvii. 17.)—4. It is also used of cities in general (Is. x. 32, xxiii. 12; Jer. vi. 2, 26; Zech. ix. 9).—5. But more specifically of dependent towns or hamlets, while to the principal city the correlative "mother" is applied (Num. xxi. 25; Josh. xvii. 11, 16; Judg. i. 27; 1 Chr. vii. 28; 2 Sam. xx. 19).

David, the son of Jesse, is the best known to us of any of the characters in the O. T. In him, as in the case of St. Paul in the N.T., we have the advantage of comparing a detailed narrative of his life with undoubted works of his own composition, and the combined result is a knowledge of his personal character, such as we probably possess of no historical personage before the Christian era, with the exception of Cicero, and perhaps of Caesar. His life may be divided into three portions, more or less corresponding to the three old lost biographies by Samuel, Gad, and Nathan:—I. His youth before his introduction to the court of Saul. II. His relations with Saul. III. His reign.—I. *The early life of David* contains in many important respects the antecedents of his future career. 1. His family may best be seen in the form of a genealogy. It



thus appears that David was the youngest son, probably the youngest child, of a family of ten. His mother's name is unknown. His father, Jesse, was of a great age when David was still young (1 Sam. xvii. 12). His parents both lived till after his final rupture with Saul (1 Sam. xxii. 3). Through them David inherited several points which he never lost. (*a*) His connexion with Moab through his great-grandmother Ruth. This he kept up when he escaped to Moab and entrusted his aged parents to the care of the king (1 Sam. xxii. 3), and it may not have been without its use in keeping open a wider view in his mind and history than if he had been of purely Jewish descent. (*b*) His birthplace, BETHLEHEM. His recollection of the well of Bethlehem is one of the most touching incidents of his later life (1 Chr. xi. 17), and it is his connexion with it that brought the place again in after times into universal fame (Luke ii. 4). (*c*) His general connexion with the tribe of Judah. (*d*) His relations to Zeruiah and Abigail. Though called in 1 Chr. ii. 16, sisters of David, they are not expressly called the daughters of Jesse; and Abigail, in 2 Sam. xvii. 25, is called the daughter of Nahash. Is it too much to suppose that David's mother had been the wife or concubine of Nahash, and then married by Jesse? 2. As the youngest of the family he may possibly have received from his parents the name, which first appears in him, of *David*, the *beloved*, the *darling*. Perhaps for this

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same reason he was never intimate with his brethren. The familiarity which he lost with his brothers he gained with his nephews. The three sons of his sister Zeruiah, and the one son of his sister Abigail, were probably of the same age as David himself, and they accordingly were to him throughout life in the relation usually occupied by brothers and cousins. The two sons of his brother Shimeah are both connected with his after history. One was Jonadab, the friend and adviser of his eldest son Amnon (2 Sam. xiii. 3). The other was Jonathan (2 Sam. xxi. 21), who afterwards became the counsellor of David himself (1 Chr. xxvii. 32). The first time that David appears in history at once admits us to the whole family circle. There was a practice once a year at Bethlehem, probably at the first new moon of the year, of holding a sacrificial feast, at which Jesse, as the chief proprietor of the place, would preside (1 Sam. xx. 6), with the elders of the town. At this or such like feast (xvi. 1) suddenly appeared the great prophet Samuel, driving a heifer before him, and having in his hand a horn of the consecrated oil of the Tabernacle. The heifer was killed. The party were waiting to begin the feast. Samuel stood with his horn to pour forth the oil, as if for an invitation to begin (comp. ix. 22). He was restrained by divine intimation as son after son passed by. Eliab, the eldest, by "his neight" and "his countenance," seemed the natural counterpart of Saul, whose rival, unknown to them, the prophet came to select. But the day was gone when kings were chosen because they were head and shoulders taller than the rest. "Samuel said unto Jesse, Are these all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep." This is our first and most characteristic introduction to the future king. The boy was brought in. We are enabled to fix his appearance at once in our minds. He was of short stature, with red or auburn hair, such as is not unfrequently seen in his countrymen of the East at the present day. In later life he wore a beard. His bright eyes are especially mentioned (xvi. 12), and generally he was remarkable for the grace of his figure and countenance ("fair of eyes," "comely," "goodly," xvi. 12, 18, xvii. 42), well made, and of immense strength and agility. His swiftness and activity made him (like his nephew Asahel) like a wild gazelle, his feet like harts' feet, and his arms strong enough to break a bow of steel (Ps. xviii. 33, 34). He was pursuing the occupation allotted in Eastern countries usually to the slaves, the females, or the despised of the family. He usually carried a switch or wand in his hand (1 Sam. xvii. 40), such as would be used for his dogs (xvii. 43), and a scrip or wallet round his neck, to carry anything that was needed for his shepherd's life (xvii. 40). 3. But there was another preparation still more needed for his office, which is his next introduction to the history. When the body-guard of Saul were discussing with their master where the best minstrel could be found to chase away his madness by music, one of the young men in the guard suggested David. Saul, with the absolute control inherent in the idea of an Oriental king, instantly sent for him, and in the successful effort of David's harp we have the first glimpse into that genius for music and poetry which was afterwards consecrated in the Psalms. 4. One incident alone of his solitary shepherd life has come down to us—his conflict with the lion and the bear in defence of his father's flocks (1 Sam. xvii. 34, 35). But it did not stand alone. He was already known to Saul's guards for his martial exploits, probably against the Philistines (xvi. 18), and, when he suddenly appeared in the camp, his elder brother immediately guessed that he had left the sheep in his ardour to see the battle (xvii. 28). There is no perfectly satisfactory means of reconciling the apparently contradictory accounts in 1 Sam. xvi. 14-23, and xvii. 12-31, 55-58. The latter may be accepted as an independent statement of David's first appearance. The scene of the battle is at EPHES-DAMMIM, in the frontier-hills of Judah, called probably from this or similar encounters "the bound of blood." Saul's army is encamped on one side of the ravine, the Philistines on the other, the watercourse of Elah or "the Terebinth" runs between them. A Philistine of gigantic stature, and clothed in complete armour, insults the comparatively defenceless Israelites, amongst whom the king alone appears to be well armed (xvii. 38; comp. xiii. 20). No one can be found to take up the challenge. At this juncture David appears in the camp. Just as he comes to the circle of waggons which formed, as in Arab settlements, a rude fortification round the Israelite camp (xvii. 20), he hears the well-known shout of the Israelite war-cry (comp. Num. xxiii. 21). The martial spirit of the boy is stirred at the sound; he leaves his provisions with the baggage-master, and darts to join his brothers, like one of the royal messengers, into the midst of the lines. Then he hears the challenge, now made for the fortieth time—sees the dismay of his countrymen—hears the reward proposed by the king—goes with the impetuosity of youth from soldier to soldier talking of the event, in spite of his brother's rebuke—he is introduced to Saul—undertakes the combat. His victory over the gigantic Philistine is rendered more conspicuous by his own diminutive stature, and by the simple weapons with which it was accomplished—not the armour of Saul, which he naturally found too large, but the shepherd's sling, which he always carried with him, and the five polished pebbles which he picked up as he went from the watercourse of the valley, and put in his shepherd's wallet. Two trophies long remained of the battle—one, the huge sword of the Philistine, which was hung up behind the ephod in the Tabernacle at Nob (1 Sam. xxi. 9); the other, the head, which he bore away himself, and which was either laid up at Nob, or subsequently at Jerusalem. Ps. cxliv., though by its contents of a much later date, is by the title in the LXX. "against Goliath." But there is also a psalm, preserved in the LXX. at the end of the Psalter, and which, though probably a mere adaptation from the history, well sums up this early period of his life.—II. *Relations with Saul.*—We now enter on a new aspect of David's life. The victory over Goliath had been a turning point of his career. Saul inquired his parentage, and took him finally to his court. Jonathan was inspired by the romantic friendship which bound the two youths together to the end of their lives. The triumphant songs of the Israelitish women announced that they felt that in him Israel had now found a deliverer mightier even than Saul. And in those songs, and in the fame which David thus acquired, was laid the foundation of that unhappy jealousy of Saul towards him which, mingling with the king's constitutional malady, poisoned his whole future relations to David. Three new qualities

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now began to develope themselves in David's character. The first was his prudence. It was that peculiar Jewish caution which has been compared to the sagacity of a hunted animal, such as is remarked in Jacob, and afterwards in the persecuted Israelites of the middle ages. Secondly, we now see his magnanimous forbearance called forth, in the first instance, towards Saul, but displaying itself (with a few painful exceptions) in the rest of his life. He is the first example of the virtue of chivalry. Thirdly, his hairbreadth escapes, continued through so many years, impressed upon him a sense of dependence on the Divine help, clearly derived from this epoch. This course of life subdivides itself into four portions:—1. His life at the court of Saul till his final escape (1 Sam. xviii. 2–xix. 18). His office is not exactly defined. But it would seem that, having been first armour-bearer (xvi. 21, xviii. 2), then made captain over a thousand—the subdivision of a tribe—(xviii. 13), he finally, on his marriage with Michal, the king's second daughter, was raised to the high office of captain of the king's body-guard, second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir apparent. These three formed the usual companions of the king at his meals (xx. 25). David was now chiefly known for his successful exploits against the Philistines, by one of which he won his wife, and drove back the Philistine power with a blow from which it only rallied at the disastrous close of Saul's reign. He also still performed from time to time the office of minstrel. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out, at last convinced him that his life was no longer safe. He had two faithful allies, however, in the court—the son of Saul, his friend Jonathan—the daughter of Saul, his wife Michal. Warned by the one, and assisted by the other, he escaped by night, and was from thenceforward a fugitive. Jonathan he never saw again except by stealth. Michal was given in marriage to another (Phaltiel), and he saw her no more till long after her father's death. 2. His escape (1 Sam. xix. 18–xxi. 15). He first fled to Naioth (or the pastures) of Ramah, to Samuel. This is the first recorded occasion of his meeting with Samuel since the original interview during his boyhood at Bethlehem. Up to this time both the king and himself had thought that a reunion was possible (see xx. 5, 26). But the madness of Saul now became more settled and ferocious in character, and David's danger proportionably greater. The secret interview with Jonathan confirmed the alarm already excited by Saul's endeavour to seize him at Ramah, and he now determined to leave his country, and take refuge, like Coriolanus, or Themistocles in like circumstances, in the court of his enemy. Before this last resolve, he visited NOB, the seat of the tabernacle, partly to obtain a final interview with the high-priest (1 Sam. xxii. 9, 15), partly to obtain food and weapons. On the pretext of a secret mission from Saul, he gained an answer from the oracle, some of the consecrated loaves, and the consecrated sword of Goliath. His stay at the court of ACHISH was short. Discovered possibly by "the sword of Goliath," his presence revived the national enmity of the Philistines against their former conqueror, and he only escaped by feigning madness (1 Sam. xxi. 13). 3. His life as an independent outlaw (xxii. 1–xxvi. 25). (*a*) His first retreat was the cave of *Adullam*, probably the large cavern, not far from Bethlehem, now called *Khureitún*. From its vicinity to Bethlehem, he was joined there by his whole family, now feeling themselves insecure from Saul's fury (xxii. 1). This was probably the foundation of his intimate connexion with his nephews, the sons of Zeruiah. Besides these, were outlaws and debtors from every part. (*b*) His next move was to a stronghold, either the mountain, afterwards called Herodium, close to Adullam, or the fastness called by Josephus *Masada*, the Grecised form of the Hebrew word *Matzed* (1 Sam. xxii. 4, 5; 1 Chr. xii. 16), in the neighbourhood of En-gedi. Whilst there he had deposited his aged parents, for the sake of greater security, beyond the Jordan, with their ancestral kinsman of Moab (ib. 3). The neighbouring king, Nahash of Ammon, also treated him kindly (2 Sam. x. 2). Here occurred the chivalrous exploit of the three heroes just mentioned to procure water from the well of Bethlehem, and David's chivalrous answer, like that of Alexander in the desert of Gedrosia (1 Chr. xi. 16-19; 2 Sam. xxiii. 14-17). He was joined here by two separate bands. One a little body of eleven fierce Gadite mountaineers, who swam the Jordan in flood-time to reach him (1 Chr. xii. 8). Another was a detachment of men from Judah and Benjamin under his nephew Amasai, who henceforth attached himself to David's fortunes (1 Chr. xii. 16-18). (*c*) At the warning of Gad, he fled next to the forest of *Hareth*, and then again fell in with the Philistines, and again, apparently advised by Gad (xxiii. 4), made a descent on their foraging parties, and relieved *Keilah*, in which he took up his abode. Whilst there, now for the first time in a fortified town of his own (xxiii. 7), he was joined by a new and most important ally—Abiathar, the last survivor of the house of Ithamar. By this time the 400 who had joined him at Adullam (xxii. 2) had swelled to 600 (xxiii. 13). (*d*) The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for the little army to keep together. They escaped from Keilah, and dispersed, "whithersoever they could go," amongst the fastnesses of Judah. Henceforth it becomes difficult to follow his movements with exactness. But thus much we discern. He is in the wilderness of *Ziph*. Once (or twice) the Ziphites betray his movements to Saul. From thence Saul literally hunts him like a partridge, the treacherous Ziphites beating the bushes before him, and 3000 men, stationed to catch even the print of his footsteps on the hills (1 Sam. xxiii. 14, 22 (Heb.), 24 (LXX.), xxiv. 11, xxvi. 2, 20). David finds himself driven to the extreme south of Judah, in the wilderness of Maon. On two, if not three occasions, the pursuer and pursued catch sight of each other (1 Sam. xxiii. 25-29, xxiv. 1-22, xxvi.). Whilst he was in the wilderness of Maon occurred David's adventure with NABAL, instructive as showing his mode of carrying on the freebooter's life, and his marriage with Abigail. His marriage with Ahinoam from Jezreel, also in the same neighbourhood (Josh. xv. 56), seems to have taken place a short time before (1 Sam. xxv. 43, xxvii. 3; 2 Sam. iii. 2). 4. His service under Achish (1 Sam. xxvii. 1; 2 Sam. i. 27). Wearied with his wandering life he at last crosses the Philistine frontier, not, as before, in the capacity of a fugitive, but the chief of a powerful band—his 600 men now

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grown into an organised force, with their wives and families around them (xxvii. 3, 4). After the manner of Eastern potentates, Achish gave him, for his support, a city—Ziklag on the frontier of Philistia (xxvii. 6). There we meet with the first note of time in David's life. He *was settled* there *for a year and four months* (xxvii. 7), and a body of Benjamite archers and slingers, twenty-two of whom are specially named, joined him from the very tribe of his rival (1 Chr. xii. 1-7). He deceived Achish into confidence by attacking the old Nomadic inhabitants of the desert frontier, and representing the plunder to be of portions of the southern tribes or the Nomadic allied tribes of Israel. But this confidence was not shared by the Philistine nobles, and accordingly David was sent back by Achish from the last victorious campaign against Saul. During his absence the Bedouin Amalekites, whom he had plundered during the previous year, had made a descent upon Ziklag, burnt it to the ground, and carried off the wives and children of the new settlement. A wild scene of frantic grief and recrimination ensued between David and his followers. It was calmed by an oracle of assurance from Abiathar. Assisted by the Manassites who had joined him on the march to Gilboa (1 Chr. xii. 19-21), he overtook the invaders in the desert, and recovered the spoil (1 Sam. xxx.). Two days after this victory a Bedouin arrived from the north with the fatal news of the defeat of Gilboa. The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed, well close the second period of David's life (2 Sam. i. 1-27).—III. *David's reign.*—(I.) As king of Judah at Hebron, 7½ years (2 Sam. ii. 11); (2 Sam. ii. 1–v. 5). Hebron was selected, doubtless, as the ancient sacred city of the tribe of Judah, the burial place of the patriarchs and the inheritance of Caleb. Here David was first formally anointed king (2 Sam. ii. 4). To Judah his dominion was nominally confined. Gradually his power increased, and during the two years which followed the elevation of Ishbosheth a series of skirmishes took place between the two kingdoms. Then rapidly followed, though without David's consent, the successive murders of ABNER and of ISHBOSHETH (2 Sam. iii. 30, iv. 5). The throne, so long waiting for him, was now vacant, and the united voice of the whole people at once called him to occupy it. A solemn league was made between him and his people (2 Sam. v. 3). For the third time David was anointed king, and a festival of three days celebrated the joyful event (1 Chr. xii. 39). His little band had now swelled into "a great host, like the host of God" (1 Chr. xii. 22). The command of it, which had formerly rested on David alone, he now devolved on his nephew Joab (2 Sam. ii. 28). (II.) Reign over all Israel 33 years (2 Sam. v. 5 to 1 K. ii. 11). (1) The foundation of Jerusalem. One fastness alone in the centre of the land had hitherto defied the arms of Israel. On this, with a singular prescience, David fixed as his future capital. By one sudden assault Jebus was taken. The reward bestowed on the successful scaler of the precipice was the highest place in the army. Joab henceforward became captain of the host (1 Chr. xi. 6). The royal residence was instantly fixed there—fortifications were added by the king and by Joab—and it was known by the special name of the "city of David" (1 Chr. xi. 7; 2 Sam. v. 9). The Philistines made two ineffectual attacks on the new king (2 Sam. v. 17-20), and a retribution on their former victories took place by the capture and conflagration of their own idols (1 Chr. xiv. 12). Tyre, now for the first time appearing in the sacred history, allied herself with Israel; and Hiram sent cedarwood for the buildings of the new capital (2 Sam. v. 11), especially for the palace of David himself (2 Sam. vii. 2). Unhallowed and profane as the city had been before, it was at once elevated to a sanctity which it has never lost, above any of the ancient sanctuaries of the land. The ark was now removed from its obscurity at Kirjath-jearim with marked solemnity. A temporary halt (owing to the death of Uzza) detained it at Obed-edom's house, after which it again moved forward with great state to Jerusalem. It was the greatest day of David's life. One incident only tarnished its splendour—the reproach of Michal, his wife, as he was finally entering his own palace, to carry to his own household the benediction which he had already pronounced on his people. His act of severity towards her was an additional mark of the stress which he himself laid on the solemnity (2 Sam. vi. 20-23; 1 Chr. xv. 29). (2) Foundation of the Court and Empire of Israel, 2 Sam. viii. to xii. The erection of the new capital at Jerusalem introduces us to a new era in David's life and in the history of the monarchy. He became a king on the scale of the great Oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp; and he also founded an imperial dominion which for the first time realised the prophetic description of the bounds of the chosen people (Gen. xv. 18-21). The internal organization now established lasted till the final overthrow of the monarchy. The empire was of much shorter duration, continuing only through the reigns of David and his successor Solomon. But, for the period of its existence, it lent a peculiar character to the sacred history. (*a*) In the internal organization of the kingdom the first new element that has to be considered is the royal family, the dynasty, of which David was the founder, a position which entitled him to the name of "Patriarch" (Acts ii. 29), and (ultimately) of the ancestor of the Messiah. Of these, Absalom and Adonijah both inherited their father's beauty (2 Sam. xiv. 25; 1 K. i. 6); but Solomon alone possessed any of his higher qualities. It was from a union of the children of Solomon and Absalom that the royal line was carried on (1 K. xv. 2). David's strong parental affection for all of them is very remarkable (2 Sam. xiii. 31, 33, 36, xiv. 33, xviii. 5, 33, xix. 4; 1 K. i. 6). (*b*) The military organization, which was in fact inherited from Saul, but greatly developed by David, was as follows: (1) "The Host," *i. e.* the whole available military force of Israel, consisting of all males capable of bearing arms, and summoned only for war. There were 12 divisions of 24,000 each, who were held to be in duty month by month; and over each of them presided an officer, selected for this purpose from the other military bodies formed by David (1 Chr. xxvii. 1-15). The army was still distinguished from those of surrounding nations by its primitive aspect of a force of infantry without cavalry. The only innovations as yet allowed were the introduction of a very limited number of chariots (2 Sam. viii. 4) and of mules for the princes and officers instead of the asses (2 Sam. xiii. 29, xviii.

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9). (2) The Body-guard. This also had existed in the court of Saul, and David himself had probably been its commanding officer (1 Sam. xxii. 14). But it now assumed a peculiar organization. They were at least in name foreigners, as having been drawn from the Philistines, probably during David's residence at the court of Gath. They are usually called from this circumstance "Cherethites and Pelethites." The captain of the force was, however, not only not a foreigner, but an Israelite of the highest distinction and purest descent, who first appears in this capacity, but who outlived David, and became the chief support of the throne of his son, namely Benaiah, son of the chief-priest Jehoiada, representative of the eldest branch of Aaron's house (2 Sam. viii. 18, xv. 18, xx. 23; 1 K. i. 38, 44). (3) The most peculiar military institution in David's army was that which arose out of the peculiar circumstances of his early life. The nucleus of what afterwards became the only standing army in David's forces was the band of 600 men who had gathered round him in his wanderings. The number of 600 was still preserved. It became yet further subdivided into 3 large bands of 200 each, and small bands of 20 each. The small bands were commanded by 30 officers, one for each band, who together formed "the thirty," and the 3 large bands by 3 officers, who together formed "the three," and the whole by one chief, "the captain of the mighty men" (2 Sam. xxiii. 8-39; 1 Chr. xi. 9-47). This commander of the whole force was Abishai, David's nephew (1 Chr. xi. 20; and comp. 2 Sam. xvi. 9). (*c*) Side by side with this military organization were established social and moral institutions. Some were entirely for pastoral, agricultural, and financial purposes (1 Chr. xxvii. 25-31), others for judicial (1 Chr. xxvi. 29-32). Some few are named as constituting what would now be called the court, or council of the king; the councillors, Ahithophel of Gilo, and Jonathan the king's nephew (1 Chr. xxvii. 32, 33); the companion or "friend," Hushai (1 Chr. xxvii. 33; 2 Sam. xv. 37, xvi. 19); the scribe, Sheva, or Seraiah, and at one time Jonathan (2 Sam. xx. 25; 1 Chr. xxvii. 32); Jehoshaphat, the recorder or historian (2 Sam. xx. 24), and Adoram the tax-collector, both of whom survived him (2 Sam. xx. 24; 1 K. xii. 18, iv. 3, 6). But the more peculiar of David's institutions were those directly bearing on religion. Two prophets appear as the king's constant advisers. Of these, Gad, who seems to have been the elder, had been David's companion in exile; and, from his being called "the seer," belongs probably to the earliest form of the prophetic schools. Nathan, who appears for the first time after the establishment of the kingdom at Jerusalem (2 Sam. vii. 2), is distinguished both by his title of "prophet," and by the nature of the prophecies which he utters (2 Sam. vii. 5-17, xii. 1-14), as of the purest type of prophetic dispensation, and as the hope of the new generation, which he supports in the person of Solomon (1 K. i.). Two high-priests also appear—representatives of the two rival houses of Aaron (1 Chr. xxiv. 3); here again, as in the case of the two prophets, one, Abiathar, who attended him at Jerusalem, companion of his exile, and connected with the old time of the judges (1 Chr. xxvii. 34), joining him after the death of Saul, and becoming afterwards the support of his son; the other Zadok, who ministered at Gibeon (1 Chr. xvi. 39), and who was made the head of the Aaronic family (xxvii. 17). Besides these four great religious functionaries there were two classes of subordinates—prophets, specially instructed in singing and music, under Asaph, Heman the grandson of Samuel, and Jeduthun (1 Chr. xxv. 1-31)—Levites, or attendants on the sanctuary, who again were subdivided into the guardians of the gates and guardians of the treasures (1 Chr. xxvi. 1-28) which had been accumulated, since the re-establishment of the nation, by Samuel, Saul, Abner, Joab, and David himself (1 Chr. xxvi. 26-28). (*d*) From the internal state of David's kingdom we pass to its external relations. These will be found at length under the various countries to which they relate. It will be here only necessary to briefly indicate the enlargement of his dominions. Within ten years from the capture of Jerusalem, he had reduced to a state of permanent subjection the PHILISTINES on the west (2 Sam. viii. 1); the MOABITES on the east (2 Sam. viii. 2), by the exploits of Benaiah (2 Sam. xxiii. 20); the SYRIANS on the north-east as far as the Euphrates (2 Sam. viii. 3); the EDOMITES (2 Sam. viii. 14), on the south; and finally the AMMONITES, who had broken their ancient alliance, and made one grand resistance to the advance of his empire (2 Sam. x. 1-19, xii. 26-31). These three last wars were entangled with each other. The last and crowning point was the siege of Rabbah. (3) Three great calamities may be selected as marking the beginning, middle, and close of David's otherwise prosperous reign; which appears to be intimated in the question of Gad (2 Sam. xxiv. 13), "a three years' famine, a three months' flight, or a three days' pestilence." (*a*) Of these, the first (the three years' famine) introduces us to the last notices of David's relations with the house of Saul. There has often arisen a painful suspicion in later times, as there seems to have been at the time (xvi. 7), that the oracle, which gave as the cause of the famine Saul's massacre of the Gibeonites, may have been connected with the desire to extinguish the last remains of the fallen dynasty. But such an explanation is not needed. The massacre was probably the most recent national crime that had left any deep impression; and the whole tenor of David's conduct towards Saul's family is of an opposite kind. (*b*) The second group of incidents contains the tragedy of David's life, which grew in all its parts out of the polygamy, with its evil consequences, into which he had plunged on becoming king. Underneath the splendour of his last glorious campaign against the Ammonites, was a dark story, known probably at that time only to a very few; the double crime of adultery with Bathsheba, and of the virtual murder of Uriah. The crimes are undoubtedly those of a common Oriental despot. But the rebuke of Nathan; the sudden revival of the king's conscience; his grief for the sickness of the child; the gathering of his uncles and elder brothers around him; his return of hope and peace; are characteristic of David, and of David only. But the clouds from this time gathered over David's fortunes, and henceforward "the sword never departed from his house" (2 Sam. xii. 10). The outrage on his daughter Tamar; the murder of his eldest son Amnon; and then the revolt of his best-beloved Absalom, brought on the crisis which once more sent him forth a wanderer, as in the days when he fled from Saul; and this, the heaviest trial of his life, was aggravated by the impetuosity of Joab, now perhaps, from his complicity in David's

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crime, more unmanageable than ever. The rebellion was fostered apparently by the growing jealousy of the tribe of Judah at seeing their king absorbed into the whole nation; and if, as appears from 2 Sam. xi. 3, xxiii. 34, Ahithophel was the grandfather of Bathsheba, its main supporter was one whom David had provoked by his own crimes. For its general course the reader is referred to the names just mentioned. Mahanaim was the capital of David's exile, as it had been of the exiled house of Saul (2 Sam. xvii. 24; comp. ii. 8, 12). His forces were arranged under the three great military officers who remained faithful to his fortunes—Joab, captain of the host; Abishai, captain of "the mighty men;" and Ittai, who seems to have taken the place of Benaiah as captain of the guard (2 Sam. xviii. 2). On Absalom's side was David's nephew Amasa (ib. xvii. 25). The final battle was fought in the "forest of Ephraim," which terminated in the accident leading to the death of Absalom. At this point the narrative resumes its minute detail. The return was marked at every stage by rejoicing and amnesty (2 Sam. xix. 16-40; 1 K. ii. 7). Judah was first reconciled. The embers of the insurrection still smouldering (2 Sam. xix. 41-43) in David's hereditary enemies of the tribe of Benjamin were trampled out by the mixture of boldness and sagacity in Joab, now, after the murder of Amasa, once more in his old position. And David again reigned in undisturbed peace at Jerusalem (2 Sam. xx. 1-22). (*c*) The closing period of David's life, with the exception of one great calamity, may be considered as a gradual preparation for the reign of his successor. This calamity was the three days' pestilence which visited Jerusalem at the warning of the prophet Gad. The occasion which led to this warning was the census of the people taken by Joab at the king's orders (2 Sam. xxiv. 1-9; 1 Chr. xxi. 1-7, xxvii. 23, 24). Joab's repugnance to the measure was such that he refused altogether to number Levi and Benjamin (1 Chr. xxi. 6). The plague and its cessation were commemorated down to the latest times of the Jewish nation. Outside the walls of Jerusalem, Araunah or Ornan, a wealthy Jebusite—perhaps even the ancient king of Jebus (2 Sam. xxiv. 23)—possessed a threshing-floor; there he and his sons were engaged in threshing the corn gathered in from the harvest (1 Chr. xxi. 20). At this spot an awful vision appeared, such as is described in the later days of Jerusalem, of the Angel of the Lord stretching out a drawn sword between earth and sky over the devoted city. The scene of such an apparition at such a moment was at once marked out for a sanctuary. David demanded, and Araunah willingly granted, the site; the altar was erected on the rock of the threshing-floor; the place was called by the name of "*Moriah*" (2 Chr. iii. 1); and for the first time a holy place, sanctified by a vision of the Divine presence, was recognised in Jerusalem. It was this spot which afterwards became the altar of the Temple, and therefore the centre of the national worship, with but slight interruption, for more than 1000 years, and it is even contended that the same spot is the rock, still regarded with almost idolatrous veneration, in the centre of the Mussulman "Dome of the Rock." A formidable conspiracy to interrupt the succession broke out in the last days of David's reign, which detached from his person two of his court, who from personal offence or adherence to the ancient family had been alienated from him—Joab and Abiathar. But Zadok, Nathan, Benaiah, Shimei, and Rei remaining firm, the plot was stifled, and Solomon's inauguration took place under his father's auspices (1 K. i. 1-53). By this time David's infirmities had grown upon him. The warmth of his exhausted frame was attempted to be restored by the introduction of a young Shunammite, of the name of Abishag, mentioned apparently for the sake of an incident which grew up in connexion with her out of the later events (1 K. i. 1, ii. 17). His last song is preserved—a striking union of the ideal of a just ruler which he had placed before him, and of the difficulties which he had felt in realizing it (2 Sam. xxiii. 1-7). His last words, as recorded, to his successor, are general exhortations to his duty, combined with warnings against Joab and Shimei, and charges to remember the children of Barzillai (1 K. ii. 1-9). He died, according to Josephus, at the age of 70, and "was buried in the city of David." After the return from the captivity, "the sepulchres of David" were still pointed out "between Siloah and the house of the mighty men," or "the guardhouse" (Neh. iii. 16). His tomb, which became the general sepulchre of the kings of Judah, was pointed out in the latest times of the Jewish people. The edifice shown as such from the Crusades to the present day is on the southern hill of modern Jerusalem, commonly called Mount Zion, under the so-called "Coenaculum;" but it cannot be identified with the tomb of David, which was emphatically *within* the walls.

David, City of. [JERUSALEM.]

Day. The variable length of the natural day at different seasons led in the very earliest times to the adoption of the civil day (or one revolution of the sun) as a standard of time. The commencement of the civil day varies in different nations: the Babylonians reckoned it from sunrise to sunrise; the Umbrians from noon to noon; the Romans from midnight to midnight; the Athenians and others from sunset to sunset. The Hebrews naturally adopted the latter reckoning (Lev. xxiii. 32, "from even to even shall ye celebrate your sabbath") from Gen. i. 5, "the *evening* and the *morning* were the first day." The Jews are supposed, like the modern Arabs, to have adopted from an early period minute specifications of the parts of the natural day. Roughly indeed they were content to divide it into "morning, evening, and noonday" (Ps. lv. 17); but when they wished for greater accuracy they pointed to six unequal parts, each of which was again subdivided. These are held to have been:—I. *Neshcph* and *Shachar*, "the dawn." After their acquaintance with Persia they divided this into, (*a*) the time when the eastern, and (*b*) when the western horizon was illuminated. The writers of the Jerus. Talmud divide the dawn into *four* parts.—II. *Boker*, "sunrise." Some suppose that the Jews, like other Oriental nations, commenced their civil day at this time until the Exodus.—III. *Chom hayyôm*, "heat of the day," about 9 o'clock.—IV. *Tsaharaim*, "the two noons" (Gen. xliii. 16; Deut. xxviii. 29).—V. *Ruach hayyôm*, "the cool (lit. *wind*) of the day," before sunset (Gen. iii. 8); so called by the Persians to this day.—VI. *Ereb*, "evening." The phrase "between the two evenings" (Ex. xvi. 12, xxx. 8), being the time marked for slaying the paschal lamb and offering the evening sacrifice (Ex. xii. 6, xxix. 39), led to a dispute between the Karaites and

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Samaritans on the one hand, and the Pharisees on the other. The former took it to mean between sunset and full darkness (Deut. xvi. 6); the Rabbinists explained it as the time between the beginning and end of sunset.—Before the captivity the Jews divided the night into three watches (Ps. lxiii. 6, xc. 4), viz. the first watch, lasting till midnight (Lam. ii. 19, A. V. "the beginning of the watches"); the "*middle* watch," lasting till cock-crow (Judg. vii. 19); and the morning watch, lasting till sunrise (Ex. xiv. 24). These divisions were probably connected with the Levitical duties in the Temple service. The Jews, however, say (in spite of their own definition, "a watch is the third part of the night") that they always had *four* night-watches (comp. Neh. ix. 3), but that the fourth was counted as a part of the morning. In the N. T. we have allusions to four watches, a division borrowed from the Greeks and Romans. These were, 1. from twilight till 9 o'clock (Mark xi. 11; John xx. 19); 2. midnight, from 9 till 12 o'clock (Mark xiii. 35); 3. till 3 in the morning (Mark xiii. 35; 3 Macc. v. 23); 4. till daybreak (John xviii. 28). The word held to mean "hour" is first found in Dan. iii. 6, 15, v. 5. Perhaps the Jews, like the Greeks, learnt from the Babylonians the division of the day into 12 parts. In our Lord's time the division was common (John xi. 9).

Daysman, an old English term, meaning *umpire* or *arbitrator* (Job ix. 33). It is derived from *day*, in the specific sense of a day *fixed for a trial*. The word "daysman" is found in Spenser's *Faerie Queene*, ii. c. 8, in the Bible published in 1551 (1 Sam. ii. 25), and in other works of the same age.

Deacon. The office described by this title appears in the N. T. as the correlative of ἐπίσκοπος. [BISHOP.] The two are mentioned together in Phil. i. 1; 1 Tim. iii. 2, 8. Like most words of similar import, it appears to have been first used in its generic sense, implying subordinate activity (1 Cor. iii. 5; 2 Cor. vi. 4), and afterwards to have gained a more defined connotation, as applied to a distinct body of men in the Christian society. The narrative of Acts vi. is commonly referred to as giving an account of the institution of this office. The Apostles, in order to meet the complaints of the Hellenistic Jews, that their widows were neglected in the daily ministration (διακονία), call on the body of believers to choose seven men "full of the Holy Ghost and of wisdom," whom they "may appoint over this business." It may be questioned, however, whether the seven were not appointed to higher functions than those of the deacons of the N. T. There are indications, however, of the existence of another body in the Church of Jerusalem whom we may compare with the deacons of Phil. i. 1, and 1 Tim. iii. 8. As the "elders" of Acts xiv. 23, xv. 6; 1 Pet. v. 1, were not merely men advanced in years, so the "young men" of Acts v. 6, 10, were probably not merely young men, but persons occupying a distinct position and exercising distinct functions. It is natural to infer that there was a parallelism between the two titles of διάκονοι and νεώτεροι. Luke xxii. 26 tends to the same conclusion. Assuming on these data the identity of the two names we have to ask—(1) To what previous organisation, if any, the order is traceable? (2) What were the qualifications and functions of the men so designated? I. As the constitution of the Jewish synagogue had its elders or pastors, so also it had its subordinate officers (Luke iv. 20), whose work it was to give the reader the rolls containing the lessons for the day, to clean the synagogue, to open and close it at the right times. II. The moral qualifications described in 1 Tim. iii., as necessary for the office of a deacon, are substantially the same as those of the bishop. The deacons, however, were not required to be "given to hospitality," nor to be "apt to teach." It was enough for them to "hold the mystery of the faith in a pure conscience." They were not to gain their living by disreputable occupations. On offering themselves for their work they were to be subject to a strict scrutiny (1 Tim. iii. 10), and if this ended satisfactorily were to enter on it. From the analogy of the synagogue, and from the scanty notices of the N. T., we may think of the νεώτεροι in the Church of Jerusalem as preparing the rooms in which the disciples met, taking part in the distribution of alms out of the common fund, at first with no direct supervision, then under that of the Seven, and afterwards under the elders, maintaining order at the daily meetings of the disciples to break bread, baptising new converts, distributing the bread and the wine of the Lord's Supper, which the Apostle or his representative had blessed. It does not appear to have belonged to the office of a deacon to teach publicly in the Church. The possession of any special χάρισμα would lead naturally to a higher work and office, but the idea that the diaconate was but a probation through which a man had to pass before he could be an elder or bishop was foreign to the constitution of the Church of the 1st century.

Deaconess. The word διάκονος is found in Rom. xvi. 1 (A. V. "servant"), associated with a female name, and this has led to the conclusion that there existed in the Apostolic age, as there undoubtedly did a little later, an order of women bearing that title, and exercising in relation to their own sex functions which were analogous to those of the deacons. On this hypothesis it has been inferred that the women mentioned in Rom. xvi. 6, 12, belonged to such an order. The rules given as to the conduct of women in 1 Tim. iii. 11, Tit. ii. 3, have in like manner been referred to them, and they have been identified even with the "widows" of 1 Tim. v. 3-10. In some of these instances, however, it seems hardly doubtful that writers have transferred to the earliest age of the Church the organisation of a later.

Dead Sea. This name nowhere occurs in the Bible, and appears not to have existed until the 2nd century after Christ. In the O. T. the lake is called "the Salt Sea," and "the Sea of the Plain," and under the former of these names it will be found described.

Dearth. [FAMINE.]

De'bir, the name of three places of Palestine. 1. A town in the mountains of Judah (Josh. xv. 49), one of a group of eleven cities to the west of Hebron. The earlier name of Debir was Kirjath-sepher, "city of book" (Josh. xv. 15; Judg. i. 11), and Kirjath-sannah, "city of palm" (Josh. xv. 49). It was one of the cities given with their "suburbs" to the priests (Josh. xxi. 15; 1 Chr. vi. 58). Debir does not appear to have been known to Jerome, nor has it been discovered with certainty in modern times. About three miles to the west of Hebron is a deep and secluded valley called the *Wady Numkûr*, enclosed on the north by hills, of which one bears

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a name certainly suggestive of Debir—*Dewîr-ban*. Schwarz speaks of a *Wady Dibir* in this direction. Van de Velde finds Debir at *Dilbeh*, six miles S.W. of Hebron.—**2.** A place on the north boundary of Judah, near the "Valley of Achor" (Josh. xv. 7), and therefore somewhere in the complications of hill and ravine behind Jericho. A *Wady Dabor* is marked in Van de Velde's map as close to the S. of *Neby Mûsa*, at the N.W. corner of the Dead Sea.—**3.** The "border of Debir" is named as forming part of the boundary of Gad (Josh. xiii. 26), and as apparently not far from Mahanaim.

De'bir, King of Eglon; one of the five kings hanged by Joshua (Josh. x. 3, 23).

Deb'ora, a woman of Naphtali, mother of Tobiel, the father of Tobit (Tob. i. 8).

Deb'orah. **1.** The nurse of Rebekah (Gen. xxxv. 8). Deborah accompanied Rebekah from the house of Bethuel (Gen. xxiv. 59), and is only mentioned by name on the occasion of her burial, under the oak-tree of Bethel, which was called in her honour Allon-Bachuth.—**2.** A prophetess who judged Israel (Judg. iv., v.). She lived under the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim (Judg. iv. 5), which, as palm-trees were rare in Palestine, "is mentioned as a well-known and solitary landmark, and was probably the same spot as that called (Judg. xx. 33) Baal-Tamar, or the sanctuary of the palm" (Stanley, *S. and P.* 146). She was probably a woman of Ephraim, although, from the expression in Judg. v. 15, some suppose her to have belonged to Issachar. Lapidoth was probably her husband, and not Barak, as some say. She was not so much a judge as one gifted with prophetic command (Judg. iv. 6, 14, v. 7), and by virtue of her inspiration "a mother in Israel." Jabin's tyranny was peculiarly felt in the northern tribes, who were near his capital and under her jurisdiction, viz. Zebulon, Naphtali, and Issachar: hence, when she summoned Barak to the deliverance, it was on them that the brunt of the battle fell. Under her direction Barak encamped on the broad summit of Tabor. Deborah's prophecy was fulfilled (Judg. iv. 9), and the enemy's general perished among the "oaks of the wanderers (Zaanaim)," in the tent of the Bedouin Kenite's wife (Judg. iv. 21) in the northern mountains. Deborah's title of "prophetess" includes the notion of inspired poetry, as in Ex. xv. 20; and in this sense the glorious triumphal ode (Judg. v.) well vindicates her claim to the office.

Debtor. [LOAN.]

Decap'olis. This name occurs only three times in the Scriptures, Matt. iv. 25, Mark v. 20, and vii. 31. Immediately after the conquest of Syria by the Romans (B.C. 65) ten cities appear to have been rebuilt, partially colonised, and endowed with peculiar privileges; the country around them was hence called *Decapolis*. Pliny enumerates them as follows: *Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus*, and *Raphana*. Ptolemy (v. 17) makes *Capitolias* one of the ten; and an old Palmyrene inscription includes *Abila*. Josephus calls *Scythopolis* the largest city of Decapolis, thus manifestly excluding Damascus from the number. All the cities of Decapolis, with the single exception of Scythopolis, lay on the east of the Jordan. It would appear, however, from Matt. iv. 25, and Mark vii. 31, that Decapolis was a general appellation for a large district extending along both sides of the Jordan. Pliny says it reached from Damascus on the north to Philadelphia on the south, and from Scythopolis on the west to Canatha on the east. This region, once so populous and prosperous, from which multitudes flocked to hear the Saviour, and through which multitudes followed His footsteps, is now almost without an inhabitant.

De'dan. **1.** The name of a son of Raamah, son of Cush (Gen. x. 7; 1 Chr. i. 9).—**2.** A son of Jokshan, son of Keturah (Gen. xxv. 3; 1 Chr. i. 32). The usual opinion respecting these founders of tribes is that the first settled among the sons of Cush, wherever these latter may be placed; the second, on the Syrian borders, about the territory of Edom. But Gesenius and Winer have suggested that the name may apply to one tribe; and this may be adopted as probable on the supposition that the descendants of the Keturahite Dedan intermarried with those of the Cushite Dedan, whom the writer places, presumptively, on the borders of the Persian Gulf. The theory of this mixed descent gains weight from the fact that in each case the brother of Dedan is named Sheba. It may be supposed that the Dedanites were among the chief traders traversing the caravan-route from the head of the Persian Gulf to the south of Palestine, bearing merchandise of India, and possibly of Southern Arabia; and hence the mixture of such a tribe with another of different (and Keturahite) descent presents no impossibility. The passages in the Bible in which Dedan is mentioned (besides the genealogies above referred to) are contained in the prophecies of Isaiah (xxi. 13), Jeremiah (xxv. 23, xlix. 8), and Ezekiel (xxv. 13, xxvii. 15, 20, xxxviii. 13), and are in every case obscure. The probable inferences from these mentions of Dedan are—1. That Dedan, son of Raamah, settled on the shores of the Persian Gulf, and his descendants became caravan-merchants between that coast and Palestine. 2. That Jokshan, or a son of Jokshan, by intermarriage with the Cushite Dedan formed a tribe of the same name, which appears to have had its chief settlement in the borders of Idumaea, and perhaps to have led a pastoral life. A native indication of the name is presumed to exist in the island of *Dâdan*, on the borders of the gulf.

De'danim. Is. xxi. 13. [DEDAN.]

Dedication, Feast of the, the festival instituted to commemorate the purging of the Temple and the rebuilding of the altar after Judas Maccabaeus had driven out the Syrians, B.C. 164. It is named only once in the Canonical Scriptures, John x. 22. Its institution is recorded 1 Macc. iv. 52-59. It commenced on the 25th of Chisleu, the anniversary of the pollution of the Temple by Antiochus Epiphanes, B.C. 167. Like the great Mosaic feasts, it lasted eight days, but it did not require attendance at Jerusalem. It was an occasion of much festivity. The writer of 2 Macc. tells us that it was celebrated in nearly the same manner as the Feast of Tabernacles, with the carrying of branches of trees, and with much singing (x. 6, 7). Josephus states that the festival was called "Lights." In the Temple at Jerusalem the "Hallel" was sung every day of the feast.

Deer. [FALLOW-DEER.]

Degrees, Songs of, a title given to fifteen Psalms, from cxx. to cxxxiv. inclusive. Four of them are attributed to David, one is ascribed to the pen of Solomon, and the other ten give no indication of their author. Eichhorn supposes them all

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to be the work of one and the same bard, and he also shares the opinion of Herder, who interprets the title, "Hymns for a journey." With respect to the term rendered in the A. V. "degrees," a great diversity of opinion prevails amongst Biblical critics. According to some it refers to the melody to which the Psalm was to be chanted. Others, including Gesenius, derive the word from the poetical composition of the song, and from the circumstance that the concluding words of the preceding sentence are often repeated at the commencement of the next verse (comp. cxxi. 4, 5, and cxxiv. 1-2 and 3-4). Aben Ezra quotes an ancient authority, which maintains that the *degrees* allude to the fifteen steps which, in the temple of Jerusalem, led from the court of the women to that of the men, and on each of which steps, one of the fifteen songs of degrees was chanted. The most generally accredited opinion, however, is that they were pilgrim songs, sung by the people as they went up to Jerusalem.

De'havites are mentioned but once in Scripture (Ezr. iv. 9). They were among the colonists planted in Samaria after the completion of the Captivity of Israel. From their name, taken in conjunction with the fact that they are coupled with the Susanchites (Susianians, or people of Susa) and the Elamites (Elymaeans, natives of the same country), it is fairly concluded that they are the Dai or Dahi, mentioned by Herodotus (i. 125) among the nomadic tribes of Persia.

De'kar. The son of Deker, *i. e.* BEN-DEKER, was Solomon's commissariat officer in the western part of the hill-country of Judah and Benjamin, Shaalbim and Bethshemesh (1 K. iv. 9).

Delai'ah. 1. A priest in the time of David, leader of the twenty-third course of priests (1 Chr. xxiv. 18).—2. "Children of Delaiah" were among the people of uncertain pedigree who returned from Babylon with Zerubbabel (Ezr. ii. 60; Neh. vii. 62).—3. Son of Mehetabeel and father of Shemaiah (Neh. vi. 10).—4. Son of Shemaiah, one of the "princes" about the court of Jehoiakim (Jer. xxxvi. 12, 25). The name also occurs in the A. V. as DALAIAH.

Del'ilah, a woman who dwelt in the valley of Sorek, beloved by Samson (Judg. xvi. 4-18). Her connexion with Samson forms the third and last of those amatory adventures which in his history are so inextricably blended with the craft and prowess of a judge in Israel. She was bribed by the "lords of the Philistines" to win from Samson the secret of his strength, and the means of overcoming it. There seems to be little doubt that she was a Philistine courtesan; and her employment as a political emissary, together with the large sum which was offered for her services (1100 pieces of silver from each lord = 5500 shekels; cf. Judg. iii. 3), and the tact which is attributed to her in Judges, but more especially in Josephus, indicates a position not likely to be occupied by any Israelitish woman at that period of national depression.

Deluge. [NOAH.]

De'los, mentioned in 1 Macc. xv. 23, is the smallest of the islands called Cyclades in the Aegaean Sea. It was one of the chief seats of the worship of Apollo, and was celebrated as the birthplace of this god and of his sister Artemis (Diana).

De'mas, most probably a contraction from Demetrius, or perhaps from Demarchus, a companion of St. Paul (Philem. 24; Col. iv. 14) during his first imprisonment at Rome. At a later period (2 Tim. iv. 10) we find him mentioned as having deserted the apostle through love of this present world, and gone to Thessalonica.

Deme'trius, a maker of silver shrines of Artemis at Ephesus (Acts xix. 24). These were small models of the great temple of the Ephesian Artemis, with her statue, which it was customary to carry on journeys, and place on houses, as charms.

Deme'trius I., surnamed Soter, "The Saviour," king of Syria, was the son of Seleucus Philopator, and grandson of Antiochus the Great. While still a boy he was sent by his father as a hostage to Rome (B.C. 175) in exchange for his uncle Antiochus Epiphanes. From his position he was unable to offer any opposition to the usurpation of the Syrian throne by Antiochus IV.; but on the death of that monarch (B.C. 164) he claimed his liberty and the recognition of his claim by the Roman senate in preference to that of his cousin Antiochus V. His petition was refused, he left Italy secretly, and landed with a small force at Tripolis in Phoenicia (2 Macc. xiv. 1; 1 Macc. vii. 1). The Syrians soon declared in his favour (B.C. 162), and Antiochus and his protector Lysias were put to death (1 Macc. vii. 2, 3; 2 Macc. xiv. 2). His campaigns against the Jews were unsuccessful. In B.C. 152, Alexander Balas was brought forward, with the consent of the Roman senate, as a claimant to the throne. The rivals met in a decisive engagement (B.C. 150), and Demetrius, after displaying the greatest personal bravery, was defeated and slain (1 Macc. x. 48-50).

Tetradrachm (Attic talent) of Demetrius I.

Deme'trius II., "The Victorious" (Nicator), was the elder son of Demetrius Soter. He was sent by his father, together with his brother Antiochus, with a large treasure, to Cnidus, when Alexander Balas laid claim to the throne of Syria. When he was grown up he made a descent on Syria (B.C. 148), and was received with general favour (1 Macc. x. 67 ff.). His campaigns against Jonathan and the Jews are described in 1 Macc. x., xi. In B.C. 138, Demetrius was taken prisoner by Arsaces VI. (Mithridates), whose dominions he had invaded (1 Macc. xiv. 1-3). Mithridates treated his captive honourably, and gave him his daughter in marriage. When Antiochus Sidetes, who had gained possession of the Syrian throne, invaded Parthia, Phraates

Tetradrachm (Attic talent) of Demetrius II.

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employed Demetrius to effect a diversion. In this Demetrius succeeded, and when Antiochus fell in battle, he again took possession of the Syrian crown (B.C. 128). Not long afterwards a pretender, supported by Ptol. Physcon, appeared in the field against him, and after suffering a defeat he was assassinated, according to some by his wife, while attempting to escape by sea.

Demon. I. Its usage in classical Greek is various. In Homer, where the gods are but supernatural men, it is used interchangeably with "god;" afterwards in Hesiod, when the idea of the gods had become more exalted and less familiar, the "demons" are spoken of as intermediate beings, the messengers of the gods to men.—II. In the LXX. the words *δαίμων* and *δαιμόνιον* are not found very frequently, but yet employed to render different Hebrew words; generally in reference to the idols of heathen worship. In Josephus we find the word "demons" used always of evil spirits. By Philo it appears to be used in a more general sense, as equivalent to "angels," and referring to both good and evil.—III. We now come to the use of the term in the N. T. In the Gospels generally, in James ii. 19, and in Rev. xvi. 14, the demons are spoken of as spiritual beings, at enmity with God, and having power to afflict man, not only with disease, but, as is marked by the frequent epithet "unclean," with spiritual pollution also. They "believe" the power of God "and tremble" (James ii. 19); they recognise the Lord as the Son of God (Matt. viii. 29; Luke iv. 41), and acknowledge the power of His name, used in exorcism, in the place of the name of Jehovah, by His appointed messengers (Acts xix. 15); and look forward in terror to the judgment to come (Matt. viii. 29). The description is precisely that of a nature akin to the angelic in knowledge and powers, but with the emphatic addition of the idea of positive and active wickedness. There can be no doubt of its being a doctrine of Scripture, mysterious (though not necessarily impossible) as it may be, that in idolatry the influence of the demons was at work and permitted by God to be effective within certain bounds. Of the nature and origin of the demons, Scripture is all but silent.

Demoniacs. This word is frequently used in the N. T., and applied to persons suffering under the possession of a demon or evil spirit, such possession generally showing itself visibly in bodily disease or mental derangement. With regard to the frequent mention of demoniacs in Scripture three main opinions have been started.—I. That of Strauss and the mythical school, which makes the whole account merely symbolic, without basis of fact. The notion stands or falls with the mythical theory as a whole.—II. The second theory is, that our Lord and the Evangelists, in referring to demoniacal possession, spoke only in accommodation to the general belief of the Jews, without any assertion as to its truth or its falsity. It is concluded that, since the symptoms of the affliction were frequently those of bodily disease (as dumbness, Matt. ix. 32; blindness, Matt. xii. 22; epilepsy, Mark ix. 17-27), or those seen in cases of ordinary insanity (as in Matt. viii. 28; Mark v. 1-5), since also the phrase "to have a devil" is constantly used in connexion with, and as apparently equivalent to, "to be mad" (see John vii. 20, viii. 48, x. 20, and perhaps Matt. xi. 18; Luke vii. 33); and since, lastly, cases of demoniacal possession are not known to occur in our own days, therefore we must suppose that our Lord spoke, and the Evangelists wrote, in accordance with the belief of the time, and with a view to be clearly understood, especially by the sufferers themselves, but that the demoniacs were merely persons suffering under unusual diseases of body and mind. With regard to this theory also, it must be remarked that it does not accord either with the general principles or with the particular language of Scripture. Accommodation is possible when, in things indifferent, language is used which, although scientifically or etymologically inaccurate, yet conveys a true impression, or when, in things not indifferent, a declaration of truth (1 Cor. iii. 1, 2), or a moral law (Matt. xix. 8), is given, true or right as far as it goes, but imperfect, because of the imperfect progress of its recipients. But certainly here the matter was not indifferent. Nor was the language used such as can be paralleled with mere conventional expression. Nor is there, in the whole of the New Testament, the least indication that any "economy" of teaching was employed on account of the "hardness" of the Jews' "hearts." Possession and its cure are recorded plainly and simply; demoniacs are frequently distinguished from those afflicted with bodily sickness (see Mark i. 32, xvi. 17, 18; Luke vi. 17, 18), even, it would seem, from the epileptic (Matt. iv. 24); the same outward signs are sometimes referred to possession, sometimes merely to disease (comp. Matt. iv. 24, with xvii. 15; Matt. xii. 22, with Mark vii. 32, &c.); the demons are represented as speaking in their own persons with superhuman knowledge, and acknowledging our Lord to be, not as the Jews generally called him, son of David, but Son of God (Matt. viii. 29; Mark i. 24, v. 7; Luke iv. 41, &c.). All these things speak of a personal power of evil, and, if in any case they refer to what we might call mere disease, they at any rate tell us of something in it more than a morbid state of bodily organs or self-caused derangement of mind. Nor does our Lord speak of demons as personal spirits of evil to the multitude alone, but in His secret conversations with His disciples, declaring the means and conditions by which power over them could be exercised (Matt. xvii. 21). Twice also He distinctly connects demoniacal possession with the power of the evil one; once in Luke x. 18, to the seventy disciples, where He speaks of his power and theirs over demoniacs as a "fall of Satan," and again in Matt. xii. 25-30, when He was accused of casting out demons through Beelzebub, and, instead of giving any hint that the possessed were not really under any direct and personal power of evil, He uses an argument, as to the division of Satan against himself, which, if possession be unreal, becomes inconclusive and almost insincere. Lastly, the single fact recorded of the entrance of the demons at Gadara (Mark v. 10-14) into the herd of swine, and the effect which that entrance caused, is sufficient to overthrow the notion that our Lord and the Evangelists do not assert or imply any objective reality of possession. In the face of this mass of evidence it seems difficult to conceive how the theory can be reconciled with anything like truth of Scripture.—III. We are led, therefore, to the ordinary and literal interpretation of these passages, that there are evil spirits, subjects of the Evil One, who, in the days of the Lord Himself and His Apostles especially, were permitted by God to exercise a direct influence over the souls

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and bodies of certain men. This influence is clearly distinguished from the ordinary power of corruption and temptation wielded by Satan through the permission of God. The distinguishing feature of possession is the complete or incomplete loss of the sufferer's reason or power of will; his actions, his words, and almost his thoughts are mastered by the evil spirit (Mark i. 24, v. 7; Acts xix. 15), till his personality seems to be destroyed, or, if not destroyed, so overborne as to produce the consciousness of a twofold will within him, like that sometimes felt in a dream. In the ordinary temptations and assaults of Satan, the will itself yields consciously, and by yielding gradually assumes, without losing its apparent freedom of action, the characteristics of the Satanic nature. It is solicited, urged, and persuaded against the strivings of grace, but not overborne.

De'mophon, a Syrian general in Palestine under Antiochus V. Eupator (2 Macc. xii. 2).

Dena'rius, A. V. "penny," (Matt. xviii. 28, xx. 2, 9, 13, xxii. 19; Mark vi. 37, xii. 15, xiv. 5; Luke vii. 41, x. 35, xx. 24; John vi. 7, xii. 5; Rev. vi. 6), a Roman silver coin, in the time of Our Saviour and the Apostles. It took its name from its being first equal to ten "asses," a number afterwards increased to sixteen. The earliest specimens are of about the commencement of the 2nd century B.C. From this time it was the principal silver coin of the commonwealth. In the time of Augustus eighty-four denarii were struck from the pound of silver, which would make the standard weight about 60· grs. This Nero reduced by striking ninety-six from the pound, which would give a standard weight of about 52· grs., results confirmed by the coins of the periods, which are, however, not exactly true to the standard. In Palestine in the N. T. period, we learn from numismatic evidence that denarii must have mainly formed the silver currency. From the parable of the labourers in the vineyard it would seem that a denarius was then the ordinary pay for a day's labour (Matt. xx. 2, 4, 7, 9, 10, 13).

Denarius of Tiberius.

Obv. TI CAESAR DIVI AVG F AVGVSTVS. Head of Tiberius, laureate, to the right (Matt. xxii. 19, 20, 21). Rev. PONTIF MAXIM, Seated female figure to the right.

Deposit, the arrangement by which one man kept at another's request the property of the latter, until demanded back, was one common to all the nations of antiquity. The exigencies of war and other causes of absence must often have rendered such a deposit, especially as regards animals, an owner's only course. The articles specified by the Mosaic law are, (1.) "money or stuff;" and (2.) "an ass, or an ox, or a sheep, or any beast." The first case was viewed as only liable to loss by theft (probably for loss by accidental fire, &c., no compensation could be claimed), and the thief, if found, was to pay double, *i. e.*, probably to compensate the owner's loss, and the unjust suspicion thrown on the depositary. If no theft could be proved, the depositary was to swear before the judges that he had not appropriated the article, and then was quit. In the second, if the beast were to "die or be hurt, or driven away, no man seeing it,"—accidents to which beasts at pasture were easily liable,—the depositary was to purge himself by a similar oath. In case, however, the animal were stolen, the depositary was liable to restitution, which probably was necessary to prevent collusive theft. If it were torn by a wild beast, some proof was easily producible, and, in that case, no restitution was due (Ex. xxii. 7-13). In case of a false oath so taken, the perjured person, besides making restitution, was to "add the fifth part more thereto," to compensate the one injured, and to "bring a ram for a trespass-offering unto the Lord" (Lev. vi. 5, 6).

Deputy. The uniform rendering in the A. V. of the Greek word which signifies "proconsul" (Acts xiii. 7, 8, 12, xix. 38). The English word is curious in itself, and to a certain extent appropriate, having been applied formerly to the Lord Lieutenant of Ireland.

Der'be (Acts xiv. 20, 21, xvi. 1, xx. 4). The exact position of this town has not yet been ascertained, but its general situation is undoubted. It was in the eastern part of the great upland plain of LYCAONIA, which stretches from ICONIUM eastwards along the north side of the chain of Taurus. It must have been somewhere near the place where the pass called the Cilician Gates opened a way from the low plain of Cilicia to the table-land of the interior; and probably it was a stage upon the great road which passed this way. Three sites have been assigned to Derbe. (1.) By Col. Leake it was supposed to be *Bin-bir-Kilisseh*, at the foot of the *Karadagh*, a remarkable volcanic mountain which rises from the Lycaonian plain; but this is almost certainly the site of Lystra. (2.) In Kiepert's *Map*, Derbe is marked farther to the east, at a spot where there are ruins, and which is in the line of a Roman road. (3.) Hamilton and Texier are disposed to place it at *Divlé*, a little to the S.W. of the last position and nearer to the roots of Taurus.

Desert, a word which is sparingly employed in the A.V. to translate four Hebrew terms, of which three are essentially different in signification. A "desert," in the sense which is ordinarily attached to the word, is a vast, burning, sandy, plain, alike destitute of trees and of water. Here, it is simply necessary to show that the words rendered in the A. V. by "desert," when used in the historical books, denoted definite localities; and that those localities do not answer to the common conception of a "desert."—1. ARÂBÂH. It has been already shown that when used, as it invariably is in the historical and topographical records of the Bible, with the definite article, this word means that very depressed and enclosed region—the deepest and the hottest chasm in the world—the sunken valley north and south of the Dead Sea, but more particularly the former. [ARABAH.] ARABAH in the sense of the Jordan Valley is translated by the word "desert" only in Ez. xlvii. 8. In a more general sense of waste, deserted country—a meaning easily suggested by the idea of excessive heat contained in the root—"Desert," as the rendering of *Arabah*, occurs in the prophets and poetical books; as Is. xxxv. 1, 6, xl. 3, xli. 19, li. 3; Jer. ii. 6, v. 6, xvii. 6, l. 12; but this general sense is never found in the historical books.—2. But if *Arabah* gives but little support to the ordinary conception of a "desert," still less does the other word which our

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translators have most frequently rendered by it. MIDBAR is accurately the "pasture ground." Its usual translation is "wilderness," a word in which the idea of vegetation is present. In speaking of the Wilderness of the Wanderings the word "desert" occurs as the rendering of *Midbar*, in Ex. iii. 1, v. 3, xix. 2; Num. xxxiii. 15, 16; and in more than one of these it is evidently employed for the sake of euphony merely. *Midbar* is most frequently used for those tracts of waste land which lie beyond the cultivated ground in the immediate neighbourhood of the towns and villages of Palestine, and which are a very familiar feature to the traveller in that country. In the poetical books "desert" is found as the translation of *Midbar* in Deut. xxxii. 10; Job xxiv. 5; Is. xxi. 1; Jer. xxv. 24. — 3. CHARBAH, appears to have the force of dryness, and thence of desolation. It does not occur in any historical passages. It is rendered "desert" in Ps. cii. 6; Is. xlviii. 21; Ezek. xiii. 4. The term commonly employed for it in the A. V. is "waste places" or "desolation."—4. JESHIMON with the definite article, apparently denotes the waste tracts on both sides of the Dead Sea. In all these cases it is treated as a proper name in the A. V. Without the article it occurs in a few passages of poetry; in the following of which it is rendered "desert." Ps. lxxxviii. 40; cvi. 14; Is. xliii. 19, 20.

Des'sau, a village (not "town"), at which Nicanor's army was once encamped during his campaign with Judas (2 Macc. xiv. 16). Ewald conjectures that it may have been Adasa.

Deu'el, father of Eliasaph, the "captain" of the tribe of Gad at the time of the numbering of the people at Sinai (Num. i. 14, vii. 42, 47, x. 20). The same man is mentioned again in ii. 14, but here the name appears as Reuel, owing to an interchange of the two very similar Hebrew letters.

Deuteronomy. A. *Contents.* The Book consists chiefly of three discourses delivered by Moses shortly before his death. They were spoken to all Israel in the plains of Moab on the eastern side of the Jordan (i. 1), in the eleventh month of the last year of their wanderings, the fortieth year after their exodus from Egypt (i. 3). Subjoined to these discourses are the Song of Moses, the Blessing of Moses, and the story of his death.—I. The first discourse (i. 1—iv. 40). After a brief historical introduction, the speaker recapitulates the chief events of the last 40 years in the wilderness, and especially those events which had the most immediate bearing on the entry of the people into the promised land. To this discourse is appended a brief notice of the severing of the three cities of refuge on the east side of the Jordan (iv. 41-43).—II. The second discourse is introduced like the first by an explanation of the circumstances under which it was delivered (iv. 44-49). It extends from chap. v. 1—xxvi. 19, and contains a recapitulation, with some modifications and additions, of the Law already given on Mount Sinai. It will be observed that no pains are taken here, or indeed generally in the Mosaic legislation, to keep the several portions of the law, considered as moral, ritual, and ceremonial, apart from each other by any clearly marked line. But there is in this discourse a very manifest gradual descent from the higher ground to the lower. The speaker begins by setting forth Jehovah Himself as the great object of love and worship, thence he passes (1.) to the Religious, (2.) to the Political, and (3.) to the Social economy of his people.—III. In the third discourse (xxvii. 1—xxx. 20), the Elders of Israel are associated with Moses. The people are commanded to set up stones upon Mount Ebal, and on them to write "all the words of this law." Then follow the several curses to be pronounced by the Levites on Ebal (xxvii. 14-26), and the blessings on Gerizim (xxviii. 1-14).—IV. The delivery of the Law as written by Moses (for its still further preservation) to the custody of the Levites, and a charge to the people to hear it read once every seven years (xxxi.): the Song of Moses spoken in the ears of the people (xxxi. 30—xxxii. 44): and the blessing of the twelve tribes (xxxiii.).—V. The Book closes (xxxiv.) with an account of the death of Moses, which is first announced to him in xxxii. 48-52. — B. *Relation of Deuteronomy to the preceding books.* It has been an opinion very generally entertained by the more modern critics, as well as by the earlier, that the book of Deuteronomy forms a complete whole in itself, and that it was appended to the other books as a later addition. The more conservative critics contend that Deuteronomy forms an integral part of the Pentateuch, which is throughout to be ascribed to Moses. Others have given reasons for believing that it was written by the Jehovist; whilst others again are in favour of a different author. The chief grounds on which the last opinion rests are the many variations and additions to be found in Deuteronomy, both in the historical and legal portions, as well as the observable difference of style and phraseology. It is necessary, therefore, before we come to consider more directly the question of authorship, to take into account these alleged peculiarities; and it may be well to enumerate the principal discrepancies, additions, &c., and to subjoin the replies and explanations which they call forth.—I. *Discrepancies.* The most important discrepancies alleged to exist between the historical portions of Deuteronomy and the earlier books are the following:—(1.) The appointment of judges (i. 6-18) is at variance with the account in Ex. xviii. To this it has been answered, that although Deut. i. 6 mentions the departure from Sinai, yet Deut. i. 9-17 refers evidently to what took place *during* the abode there, as is shown by comparing the expression "at that time," ver. 9, with the same expression ver. 18. Again, there is no force in the objection that Jethro's counsel is here passed over in silence. When making allusion to a well-known historical fact, it is unnecessary for the speaker to enter into details. This at most is an omission, not a contradiction. Lastly, the story in Exodus is perfectly distinct from that in Num. xi., and there is no confusion of the two here. Nothing is said of the institution of the seventy in Deut., probably because the office was only temporary, and if it did not cease before the death of Moses, was not intended to be perpetuated in the promised land.—(2.) Chap. i. 22 is at variance with Num. xiii. 2, because here Moses is said to have sent the spies into Canaan at the suggestion of the *people*, whereas there *God* is said to have commanded the measure. The explanation is obvious. The people make the request; Moses refers it to God, who then gives to it his sanction.—(3.) Chap. i. 44, "And the *Amorites* which dwelt in that mountain," &c., whereas in the story of the same event, Num. xiv. 43-45, *Amalekites* are mentioned. The Amorites stand here not for "Ama-

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lekites," but for "Canaanites," as being the most powerful of all the Canaanitish tribes.—(4.) Chap. ii. 2-8, confused and at variance with Num. xx. 14-21, and xxi. 4. In the former we read (ver. 4), "Ye are to pass through the coast of your brethren, the children of Esau." In the latter (ver. 20), "And he said, Thou shalt not go through. And Edom came out against him," &c. But, according to Deut., that part of the Edomite territory only was traversed which lay about Elath and Ezion-geber.—(5.) More perplexing is the difference in the account of the encampments of the Israelites, as given Deut. x. 6, 7, compared with Num. xx. 23, xxxiii. 30 and 37. The explanation given by Kurtz is on the whole the most satisfactory. He says: "In the first month of the fortieth year the whole congregation comes a second time to the wilderness of Zin, which is Kadesh, Num. xxxiii. 36. On the down-route to Ezion-geber they had encamped at the several stations Moseroth (or Mosera), Bene-Jaakan, Hor-hagidgad, and Jotbath. But now again departing from Kadesh, they go to Mount Hor, 'in the edge of the land of Edom' (ver. 37, 38), or to Moserah (Deut. x. 6, 7), this last being in the desert at the foot of the mountain. Bene-Jaakan, Gudgodah, and Jotbath were also visited about this time, *i. e.* a *second* time, after the second halt at Kadesh."—(6.) In Deut. the usual name for the mountain on which the law was given is Horeb, only once (xxxiii. 2) Sinai; whereas in the other books Sinai is far more common than Horeb. The answer given is, that Horeb was the general name of the whole mountain-range; Sinai, the particular mountain on which the law was delivered.

The additions both to the historical and legal sections are of far more importance, and the principal of them we shall here enumerate.—II. *Additions.*—(1.) In the history. (*a*) The command of God to leave Horeb, Deut. i. 6, 7, not mentioned Num. x. 11. The repentance of the Israelites, Deut. i. 45, omitted Num. xiv. 45. The intercession of Moses in behalf of Aaron, Deut. ix. 20, of which nothing is said Ex. xxxii., xxxiii. These are so slight, however, that they might have been passed over very naturally in the earlier books. But of more note are: (*b*) The command not to fight with the Moabites and Ammonites, Deut. ii. 9, 19, or with the Edomites, but to buy of them food and water, ii. 4-8. The notices which are given respecting the earlier inhabitants of the countries of Moab and Ammon and of Mount Seir, ii. 10-12, 20-23; the sixty fortified cities of Bashan, iii. 4; the king of the country who was "of the remnant of giants," iii. 11; the different names of Hermon, iii. 9; the wilderness of Kedemoth, ii. 26; and the more detailed account of the attack of the Amalekites, xxv. 17, 18, compared with Ex. xvii. 8.—(2.) In the Law. The appointment of the cities of refuge, Deut. xix. 7-9, as compared with Num. xxxv. 14 and Deut. iv. 41; of *one* particular place for the solemn worship of God, where all offerings, tithes, &c., are to be brought, Deut. xii. 5, &c., whilst the restriction with regard to the slaying of animals only at the door of the tabernacle of the congregation (Lev. xvii. 3, 4) is done away, 15, 20, 21; the regulations respecting tithes to be brought with the sacrifices and burnt-offerings to the appointed place, Deut. xii. 6, 11, 17, xiv. 22, &c., xxvi. 12; concerning false prophets and seducers to idolatry and those that hearken unto them, xiii.; concerning the king and the manner of the kingdom, xvii. 14, &c.; the prophets, xviii. 15, &c.; war and military service, xx.; the expiation of secret murder; the law of female captives; of first-born sons by a double marriage; of disobedient sons; of those who suffer death by hanging, xxi.; the laws in xxii. 5-8, 13-21; of divorce, xxiv. 1: and various lesser enactments, xxiii. and xxv.; the form of thanksgiving in offering the first-fruits, xxvi.; the command to write the law upon stones, xxvii., and to read it before all Israel at the Feast of Tabernacles, xxxi. 10-13. Many others are rather extensions or modifications of, than additions to, existing laws.—C. *Author.* 1. It is generally agreed that by far the greater portion of the book is the work of one author. 2. It cannot be denied that the style of Deuteronomy is very different from that of the other four books of the Pentateuch. 3. Who then was the author? On this point the following principal hypotheses have been maintained:—(1.) The old traditional view that this book, like the other books of the Pentateuch, is the work of Moses himself. Of the later critics, Hengstenberg, Hävernick, Ranke, and others, have maintained this view. In support of this opinion it is said: *a.* That supposing the whole Pentateuch to have been written by Moses, the change in style is easily accounted for when we remember that the last book is hortatory in its character, that it consists chiefly of orations, and that these were delivered under very peculiar circumstances. *b.* That the *usus loquendi* is not only generally in accordance with that of the earlier books, and that as well in their Elohistic as in their Jehovistic portions, but that there are certain peculiar forms of expression common only to these five books. *c.* That the alleged discrepancies in matters of fact between this and the earlier books may all be reconciled. *d.* That the book bears witness to its own authorship (xxxi. 19), and is expressly cited in the N. T. as the work of Moses (Matt. xix. 7, 8; Mark x. 3; Acts iii. 22, vii. 37). The advocates of this theory of course suppose that the last chapter, containing an account of the death of Moses, was added by a later hand, and perhaps formed originally the beginning of the book of Joshua.—(2.) The opinion of Stähelin (and as it would seem of Bleek) that the author is the same as the writer of the Jehovistic portions of the other books.—(3.) The opinion of De Wette, Gesenius, and others, that the Deuteronomist is a distinct writer from the Jehovist.—(4.) From the fact that certain phrases occurring in Deut. are found also in the prophecy of Jeremiah, it has been too hastily concluded by some critics that both books were the work of the prophet.—(5.) Ewald is of opinion that it was written by a Jew living in Egypt during the latter half of the reign of Manasseh. The song of Moses (xxxii.) is, according to him, not by the Deuteronomist, but is nevertheless later than the time of Solomon.—D. *Date of Composition.* Was the Book really written, as its language certainly implies, before the entry of Israel into the Promised Land? To suppose it was written long after the settlement of the Israelites in Canaan, in the reign of Solomon, or in that of Manasseh, is not only to make the Book an historical romance, but to attribute very considerable inventive skill to the author. De Wette argues, indeed, that the character of the Laws is such as of itself to presuppose a long residence in the land of Canaan. He instances the allusion to the temple (xii. and xvi. 1-7), the provision for the right discharge of the

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kingly and prophetical offices, the rules for civil and military organisation and the state of the Levites, who are represented as living without cities (though such are granted to them in Num. xxxv.) and without tithes (allotted to them in Num. xviii. 20, &c.). Other reasons for a later date, such as the mention of the worship of the sun and moon (iv. 19, xvii. 3); the punishment of stoning (xvii. 5, xxii. 21, &c.); the name *Feast of Tabernacles;* and the motive for keeping the Sabbath, are of little force. A further discussion of the question of authorship, as well as of the date of the legislation in Deuteronomy, must be reserved for another article. [PENTATEUCH.]

Devil. The name describes Satan as slandering God to man, and man to God. The former work is, of course, a part of his great work of temptation to evil; and is not only exemplified but illustrated as to its general nature and tendency by the narrative of Gen. iii. The effect is to stir up the spirit of freedom in man to seek a fancied independence; and it is but a slight step further to impute falsehood or cruelty to God. The other work, the slandering or accusing man before God is, as it must necessarily be, unintelligible to us. The question touches on two mysteries, the relation of the Infinite to the Finite spirit, and the permission of the existence of evil under the government of Him who is "the Good." The essence of this accusation is the imputation of selfish motives (Job i. 9, 10), and its refutation is placed in the self-sacrifice of those "who loved not their own lives unto death." [SATAN; DEMON.]

Dew. This in the summer is so copious in Palestine that it supplies to some extent the absence of rain (Ecclus. xviii. 16, xliii. 22), and becomes important to the agriculturist. As a proof of this copiousness the well-known sign of Gideon (Judg. vi. 37, 39, 40) may be adduced. Thus it is coupled in the divine blessing with rain, or mentioned as a prime source of fertility (Gen. xxvii. 28; Deut. xxxiii. 13; Zech. viii. 12), and its withdrawal is attributed to a curse (2 Sam. i. 21; 1 K. xvii. 1; Hag. 1. 10). It becomes a leading object in prophetic imagery by reason of its penetrating moisture without the apparent effort of rain (Deut. xxxii. 2; Job xxix. 19; Ps. cxxxiii. 3; Prov. xix. 12; Is. xxvi. 19; Hos. xiv. 5; Mic. v. 7); while its speedy evanescence typifies the transient goodness of the hypocrite (Hos. vi. 4, xiii. 3).

Diadem. What the "diadem" of the Jews was we know not. That of other nations of antiquity

Obverse of Tetradrachm of Tigranes, king of Syria. Head of king with diadem, to the right.

was a fillet of silk, two inches broad, bound round the head and tied behind, the invention of which is attributed to Liber. Its colour was generally white; sometimes, however, it was of blue, like that of Darius; and it was sown with pearls or other gems (Zech. ix. 16), and enriched with gold (Rev. ix. 7). It was peculiarly the mark of Oriental sovereigns (1 Macc. xiii. 32). A crown was used by the kings of Israel, even in battle (2 Sam. i. 10); but in all probability this was not the state crown (2 Sam. xii. 30), although used in the coronation of Joash (2 K. xi. 12). In Esth. i. 11, ii. 17, we have *cether* for the turban worn by the Persian king, queen, or other eminent persons to whom it was conceded as a special favour (viii. 15). The diadem of the king differed from that of others in having an *erect* triangular peak. The words in Ez. xxiii. 15 mean long and flowing turbans of gorgeous colours.

Dial. The word *ma'ălôth* is the same as that rendered "steps" in A. V. (Ex. xx. 26; 1 K. x. 19), and "degrees" in A. V. (2 K. xx. 9, 10, 11; Is. xxxviii. 8), where, to give a consistent rendering, we should read with the margin the "degrees" rather than the "dial" of Ahaz. In the absence of any materials for determining the shape and structure of the solar instrument, which certainly appears intended, the best course is to follow the most strictly natural meaning of the words, and to consider with Cyril of Alexandria and Jerome, that the *ma'ălôth* were really stairs, and that the shadow (perhaps of some column or obelisk on the top) fell on a greater or smaller number of them according as the sun was low or high. The terrace of a palace might easily be thus ornamented.

Diamond (Heb. *yahălôm*), a precious stone, the third in the second row on the breast-plate of the High-priest (Ex. xxviii. 18, xxxix. 11), and mentioned by Ezekiel (xxviii. 13) among the precious stones of the king of Tyre. Our translation, "diamond," is derived from Eben Ezra, and is defended by Braun. Kalisch says "perhaps Emerald." Respecting *shâmîr*, which is translated "diamond" in Jer. xvii. 1, see under ADAMANT.

Dian'a. This Latin word, properly denoting a Roman divinity, is the representative of the Greek *Artemis*, the tutelary goddess of the Ephesians, who plays so important a part in the narrative of Acts xix. The Ephesian Diana was, however, regarded as invested with very different attributes, and made the object of a different worship, from the ordinary Diana of the Greeks, and is rather perhaps to be identified with Astarte and other female divinities of the East. In some respects there was doubtless a fusion of the two. Diana was the goddess of rivers, of pools, and of harbours; and these conditions are satisfied by the situation of the sanctuary at Ephesus. Again, on coins of Ephesus we sometimes find her exhibited as a huntress and with a stag. But the true Ephesian Diana is represented in a form entirely alien from Greek art. The coin below will give some notion of the image, which was grotesque and

Greek imperial copper coin of Ephesus and Smyrna allied ('Ομόνοια); Domitia, with name of proconsul.

Obv.: ΔΟΜΙΤΙΑ CΕΒΑCΤΗ. Bust to right. Rev.: ΑΝΘΥ ΚΑΙCΕΝ ΠΑΙΤΟΥ ΟΜΟΝΟΙΑ ΕΦΕ ΖΜΥΡ. Ephesian Diana.

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archaic in character. The head wore a mural crown, each hand held a bar of metal, and the lower part ended in a rude block covered with figures of animals and mystic inscriptions. This idol was regarded as an object of peculiar sanctity, and was believed to have fallen down from heaven (Acts xix. 35). The cry of the mob (Acts xix. 28), "Great is Diana of the Ephesians!" and the strong expression in ver. 27, "whom all Asia and the world worshippeth," may be abundantly illustrated from a variety of sources. The term "great" was evidently a title of honour recognised as belonging to the Ephesian goddess. We find it in inscriptions, and in Xenophon's *Ephesiaca*, i. 11.

Dibla'im, mother of Hosea's wife Gomer (Hos. i. 3).

Dib'lath (accurately DIBLAH), a place named only in Ez. vi. 14, as if situated at one of the extremities of the land of Israel. It is natural to infer that Diblah was in the north. The only name in the north at all like it is RIBLAH, and the letters D and R are so much alike in Hebrew, and so frequently interchanged, owing to the carelessness of copyists, that there is a strong probability that Riblah is the right reading.

Di'bon, a town on the east side of Jordan, in the rich pastoral country, which was taken possession of and rebuilt by the children of Gad (Num. xxxii. 3, 34). From this circumstance it possibly received the name of DIBON-GAD. Its first mention is in the ancient fragment of poetry Num. xxi. 30, and from this it appears to have belonged originally to the Moabites. We find Dibon counted to Reuben in the lists of Joshua (xiii. 9, 17). In the time of Isaiah and Jeremiah, however, it was again in possession of Moab (Is. xv. 2; Jer. xlviii. 18, 22, comp. 24). In the same denunciations of Isaiah it appears, probably, under the name of DIMON. In modern times the name *Dhiban* has been discovered by Seetzen, Irby and Mangles, and Burckhardt as attached to extensive ruins on the Roman road, about three miles north of the Arnon (*Wady Modjeb*). All agree, however, in describing these ruins as lying low.—**2.** One of the towns which was re-inhabited by the men of Judah after the return from captivity (Neh. xi. 25). From its mention with Jekabzeel, Moladah, and other towns of the south, there can be no doubt that it is identical with DIMONAH.

Di'bon-Gad, one of the halting-places of the Israelites (Num. xxxiii. 45, 46). It was no doubt the same place which is generally called DIBON.

Dib'ri, a Danite, father of Shelomith (Lev. xxiv. 11).

Didrachmon. [MONEY; SHEKEL.]

Did'ymus, that is, *the Twin*, a surname of the apostle Thomas (John xi. 16, xx. 24, xxi. 2). [THOMAS.]

Dik'lah (Gen. x. 27; 1 Chr. i. 21), a son of Joktan, whose settlements, in common with those of the other sons of Joktan, must be looked for in Arabia. The name in Hebrew signifies "*a palm-tree*," hence it is thought that Diklah is a part of Arabia containing many palm-trees. Bochart, and after him Ge-enius, refer the descendants of Diklah to the Minaei, a people of Arabia Felix inhabiting a palmiferous country. No trace of Diklah is known to exist in Arabic works, except the mention of a place called *Dakalah* in *El-Yemámeh*, with many palm-trees. *Nakhleh* also signifies a palm-tree, and is the name of many places, especially *Nakhleh el-Yemáneeyeh*, and *Nakhleh esh-Shámeeyeh*, two well-known towns situate near each other. Therefore, 1. Diklah may probably be recovered in the place called Dakalah above mentioned; or, possibly, 2. in one of the places named Nakhleh.

Dil'ean, one of the cities in the lowlands of Judah (Josh. xv. 38). It has not been identified with certainty. Van de Velde suggests that it may be the modern place *Tina*, about three miles north of *Tell-es-Safieh* in the maritime plain of Philistia, south of Ekron.

Dim'nah, a city in the tribe of Zebulun, given to the Merarite Levites (Josh. xxi. 35). RIMMON (1 Chr. vi. 77) may possibly be a variation of Dimnah.

Di'mon, THE WATERS OF, some streams on the east of the Dead Sea, in the land of Moab, against which Isaiah is here uttering denunciations (Is. xv. 9). Gesenius conjectures that the two names Dimon and Dibon are the same.

Di'monah, a city in the south of Judah (Josh. xv. 22), perhaps the same as DIBON in Neh. xi. 25.

Di'nah, the daughter of Jacob by Leah (Gen. xxx. 21). She accompanied her father from Mesopotamia to Canaan, and, having ventured among the inhabitants, was violated by Shechem the son of Hamor, the chieftain of the territory in which her father had settled (Gen. xxxiv.). Her age at this time, judging by the subsequent notice of Joseph's age (Gen. xxxvii. 2), may have been from 13 to 15, the ordinary period of marriage in Eastern countries. Shechem proposed to make the usual reparation by paying a sum to the father and marrying her (Gen. xxxiv. 12). But in this case the suitor was an alien, and the crown of the offence consisted in its having been committed by an alien against the favoured people of God; he had "wrought folly in Israel" (xxxiv. 7). The proposals of Hamor, who acted as his deputy, were framed on the recognition of the hitherto complete separation of the two peoples; he proposed the fusion of the two by the establishment of the rights of intermarriage and commerce. The sons of Jacob, bent upon revenge, availed themselves of the eagerness, which Shechem showed, to effect their purpose; they demanded, as a condition of the proposed union, the circumcision of the Shechemites. They therefore assented; and on the third day, when the pain and fever resulting from the operation were at the highest, Simeon and Levi, own brothers to Dinah, as Josephus observes, attacked them unexpectedly, slew all the males and plundered their city.

Di'naites (Ezr. iv. 9), the name of some of the Cuthaean colonists who were placed in the cities of Samaria after the captivity of the ten tribes. Nothing more is known of them. Junius, without any authority, identifies them with the people known to geographers by the name *Dennani*.

Din'habah (Gen. xxxvi. 32; 1 Chr. i. 43), the capital city, and probably the birthplace, of Bela, son of Beor, king of Edom. It has not been identified.

Dionys'ia, "the feast of Bacchus," which was celebrated, especially in later times, with wild extravagance, and licentious enthusiasm. Women, as well as men, joined in the processions, acting the part of Maenads, crowned with ivy and bearing the thyrsus. Shortly before the persecution of Antiochus Epiphanes, 168 B.C., in which the Jews

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"were compelled to go in procession to Bacchus carrying ivy" (2 Macc. vi. 7), the secret celebration of the Bacchanalia in Italy had been revealed to the Roman senate (B.C. 186). A decree was passed forbidding its observance in Rome or Italy. This fact offers the best commentary on the conduct of Antiochus.

Dionys'ius the Areopagite (Acts xvii. 34), an eminent Athenian, converted to Christianity by the preaching of St. Paul. Eusebius makes him, on the authority of Dionysius, bishop of Corinth, to have been first bishop of Athens. The writings which were once attributed to him are now confessed to be the production of some neo-Platonists of the 6th century.

Diony'sus (2 Macc. xiv. 33; 3 Macc. ii. 29), also called BACCHUS, was properly the god of wine. The eastern wanderings of Dionysus are well known, but they do not seem to have left any special trace in Palestine. His worship, however, was greatly modified by the incorporation of Eastern elements, and assumed the twofold form of wild orgies and mystic rites. To the Jew, Dionysus would necessarily appear as the embodiment of paganism in its most material shape, sanctioning the most tumultuous passions and the worst excesses.

Dioscorin'thius. [MONTHS.]

Diot'rephes, a Christian mentioned in 3 John 9, but of whom nothing is known.

Disciple. [EDUCATION; SCHOOLS.]

Discus, a circular plate of stone or metal, made for throwing to a distance as an exercise of strength and dexterity (2 Macc. iv. 14).

Discobolus. (Osterley, Denk. der alt. Kunst, vol. i. no. 139.)

Diseases. [MEDICINE.]

Dish. [BASIN; CHARGER]. In ancient Egypt, and also in Judaea, guests at the table handled their food with the fingers. The same is the case in modern Egypt. Each person breaks off a small piece of bread, dips it in the dish, and then conveys it to his mouth, together with a small portion of the meat or other contents of the dish. To pick out a delicate morsel and hand it to a friend is esteemed a compliment, and to refuse such an offering is contrary to good manners. Judas dipping his hand in the same dish with our Lord was showing especial friendliness and intimacy.

Dis'han, the youngest son of Seir the Horite (Gen. xxxvi. 21, 28, 30; 1 Chr. i. 38, 42).

Dis'hon. 1. The fifth son of Seir (Gen. xxxvi. 21, 26, 30; 1 Chr. i. 38).—**2.** The son of Anah and grandson of Seir (Gen. xxxvi. 25; 1 Chr. i. 38). Dishon and Dishan belong to the same root. The geographical position of the tribes descended from these patriarchs is uncertain. Knobel places them to E. and S.E. of the *Gulf of Akaba.*

Dispersion, The Jews of the, or simply THE DISPERSION, was the general title applied to those Jews who remained settled in foreign countries after the return from the Babylonian exile, and during the period of the second Temple. The Dispersion, as a distinct element influencing the entire character of the Jews, dates from the Babylonian exile. Outwardly and inwardly, by its effects both on the Gentiles and on the people of Israel, the Dispersion appears to have been the clearest providential preparation for the spread of Christianity. At the beginning of the Christian era the Dispersion was divided into three great sections, the Babylonian, the Syrian, the Egyptian. Precedence was yielded to the first. From Babylon the Jews spread throughout Persia, Media, and Parthia; but the settlements in China belong to a modern date. The Greek conquests in Asia extended the limits of the Dispersion. Seleucus Nicator transplanted large bodies of Jewish colonists from Babylonia to the capitals of his western provinces. His policy was followed by his successor Antiochus the Great; and the persecutions of Antiochus Epiphanes only served to push forward the Jewish emigration to the remoter districts of his empire. Large settlements of Jews were established in Cyprus, in the islands of the Aegaean, and on the western coast of Asia Minor. The Jews of the Syrian provinces gradually formed a closer connexion with their new homes, and together with the Greek language adopted in many respects Greek ideas. This Hellenizing tendency, however, found its most free development at Alexandria. The Jewish settlements established there by Alexander and Ptolemy I. became the source of the African dispersion, which spread over the north coast of Africa, and perhaps inland to Abyssinia. At Cyrene and Berenice (Tripoli) the Jewish inhabitants formed a considerable portion of the population. The African Dispersion, like all other Jews, preserved their veneration for the "holy city," and recognised the universal claims of the Temple by the annual tribute. But the distinction in language led to wider differences, which were averted in Babylon by the currency of an Aramaic dialect. After the destruction of the Temple the Zealots found a reception in Cyrene; and towards the close of the reign of Trajan, A.D. 115, the Jewish population in Africa rose with terrible ferocity. The Jewish settlements in Rome were consequent upon the occupation of Jerusalem by Pompey, B.C. 63. The captives and emigrants whom he brought with him were located in the trans-Tiberine quarter. In the reign of Claudius the Jews became objects of suspicion from their immense numbers; and the internal disputes led to their banishment from the city (Acts xviii. 2). This expulsion, if general, can only have been temporary, for in a few years the Jews at Rome were numerous (Acts xxviii. 17 ff.). The influence of the Dispersion on the rapid promulgation of Christi-

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anity can scarcely be overrated. The course of the apostolic preaching followed in a regular progress the line of Jewish settlements. The mixed assembly from which the first converts were gathered on the day of Pentecost represented each division of the Dispersion (Acts ii. 9-11; (1) Parthians . . . . Mesopotamia; (2) Judaea (i. e. *Syria*) . . . Pamphylia; (3) Egypt . . . Greece; (4) Romans . . .), and these converts naturally prepared the way for the apostles in the interval which preceded the beginning of the separate apostolic missions.

Divination (Ez. xiii. 7; Wisd. xvii. 7; Is. xlvii. 9). This art "of taking an aim of divine matters by human, which cannot but breed mixture of imaginations" (Bacon, *Ess.* xvii.) has been universal in all ages, and all nations alike civilized and savage. The first kind of divination was called Natural, in which the medium of inspiration was transported from his own individuality, and became the passive instrument of supernatural utterances. The other kind of divination was artificial, and probably originated in an honest conviction that external nature sympathised with and frequently indicated the condition and prospects of mankind; a conviction not in itself ridiculous, and fostered by the accidental synchronism of natural phenomena with human catastrophes. When once this feeling was established the supposed manifestations were infinitely multiplied. The invention of divination is ascribed to Prometheus, to the Phrygians and Etrurians, especially sages, or to the devil. In the same way Zoroaster ascribes all magic to Ahriman. Similar opinions have prevailed in modern times. Many forms of divination are mentioned in Scripture, and the subject is so frequently alluded to that it deserves careful examination. Diviners are first mentioned as a prominent body in the Egyptian court, Gen. xli. 8.—**1.** *Chartummîm.* They were a class of Egyptian priests, eminent for learning.—**2.** *Chacâmîm* (Ex. vii. 11). Possibly these, as well as their predecessors, were merely a learned class, invested by vulgar superstition with hidden power. Daniel was made head of the college by Nebuchadnezzar (Dan. v. 11).—**3.** *Mecasshephîm* (Ex. vii. 11, *casshâphîm*). The word seems to denote mere jugglers, of the class to which belonged Jannes and Jambres (2 Tim. iii. 8). How they produced the wonders which hardened the heart of Pharaoh is idle to conjecture. Michaelis explains them to be "astrologers," such as in ancient times were supposed to be able to control the sun and moon by spells. Women were supposed to be peculiarly addicted to these magical arts (Ex. xxii. 18).—**4.** *Yiddê'ônîm* (Lev. xix. 31, xx. 6), *wizards.* Those that could by whatever means reveal the future.—**5.** *Obôth* (Lev. xx. 6; Is. viii. 19, xix. 3). The word properly means "spirits of the dead," and then by an easy metonymy those who consulted them. They are also called Pythones. Hence the "spirit of Python," Acts xvi. 16. These ventriloquists "peeped and muttered" from the earth to imitate the voice of the revealing familiar (Is. xxix. 4, &c.; 1 Sam. xxviii. 8; Lev. xx. 27). *Ob* properly means a bottle (Job xxxii. 19), and was applied to the magician, because he was supposed to be *inflated* by the spirit. Of this class was the witch of Endor.—**6.** *Kôsêm kĕsâmîm* (Deut. xviii. 10). This word may be taken to mean astrologers, magi, &c.—**7.** *Mê'ônên* (Mic. v. 12; 2 K. xxi. 6; A. V. "an observer of times"). It is derived by some from *'ânan, to cover*, and may mean *generally* "using hidden arts" (Is. ii. 6; Jer. xxvii. 9). If it be derived from *'ain*, an eye, it will mean "one who fascinates with the eyes," as in the Syr. Vers. A belief in the evil eye was universal, and is often alluded to in Scripture (Deut. xxiii. 6; Matt. xx. 15; Tob. iv. 7; 1 Sam. xviii. 9. "Saul *eyed* David"). Others again make the *'ônĕnîm* (Is. ii. 6, &c.), "soothsayers," who predicted "times" as in A. V., from the observation of the clouds. In Judg. ix. 37, the expression "terebinth of *Mĕônĕnîm*" refers not so much to the general sacredness of great trees as to the fact that (probably) here Jacob had buried his amulets (Gen. xxxv. 4).—**8.** *Menachâshîm* (Ps. lviii. 5; 2 K. xvii. 17, xxi. 6, &c. A. V. enchanters) who were supposed to render serpents innocuous and obedient (Ex. vii. 9; Jer. viii. 17; Eccl. x. 11), chiefly by the power of music; but also no doubt by the possession of some genuine and often hereditary secret. They had a similar power over scorpions. The root has, however, a general meaning of "learning by experience," like "to augur," in English, Gen. xxx. 27.—**9.** *Chôbêr chebârîm.* Those who acquired power by uttering spells, &c.—**10.** *Belomants.* Alluded to in Ez. xxi. 21, where Nebuchadnezzar, at the parting of two ways, uses divination by arrows to decide whether he shall proceed against Jerusalem or Rabbah. Jerome explains it of mingling in a quiver arrows on which were inscribed the names of various cities, that city being attacked the name of which was drawn out. Estius says he threw up a bundle of arrows to see which way they would light, and falling on the right hand he marched towards Jerusalem.—**11.** Closely connected with this was divination by rods (Hos. iv. 12).—**12.** Cup divination (Gen. xliv. 5). Parkhurst and others, denying that divination is intended, make it a mere cup of office "for which he would search carefully." But in all probability the A. V. is right. The divination was by means of radiations from the water or from magically inscribed gems, &c. thrown into it.—**13.** Consultation of Teraphim (Zech. x. 2; Ez. xxi. 21; 1 Sam. xv. 23). These were wooden images (1 Sam. xix. 13) consulted as "idols," from which the excited worshippers fancied that they received oracular responses [TERAPHIM].—**14.** Divination by the liver (Ez. xxi. 21). The liver was the most important part of the sacrifice. Thus the deaths of both Alexander and Hephaestion were foretold.—**15.** Divination by dreams (Deut. xiii. 2, 3; Judg. vii. 13; Jer. xxiii. 32). Many warnings occur in Scripture against the impostures attendant on the interpretation of dreams (Zech. x. 2, &c.) We find however no direct trace of *seeking* for dreams.—**16.** The consultation of oracles may be considered as another form of divination (Is. xli. 21-24, xliv. 7). The term oracle is applied to the Holy of Holies (1 K. vi. 16; Ps. xxviii. 2). That there were several oracles of heathen gods known to the Jews we may infer both from the mention of that of Baal-zebub at Ekron (2 K. i. 2-6), and from the towns named Debir. Moses forbade every species of divination because a prying into the future clouds the mind with superstition, and because it would have been an incentive to idolatry; indeed the frequent denunciations of the sin in the prophets tend to prove that these forbidden arts presented peculiar temptations to apostate Israel. But God supplied his people with substitutes for divination, which would have ren-

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dered it superfluous, and left them in no doubt as to his will in circumstances of danger, had they continued faithful. It was only when they were unfaithful that the revelation was withdrawn (1 Sam. xxviii. 6; 2 Sam. ii. 1; v. 23, &c.). Superstition not unfrequently goes hand in hand with scepticism, and hence, amid the general infidelity prevalent through the Roman empire at our Lord's coming, imposture was rampant; as a glance at the pages of Tacitus will suffice to prove. Hence the lucrative trades of such men as Simon Magus (Acts viii. 9), Bar-jesus (Acts xiii. 6, 8), the slave with the spirit of Python (Acts xvi. 16), the vagabond Jews, exorcists (Luke xi. 19; Acts xix. 13), and others (2 Tim. iii. 13; Rev. xix. 20, &c.), as well as the notorious dealers in magical books at Ephesus (Acts xix. 19).

Divorce. The law regulating this subject is found Deut. xxiv. 1-4, and the cases in which the right of a husband to divorce his wife was lost, are stated ib. xxii. 19, 29. The ground of divorce is a point on which the Jewish doctors of the period of the N. T. widely differed; the school of Shammai seeming to limit it to a moral delinquency in the woman, whilst that of Hillel extended it to trifling causes, e. g., if the wife burnt the food she was cooking for her husband. The Pharisees wished perhaps to embroil our Saviour with these rival schools by their question (Matt. xix. 3); by His answer to which, as well as by His previous maxim (v. 31), he declares that but for their hardened state of heart, such questions would have no place. Yet from the distinction made, "but I say unto you," v. 31, 32, it seems to follow, that He regarded all the lesser causes than "fornication" as standing on too weak ground, and declined the question of how to interpret the words of Moses. It would be unreasonable, therefore, to suppose that by "some uncleanness," to which he limited the remedy of divorce, Moses meant "fornication," i.e. adultery, for that would have been to stultify the law "that such should be stoned" (John viii. 5; Lev. xx. 10). The practical difficulty, however, which attends on the doubt which is *now* found in interpreting Moses' words will be lessened if we consider, that the mere giving "a bill (or rather "book,") of divorcement" (comp. Is. l. 1; Jer. iii. 8), would in ancient times require the intervention of a Levite, not only to secure the formal correctness of the instrument, but because the art of writing was then generally unknown. This would bring the matter under the cognizance of legal authority, and tend to check the rash exercise of the right by the husband. But the absence of any case in point in the period which lay nearest to the lawgiver himself, or in any, save a much more recent one, makes the whole question one of great uncertainty.

Di'zahab, a place in the Arabian Desert, mentioned Deut. i. 1, as limiting the position of the spot in which Moses is there represented as addressing the Israelites. It is by Robinson identified with *Dahab*, a cape on the W. shore of the *Gulf of Akabah*.

Do'cus, a "little hold" near Jericho (1 Macc. xvi. 15, comp. verse 14) built by Ptolemeus the son of Abubus. The name still remains attached to the copious and excellent springs of *Ain-Dûk*, which burst forth in the *Wady Nawâ'imeh*, at the foot of the mountain of Quarantania (*Kuruntul*), about 4 miles N.W. of Jericho. Above the springs are traces of ancient foundations, which may be those of Ptolemy's castle, but more probably of that of the Templars, one of whose stations this was.

Dod'ai, an Ahohite who commanded the course of the 2nd month (1 Chr. xxvii. 4). It is probable that he is the same as DODO, 2.

Do'danim, Gen. x. 4; 1 Chr. i. 7 (in some copies and in marg. of A. V. 1 Chr. i. 7, RODANIM), a family or race descended from Javan, the son of Japhet (Gen. x. 4; 1 Chr. i. 7). The weight of authority is in favour of the former name. Dodanim is regarded as identical with Dardani. The Dardani were found in historical times in Illyricum and Troy: the former district was regarded as their original seat. They were probably a semi-Pelasgic race, and are grouped with the Chittim in the genealogical table, as more closely related to them, than to the other branches of the Pelasgic race. Kalisch identifies Dodanim with the Daunians, who occupied the coast of Apulia.

Do'davah, a man of Maresha in Judah, father of Eliezer who denounced Jehoshaphat's alliance with Ahaziah (2 Chr. xx. 37).

Do'do. 1. A man of Bethlehem, father of Elhanan, who was one of David's thirty captains (2 Sam. xxiii. 24: 1 Chr. xi. 26). He is a different person from—**2.** DODO THE AHOHITE, father of Eleazar, the 2nd of the three mighty men who were over the thirty (2 Sam. xxiii. 9; 1 Chr. xi. 12). He, or his son—in which case we must suppose the words "Eleazar son of" to have escaped from the text—probably had the command of the second monthly course (1 Chr. xxvii. 4). In the latter passage the name is DODAI.—**3.** A man of Issachar, forefather of Tola the Judge (Judg. x. 1).

Do'eg, an Idumaean, chief of Saul's herdmen. He was at Nob when Ahimelech gave David the sword of Goliath, and not only gave information to Saul, but when others declined the office, himself executed the king's order to destroy the priests of Nob, with their families, to the number of 85 persons, together with all their property (1 Sam. xxi. 7, xxii. 9, 18, 22: Ps. lii.).

Dog, an animal frequently mentioned in Scripture. It was used by the Hebrews as a watch for their houses (Is. lvi. 10), and for guarding their flocks (Job xxx. 1). Then also as now, troops of hungry and semi-wild dogs used to wander about the fields and streets of the cities, devouring dead bodies and other offal (1 K. xiv. 11, xvi. 4, xxi. 19, 23, xxii. 38, 2 K. ix. 10, 36; Jer. xv. 3, Ps. lix. 6, 14), and thus became such objects of dislike that fierce and cruel enemies are poetically styled dogs in Ps. xxii. 16, 20. Moreover the dog being an unclean animal (Is. lxvi. 3), the terms *dog*, *dead dog*, *dog's head* were used as terms of reproach, or of humility in speaking of one's self (1 Sam. xxiv. 14; 2 Sam. iii. 8, ix. 8, xvi. 9; 2 K. viii. 13). Stanley mentions that he saw on the very site of Jezreel the descendants of the dogs that devoured Jezebel, prowling on the mounds without the walls for offal and carrion thrown out to them to consume.

Doors. [GATES.]

Doph'kah, a place mentioned Num. xxxiii. 12, as a station in the Desert where the Israelites encamped; see WILDERNESS.

Dor (Josh. xvii. 11, 1 K. iv. 11; 1 Macc. xv. 11), an ancient royal city of the Canaanites (Josh. xii. 23), whose ruler was an ally of Jabin king of Hazor against Joshua (Josh. xi. 1, 2). It was probably the most southern settlement of the Phoenicians on the coast of Syria. Josephus describes it

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as a maritime city, on the west border of Manasseh and the north border of Dan near Mount Carmel. It appears to have been within the territory of the tribe of Asher, though allotted to Manasseh (Josh. xvii. 11; Judg. i. 27). The original inhabitants were never expelled; but during the prosperous reigns of David and Solomon they were made tributary (Judg. i. 27, 28), and the latter monarch stationed at Dor one of his twelve purveyors (1 K. iv. 11). Tryphon, the murderer of Jonathan Maccabæus and usurper of the throne of Syria, having sought an asylum in Dor, the city was besieged and captured by Antiochus Sidetes (1 Macc. xv. 11). Of the site of Dor there can be no doubt. The descriptions of Josephus and Jerome are clear and full. The latter places it on the coast, "in the ninth mile from Caesarea, on the way to Ptolemais." Just at the point indicated is the small village of *Tantûra*, probably an Arab corruption of *Dora*, consisting of about thirty houses, wholly constructed of ancient materials.

Do'ra. 1 Macc. xv. 11, 13, 25. [DOR.]

Dor'cas. [TABITHA.]

Dorym'enes, father of Ptolemy, surnamed Macron (1 Macc. iii. 38; 2 Macc. iv. 45). It is probable that he is the same Dorymenes who fought against Antiochus the Great.

Dosith'eus. **1.** "A priest and Levite," who carried the translation of Esther to Egypt (Esth. xi. 1, 2).—**2.** One of the captains of Judas Maccabæus in the battle against Timotheus (2 Macc. xii. 19, 24).—**3.** A horse-soldier of Bacenor's company, a man of prodigious strength, who, in attempting to capture Gorgias, was cut down by a Thracian (2 Macc. xii. 35).—**4.** The son of Drimylus, a Jew, who had renounced the law of his fathers, and was in the camp of Ptolemy Philopator at Raphia (3 Macc. i. 3). He was perhaps a chamberlain.

Do'thaim. [DOTHAN.]

Do'than, a place first mentioned (Gen. xxxvii. 17) in connexion with the history of Joseph, and apparently as in the neighbourhood of Shechem. It next appears as the residence of Elisha (2 K. vi. 13). Later still we encounter it as a landmark in the account of Holofernes' campaign against Bethulia (Jud. iv. 6, vii. 3, 18, viii. 3). DOTHAIM is due to the Greek text, from which this book is translated. Dothan was known to Eusebius, who places it 12 miles to the N. of Sebaste (Samaria); and here it has been at length discovered in our own times, still bearing its ancient name unimpaired, and situated at the south end of a plain of the richest pasturage, 4 or 5 miles S.W. of *Jenîn*, and separated only by a swell or two of hills from the plain of Esdraelon.

Dove (Heb. *Yônâh*). The first mention of this bird occurs in Gen. viii. The dove's rapidity of flight is alluded to in Ps. lv. 6; the beauty of its plumage in Ps. lxviii. 13; its dwelling in the rocks and valleys in Jer. xlviii. 28, and Ez. vii. 16; its mournful voice in Is. xxxviii. 14, lix. 11; Nah. ii. 7; its harmlessness in Matt. x. 16; its simplicity in Hos. vii. 11, and its amativeness in Cant. i. 15, ii. 14. Doves are kept in a domesticated state in many parts of the East. The pigeon-cote is an universal feature in the houses of Upper Egypt. In Persia pigeon-houses are erected at a distance from the dwellings, for the purpose of collecting the dung as manure. There is probably an allusion to such a custom in Is. lx. 8.

Dove's Dung. Various explanations have been given of the passage in 2 K. vi. 25, which describes the famine of Samaria to have been so excessive, that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." The old versions and very many ancient commentators are in favour of a literal interpretation of the Heb. word. Bochart has laboured to show that it denotes a species of *cicer*, "chick-pea," which he says the Arabs call *usnân*, and sometimes improperly "dove's or sparrow's dung." Linnaeus suggested that the *chiryônîm* may signify the *Ornithogalum umbellatum*, "Star of Bethlehem." With regard to Bochart's opinion, Celsius, who advocates the literal interpretation, has shown that it is founded on an error. It can scarcely be believed that even in the worst horrors of a siege a substance so vile as is implied by the literal rendering should have been used for food, and in the absence of further evidence we must refrain from deciding.

Dowry. [MARRIAGE.]

Drachm (2 Macc. iv. 19, x. 20, xii. 43; Luke xv. 8, 9), a Greek silver coin, varying in weight on account of the use of different talents. The Jews must have been acquainted with three talents, the Ptolemaic, the Phoenician, and the Attic. The drachmae of these talents weigh respectively, during the period of the Maccabees, about 55 grs. troy, 58·5, and 66. In Luke (A. V. "piece of silver") denarii seem to be intended. [MONEY; SILVER, PIECE OF.]

Dragon. The translators of the A. V., apparently following the Vulgate, have rendered by the same word "dragon" the two Hebrew words *Tan* and *Tannin*, which appear to be quite distinct in meaning.—I. The former is used, always in the plural, in Job xxx. 29; Is. xxxiv. 13, xliii. 20; in Is. xiii. 22; in Jer. x. 22, xlix. 33; in Ps. xliv. 19; and in Jer. ix. 11, xiv. 6, li. 37; Mic. i. 8. It is always applied to some creatures inhabiting the desert, and we should conclude from this that it refers rather to some wild beast than to a serpent. The Syriac renders it by a word which, according to Pococke, means a "jackal."—II. The word *tannin* seems to refer to any great monster, whether of the land or the sea, being indeed more usually applied to some kind of serpent or reptile, but not exclusively restricted to that sense. When we examine special passages we find the word used in Gen. i. 21, of the great sea-monsters, the representatives of the inhabitants of the deep. On the other hand, in Ex. vii. 9, 10, 12, Deut. xxxii. 33, Ps. xci. 13, it refers to land-serpents of a powerful and deadly kind. In the N. T. it is only found in the Apocalypse (Rev. xii. 3, 4, 7, 9, 16, 17, &c.), as applied metaphorically to "the old serpent, called the Devil, and Satan," the description of the "dragon" being dictated by the symbolical meaning of the image rather than by any reference to any actually existing creature. The reason of this scriptural symbol is to be sought not only in the union of gigantic power with craft and malignity, of which the serpent is the natural emblem, but in the record of the serpent's agency in the temptation. (Gen. iii.).

Dram. [DARIC.]

Dreams.—I. The main difference between our sleeping and waking thoughts appears to lie in this—that, in the former case, the perceptive faculties of the mind are active, while the reflective powers are generally asleep. Yet there is a class of dreams in which the reason is not wholly asleep. In these cases it seems to look on as it were from without,

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and so to have a double consciousness. In either case the ideas suggested are accepted by the mind in dreams at once and inevitably, instead of being weighed and tested, as in our waking hours. But it is evident that the method of such suggestion is still undetermined, and in fact is no more capable of being accounted for by any single cause than the suggestion of waking thoughts. The material of these latter is supplied either by ourselves, through the senses, the memory, and the imagination, or by other men, generally through the medium of words, or lastly by the direct action of the Spirit of God, or of created spirits of orders superior to our own, or the spirit within us. So also it is in dreams. On the first two points experience gives undoubted testimony; as to the third, it can, from the nature of the case, speak but vaguely and uncertainly. The Scripture declares, not as any strange thing, but as a thing of course, that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts.—II. It is, of course, with this last class of dreams that we have to do in Scripture. The dreams of memory or imagination are indeed referred to in Eccl. v. 3; Is. xxix. 8; but it is the history of the Revelation of the Spirit of God to the spirit of man, whether sleeping or waking, which is the proper subject of Scripture itself. It must be observed that, in accordance with the principle enunciated by S. Paul in 1 Cor. xiv. 15, dreams, in which the understanding is asleep, are recognised indeed as a method of divine revelation, but placed below the visions of prophecy, in which the understanding plays its part. It is true that the book of Job, standing as it does on the basis of "natural religion," dwells on dreams and "visions in deep sleep" as the chosen method of God's revelation of Himself to man (see Job iv. 13, vii. 14, xxxiii. 15). But in Num. xii. 6; Deut. xiii. 1, 3, 5; Jer. xxvii. 9; Joel ii. 28, &c., dreamers of dreams, whether true or false, are placed below "prophets," and even below "diviners;" and similarly in the climax of 1 Sam. xxviii. 6, we read that "Jehovah answered Saul not, neither by dreams, nor by Urim [by symbol], nor by prophets." Under the Christian dispensation, while we read frequently of trances and visions, dreams are never referred to as vehicles of divine revelation. In exact accordance with this principle are the actual records of the dreams sent by God. The greater number of such dreams were granted, for prediction or for warning, to those who were aliens to the Jewish covenant. And, where dreams are recorded as means of God's revelation to His chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of Him. The general conclusion therefore is, first, that the Scripture claims the dream as a medium through which God may speak to man either directly, or indirectly in virtue of a general influence upon all his thoughts; and secondly, that it lays far greater stress on that divine influence by which the understanding also is affected, and leads us to believe that as such influence extends more and more, revelation by dreams, unless in very peculiar circumstances, might be expected to pass away.

Dress. This subject includes the following particulars:—1. Materials. 2. Colour and decoration. 3. Name, form, and mode of wearing the various articles. 4. Special usages relating thereto.—1. The earliest and simplest robe was made out of the leaves of a tree, portions of which were sewn together, so as to form an apron (Gen. iii. 7). After the fall, the skins of animals supplied a more durable material (Gen. iii. 21), which was adapted to a rude state of society, and is stated to have been used by various ancient nations. Skins were not wholly disused at later periods: the "mantle" worn by Elijah appears to have been the skin of a sheep or some other animal with the wool left on. It was characteristic of a prophet's office from its mean appearance (Zech. xiii. 4; cf. Matt. vii. 15). Pelisses of sheep-skin still form an ordinary article of dress in the East. The art of weaving hair was known to the Hebrews at an early period (Ex. xxvi. 7, xxxv. 6); the sackcloth used by mourners was of this material. John the Baptist's robe was of camel's hair (Matt. iii. 4). Wool, we may presume, was introduced at a very early period, the flocks of the pastoral families being kept partly for their wool (Gen. xxxviii. 12): it was at all times largely employed, particularly for the outer garments (Lev. xiii. 47; Deut. xxii. 11; &c.). It is probable that the acquaintance of the Hebrews with linen, and perhaps cotton, dates from the period of the captivity in Egypt, when they were instructed in the manufacture (1 Chr. iv. 21). After their return to Palestine we have frequent notices of linen. Silk was not introduced until a very late period (Rev. xviii. 12). The use of mixed material, such as wool and flax, was forbidden (Lev. xix. 19; Deut. xxii. 11).—2. *Colour and decoration.* The prevailing colour of the Hebrew dress was the natural white of the materials employed, which might be brought to a high state of brilliancy by the art of the fuller (Mark ix. 3). It is uncertain when the art of dyeing became known to the Hebrews; the dress worn by Joseph (Gen. xxxvii. 3, 23) is variously taken to be either a "coat of divers colours," or a tunic furnished with sleeves and reaching down to the ankles. The latter is probably the correct sense. The notice of scarlet thread (Gen. xxxviii. 28) implies some acquaintance with dyeing. The Egyptians had carried the art of weaving and embroidery to a high state of perfection, and from them the Hebrews learned various methods of producing decorated stuffs. The elements of ornamentation were—(1) weaving with threads previously dyed (Ex. xxxv. 25); (2) the introduction of gold thread or wire (Ex. xxviii. 6 ff.); (3) the addition of figures. These devices may have been either woven into the stuff, or cut out of other stuff and afterwards attached by needlework: in the former case the pattern would appear only on one side, in the latter the pattern might be varied. Robes decorated with gold (Ps. xlv. 13), and at a later period with silver thread (cf. Acts xii. 21), were worn by royal personages; other kinds of embroidered robes were worn by the wealthy both of Tyre (Ez. xvi. 13) and Palestine (Judg. v. 30; Ps. xlv. 14). The art does not appear to have been maintained among the Hebrews: the Babylonians and other eastern nations (Josh. vii. 21; Ez. xxvii. 24), as well as the Egyptians (Ez. xxvii. 7), excelled in it. Nor does the art of dyeing appear to have been followed up in Palestine: dyed robes were imported from foreign countries (Zeph. i. 8), particularly from Phoenicia, and were not much used on account of their expensiveness: purple (Prov. xxxi. 22; Luke xvi. 19) and scarlet (2 Sam. i. 24) were occasionally worn by the wealthy. The surrounding nations were more lavish in their use of them: the wealthy Tyrians (Ez. xxvii. 7), the

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Midianitish kings (Judg. viii. 26), the Assyrian nobles (Ez. xxiii. 6), and Persian officers (Esth. viii. 15), are all represented in purple.—3. *The names, forms, and mode of wearing the robes.* It is difficult to give a satisfactory account of the various articles of dress mentioned in the Bible. The general characteristics of Oriental dress have indeed preserved a remarkable uniformity in all ages: the modern Arab dresses much as the ancient Hebrew did; there are the same flowing robes, the same distinction between the outer and inner garments, the former heavy and warm, the latter light, adapted to the rapid and excessive changes of temperature in those countries; and there is the same distinction between the costume of the rich and the poor, consisting in the multiplication of robes of a finer texture and more ample dimensions. Hence the numerous illustrations of ancient costume, which may be drawn from the usages of modern Orientals, supplying in great measure the want of contemporaneous representations. The costume of the men and women was very similar; there was sufficient difference, however, to mark the sex, and it was strictly forbidden to a woman to wear the appendages such as the staff, signet-ring, and other ornaments, or, according to Josephus, the weapons of a man; as well as to a man to wear the outer robe of a woman (Deut. xxii. 5). We shall first describe the robes which were common to the two sexes, and then those which were peculiar to woman. (1.) The *cĕthôneth* was the most essential article of dress. It was a closely fitting garment, resembling in form and use our *shirt*, though unfortunately translated *coat* in the A. V. The material of which it was made was either wool, cotton, or linen. The primitive *cĕthôneth* was without sleeves and reached only to the knee. Another kind reached to the wrists and ankles. It was in either case kept close to the body by a girdle, and the fold formed by the overlapping of the robe served as an inner pocket. A person wearing the *cĕthôneth* alone was described as *naked*, A. V. The annexed woodcut (fig. 1) represents

Fig. 1.—An Egyptian. (Lane's *Modern Egyptians.*)

the simplest style of Oriental dress, a long loose shirt or *cĕthôneth* without a girdle, reaching nearly to the ankle. (2.) The *sâdîn* appears to have been a wrapper of fine linen, which might be used in various ways, but especially as a night-shirt (Mark xiv. 51). (3.) The *mĕîl* was an upper or second tunic, the difference being that it was longer than the first. As an article of ordinary dress it was worn by kings (1 Sam. xxiv. 4), prophets (1 Sam. xxviii. 14), nobles (Job i. 20), and youths (1 Sam. ii. 19). It may, however, be doubted whether the term is used in its specific sense in these passages, and not rather for any robe that chanced to be worn over the *cĕthôneth*. Where two tunics are mentioned (Luke iii. 11) as being worn at the same time, the second would be a *mĕîl*; travellers generally wore two, but the practice was forbidden to the disciples (Matt. x. 10; Luke ix. 3). The dress of the middle and upper classes in modern Egypt (fig. 2) illus-

Fig. 2.—An Egyptian of the upper classes. (Lane.)

trates the customs of the Hebrews. (4.) The ordinary outer garment consisted of a quadrangular piece of woollen cloth, probably resembling in shape a Scotch plaid. The size and texture would vary with the means of the wearer. The Hebrew terms referring to it are—*simlah*, sometimes put for clothes generally (Gen. xxxv. 2, xxxvii. 34; Ex. iii. 22, xxii. 9; Deut. x. 18; Is. iii. 7, iv. 1); *beged*, which is more usual in speaking of robes of a handsome and substantial character (Gen. xxvii. 15, xli. 42; Ex. xxviii. 2; 1 K. xxii. 10; 2 Chr. xviii. 9; Is. lxiii. 1); *cĕsûth*, appropriate to passages where covering or protection is the prominent idea (Ex. xxii. 26; Job xxvi. 6, xxxi. 19); and lastly *lĕbûsh*, usual in poetry, but specially applied to a warrior's cloak (2 Sam. xx. 8), priests' vestments (2 K. x. 22), and royal apparel (Esth. vi. 11, viii. 15). Another term, *mad*, is specifically applied to a long cloak (Judg. iii. 16; 2 Sam. xx. 8), and to the priest's coat (Lev. vi. 10). The *beged* might be worn in various ways, either wrapped round the body, or worn over the shoulders, like a shawl, with the ends or "skirts" hanging down in front; or it might be thrown over the head, so as to conceal the face (2 Sam. xv. 30; Esth. vi. 12). The ends were skirted with a fringe and bound with a dark purple riband (Num. xv. 38): it was confined at the waist by a girdle, and the fold, formed by the overlapping of the robe, served as a pocket. The dress of the women differed from that of the men in regard to the outer garment, the *cĕthôneth*

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being worn equally by both sexes (Cant. v. 3). The names of their distinctive robes were as follows: —(1) *miṭpachath* (*veil, wimple*, A. V.), a kind of shawl (Ruth iii. 15; Is. iii. 22); (2) *ma'aṭâphâh* (*mantle*, A. V.), another kind of shawl (Is. iii. 22); (3) *tsaîph* (*veil*, A. V.), probably a light summer dress of handsome appearance and of ample dimensions; (4) *râdîd* (*veil*, A. V.), a similar robe (Is. iii. 23; Cant. v. 7). (5) *pethîgîl* (*stomacher*, A. V.), a term of doubtful origin, but probably significant of a gay holiday dress (Is. iii. 24); (6) *gilyonîm* (Is. iii. 23), also a doubtful word, probably means, as in the A. V., *glasses*. The garments of females were terminated by an ample

Fig. 3.—An Egyptian Woman. (Lane.)

border or fringe (*skirts*, A. V.), which concealed the feet (Is. xlvii. 2; Jer. xiii. 22). Figs. 3 and 4 illustrate some of the peculiarities of female dress; the

Fig. 4.—A woman of the southern province of Upper Egypt. (Lane.)

former is an Egyptian woman (in her walking dress): the latter represents a dress, probably of great antiquity, still worn by the peasants in the south of Egypt. Having now completed our description of Hebrew dress, we add a few remarks relative to the selection of equivalent terms in our own language. *Cĕthôneth* answers in many respects to "frock." In the sacerdotal dress a more technical term might be used: "vestment," in its specific sense as = the chasuble, or *casula* would represent it very aptly. *Mĕ'îl* may perhaps be best rendered "gown." In sacerdotal dress "alb" exactly meets it. *Addereth* answers in several respects to "pelisse," although this term is now applied almost exclusively to female dress. *Sadîn* = "linen wrapper." *Simlah* we would render "garment," and in the plural "clothes," as the broadest term of the kind; *beged* "vestment," as being of superior quality; *lebush* "robe," as still superior; *mad* "cloak," as being long; and *malbush* "dress," in the specific sense in which the term is not unfrequently used as = *fine* dress. In female costume *miṭpachath* might be rendered "shawl," *ma'aṭâphâh* "mantle," *tsâ'îph* "handsome dress," *râdîd* "cloak." The dresses of foreign nations are occasionally referred to in the Bible; that of the Persians is described in Dan. iii. 21 in terms which have been variously understood, but which may be identified in the following manner: — (1) The *sarbalîn* (A. V. "coats") or *drawers*, which were the distinctive feature in the Persian as compared with the Hebrew dress; (2) the *paṭṭîsh* (A. V. "hosen") or inner tunic; (3) the *carbelâ* (A. V. "hat") or upper tunic, corresponding to the *mĕîl* of the Hebrews; (4) the *lebush* (A. V. "garment") or cloak, which was worn, like the *beged*, over all. In addition to these terms, we have notice of a robe of state of fine linen, *tacrîc*, so called from its ample dimensions (Esth. viii. 15). The references to Greek or Roman dress are few: the χλαμύς (2 Macc. xii. 35; Matt. xxvii. 28) was either the *paludamentum*, the military scarf of the Roman soldiery, or the Greek *chlamys* itself, which was introduced under the Emperors: it was especially worn by officers. The travelling *cloak* referred to by St. Paul (2 Tim. iv. 13) is generally identified with the Roman *paenula*, of which it may be a corruption. It is, however, otherwise explained as a travelling case for carrying clothes or books.—4. *Special usages relating to dress.* The length of the dress rendered it inconvenient for active exercise; hence the outer garments were either left in the house by a person working close by (Matt. xxiv. 18) or were thrown off when the occasion arose (Mark x. 50; John xiii. 4; Acts vii. 58), or, if this was not possible, as in the case of a person travelling, they were girded up (1 K. xviii. 46; 2 K. iv. 29, ix. 1; 1 Pet. i. 13); on entering a house the upper garment was probably laid aside and resumed on going out (Acts xii. 8). In a sitting posture, the garments concealed the feet; this was held to be an act of reverence (Is. vi. 2). The number of suits possessed by the Hebrews was considerable: a single suit consisted of an under and upper garment. The presentation of a robe in many instances amounted to installation or investiture (Gen. xli. 42; Esth. viii. 15; Is. xxii. 21); on the other hand, taking it away amounted to dismissal from office (2 Macc. iv. 38). The production of the best robe was a mark of special honour in a household (Luke xv. 22). The number of robes thus received or kept in store for presents was very large, and formed one of the main elements of wealth in the East (Job xxvii. 16;

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Matt. vi. 19; James v. 2), so that *to have clothing* = to be wealthy and powerful (Is. iii. 6, 7). On grand occasions the entertainer offered becoming robes to his guests. The business of making clothes devolved upon women in a family (Prov. xxxi. 22; Acts ix. 39); little art was required in what we may term the tailoring department; the garments came forth for the most part ready made from the loom, so that the weaver supplanted the tailor.

Drink, Strong. The Hebrew term *shêcar*, in its etymological sense, applies to any beverage that had *intoxicating* qualities. We may infer from Cant. viii. 2 that the Hebrews were in the habit of expressing the juice of other fruits besides the grape for the purpose of making wine; the pomegranate, which is there noticed, was probably one out of many fruits so used. With regard to the application of the term in later times we have the explicit statement of Jerome, as well as other sources of information, from which we may state that the following beverages were known to the Jews:—1. *Beer*, which was largely consumed in Egypt under the name of *zythus*, and was thence introduced into Palestine. It was made of barley; certain herbs, such as lupin and skirrett, were used as substitutes for hops. 2. *Cider*, which is noticed in the Mishna as *apple-wine*. 3. *Honey-wine*, of which there were two sorts, one, consisting of a mixture of wine, honey, and pepper; the other a decoction of the juice of the grape, termed *dêbash* (honey) by the Hebrews, and *dibs* by the modern Syrians. 4. *Date-wine*, which was also manufactured in Egypt. It was made by mashing the fruit in water in certain proportions. 5. Various other fruits and vegetables are enumerated by Pliny as supplying materials for *factitious* or home-made wine, such as figs, millet, the carob fruit, &c. It is not improbable that the Hebrews applied *raisins* to this purpose in the simple manner followed by the Arabians, viz., by putting them in jars of water and burying them in the ground until fermentation takes place.

Dromedary. The representative in the A. V. of the Heb. words *bêcer* or *bicrah*, *recesh* and *rammac*. As to the two former terms, see under CAMEL. 1. *Recesh*, is variously interpreted in our version by "dromedaries" (1 K. iv. 28), "mules" (Esth. viii. 10, 14), "swift beasts" (Mic. i. 13). There seems to be no doubt that it denotes "a superior kind of horse." 2. *Rámmac* (Esth. viii. 10) is properly a "mare."

Drusil'la, daughter of Herod Agrippa I. (Acts xii. 1, 19 ff.) and Cypros. She was at first betrothed to Antiochus Epiphanes, prince of Commagene, but was married to Azizus, king of Emesa. Soon after, Felix, procurator of Judaea, brought about her seduction by means of the Cyprian sorcerer Simon, and took her as his wife. In Acts xxiv. 24, we find her in company with Felix at Caesarea. Felix had by Drusilla a son named Agrippa, who, together with his mother, perished in the eruption of Vesuvius under Titus.

Dulcimer (Heb. *Sumphoniah*), a musical instrument, mentioned in Daniel, iii. 5, 15. Rabbi Saadia Gaon describes the *Sumphoniah* as the bag-pipe, an opinion adopted by the majority of biblical critics. The same instrument is still in use amongst peasants in the N.W. of Asia and in Southern Europe, where it is known by the similar name Sampogna or Zampogna. With respect to the etymology of the word a great difference of opinion prevails.

Du'mah, a son of Ishmael, most probably the founder of an Ishmaelite tribe of Arabia, and thence the name of the principal place, or district, inhabited by that tribe (Gen. xxv. 14; 1 Chr. i. 30; Is. xxi. 11). The name of a town in the north-western part of the peninsula, *Doomat-el-Jendel*, is held by Gesenius and others to have been thus derived. It signifies "Dumah of the stones or blocks of stone," and seems to indicate that the place was built of unhewn or Cyclopean masonry, similar to that of very ancient structures.

Du'mah, a city in the mountainous district of Judah, near Hebron (Josh. xv. 52). Robinson passed the ruins of a village called *ed-Daumeh*, 6 miles south-west of Hebron, and this may possibly be Dumah.

Dung. The uses of dung were twofold, as manure, and as fuel. The manure consisted either of straw steeped in liquid manure (Is. xxv. 10), or the sweepings (Is. v. 25) of the streets and roads, which were carefully removed from about the houses and collected in heaps outside the walls of the towns at fixed spots (hence the dung-gate at Jerusalem, Neh. ii. 13), and thence removed in due course to the fields. The mode of applying manure to trees was by digging holes about their roots and inserting it (Luke xiii. 8), as still practised in Southern Italy. In the case of sacrifices the dung was burnt outside the camp (Ex. xxix. 14; Lev. iv. 11, viii. 17; Num. xix. 5): hence the extreme opprobrium of the threat in Mal. ii. 3. Particular directions were laid down in the law to enforce cleanliness with regard to human ordure (Deut. xxiii. 12 ff.): it was the grossest insult to turn a man's house into a receptacle for it (2 K. x. 27; Ezr. vi. 11; Dan. ii. 5, iii. 29, "dunghill" A. V.); public establishments of that nature are still found in the large towns of the East. The difficulty of procuring fuel in Syria, Arabia, and Egypt, has made dung in all ages valuable as a substitute: it was probably used for heating ovens and for baking cakes (Ez. iv. 12, 15), the equable heat, which it produced, adapting it peculiarly for the latter operation. Cow's and camel's dung is still used for a similar purpose by the Bedouins.

Dungeon. [PRISON.]

Du'ra, the plain where Nebuchadnezzar set up the golden image (Dan. iii. 1), has been sometimes identified with a tract a little below *Tekrit*, on the left bank of the Tigris, where the name *Dur* is still found. M. Oppert places the plain (or, as he calls it, the "valley") of Dura to the south-east of Babylon in the vicinity of the mound of *Dowair* or *Déair*.

Dust. [MOURNING.]

E

Eagle (Heb. *nesher*). The Hebrew word, which occurs frequently in the O. T., may denote a particular species of the *Falconidae*, as in Lev. xi. 13; Deut. xiv. 12, where the *nesher* is distinguished from the *ossifrage*, *osprey*, and other raptatorial birds; but the term is used also to express the griffon vulture (*Vultur fulvus*) in two or three passages. At least four distinct kinds of eagles have been observed in Palestine, viz. the golden eagle (*Aquila Chrysaëtos*), the spotted eagle (*A. naevia*), the commonest species in the rocky districts (see *Ibis*, i. 23), the imperial eagle (*Aquila Heliaca*), and the very common *Circaetos gallicus*, which preys on the numerous *reptilia* of Palestine. The Heb. *nesher* may stand for any of these different species, though

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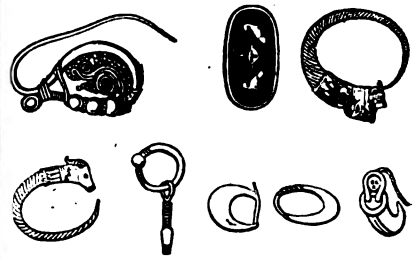
perhaps more particular reference to the golden and imperial eagles and the griffon vulture may be intended. The passage in Mic. i. 16, "Enlarge thy baldness as the eagle," has been understood by Bochart and others to refer to the eagle at the time of its moulting in the spring. But if the *nesher* is supposed to denote the griffon vulture (*Vultur fulvus*), the simile is peculiarly appropriate, for the whole head and neck of this bird are destitute of true feathers. The "eagles" of Matt. xxiv. 28, Luke xvii. 37, may include the *Vultur fulvus* and *Neophron percnopterus*; though, as eagles frequently prey upon dead bodies, there is no necessity to restrict the Greek word to the *Vulturidae*. The figure of an eagle is now and has been long a favourite military ensign. The Persians so employed it; a fact which illustrates the passage in Is. xlvi. 11. The same bird was similarly employed by the Assyrians and the Romans.

Aquila Heliaca.

E'anes, 1 Esd. ix. 21, a name which stands in the place of HARIM, MAASEIAH, and ELIJAH, in the parallel list of Ezra x.

Earnest (2 Cor. i. 22, v. 5; Eph. i. 14). The equivalent in the original is ἀρραβών, a Graecised form of the Heb. *'êrâbôn*, which was introduced by the Phoenicians into Greece, and also into Italy, where it reappears under the forms *arrhabo* and *arrha*. It may again be traced in the French *arrhes*, and in the old English expression *Earl's* or *Arle's* money. The Hebrew word was used generally for *pledge* (Gen. xxxviii. 17), and in its cognate forms for *surety* (Prov. xvii. 18) and *hostage* (2 K. xiv. 14). The Greek derivative, however, acquired a more technical sense as signifying the *deposit* paid by the purchaser on entering into an agreement for the purchase of any thing.

Earrings. The word *nezem*, by which these ornaments are usually described, is unfortunately ambiguous, originally referring to the nose-ring (as its root indicates), and thence transferred to the ear-ring. The material of which earrings were made was generally gold (Ex. xxxii. 2), and their form circular. They were worn by women and by youth of both sexes (Ex. *l. c.*). It has been inferred from the passage quoted, and from Judg. viii. 24, that they were not worn by men: these passages are, however, by no means conclusive. The earring appears to have been regarded with superstitious reverence as an amulet. On this account they were surrendered along with the idols by Jacob's household (Gen. xxxv. 4). Chardin describes earrings, with talismanic figures and characters on them, as still existing in the East. Jewels were sometimes attached to the rings. The size of the earrings still worn in eastern countries far exceeds what is usual among ourselves; hence they formed a handsome present (Job xlii. 11), or offering to the service of God (Num. xxxi. 50).



Egyptian Earrings, from Wilkinson.

Earth. The term is used in two widely different senses: (1) for the material of which the earth's surface is composed; (2) as the name of the planet on which man dwells. The Hebrew language discriminates between these two by the use of separate terms, *Adamah* for the former, *Erets* for the latter. As the two are essentially distinct we shall notice them separately.—I. *Adamah* is the *earth* in the sense of soil or ground, particularly as being susceptible of cultivation. The *earth* supplied the elementary substance of which man's body was formed, and the terms *adam* and *adamah* are brought into juxtaposition, implying an etymological connexion (Gen. ii. 7).—II. *Erets* is applied in a more or less extended sense:—1. to the whole world (Gen. i. 1); 2. to land as opposed to sea (Gen. i. 10); 3. to a country (Gen. xxi. 32); 4. to a plot of ground (Gen. xxiii. 15); and 5. to the ground on which a man stands (Gen. xxxiii. 3). The two former senses alone concern us, the first involving an inquiry into the opinions of the Hebrews on Cosmogony, the second on Geography.—I. COSMOGONY.—The views of the Hebrews on this subject are confessedly imperfect and obscure. 1. The earth was regarded not only as the central point of the universe, but as the universe itself, every other body—the heavens, sun, moon, and stars—being subsidiary to, and, as it were, the complement of the earth. The Hebrew language has no expression equivalent to our *universe*; "the heavens and the earth" (Gen. i. 1, xiv. 19; Ex. xxxi. 17) has been regarded as such; but it is clear that the heavens were looked upon as a necessary adjunct of the earth—the curtain of the tent in which man dwells (Is. xl. 22), the sphere above which fitted the sphere below (comp. Job xxii. 14, and Is. xl. 22)—designed solely for purposes of beneficence in the economy of the earth. As with the heaven itself, so also with the heavenly bodies; they were regarded solely as the ministers of the earth. 2. The earth was regarded in a twofold aspect; in relation to God, as the manifestation of His infinite attributes; in relation to man, as the scene of his abode. (1.) The Hebrew cosmogony

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is based upon the leading principle that the universe exists, not independently of God by any necessity or any inherent power, nor yet contemporaneously with God, as being co-existent with Him, nor yet in opposition to God, as a hostile element, but dependently upon Him, subsequently to Him, and in subjection to Him. (2.) The earth was regarded in relation to man, and accordingly each act of creation is a preparation of the earth for his abode—light, as the primary condition of all life; the heavens, for purposes already detailed; the dry land, for his home; "grass for the cattle and herb for the service of man" (Ps. civ. 14); the alternations of day and night, the one for his work and the other for his rest (Ps. civ. 23); fish, fowl, and flesh for his food; the beasts of burden, to lighten his toil. The work of each day of creation has its specific application to the requirements and the comforts of man, and is recorded with that special view. 3. Creation was regarded as a progressive work—a gradual development from the inferior to the superior orders of things. Thus it was with the earth's surface, at first a chaotic mass, and thence gradually brought into a state of order and beauty. Thus also with the different portions of the universe, the earth before the light, the light before the firmament, the firmament before the dry land. Thus also with the orders of living beings; firstly, plants; secondly, fish and birds; thirdly, cattle; and lastly, man. 4. Order involves time; a succession of events implies a succession of periods; and accordingly Moses assigns the work of creation to six days, each having its specific portion. The manner, in which these acts are described as having been done, precludes all idea of time in relation to their performance: it was miraculous and instantaneous: "God said" and then "it was." But the progressiveness, and consequently the individuality of the acts, does involve an idea of time as elapsing between the completion of one and the commencement of another; otherwise the work of creation would have resolved itself into a single continuous act. The period assigned to each individual act is a day—the only period which represents the entire cessation of a work through the interposition of night. That a natural day is represented under the expression "evening was and morning was," admits we think, of no doubt. The interpretation that "evening and morning" = *beginning* and *end*, is opposed not only to the order in which the words stand, but to the sense of the words elsewhere. 5. The Hebrews, though regarding creation as the immediate act of God, did not ignore the evident fact that existing materials and intermediate agencies were employed both then and in the subsequent operations of nature. 6. With regard to the earth's body, the Hebrews conceived its surface to be an immense disc, supported like the flat roof of an Eastern house by pillars (Job ix. 6; Ps. lxxv. 3), which rested on solid foundations (Job xxxviii. 4, 6; Ps. civ. 5; Prov. viii. 29); but where those foundations were on which the "sockets" of the pillars rested, none could tell (Job xxxviii. 6). The more philosophical view of the earth being suspended in free space seems to be implied in Job xxvi. 7. Other passages (Ps. xxiv. 2, cxxxvi. 6) seem to imply the existence of a vast subterraneous ocean; the words, however, are susceptible of the sense that the earth was elevated above the level of the seas. Beneath the earth's surface was *sheol*, the *hollow* place, "*hell*" (Num. xvi. 30; Deut. xxxii. 22; Job xi. 8). It extended beneath the sea (Job xxvi. 5, 6), and was thus supposed to be conterminous with the upper world.—II. GEOGRAPHY.—We shall notice (1) the views of the Hebrews as to the form and size of the earth, its natural divisions, and physical features; (2) the countries into which they divided it and their progressive acquaintance with those countries.—(1.) There seem to be traces of the same ideas as prevailed among the Greeks, that the world was a disc (Is. xl. 22), bordered by the ocean (Deut. xxx. 13; Job xxvi. 10; Ps. cxxxix. 9; Prov. viii. 27), with Jerusalem as its centre (Ez. v. 5), which was thus regarded, like Delphi, as the *navel* (Judg. ix. 37; Ez. xxxviii. 12), or, according to another view, the highest point of the world. But Jerusalem might be regarded as the centre of the world, not only as the seat of religious light and truth, but to a certain extent in a geographical sense. A different view has been gathered from the expression "four corners," as though implying the quadrangular shape of a garment stretched out; but the term "corners" may be applied in a metaphorical sense for the extreme ends of the world (Job xxxvii. 3; Is. xi. 12; Ez. vii. 2). As to the size of the earth, the Hebrews had but a very indefinite notion. Without unduly pressing the language of prophecy, it may be said that their views on this point extended but little beyond the nations with which they came in contact; its solidity is frequently noticed, its dimensions but seldom (Job xxxviii. 18; Is. xlii. 5). The earth was divided into four quarters or regions corresponding to the four points of the compass; these were described in various ways, sometimes according to their positions relatively to a person facing the east, *before*, *behind*, the *right* hand, and the *left* hand, representing respectively E., W., S., and N. (Job xxiii. 8, 9); sometimes relatively to the sun's course, the *rising*, the *setting* (Ps. l. 1), the *brilliant* quarter (Ez. xl. 24), and the *dark* quarter (Ex. xxvi. 20); sometimes as the seat of the four winds (Ez. xxxvii. 9); and sometimes according to the physical characteristics, the *sea* for the W. (Gen. xxviii. 14), the *parched* for the S. (Ex. xxvii. 9), and the *mountains* for the N. (Is. xiii. 4). The north appears to have been regarded as the highest part of the earth's surface, in consequence perhaps of the mountain ranges which existed there, and thus the heaviest part of the earth (Job xxvi. 7). The north was also the quarter in which the Hebrew *el-Dorado* lay, the land of gold mines (Job xxxvii. 22; *maryin*; comp. Her. iii. 116).—(2.) We proceed to give a brief sketch of the geographical knowledge of the Hebrews down to the period when their distinctive names and ideas were superseded by those of classical writers. Of the physical objects noticed we may make the following summary, omitting of course the details of the geography of Palestine:—1. *Seas*—the Mediterranean, which was termed the "*great* sea" (Num. xxxiv. 6), the "sea of the Philistines" (Ex. xxiii. 31), and the "western sea" (Deut. xi. 24); the Red Sea, under the names of the "sea of Suph or *sedge*" (Ex. x. 19), and the "Egyptian sea" (Is. xi. 15); the Dead Sea, under the names "Salt Sea" (Gen. xiv. 3), "Eastern Sea" (Joel ii. 20), and "Sea of the Desert" (Deut. iv. 49); and the Sea of Chinnereth, or Galilee (Num. xxxiv. 11); 2. *Rivers*—the Euphrates, which was specifically "*the* river" (Gen. xxxi. 21), or "the great river" (Deut. i. 7); the Nile, which was named either

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Yĕor (Gen. xli. 1), or Sihor (Josh. xiii. 3); the Tigris, under the name of Hiddekel (Dan. x. 4); the Chebar, *Chaboras*, a tributary to the Euphrates (Ez. i. 3); the Habor, probably the same, but sometimes identified with the *Chaboras* that falls into the Tigris (2 K. xvii. 6); the river of Egypt (Num. xxxiv. 5); and the rivers of Damascus, Abana (*Barada*), and Pharpar (2 K. v. 12). For the Gihon and Pison (Gen. ii. 11, 13), see EDEN. 3. *Mountains*—Ararat or Armenia (Gen. viii. 4); Sinai (Ex. xix. 2); Horeb (Ex. iii. 1); Hor (Num. xx. 22) near Petra; Lebanon (Deut. iii. 25); and Sephar (Gen. x. 30) in Arabia. The distribution of the nations over the face of the earth is systematically described in Gen. x., to which account subsequent, though not very important, additions are made in caps. xxv. and xxxvi., and in the prophetical and historical books. Although the table in Gen. x. is essentially ethnographical, yet the geographical element is also strongly developed: the writer had in his mind's eye not only the descent but the *residence* of the various nations. Some of the names indeed seem to be purely geographical designations. Commencing from the west, the "isles of the Gentiles," *i. e.* the coasts and islands of the Mediterranean sea, were occupied by the Japhetites in the following order:—Javan, the *Ionians*, in parts of Greece and Asia Minor; Elishah, perhaps the *Aeolians*, in the same countries; Dodanim, the *Dardani*, in Illyricum; Tiras in Thrace; Kittim, at *Citium*, in Cyprus; Ashkenaz in Phrygia; Gomer in Cappadocia, and Tarshish in Cilicia. In the north, Tubal, the *Tibareni*, in Pontus; Meshech, the *Moschici* in Colchis; Magog, *Gogarene*, in northern Armenia; Togarmah in Armenia; and Madai in Media. The Hamites represent the southern parts of the known world. This sketch is filled up, as far as regards northern Arabia, by a subsequent account, in cap. xxv., of the settlement of the descendants of Abraham by Keturah and of Ishmael. The countries, however, to which historical interest attaches are Mesopotamia and Egypt. The hereditary connexion of the Hebrews with the former of these districts, and the importance of the dynasties which bore sway in it, make it by far the most prominent feature in the map of the ancient world. The Egyptian captivity introduces to our notice some of the localities in Lower Egypt, viz. the province of Goshen, and the towns Rameses (Gen. xlvii. 11); On, *Heliopolis* (Gen. xli. 45); Pithom, *Patumus*? (Ex. i. 11); and Migdol, *Magdolum*? (Ex. xiv. 2). It is difficult to estimate the amount of information which the Hebrews derived from the Phoenicians; but there can be no doubt that it was from them that they learned the route to Ophir, and that they also became acquainted with the positions and productions of a great number of regions comparatively unknown. From Ez. xxvii. we may form some idea of the extended ideas of geography which the Hebrews had obtained. The progress of information on the side of Africa is clearly marked: the distinction between Upper and Lower Egypt is shown by the application of the name Pathros to the former (Ez. xxix. 14). Memphis, the capital of Lower Egypt, is first mentioned in Hosea (ix. 6) under the name Moph, and afterwards frequently as Noph (Is. xix. 13); Thebes, the capital of Upper Egypt, at a later period, as No-Ammon (Nah. iii. 8) and No (Jer. xlvi. 25); and the distant Syene (Ez. xxix. 10). Several other towns are noticed in the Delta. The wars with the Assyrians and Babylonians, and the captivities which followed, bring us back again to the geography of the East. Incidental notice is taken of several important places in connexion with these events. The names of Persia (2 Chr. xxxvi. 20) and India (Esth. i. 1) now occur: whether the far-distant *China* is noticed at an earlier period under the name Sinim (Is. xlix. 12) admits of doubt. The names of Greece and Italy are hardly noticed in Hebrew geography: the earliest notice of the former, subsequently to Gen. x., occurs in Is. lxvi. 19, under the name of Javan. If Italy is described at all, it is under the name Chittim (Dan. xi. 30). In the Maccabaean era the classical names came into common use; and henceforward the geography of the Bible, as far as foreign lands are concerned, is absorbed in the wider field of classical geography.

Earthenware. [POTTERY.]

Earthquake. Earthquakes, more or less violent, are of frequent occurrence in Palestine, as might be expected from the numerous traces of volcanic agency visible in the features of that country. The recorded instances, however, are but few; the most remarkable occurred in the reign of Uzziah (Am. i. 1; Zech. xiv. 5), which Josephus connected with the sacrilege and consequent punishment of that monarch (2 Chr. xxvi. 16 ff.). From Zech. xiv. 4 we are led to infer that a great convulsion took place at this time in the Mount of Olives, the mountain being split so as to leave a valley between its summits. Josephus records something of the sort, but his account is by no means clear. We cannot but think that the two accounts have the same foundation, and that the Mount of Olives was really affected by the earthquake. An earthquake occurred at the time of our Saviour's crucifixion (Matt. xxvii. 51-54), which may be deemed miraculous rather from the conjunction of circumstances than from the nature of the phenomenon itself. Earthquakes are not unfrequently accompanied by fissures of the earth's surface; instances of this are recorded in connexion with the destruction of Korah and his company (Num. xvi. 32), and at the time of our Lord's death (Matt. xxvii. 51); the former may be paralleled by a similar occurrence at Oppido in Calabria A.D. 1783, where the earth opened to the extent of 500, and a depth of more than 200 feet.

East. The Hebrew terms, descriptive of the *east*, differ in idea, and, to a certain extent, in application; (1) *kedem* properly means that which is *before* or *in front of* a person, and was applied to the east from the custom of turning in that direction when describing the points of the compass, *before*, *behind*, the *right* and the *left*, representing respectively E., W., S., and N. (Job xxiii. 8, 9); (2) *mizrach* means the place of the *sun's rising*. Bearing in mind this etymological distinction, it is natural that *kedem* should be used when the *four* quarters of the world are described (as in Gen. xiii. 14, xxviii. 14; Job xxiii. 8, 9; Ez. xlvii. 18 ff.), and *mizrach* when the east is only distinguished from the *west* (Josh. xi. 3; Ps. l. 1, ciii. 12, cxiii. 3; Zech. viii. 7), or from some other one quarter (Dan. viii. 9, xi. 44; Am. viii. 12); exceptions to this usage occur in Ps. cvii. 3, and Is. xliii. 5, each, however, admitting of explanation. Again, *kedem* is used in a strictly geographical sense to describe a spot or country immediately *before* another in an easterly direction; hence it occurs in

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such passages as Gen. ii. 8, iii. 24, xi. 2, xiii. 11, xxv. 6; and hence the subsequent application of the term, as a proper name (Gen. xxv. 6, *eastward, unto the land of Kedem*), to the lands lying immediately eastward of Palestine, viz. Arabia, Mesopotamia and Babylonia; on the other hand *mizrach* is used of the *far* east with a less definite signification (Is. xli. 2, 25, xliii. 5, xlvi. 11).

Easter. The occurrence of this word in the A. V. of Acts xii. 4, is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions Easter had been frequently used as the translation of πάσχα. At the last revision Passover was substituted in all passages but this. [PASSOVER.]

East Wind. [WINDS.]

E'bal. 1. One of the sons of Shobal the son of Seir (Gen. xxxvi. 23; 1 Chr. i. 40).—**2.** OBAL the son of Joktan (1 Chr. i. 22; comp. Gen. x. 28).

E'bal, Mount, a mount in the promised land, on which, according to the command of Moses, the Israelites were, after their entrance on the promised land, to "put" the curse which should fall upon them if they disobeyed the commandments of Jehovah. The blessing consequent on obedience was to be similarly localised on Mount Gerizim (Deut. xi. 26-29). Where then were Ebal and Gerizim situated? The all but unanimous reply to this is, that they are the mounts which form the sides of the fertile valley in which lies *Nablûs*, the ancient SHECHEM—Ebal on the north and Gerizim on the south. (1.) It is plain that they were situated near together, with a valley between. (2.) Gerizim was very near Shechem (Judg. ix. 7), and in Josephus's time the names appear to have been attached to the mounts, which were then, as now, Ebal on the north and Gerizim on the south. Eusebius and Jerome place them in the Jordan valley, near Gilgal; but they speak merely from hearsay. It is well known that one of the most serious variations between the Hebrew text of the Pentateuch and the Samaritan text, is in reference to Ebal and Gerizim. In Deut. xxvii. 4, the Samaritan has Gerizim, while the Hebrew (as in A. V.) has Ebal, as the mount on which the altar to Jehovah, and the inscription of the law were to be erected. Upon this basis they ground the sanctity of Gerizim and the authenticity of the temple and holy place, which did exist and still exist there. Two points may merely be glanced at here which have apparently escaped notice. 1. Both agree that Ebal was the mount on which the cursings were to rest, Gerizim that for the blessings. It appears inconsistent, that Ebal, the mount of cursing, should be the site of the altar and the record of the law, while Gerizim, the mount of blessing, should remain unoccupied by a sanctuary of any kind. 2. Taking into account the known predilection of Orientals for ancient sites on which to fix their sanctuaries, it is more easy to believe (in the absence of any evidence to the contrary) that in building their temple on Gerizim, the Samaritans were making use of a spot already enjoying a reputation for sanctity, than that they built on a place upon which the curse was laid in the records which they received equally with the Jews. Thus the very fact of the occupation of Gerizim by the Samaritans would seem an argument for its original sanctity. The structure of Gerizim is nummulitic limestone with occasional outcrops of igneous rock, and that of Ebal is probably similar. At its base above the valley of Nablûs are numerous caves and sepulchral excavations. The modern name of Ebal is *Sitti Salamiyah*, from a Mohammedan female saint, whose tomb is standing on the eastern part of the ridge, a little before the highest point is reached.

E'bed, 1. (many MSS., and the Syr. and Arab. Versions, have EBER), father of GAAL, who with his brethren assisted the men of Shechem in their revolt against Abimelech (Judg. ix. 26, 28, 30, 31, 35).—**2.** Son of Jonathan; one of the Bene-Adin who returned from Babylon with Ezra (Ezr. viii. 6). In 1 Esdras the name is given OBETH.

Eb'ed-Mel'ech, an Aethiopian eunuch in the service of king Zedekiah, through whose interference Jeremiah was released from prison (Jer. xxxviii. 7 ff., xxxix. 15 ff.). His name seems to be an official title = *King's slave*, i. e. *minister*.

Eb'en-e'zer ("the stone of help"), a stone set up by Samuel after a signal defeat of the Philistines, as a memorial of the "help" received on the occasion from Jehovah (1 Sam. vii. 12). Its position is carefully defined as between MIZPEH and SHEN. Neither of these points, however, has been identified with any certainty—the latter not at all.

E'ber. 1. Son of Salah, and great-grandson of Shem (Gen. x. 24; 1 Chr. i. 19). For confusion between Eber and Heber see HEBER.—**2.** Son of Elpaal and descendant of Shaharaim of the tribe of Benjamin (1 Chr. viii. 12).—**3.** A priest in the days of Joiakim the son of Jeshua (Neh. xii. 20).

Ebi'asaph, a Kohathite Levite of the family of Korah, one of the forefathers of the prophet Samuel and of Heman the singer (1 Chr. vi. 23, 37). The same man is probably intended in ix. 19. The name appears also to be identical with ABIASAPH, and in one passage (1 Chr. xxvi. 1) to be abbreviated to Asaph.

Diospyros Ebenum.

Ebony (Heb. *hobnîm*) occurs only in Ez. xxvii. 15, as one of the valuable commodities imported into Tyre by the men of Dedan. The best kind of ebony is yielded by the *Diospyros ebenum*, a tree which grows in Ceylon and Southern India; but there are many trees of the natural order *Ebenaceae* which produce this material. There is every reason for believing that the ebony afforded by the *Diospyros ebenum* was imported from India or Ceylon by Phoenician traders; though it is equally probable that the Tyrian merchants were supplied with ebony from trees which grew in Ethiopia. It is not known what tree yielded the Ethiopian ebony.

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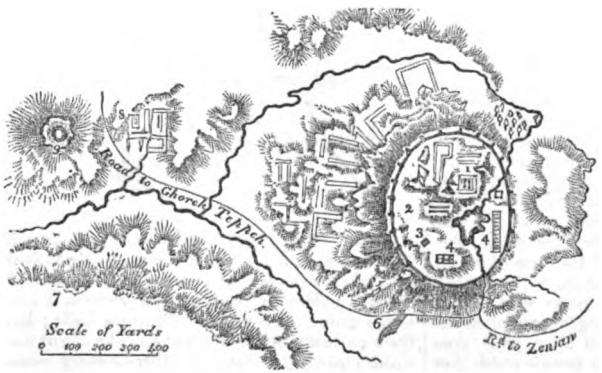
Ebro'nah. [ABRONAH.]

Eca'nus, one of the five swift scribes who attended on Esdras (2 Esdr. xiv. 24).

Ecbat'ana (Heb. *Achmêthâ*). It is doubtful whether the name of this place is really contained in the Hebrew Scriptures. Many of the best commentators understand the expression, in Ezr. vi. 2, differently, and translate it "in a coffer." If a city is meant, there is little doubt of one of the two Ecbatanas being intended, for except these towns there was no place in the province of the Medes which contained a palace, or where records are likely to have been deposited. In the apocryphal books Ecbatana is frequently mentioned (Tob. iii. 7, xiv. 12, 14; Jud. i. 1, 2; 2 Macc. ix. 3, &c.). Two cities of the name of Ecbatana seem to have existed in ancient times, one the capital of Northern Media, the Media Atropatênê of Strabo; the other the metropolis of the larger and more important province known as Media Magna. The site of the former appears to be marked by the very curious ruins at *Takht-i-Suleïman* (lat. 36° 28', long. 47° 9'); while that of the latter is occupied by *Hamadan*, which is one of the most important cities of modern Persia. There is generally some difficulty in determining, when Ecbatana is mentioned, whether the northern or the southern metropolis is intended. Few writers are aware of the existence of the two cities, and they lie sufficiently near to one another for geographical notices in most cases to suit either site. The northern city was the "seven-walled town" described by Herodotus, and declared by him to have been the capital of Cyrus (Herod. i. 98-99, 153); and it was thus most probably there that the roll was found which proved to Darius that Cyrus had really made a decree allowing the Jews to rebuild their temple. The peculiar feature of the site of *Takht-i-Suleïman*, which it is proposed to identify with the northern Ecbatana, is a conical hill rising to the height of about 150 feet above the plain, and covered both on its top and sides with massive ruins of the most antique and primitive character. A perfect enceinte, formed of large blocks of squared stone, may be traced round the entire hill along its brow; within there is an oval enclosure about 800 yards in its greatest and 400 in its least diameter, strewn with ruins, which cluster round a remarkable lake. On three sides—the south, the west, and the north—the acclivity is steep and the height above the plain uniform, but on the east it abuts upon a hilly tract of ground, and here it is but slightly elevated above the adjacent country. The northern Ecbatana continued to be an important place down to the 13th century after Christ. By the Greeks and Romans it appears to have been known as Gaza, Gazaca, or Canzaca, "the treasure city," on account of the wealth laid up in it; while by the Orientals it was termed *Shiz*. Its decay is referable to the Mogul conquests, ab. A.D. 1200; and its final ruin is supposed to date from about the 15th or 16th century. In the 2nd book of Maccabees (ix. 3, &c.) the Ecbatana mentioned is undoubtedly the southern city, now represented both in name and site by *Hamadan*. This place, situated on the northern flank of the great mountain called formerly Orontes, and now *Elwend*, was perhaps as ancient as the other, and is far better known in history. If not the Median capital of Cyrus, it was at any rate regarded from the time of Darius Hystaspis as the chief city of the Persian *satrapy* of Media, and as such it became the summer residence of the Persian kings from Darius downwards. The Ecbatana of the book of Tobit is thought by Sir H. Rawlinson to be the *northern* city.



PLAN OF ECBATANA.

Explanation.

1. Remains of a Fire-Temple.
2. Ruined Mosque.
3. Ancient buildings with shafts and capitals.
4. Ruins of the Palace of Abakai Khan.
5. Cemetery.
6. Ridge of Rock called "the Dragon."
7. Hill called "Tawilah," or "the Stable."
8. Ruins of Kalisiah.
9. Rocky hill of Zindani-Soleiman.

Ecclesias'tes (Heb. *Koheleth*). — I. *Title.* The title of this book is taken from the name by which the son of David, or the writer who personates him, speaks of himself throughout it. The apparent anomaly of the feminine termination indicates that the abstract noun has been transferred from the office to the person holding it; and hence, with the single exception of Eccl. vii. 27, the noun, notwithstanding its form, is used throughout in the masculine. The word has been applied to one who speaks publicly in an assembly, and there is, to say the least, a tolerable agreement in favour of this interpretation. On the other hand, Grotius has suggested "compiler" as a better equivalent.—II. *Canonicity.* In the Jewish division of the books of the Old Testament, Ecclesiastes ranks as one of the five Megilloth or Rolls, and its position, as having canonical authority, appears to have been recognised by the Jews from the time in which the idea of a canon first presented itself. We find it in all the Jewish catalogues of the sacred books, and from them it has been received universally by the Christian Church. Some singular passages in the Talmud indicate, however, that the recognition was not altogether unhesitating, and that it was at least questioned how far the book was one which it was expedient to place among the Scriptures that were read publicly.—III. *Author and Date.* The hypothesis which is naturally suggested by the

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account that the writer gives of himself in ch. i. and ii. is that it was written by the only "son of David" (i. 1), who was "king over Israel in Jerusalem" (i. 12). The belief that Solomon was actually the author was, it need hardly be said, received generally by the Rabbinic commentators and the whole series of Patristic writers. Grotius was indeed almost the first writer who called it in question and started a different hypothesis. The objections which have been urged against the traditional belief by Grotius and later critics, and the hypotheses which they have substituted for it, are drawn chiefly from the book itself. 1. The language of the book belongs to the time when the older Hebrew was becoming largely intermingled with Aramaic forms and words, and as such takes its place in the latest group of books of the Old Testament. The prevalence of abstract forms is urged as belonging to a later period than that of Solomon in the development of Hebrew thought and language. The answers given to these objections by the defenders of the received belief are (*a*) that many of what we call Aramaic or Chaldee forms may have belonged to the period of pure Hebrew, though they have not come down to us in any extant writings; and (*b*) that so far as they are foreign to the Hebrew of the time of Solomon, he may have learnt them from his "strange wives," or from the men who came as ambassadors from other countries. 2. It has been asked whether Solomon would have been likely to speak of himself as in i. 12, or to describe with bitterness the misery and wrong of which his own misgovernment had been the cause, as in iii. 16, iv. 1. On the hypothesis that he was the writer, the whole book is an acknowledgment of evils which he had occasioned, while yet there is no distinct confession and repentance. The question here raised is, of course, worth considering, but it can hardly be looked on as leading in either direction to a conclusion. 3. It has been urged that the state of society indicated in this book leads to the same conclusion as its language, and carries us to a period after the return from the Babylonian captivity, when the Jews were enjoying comparative freedom from invasion, but were exposed to the evils of misgovernment under the satraps of the Persian king. Significant, though not conclusive, in either direction, is the absence of all reference to any contemporaneous prophetic activity, or to any Messianic hopes. The use throughout the book of Elohim instead of Jehovah as the divine Name, leaves the question as to date nearly where it was. The indications of rising questions as to the end of man's life, and the constitution of his nature, of doubts like those which afterwards developed into Sadduceism (iii. 19-21), of a copious literature connected with those questions, confirm, it is urged, the hypothesis of the later date. It may be added too, that the absence of any reference to such a work as this in the enumeration of Solomon's writings in 1 K. iv. 32, tends, at least, to the same conclusion. In this case, however, as in others, the arguments of recent criticism are stronger against the traditional belief than in support of any rival theory, content to rest their case upon the discordant hypotheses of their opponents. On the assumption that the book belongs, not to the time of Solomon, but to the period subsequent to the captivity, the dates which have been assigned to it occupy a range of more than 300 years. Grotius supposes Zerubbabel to be referred to in xii. 11, as the "One Shepherd," and so far agrees with Keil, who fixes it in the time of Ezra and Nehemiah. Ewald and De Wette conjecture the close of the period of Persian or the commencement of that of Macedonian rule; Bertholdt the period between Alexander the Great and Antiochus Epiphanes; Hitzig, circ. 204 B.C.; Hartmann, the time of the Maccabees. — IV. *Plan.* The book of Ecclesiastes comes before us as being conspicuously, among the writings of the O. T. the great stumbling-block or commentators. Some, at least, of the Rabbinical writers were perplexed by its teachings. Little can be gathered from the series of Patristic interpreters. The book is comparatively seldom quoted by them. No attempt is made to master its plan and to enter into the spirit of its writer. When we descend to the more recent developments of criticism, we meet with an almost incredible divergence of opinion. Luther sees in it a noble "Politica vel Oeconomica," leading men in the midst of all the troubles and disorders of human society to a true endurance and reasonable enjoyment. Grotius finds in it only a collection of many maxims, connected more or less closely with the great problems of human life. Others reject these views as partial and one-sided, and assert that the object of the writer was to point out the secret of a true blessedness in the midst of all the distractions and sorrows of the world as consisting in a tranquil calm enjoyment of the good that comes from God. The variety of these opinions indicates sufficiently that the book is as far removed as possible from the character of a formal treatise. It is that which it professes to be—the confession of a man of wide experience looking back upon his past life and looking out upon the disorders and calamities which surround him. The true utterances of such a man are the records of his struggles after truth, of his occasional glimpses of it, of his ultimate discovery. The writer of Ecclesiastes is not a didactic moralist, nor a prophet, but a man who has sinned in giving way to selfishness and sensuality, who has paid the penalty of that sin in satiety and weariness of life; in whom the mood of spirit, over-reflective, indisposed to action, has become dominant in its darkest form, but who has through all this been under the discipline of a divine education, and has learnt from it the lesson which God meant to teach him. What that lesson was will be seen from an examination of the book itself. It is tolerably clear that the recurring burden of "Vanity of vanities" and the teaching which recommends a life of calm enjoyment, mark, whenever they occur, a kind of halting-place in the succession of thoughts. Taking this, accordingly, as our guide, we may look on the whole book as falling into four divisions, and closing with that which, in its position no less than its substance, is "the conclusion of the whole matter." (1.) Ch. i. and ii. This portion of the book more than any other has the character of a personal confession. The Preacher starts with reproducing the phase of despair and weariness into which his experience had led him (i. 2, 3). To the man who is thus satiated with life the order and regularity of nature are oppressive (i. 4-7). That which seems to be new is but the repetition of the old (i. 8-11). Then, having laid bare the depth to which he had fallen, he retraces the path by which he had travelled thitherward. First he had sought after wisdom as that to which God seemed to call him (i. 13), but the pursuit of it was a sore travail, and there was no satisfaction in its possession. The first experiment in the search after happiness

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had failed and he tried another (ii. 1-9). But this also failed to give him peace (ii. 11). The first section closes with that which, in different forms, is the main lesson of the book—to make the best of what is actually around one (ii. 24)—to substitute for the reckless feverish pursuit of pleasure the calm enjoyment which men may yet find both for the senses and the intellect. (2.) Ch. iii. 1—vi. 9. The order of thought in this section has a different starting-point. One who looked out upon the infinitely varied phenomena of men's life might yet discern, in the midst of that variety, traces of an order. There are times and seasons for each of them in its turn, even as there are for the vicissitudes of the world of nature (iii. 1-8). The heart of man with its changes is the mirror of the universe (iii. 11), and is, like that, inscrutable. And from this there comes the same conclusion as from the personal experience. Calmly to accept the changes and chances of life, entering into whatever joy they bring, as one accepts the order of nature, this is the way of peace (iii. 13). The thought of the ever-recurring cycle of nature, which had before been irritating and disturbing, now whispers the same lesson. The transition from this to the opening thoughts of ch. iv. seems at first somewhat abrupt. Instead of the self-centred search after happiness he looks out upon the miseries and disorders of the world, and learns to sympathise with suffering (iv. 1). And in this survey of life on a large scale, as in that of a personal experience, there is a cycle which is ever being repeated. The opening of ch. v. again presents the appearance of abruptness, but it is because the survey of human life takes a yet wider range. The eye of the Preacher passes from the dwellers in palaces to the worshippers in the Temple, the devout and religious men. Have they found out the secret of life, the path to wisdom and happiness? The answer to that question is that there the blindness and folly of mankind show themselves in their worst forms. The command "Fear thou God," meant that a man was to take no part in a religion such as this. But that command also suggested the solution of another problem, of that prevalence of injustice and oppression which had before weighed down the spirit of the inquirer. The section ends as before with the conclusion, that to feed the eyes with what is actually before them is better than the ceaseless wanderings of the spirit. (3.) Ch. vi. 10—viii. 15. So far the lines of thought all seemed to converge to one result. The ethical teaching that grew out of the wise man's experience had in it something akin to the higher forms of Epicureanism. But the seeker could not rest in this, and found himself beset with thoughts at once more troubling and leading to a higher truth. The spirit of man looks before and after, and the uncertainties of the future vex it (vi. 12). So far there are signs of a clearer insight into the end of life. Then comes an oscillation which carries him back to the old problems (vii. 15). The repetition of thoughts that had appeared before, is perhaps the natural consequence of such an oscillation, and accordingly in ch. viii. we find the seeker moving in the same round as before. There are the old reflections on the misery of man (viii. 6), and the confusions in the moral order of the universe (viii. 10, 11), the old conclusion that enjoyment, such enjoyment as is compatible with the fear of God, is the only wisdom (viii. 15). (4.) Ch. viii. 16—xii. 8. After the pause implied in his again arriving at the lesson of ver. 15, the Preacher retraces the last of his many wanderings. This time the thought with which he started was a profound conviction of the inability of man to unravel the mysteries by which he is surrounded (viii. 17), of the nothingness of man when death is thought of as ending all things (ix. 3-6), of the wisdom of enjoying life while we may (ix. 7-10), of the evils which affect nations or individual man (ix. 11, 12). The wide experience of the Preacher suggests sharp and pointed sayings as to these evils (x. 1-20), each true and weighty in itself, but not leading him on to any firmer standing-ground or clearer solution of the problems which oppressed him. It is here that the traces of plan and method in the book seem most to fail us. In ch. xi. however the progress is more rapid. The tone of the Preacher becomes more that of direct exhortation, and he speaks in clearer and higher notes. The end of man's life is not to seek enjoyment for himself only, but to do good to others, regardless of the uncertainties or disappointments that may attend his efforts (xi. 1-4). The secret of a true life is that a man should consecrate the vigour of his youth to God (xii. 1). It is well to do that before the night comes, before the slow decay of age benumbs all the faculties of sense (xii. 2, 6), before the spirit returns to God who gave it. The thought of that end rings out once more the knell of the nothingness of all things earthly (xii. 8); but it leads also to "the conclusion of the whole matter," to that to which all trains of thought and all the experiences of life had been leading the seeker after wisdom, that "to fear God and keep his commandments" was the highest good attainable. If the representation which has been given of the plan and meaning of the book be at all a true one, we find in it, no less than in the book of Job, indications of the struggle with the doubts and difficulties which in all ages of the world have presented themselves to thoughtful observers of the condition of mankind. The writer of the book of Job deals with the great mystery presented by the sufferings of the righteous. In the words of the Preacher, we trace chiefly the weariness or satiety of the pleasure-seeker, and the failure of all schemes of life but one. In both, though by very diverse paths, the inquirer is led to take refuge in the thought that God's kingdom is infinitely great, and that man knows but the smallest fragment of it; that he must refrain from things which are too high for him and be content with the duties of his own life and the opportunities it presents for his doing the will of God.

Ecclesias'ticus, the title given in the Latin Version to the book which is called in the Septuagint THE WISDOM OF JESUS THE SON OF SIRACH. The word, like many others of Greek origin, appears to have been adopted in the African dialect. The right explanation of the word is given by Rufinus, who remarks that "it does not designate the author of the book, but the character of the writing," as publicly used in the services of the Church. According to Jerome the original Hebrew title was *Proverbs*; and the Wisdom of Sirach shared with the canonical book of Proverbs and the Wisdom of Solomon the title of *The book of all virtues*. In the Syriac version the book is entitled *The book of Jesus the son of Simeon Asiro* (*i. e.* the bound); *and the same book is called the wisdom of the son of Asiro*. In many places it is simply styled *Wisdom*. 2. The writer of the present book describes himself as

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Jesus (*i. e.* Jeshua) *the son of Sirach, of Jerusalem* (c. l. 27), but the conjectures which have been made to fill up this short notice are either unwarranted or absolutely improbable. The Palestinian origin of the author is, however, substantiated by internal evidence, *e. g.* xxiv. 10 f. 3. The language in which the book was originally composed was Hebrew, *i. e.* perhaps the Aramean dialect. Jerome says that he had met with the "Hebrew" text. The internal character of the present book bears witness to its foreign source. 4. Nothing however remains of the original proverbs of Ben Sira except the few fragments in pure Hebrew which occur in the Talmud and later Rabbinic writers; and even these may have been derived from tradition and not from any written collection. The Greek translation incorporated in the LXX., which is probably the source from which the other translations were derived, was made by the grandson of the author in Egypt "in the reign of Euergetes," for the instruction of those "in a strange country who were previously prepared to live after the law." The date which is thus given is unfortunately ambiguous. Two kings of Egypt bore the surname Euergetes. Ptol. III., the son and successor of Ptol. II. Philadelphus, B.C. 247-222; and Ptol. VII. Physcon, the brother of Ptol. VI. Philometor, B.C. 170-117. Some have supposed that the reference in chap. iv. is to Simon the Just, and that the grandson of Ben Sirach, who is supposed to have been his younger contemporary, lived in the reign of Ptolemy III.: others again have applied the eulogy to Simon II., and fixed the translation in the time of Ptolemy VII. But both suppositions are attended with serious difficulties. From these considerations it appears best to combine the two views. The grandson of the author was already past middle-age when he came to Egypt, and if his visit took place early in the reign of Ptolemy Physcon, it is quite possible that the book itself was written while the name and person of the last of "the men of the great synagogue" was still familiar to his countrymen. 5. The name of the Greek translator is unknown. He is commonly supposed to have borne the same name as his grandfather, but this tradition rests only on conjecture or misunderstanding. 6. It is a more important fact that the book itself appears to recognise the incorporation of earlier collections into its text. Jesus the son of Sirach, while he claims for himself the writing of the book, characterises his father as one "who poured forth a shower of wisdom from his heart." From the very nature of his work the author was like "a gleaner after the grape-gatherers" (xxxiii. 16). 7. The Syriac and Old Latin versions, which latter Jerome adopted without alteration, differ considerably from the present Greek text, and it is uncertain whether they were derived from some other Greek recension or from the Hebrew original. The Arabic version is directly derived from the Syriac. 8. The existing Greek MSS. present great discrepancies in order, and numerous interpolations. The arrangement of xxx. 25—xxxvi. 17, in the Vatican and Complutensian editions is very different. 9. It is impossible to make any satisfactory plan of the book in its present shape. The latter part, xlii. 15—l. 21, is distinguished from all that precedes in style and subject; and "the praise of noble men" seems to form a complete whole in itself (xliv.—l. 24). The words of Jerome imply that the original text presented a triple character answering to the three works of Solomon, the Proverbs, Ecclesiastes, and Canticles. Eichhorn supposed that the book was made up of three distinct collections which were afterwards united: i.—xxiii.; xxiv.—xlii. 14; xlii. 15—l. 24. Bretschneider sets aside this hypothesis, and at the same time one which he had formerly been inclined to adopt, that the recurrence of the same ideas in xxiv. 32 ff.; xxxiii. 16, 17 (xxx.); l. 27, marks the conclusions of three parts. The last five verses of c. l. (l. 25-29) form a natural conclusion to the book; and the prayer, which forms the last chapter (li.), is wanting in two MSS. 10. The earliest clear coincidence with the contents of the book occurs in the epistle of Barnabas (c. xix. = Ecclus. iv. 31), and there is no mark of quotation. The parallels which have been discovered in the New Testament are too general to show that they were derived from the written text, and not from popular language. The first distinct quotations occur in Clement of Alexandria; but from the end of the second century the book was much used and cited with respect. Clement speaks of it continually as *Scripture*, as the work of Solomon. Origen cites passages with the same formula as the Canonical books. The other writers of the Alexandrine school follow the same practice. Augustine quotes the book constantly himself as the work of a *prophet*, the word of God, "*Scripture*," but he expressly notices that it was not in the Hebrew Canon. Jerome, in like manner, contrasts the book with "the Canonical Scriptures" as "doubtful," while they are "sure." The book is not quoted by Irenaeus, Hippolytus, or Eusebius; and is not contained in the Canon of Melito, Origen, Cyril, Laodicea, Hilary, or Rufinus. It was never included by the Jews among their Scriptures. 11. But while the book is destitute of the highest canonical authority, it is a most important monument of the religious state of the Jews at the period of its composition. As an expression of Palestinian theology it stands alone; for there is no sufficient reason for assuming Alexandrine interpolations or direct Alexandrine influence.

Eclipse of the Sun. No historical notice of an eclipse occurs in the Bible, but there are passages in the prophets which contain manifest allusion to this phenomenon (Am. viii. 9; Mic. iii. 6; Zech. xiv. 6; Joel ii. 10, 31; iii. 15). Some of these notices probably refer to eclipses that occurred about the time of the respective compositions: thus the date of Amos coincides with a total eclipse, which occurred Feb. 9, B.C. 784, and was visible at Jerusalem shortly after noon; that of Micah with the eclipse of June 5, B.C. 716. A passing notice in Jer. xv. 9 coincides in date with the eclipse of Sept. 30, B.C. 610, so well known from Herodotus' account (i. 74, 103). The darkness that overspread the world at the crucifixion cannot with reason be attributed to an eclipse, as the moon was at the full at the time of the Passover.

Ed, *i. e.* "witness," a word inserted in the Auth. Vers. of Josh. xxii. 34, apparently on the authority of a few MSS., and also of the Syriac and Arabic Versions, but not existing in the generally received Hebrew Text.

E'dar, Tower of (accur. EDER), a place named only in Gen. xxxv. 21. Jacob's first halting-place between Bethlehem and Hebron was "beyond the tower Eder." According to Jerome it was 1000 paces from Bethlehem.

Eddias, 1 Esdr. ix. 26. [JEZIAH.]

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E'den, the first residence of man. It would be difficult, in the whole history of opinion, to find any subject which has so invited, and at the same time so completely baffled, conjecture, as the Garden of Eden. In order more clearly to understand the merit of the several theories, it will be necessary to submit to a careful examination the historic narrative on which they are founded. Omitting those portions of the text of Gen. ii. 8-14 which do not bear upon the geographical position of Eden, the description is as follows:—"And the Lord God planted a garden in Eden eastward.....And a river goeth forth from Eden to water the garden; and from thence it is divided and becomes four heads (or arms). The name of the first is Pison: that is it which compasseth the whole land of Havilah, where is the gold. And the gold of that land is good: there is the bdellium and the onyx stone. And the name of the second river is Gihon; that is it which compasseth the whole land of Cush. And the name of the third river is Hiddekel; that is it which floweth before Assyria. And the fourth river, that is Euphrates." In the eastern portion then of the region of Eden was the garden planted. The river which flowed through Eden watered the garden, and thence branched off into four distinct streams. The first problem to be solved then is this:—To find a river which, at some stage of its course, is divided into four streams, two of which are the Tigris and Euphrates. The identity of these rivers with the Hiddekel and P'rath has never been disputed, and no hypothesis which omits them is worthy of consideration. Setting aside minor differences of detail, the theories which have been framed with regard to the situation of the terrestrial paradise naturally divide themselves into two classes. The first class includes all those which place the garden of Eden below the junction of the Euphrates and Tigris, and interpret the names Pison and Gihon of certain portions of these rivers: the second, those which seek for it in the high table-land of Armenia, the fruitful parent of many noble streams. The old versions supply us with little or no assistance. It would be a hopeless task to attempt to chronicle the opinions of all the commentators upon this question: their name is legion. Philo is the first who ventured upon an allegorical interpretation. He conceived that by paradise is darkly shadowed forth the governing faculty of the soul; that the tree of life signifies religion, whereby the soul is immortalised; and by the faculty of knowing good and evil the middle sense, by which are discerned things contrary to nature. The four rivers he explains of the several virtues of prudence, temperance, courage, and justice; while the main stream of which they are branches is the generic virtue, goodness, which goeth forth from Eden, the wisdom of God. The opinions of Philo would not be so much worthy of consideration, were it not that he has been followed by many of the Fathers. Among the Hebrew traditions enumerated by Jerome is one that paradise was created before the world was formed, and is therefore beyond its limits. Among the literal interpreters there is an infinite diversity of opinions. What is the river which goes forth from Eden to water the garden? is a question which has been often asked, and still waits for a satisfactory answer. That the ocean stream which surrounded the earth was the source from which the four rivers flowed was the opinion of Josephus. It was the *Shat-el-Arab*, according to those who place the garden of Eden below the junction of the Tigris and Euphrates, and their conjecture would deserve consideration were it not that this stream cannot, with any degree of propriety, be said to rise in Eden. By those who refer the position of Eden to the highlands of Armenia, the "river" from which the four streams diverge is conceived to mean "a collection of springs," or a well-watered district. But this signification of the word is wholly without a parallel. According to some it was the Caspian sea. That the Hiddekel is the Tigris, and the P'rath the Euphrates, has never been denied, except by those who assume that the whole narrative is a myth which originated elsewhere, and was adapted by the Hebrews to their own geographical notions. With regard to the Pison, the most ancient and most universally received opinion identifies it with the Ganges. Josephus, Eusebius, and many others held this. But Rashi maintained that the Pison was the Nile. That the Pison was the Indus was an opinion current long before it was revived by Ewald and adopted by Kalisch. Philostorgius conjectured that it was the Hydaspes. Some have found the Pison in the Naharmalca, one of the artificial canals which formerly joined the Euphrates with the Tigris. Even those commentators who agree in placing the terrestrial Paradise on the *Shat-el-Arab*, the stream formed by the junction of the Tigris and Euphrates, between Ctesiphon and Apamea, are by no means unanimous as to which of the branches, into which this stream is again divided, the names Pison and Gihon are to be applied. Calvin conjectured that the Pison was the most easterly of these channels; Huet that it was the westernmost. The advocates of the theory that the true position of Eden is to be sought for in the mountains of Armenia have identified the Pison with the Phasis. Raumer endeavoured to prove that it was the Aras or Araxes, which flows into the Caspian Sea. Colonel Chesney, from the results of extensive observations in Armenia, was "led to infer that the rivers known by the comparatively modern names of Halys and Araxes are those which, in the book of Genesis, have the names of Pison and Gihon; and that the country within the former is the land of Havilah, whilst that which borders upon the latter is the still more remarkable country of Cush." In the narrative of Genesis the river Pison is defined as that which surrounds the whole land of Havilah. It is, then, absolutely necessary, to fix the position of Havilah before proceeding to identify the Pison with any particular river. In Gen. ii. 11, 12, it is described as the land where the best gold was found, and which was besides rich in the treasures of the *b'dolach* and the stone *shoham*. If the Havilah of Gen. ii. be identical with any one of the countries mentioned in Gen. x. 29, xxv. 18, 1 Sam. xv. 7, we must look for it on the east or south of Arabia, and probably not far from the Persian Gulf. That Havilah is that part of India through which the Ganges flows, and, more generally, the eastern region of the earth; that it is to be found in Susiana, in Ava, or in the Ural region, are conclusions necessarily following upon the assumptions with regard to the Pison. Hartmann, Reland, and Rosenmüller are in favour of Colchis, the scene of the legend of the Golden Fleece. For all these hypotheses there is no more support than the merest conjecture. The second river of Paradise presents difficulties not less insurmountable than the Pison. Those who maintained that the Pison was the

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Ganges held also that the Gihon was the Nile. The etymology of Gihon seems to indicate that it was a swiftly-flowing impetuous stream. According to Golius *Jichoon* is the name given to the Oxus, which has, on this account, been assumed by Rosenmüller, Hartmann, and Michaelis to be the Gihon of Scripture. But the Araxes, too, is called by the Persians *Jichoon ar-Ras*, and from this circumstance it has been adopted by Reland, Calmet, and Col. Chesney as the modern representative of the Gihon. Bochart and Huet contended that it was the easternmost of these channels by which the united streams of the Euphrates and Tigris fall into the Persian Gulf. Calvin considered it to be the most westerly. That it should be the Orontes, the Ganges, the Kur, or Cyrus, necessarily followed from the exigencies of the several theories. Rask and Verbrugge are in favour of the Gyndes of the ancients. From etymological considerations, Huet was induced to place Cush in Chusistan (2 K. xvii. 24), Leclerc in Cassiotis in Syria, and Reland in the "regio Cossaeorum." Bochart identified it with Susiana, Link with the country about the Caucasus, and Hartmann with Bactria or Bálkh, the site of Paradise being, in this case, in the celebrated vale of Kashmir. The term Cush is generally applied in the Old Testament to the countries south of the Israelites. It was the southern limit of Egypt (Ez. xxix. 10), and apparently the most westerly of the provinces over which the rule of Ahasuerus extended, "from India even unto Ethiopia" (Esth. i. 1, viii. 9). Egypt and Cush are associated in the majority of instances in which the word occurs (Ps. lxviii. 31; Is. xviii. 1; Jer. xlvi. 9, &c.): but in two passages Cush stands in close juxtaposition with Elam (Is. xi. 11), and Persia (Ez. xxxviii. 5). The Cushite king, Zerah, was utterly defeated by Asa at Mareshah, and pursued as far as Gerar, a town of the Philistines, on the southern border of Palestine, which was apparently under his sway (2 Chr. xiv. 9, &c.). In 2 Chr. xxi. 16, the Arabians are described as dwelling "beside the Cushites," and both are mentioned in connexion with the Philistines. The wife of Moses, who, we learn from Ex. ii., was the daughter of a Midianite chieftain, is in Num. xii. 1 denominated a Cushite. Further, Cush and Seba (Is. xliii. 3), Cush and the Sabaeans (Is. xlv. 14) are associated in a manner consonant with the genealogy of the descendants of Ham (Gen. x. 7), in which Seba is the son of Cush. From all these circumstances it is evident that under the denomination Cush were included both Arabia and the country south of Egypt on the western coast of the Red Sea. It is possible, also, that the vast desert tracts west of Egypt were known to the Hebrews as the land of Cush, but of this we have no certain proof. In the midst of this diversity of opinions, what is the true conclusion at which we arrive? All the theories which have been advanced share the inevitable fate of conclusions which are based upon inadequate premises. The problem may be indeterminate because the data are insufficient. It would scarcely, on any other hypothesis, have admitted of so many apparent solutions.

E'den, 1. One of the marts which supplied the luxury of Tyre with richly embroidered stuffs. It is associated with Haran, Sheba, and Asshur. In 2 K. xix. 12, and Is. xxxvii. 12, "the sons of Eden" are mentioned with Gozan, Haran, and Rezeph, as victims of the Assyrian greed of conquest. According to Bochart, it may be Addan, or Addana, which geographers place on the Euphrates. Michaelis is in favour of the modern Aden, as the Eden of Ezekiel. In the absence of positive evidence, probability seems to point to the N.W. of Mesopotamia as the locality of Eden.—**2.** BETH-EDEN, "house of pleasure;" probably the name of a country residence of the kings of Damascus (Am. i. 5). Michaelis, misled by an apparent resemblance in name, identified it with *Ehden*, about a day's journey from Baalbek. But Grotius, with greater appearance of probability, pointed to the Paradisus of Ptolemy as the locality of Eden. The ruins of the village of *Jûsieh el-Kadîmeh*, now a paradise no longer, are supposed by Dr. Robinson to mark its site. Others have conjectured that Beth Eden is no other than *Beit-Jenn*, "the house of Paradise," not far to the south-west of Damascus, on the eastern slope of the Hermon, and a short distance from *Medjel*.

E'den, 1. A Gershonite Levite, son of Joah, in the days of Hezekiah (2 Chr. xxix. 12).—**2.** Also a Levite, contemporary and probably identical with the preceding (2 Chr. xxxi. 15).

E'der, 1. One of the towns of Judah in the extreme south, and on the borders of Edom (Josh. xv. 21). No trace of it has been discovered in modern times, unless, as has been suggested, it is identical with ARAD, by a transposition of letters. —**2.** A Levite of the family of Merari, in the time of David (1 Chr. xxiii. 23, xxiv. 30).

E'des, 1 Esdr. ix. 35. [JADAU.]

Ed'na, the wife of Raguel (Tob. vii. 2, 8, 14, 16; x. 12; xi. 1).

E'dom, Idume'a, or **Idumae'a.** The name Edom was given to Esau, the first-born son of Isaac, and twin brother of Jacob, when he sold his birthright to the latter for a meal of lentile pottage. The peculiar colour of the pottage gave rise to the name *Edom*, which signifies "red" (Gen. xxv. 29-34). The country which the Lord subsequently gave to Esau was hence called the "field of Edom" (Gen. xxxii. 3), or "land of Edom" (Gen. xxxvi. 16; Num. xxxiii. 37). Probably its physical aspect may have had something to do with this. Edom was previously called *Mount Seir* (Gen. xxxii. 3, xxxvi. 8), from Seir the progenitor of the Horites (Gen. xiv. 6, xxxvi. 20-22). The name Seir was perhaps adopted on account of its being descriptive of the "rugged" character of the territory. The original inhabitants of the country were called *Horites*, from *Hori*, the grandson of Seir (Gen. xxxvi. 20, 22), because that name was descriptive of their habits as "Troglodytes," or "dwellers in caves." The boundaries of Edom, though not directly, are yet incidentally defined with tolerable distinctness in the Bible. The country lay along the route pursued by the Israelites from the peninsula of Sinai to Kadesh-barnea, and thence back again to Elath (Deut. i. 2, ii. 1-8); that is, along the *east* side of the great valley of Arabah. It reached southward as far as Elath, which stood at the northern end of the gulf of Elath, and was the seaport of the Edomites; but it does not seem to have extended farther, as the Israelites on passing Elath struck out eastward into the desert, so as to pass round the land of Edom (Deut. ii. 8). On the north of Edom lay the territory of Moab, through which the Israelites were also prevented from going, and were therefore compelled to go from Kadesh by the southern extremity of Edom (Judg. xi. 17, 18; 2 K. iii. 6-9). The

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boundary between Moab and Edom appears to have been the "brook Zered" (Deut. ii. 13, 14, 18), probably the modern *Wady-el-Ahsy*, which still divides the provinces of *Kerak* (Moab) and *Jebâl* (Gebalene). But Edom was wholly a mountainous country. It only embraced the narrow mountainous tract (about 100 miles long by 20 broad) extending along the eastern side of the Arabah from the northern end of the gulf of Elath to near the southern end of the Dead Sea. The mountain-range of Edom is at present divided into two districts. The northern is called *Jebâl*. It begins at *Wady-el-Ahsy*, which separates it from *Kerak*, and it terminates at or near Petra. The southern district is called *esh-Shêrah*, a name which, though it resembles, bears no radical relation to the Hebrew Seir. The physical geography of Edom is somewhat peculiar. Along the western base of the mountain-range are low calcareous hills. To these succeed lofty masses of igneous rock, chiefly porphyry, over which lies red and variegated sandstone in irregular ridges and abrupt cliffs, with deep ravines between. The latter strata give the mountains their most striking features and remarkable colours. The average elevation of the summit is about 2000 feet above the sea. Along the eastern side runs an almost unbroken limestone ridge, a thousand feet or more higher than the other. This ridge sinks down with an easy slope into the plateau of the Arabian desert. While Edom is thus wild, rugged, and almost inaccessible, the deep glens and flat terraces along the mountain sides are covered with rich soil, from which trees, shrubs, and flowers now spring up luxuriantly. The ancient capital of Edom was Bozrah (*Buseireh*) near the northern border (Gen. xxxvi. 33; Is. xxxiv. 6, lxiii. 1; Jer. xlix. 13, 22). But Sela (*Petra*) appears to have been the principal stronghold in the days of Amaziah (B.C. 838; 2 K. xiv. 7): Elath, and Ezion-geber were the seaports (2 Sam. viii. 14; 1 K. ix. 26). When the kingdom of Israel began to decline, the Edomites not only reconquered their lost cities, but made frequent inroads upon southern Palestine (2 Chr. xxviii. 17). It was probably on account of these attacks, and of their uniting with the Chaldeans against the Jews, that the Edomites were so fearfully denounced by the later prophets (Obad. 1 sq.; Jer. xlix. 7 sq.; Ezek. xxv. 12 sq., xxxv. 3 sq.). During the Captivity they advanced westward, occupied the whole territory of their brethren the Amalekites (Gen. xxxvi. 12; 1 Sam. xv. 1 sq.), and even took possession of many towns in southern Palestine, including Hebron. The name Edom, or rather its Greek form, Idumaea, was now given to the country lying between the valley of Arabah and the shores of the Mediterranean While Idumaea thus extended westward, Edom Proper was taken possession of by the Nabatheans. They were a powerful people, and held a great part of southern Arabia. They took Petra and established themselves there at least three centuries before Christ. Leaving off their nomad habits, they settled down amid the mountains of Edom, engaged in commerce, and founded the little kingdom called by Roman writers *Arabia Petraea*, which embraced nearly the same territory as the ancient Edom. To the Nabatheans Petra owes those great monuments which are still the wonder of the world. Early in the Christian era Edom Proper was included by geographers in Palestine, but in the fifth century a new division was made of the whole country into *Palaestina Prima*, *Secunda*, and *Tertia*. The last embraced Edom and some neighbouring provinces, and when it became an ecclesiastical division its metropolis was Petra.

E'domites, the descendants of Esau, or Edom. Their first form of government appears to have resembled that of the modern Bedawîn; each tribe or clan having a petty chief or sheikh ("Duke" in the A. V., Gen. xxxvi. 15). The Horites, who inhabited Mount Seir from an early period, and among whom the Edomites still lived, had their sheikhs also (Gen. xxxvi. 29 sq.). At a later period, probably when the Edomites began a war of extermination against the Horites, they felt the necessity of united action under one competent leader, and then a king was chosen. Against the Horites the children of Edom were completely successful. Having either exterminated or expelled them they occupied their whole country (Deut. ii. 12). A statement made in Gen. xxxvi. 31, serves to fix the period of the dynasty of the eight kings. They "reigned in the land of Edom before there reigned any king over the children of Israel;" that is, before the time of Moses, who may be regarded as the first virtual king of Israel (comp. Deut. xxxiii. 5; Ex. xviii. 16-19). Esau's bitter hatred to his brother Jacob for fraudulently obtaining his blessing appears to have been inherited by his latest posterity. The Edomites peremptorily refused to permit the Israelites to pass through their land (Num. xx. 18-21). For a period of 400 years we hear no more of the Edomites. They were then attacked and defeated by Saul (1 Sam. xiv. 47). Some forty years later David overthrew their army in the "Valley of Salt," and his general, Joab, following up the victory, destroyed nearly the whole male population (1 K. xi. 15, 16), and placed Jewish garrisons in all the strongholds of Edom (2 Sam. viii. 13, 14). Hadad, a member of the royal family of Edom, made his escape with a few followers to Egypt, where he was kindly received by Pharaoh. After the death of David he returned, and tried to excite his countrymen to rebellion against Israel, but failing in the attempt he went on to Syria, where he became one of Solomon's greatest enemies (1 K. xi. 14-22). In the reign of Jehoshaphat (B.C. 914) the Edomites attempted to invade Israel in conjunction with Ammon and Moab, but were miraculously destroyed in the valley of Berachah (2 Chr. xx. 22). A few years later they revolted against Jehoram, elected a king, and for half a century retained their independence (2 Chr. xxi. 8). They were then attacked by Amaziah, and Sela their great stronghold was captured (2 K. xiv. 7; 2 Chr. xxv. 11, 12). Yet the Israelites were never able again completely to subdue them (2 Chr. xxviii. 17). When Nebuchadnezzar besieged Jerusalem the Edomites joined him, and took an active part in the plunder of the city and slaughter of the Jews. Their cruelty at that time seems to be specially referred to in the 137th Psalm. It was on account of these acts of cruelty committed upon the Jews in the day of their calamity that the Edomites were so fearfully denounced by the later prophets (Is. xxxiv. 5-8, lxiii. 1-4; Jer. xlix. 17; Lam. iv. 21; Ez. xxv. 13, 14; Am. i. 11, 12; Obad. 10 sq.). On the conquest of Judah, the Edomites, probably in reward for their services during the war, were permitted to settle in southern Palestine, and the whole plateau between it and Egypt; but they were about the same time driven out of Edom Proper by the Nabatheans. For

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more than four centuries they continued to prosper. But during the warlike rule of the Maccabees they were again completely subdued, and even forced to conform to Jewish laws and rites, and submit to the government of Jewish prefects. The Edomites were now incorporated with the Jewish nation, and the whole province was often termed by Greek and Roman writers *Idumaea*. Immediately before the siege of Jerusalem by Titus, 20,000 Idumaeans were admitted to the Holy City, which they filled with robbery and bloodshed. From this time the Edomites, as a separate people, disappear from the page of history. Little is known of their religion; but that little shows them to have been idolaters (2 Chr. xxv. 14, 15, 20). Josephus refers to both the idols and priests of the Idumaeans. The habits of the Idumaeans were singular. The Horites, their predecessors in Mount Seir, were, as their name implies, *troglodytes*, or dwellers in caves; and the Edomites seem to have adopted their dwellings as well as their country. Everywhere we meet with caves and grottoes hewn in the soft sandstone strata. Those at Petra are well known. The nature of the climate, the dryness of the soil, and their great size, render them healthy, pleasant, and commodious habitations, while their security made them specially suitable to a country exposed in every age to incessant attacks of robbers.

Ed'rei, 1. One of the two capital cities of Bashan (Num. xxi. 33; Deut. i. 4, iii. 10; Josh. xii. 4). In Scripture it is only mentioned in connexion with the victory gained by the Israelites over the Amorites under Og their king, and the territory thus acquired. The ruins of this ancient city, still bearing the name *Edr'a*, stand on a rocky promontory which projects from the S.W. corner of the Lejah. The site is a strange one—without water, without access, except over rocks and through defiles all but impracticable. The ruins are nearly three miles in circumference, and have a strange wild look, rising up in black shattered masses from the midst of a wilderness of black rocks. A number of the old houses still remain; they are low, massive, and gloomy, and some of them are half buried beneath heaps of rubbish. The identity of this site with the Edrei of Scripture has been questioned by many writers, who follow the doubtful testimony of Eusebius, and place the capital of Bashan at the modern *Der'a*, a few miles farther south. —**2.** A town of northern Palestine, allotted to the tribe of Naphtali, and situated near Kedesh (Josh. xix. 37). About two miles south of Kedesh is a conical rocky hill called *Tell Khuraibeh*, the "Tell of the ruin." It is evidently an old site, and it may be that of the long-lost Edrei. The strength of the position, and its nearness to Kedesh, give probability to the supposition.

Education. Although nothing is more carefully inculcated in the Law than the duty of parents to teach their children its precepts and principles (Ex. xii. 26, xiii. 8, 14; Deut. iv. 5, 9, 10, vi. 2, 7, 20, &c.), yet there is little trace among the Hebrews in earlier times of education in any other subjects. The wisdom therefore and instruction, of which so much is said in the Book of Proverbs, are to be understood chiefly of moral and religious discipline, imparted, according to the direction of the Law, by the teaching and under the example of parents (Prov. i. 2, 8, ii. 2, 10, iv. 1, 7, 20, viii. 1, ix. 1, 10, xii. 1, xvi. 22, xvii. 24, xxxi.). Exceptions to this statement may perhaps be found in the instances of Moses himself, who was brought up in all Egyptian learning (Acts vii. 22); of the writer of the book of Job, who was evidently well versed in natural history and in the astronomy of the day (Job xxxviii. 31, xxxix. xl. xli.); of Daniel and his companions in captivity (Dan. i. 4, 17); and above all, in the intellectual gifts and acquirements of Solomon, which were even more renowned than his political greatness (1 K. iv. 29, 34, x. 1-9; 2 Chr. ix. 1-8), and the memory of which has, with much exaggeration, been widely preserved in Oriental tradition. In later times the prophecies, and comments on them as well as on the earlier Scriptures, together with other subjects, were studied. Jerome adds that Jewish children were taught to say by heart the genealogies. Parents were required to teach their children some trade. Previous to the captivity, the chief depositaries of learning were the schools or colleges, from which in most cases (see Am. vii. 14) proceeded that succession of public teachers, who at various times endeavoured to reform the moral and religious conduct of both rulers and people. Besides the prophetical schools instruction was given by the priests in the Temple and elsewhere, but their subjects were doubtless exclusively concerned with religion and worship (Lev. x. 11; Ez. xliv. 23, 24; 1 Chr. xxv. 7, 8; Mal. ii. 7). From the time of the settlement in Canaan there must have been among the Jews persons skilled in writing and in accounts. Perhaps the neighbourhood of the tribe of Zebulun to the commercial district of Phoenicia may have been the occasion of their reputation in this respect (Judg. v. 14). The municipal officers of the kingdom, especially in the time of Solomon, must have required a staff of well-educated persons in their various departments under the recorder or historiographer, whose business was to compile memorials of the reign (2 Sam. viii. 16, xx. 24; 2 K. xviii. 18; 2 Chr. xxxiv. 8). To the schools of the Prophets succeeded, after the captivity, the synagogues, which were either themselves used as schools or had places near them for that purpose. After the destruction of Jerusalem, colleges were maintained for a long time at Japhne in Galilee, at Lydda, at Tiberias, the most famous of all, and Sepphoris. According to the principles laid down in the Mishna, boys at five years of age were to begin the Scriptures, at ten the Mishna, at thirteen they became subject to the whole law, at fifteen they entered the Gemara. Teachers were treated with great respect, and both pupils and teachers were exhorted to respect each other. Physical science formed part of the course of instruction. In the schools the Rabbins sat on raised seats, and the scholars, according to their age, sat on benches below or on the ground. Of female education we have little account in Scripture. Needlework formed a large but by no means the only subject of instruction imparted to females, whose position in society and in the household must by no means be considered as represented in modern Oriental usage (see Prov. xxxi. 16, 26; Luke viii. 2, 3, x. 39, &c.). Among the Mohammedans, education, even of boys, is of a most elementary kind, and of girls still more limited. In one respect it may be considered as the likeness or the caricature of the Jewish system, viz. that besides the most common rules of arithmetic, the Kurán is made the staple, if not the only subject of instruction.

Eg'lah, one of David's wives during his reign in Hebron, and the mother of his son Ithream (2 Sam. iii. 5; 1 Chr. iii. 3). According to the ancient Hebrew tradition, she was Michal.

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Egla'im, a place named only in Is. xv. 8, and there apparently as one of the most remote points on the boundary of Moab. It is probably the same as EN-EGLAIM.

Eg'lon, a king of the Moabites (Judg. iii. 12 ff.), who, aided by the Ammonites and the Amalekites, crossed the Jordan and took "the city of palm-trees." Here, according to Josephus, he built himself a palace, and continued for eighteen years to oppress the children of Israel, who paid him tribute. The circumstances of his death are somewhat differently given in Judges and in Josephus. In Judges the Israelites send a present by Ehud (iii. 15); in Josephus Ehud wins his favour by repeated presents of his own. In Judges we have two scenes, the offering of the present and the death scene (18, 19); in Josephus there is but one scene. In Judges the place seems to change from the reception-room into the "summer-parlour," where Ehud found him upon his return (cf. 18, 20). In Josephus the entire action takes place in the summer-parlour. The obesity of Eglon, and the consequent impossibility of recovering the dagger, are not mentioned by Josephus. After this desperate achievement Ehud repaired to Seirah in the mountains of Ephraim (iii. 26, 27), or Mount Ephraim (Josh. xix. 50). To this wild central region, commanding, as it did, the plains E. and W., he summoned the Israelites by sound of horn. Descending from the hills they fell upon the Moabites, and not one of the fugitives escaped.

Eg'lon, a town of Judah in the low country (Josh. xv. 39). During the struggles of the conquest, Eglon was one of a confederacy of five towns, which under Jerusalem attempted resistance, by attacking Gibeon after the treaty of the latter with Israel (Josh. x.). The name doubtless survives in the modern *Ajlan*, a shapeless mass of ruins, about 10 miles from *Beit Jibrin* (Eleutheropolis) and 14 from Gaza, on the S. of the great maritime plain.

Egypt, a country occupying the north-eastern angle of Africa, and lying between N. lat. 31° 37′ and 24° 1′, and E. long. 27° 13′ and 34° 12′. Its limits appear always to have been very nearly the same. In Ezekiel (xxix. 10, xxx. 6) the whole country is spoken of as extending from Migdol to Syene, which indicates the same limits to the east and the south as at present.—*Names.* The common name of Egypt in the Bible is "Mizraim," or more fully "the land of Mizraim." In form Mizraim is a dual, and accordingly it is generally joined with a plural verb. When, therefore, in Gen. x. 6, Mizraim is mentioned as a son of Ham, we must not conclude that anything more is meant than that Egypt was colonized by descendants of Ham. The dual number doubtless indicates the natural division of the country into an upper and a lower region. The singular Mazor also occurs, and some suppose that it indicates Lower Egypt, but there is no sure ground for this assertion. The Arabic name of Egypt *Misr* signifies "red mud." Egypt is also called in the Bible "the land of Ham" (Ps. cv. 23, 27; comp. lxxviii. 51), a name most probably referring to Ham the son of Noah; and "Rahab," the proud or insolent: both these appear to be poetical appellations. The common ancient Egyptian name of the country is written in hieroglyphics KEM, which was perhaps pronounced Chem; the demotic form is KEMEE. This name signifies, alike in the ancient language and in Coptic, "black," and may be supposed to have been given to the land on account of the blackness of its alluvial soil. We may reasonably conjecture that Kem is the Egyptian equivalent of Ham, and also of Mazor, these two words being similar or even the same in sense. Under the Pharaohs Egypt was divided into Upper and Lower, "the two regions" TA-TEE? called respectively "the Southern Region" TA-RES, and "the Northern Region" TA-MEHEET. There were different crowns for the two regions. In subsequent times this double division obtained. In the time of the Greeks and Romans Upper Egypt was divided into the Heptanomis and the Thebais, making altogether three provinces, but the division of the whole country into two was even then the most usual.—*Superficies.* Egypt has a superficies of about 9582 square geographical miles of soil, which the Nile either does or can water and fertilise. This computation includes the river and lakes as well as sandy tracts which can be inundated; but the whole space either cultivated or fit for cultivation is no more than about 5626 square miles. Anciently 2735 square miles more may have been cultivated, and now it would be possible at once to reclaim about 1295 square miles.—*Nomes.* From a remote period Egypt was divided into Nomes HESPU, sing. HESP, each one of which had its special objects of worship. There is no distinct reference to them in the Bible.—*General appearance, Climate, &c.* The general appearance of the country cannot have greatly changed since the days of Moses. The Delta was always a vast level plain, although of old more perfectly watered than now by the branches of the Nile and numerous canals, while the narrow valley of Upper Egypt must have suffered still less alteration. Anciently, however, the rushes must have been abundant; whereas now they have almost disappeared, except in the lakes. The whole country is remarkable for its extreme fertility, which especially strikes the beholder when the rich green of the fields is contrasted with the utterly bare yellow mountains or the sand-strewn rocky desert on either side. The climate is equable and healthy. Rain is not very unfrequent on the northern coast, but inland very rare. Cultivation nowhere depends upon it. This absence of rain is mentioned in Deut. (xi. 10, 11) as rendering artificial irrigation necessary, unlike the case of Palestine, and in Zech. (xiv. 18) as peculiar to the country. Egypt has been visited in all ages by severe pestilences, but it cannot be determined that any of those of ancient times were of the character of the modern Plague. Famines are frequent, and one in the middle ages, in the time of the Fátimee Khaleefeh El-Mustansir-billah, seems to have been even more severe than that of Joseph.—*Geology.* The fertile plain of the Delta and the valley of Upper Egypt are bounded by rocky deserts covered or strewn with sand. On either side of the plain they are low, but they overlook the valley, above which they rise so steeply as from the river to present the aspect of cliffs. The formation is limestone as far as a little above Thebes, where sandstone begins. The First Cataract, the southern limit of Egypt, is caused by granite and other primitive rocks, which rise through the sandstone and obstruct the river's bed. An important geological change has in the course of centuries raised the country near the head of the Gulf of Suez, and depressed that on the northern side of the isthmus. Since the Christian era the head of the Gulf has retired southwards. —*The Nile.* In Egyptian the Nile bore the sacred appellation HAPEE or HAPEE-MU, "the abyss,"

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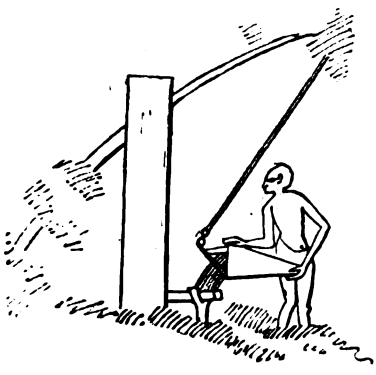
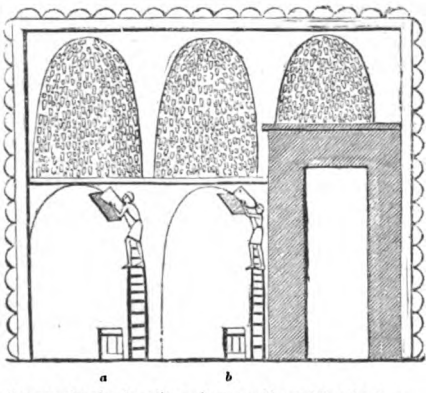
or "the abyss of waters." As Egypt was divided into two regions, we find two Niles, HAPEE-RES, "the Southern Nile," and HAPEE-MEHEET "the Northern Nile," the former name being given to the river in Upper Egypt and in Nubia. The inundation fertilises and sustains the country, and makes the river its chief blessing. The Nile was on this account anciently worshipped. The rise begins in Egypt about the summer solstice, and the inundation commences about two months later. The greatest height is attained about or somewhat after the autumnal equinox. The inundation lasts about three months.—*Cultivation, Agriculture, &c.* The ancient prosperity of Egypt is attested by the Bible as well as by the numerous monuments of the country. As early as the age of the Great Pyramid it must have been densely populated. The contrast of the present state of Egypt to its former prosperity is more to be ascribed to political than to physical causes. Egypt is naturally an agricultural country. As far back as the days of Abraham, we find that when the produce failed in Palestine, Egypt was the natural resource. In the time of Joseph it was evidently the granary, at least during famines, of the nations around. The inundation, as taking the place of rain, has always rendered the system of agriculture peculiar; and the artificial irrigation during the time of low Nile is necessarily on the same principle. Watering with the foot (Deut. xi. 10, 11) may refer to some mode of irrigation by a machine, but the monuments do not afford a representation of it.



Shádoof, or pole and bucket for watering the garden. (Wilkinson.)

That now called the shádoof is depicted, and seems to have been the common means of artificial irrigation. There are detailed pictures of breaking up the earth, or ploughing, sowing, harvest, threshing, and storing the wheat in granaries. Vines were extensively cultivated. Of other fruit-trees, the date-palm was the most common and valuable. The gardens resembled the fields, being watered in the same manner by irrigation. On the tenure of land much light is thrown by the history of Joseph. Before the famine each city and large village had its field (Gen. xli. 48); but Joseph gained for Pharaoh all the land, except that of the priests, in exchange for food, and required for the right thus obtained a fifth of the produce, which became a law (xlvii. 20-26). The evidence of the monuments, though not very explicit, seems to show that this law was ever afterwards in force under the Pharaohs. The great lakes in the north of Egypt were anciently of high importance, especially for their fisheries and the growth of the papyrus. The canals are now far less numerous than of old, and many of them are choked and comparatively useless.—



Granary, showing how the grain was put in, and that the doors *a b* were intended for taking it out. (Wilkinson.)

Botany.—The cultivable land of Egypt consists almost wholly of fields, in which are very few trees. There are no forests and few groves, except of date-palms, and in Lower Egypt a few of orange and lemon-trees. There are also sycomores, mulberry-trees, and acacias, either planted on the sides of roads or standing singly in the fields. The Theban palm grows in the Thebaïs, generally in clumps. These were all, except perhaps the mulberry-tree, of old common in the country. The chief fruits are the date, grape, fig, sycomore-fig, pomegranate, banana, many kinds of melons, and the olive; and there are many others less common or important. These were also of old produced in the country. The vegetables are of many kinds and excellent, and form the chief food of the common people. The most important field-produce in ancient times was wheat; after it must be placed barley, millet, flax, and among the vegetables, lentils, peas, and beans. It is clear from the evidence of the monuments and of ancient writers that, of old, reeds were far more common in Egypt than now. The byblus or papyrus is almost or quite unknown. Anciently it was a common and most important plant: boats were made of its stalks, and of their thin leaves the famous paper was manufactured. The lotus was anciently the favourite flower, and at feasts it took the place of the rose among the Greeks and Arabs: it is now very rare.—*Zoology.*—Of old Egypt was far more a pastoral country than at present. The neat cattle are still excellent, but lean kine are more common among them than they seem to have been in the days of Joseph's Pharaoh (Gen. xli. 19). Sheep and goats have always been numerous. Anciently swine were kept, but not in great numbers; now there are none, or scarcely any. Under the Pharaohs the horses of the country were in repute among the neighbouring nations, who purchased them as well as chariots out of Egypt. Asses were anciently numerous: the breed at the present time is excellent. Dogs were formerly more prized than now, for being held by most of the Muslims to be extremely unclean, they are only used to watch the houses in the villages. The camel has nowhere

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been found mentioned in the inscriptions of Egypt, or represented on the monuments. It is probable that camels were not kept in Egypt, but only on the frontier. The deserts have always abounded in wild animals, especially of the canine and antelope kinds. Anciently the hippopotamus was found in the Egyptian Nile, and hunted. Now, this animal is rarely seen even in Lower Nubia. The elephant may have been, in the remotest historical period, an inhabitant of Egypt, and, as a land animal, have been driven further south than the hippopotamus. Bats abound in the temples and tombs. The birds of Egypt are not remarkable for beauty of plumage: in so open a country this is natural. The *Rapaces* are numerous, but the most common are scavengers, as vultures and the kite. The *Grallatores* and *Anseres* abound on the islands and sandbanks of the river and in the sides of the mountains which approach or touch the stream. Among the reptiles, the crocodile must be especially mentioned. In the Bible it is usually called *tannin* or *tannim*, "dragon," a generic word of almost as wide a signification as "reptile," and is used as a symbol of the king of Egypt (Ez. xxix. 3-5). But "leviathan" appears to be the special name of that animal. Frogs are very numerous in Egypt, and their loud and constant croaking in the autumn makes it not difficult to picture the Plague of Frogs. Serpents and snakes are also common, but the more venomous have their home, like the scorpion, in the desert (comp. Deut. viii. 15). The Nile and lakes have an abundance of fish. Among the insects the locusts must be mentioned, which sometimes come upon the cultivated land in a cloud. As to the lice and flies, they are still plagues of Egypt.—*Ancient Inhabitants.*—The old inhabitants of Egypt appear from their monuments and the testimony of ancient writers to have occupied in race a place between the Nigritians and the Caucasians. They were in character very religious and contemplative, but given to base superstition, patriotic, respectful to women, hospitable, generally frugal, but at times luxurious, very sensual, lying, thievish, treacherous and cringing, and intensely prejudiced, through pride of race, against strangers, although kind to them. This is very much the character of the modern inhabitants, except that Mohammadanism has taken away the respect for women.—*Language.*—The ancient Egyptian language, from the earliest period at which it is known to us, is an agglutinate monosyllabic form of speech. It is expressed by the signs which we call hieroglyphics. The character of the language is compound: it consists of elements resembling those of the Nigritian languages and the Chinese language on the one hand, and those of the Shemitic languages on the other. As early as the age of the xxvith dynasty a vulgar dialect was expressed in the demotic or enchorial writing. This dialect forms the link connecting the old language with the Coptic, which does not very greatly differ from the monumental language, except in the presence of many Greek words.—*Religion.*—The basis of the religion was Nigritian fetishism, the lowest kind of nature-worship, differing in different parts of the country, and hence obviously indigenous. Upon this were engrafted, first, cosmic worship, mixed up with traces of primeval revelation, as in Babylonia; and then, a system of personifications of moral and intellectual abstractions. There were three orders of gods—the eight great gods, the twelve lesser, and the Osirian group. There was no prominent hero-worship, although deceased kings and other individuals often received divine honours. The great doctrines of the immortality of the soul, man's responsibility, and future rewards and punishments, were taught. Among the rites, circumcision is the most remarkable: it is as old as the time of the ivth dynasty. The Israelites in Egypt appear during the oppression, for the most part, to have adopted the Egyptian religion (Josh. xxiv. 14; Ez. xx. 7, 8). The golden calf, or rather steer, was probably taken from the bull Apis, certainly from one of the sacred bulls. Remphan and Chiun were foreign divinities adopted into the Egyptian Pantheon. Ashtoreth was worshipped at Memphis. Doubtless this worship was introduced by the Phoenician Shepherds.—*Laws.*—We have no complete account of the laws of the ancient Egyptians either in their own records or in works of ancient writers. The paintings and sculptures of the monuments indicate a very high degree of personal safety, showing us that the people of all ranks commonly went unarmed, and without military protection. Capital punishment appears to have been almost restricted, in practice, to murder. Crimes of violence were more severely treated than offences against religion and morals. Popular feeling seems to have taken the duties of the judge upon itself in the case of impiety alone (Ex. viii. 26).—*Government.*—The government was monarchical, but not of an absolute character. The sovereign was not superior to the laws, and the priests had the power to check the undue exercise of his authority. Nomes and districts were governed by officers whom the Greeks called nomarchs and toparchs. There seems to have been no hereditary aristocracy, except perhaps at the earliest period.—*Foreign Policy.*—The foreign policy of the Egyptians must be regarded in its relation to the admission of foreigners into Egypt and to the treatment of tributary and allied nations. In the former aspect it was characterized by an exclusiveness which sprang from a national hatred of the yellow and white races, and was maintained by the wisdom of preserving the institutions of the country from the influence of the pirates of the Mediterranean and the Indian Ocean, and the robbers of the deserts. Hence the jealous exclusion of the Greeks from the northern ports until Naucratis was opened to them, and hence too the restriction of Shemite settlers in earlier times to the land of Goshen, scarcely regarded as part of Egypt. The general policy of the Egyptians towards their eastern tributaries seems to have been marked by great moderation. The Pharaohs intermarried with them, and neither forced upon them Egyptian garrisons, except in some important positions, nor attempted those deportations that are so marked a feature of Asiatic policy. In the case of those nations which never attacked them they do not appear to have even exacted tribute. So long as their general supremacy was uncontested they would not be unwise enough to make favourable or neutral powers their enemies. Of their relation to the Israelites we have for the earlier part of this period no direct information. The explicit account of the later part is fully consistent with the general policy of the Pharaohs. Shishak and Zerah are the only exceptions in a series of friendly kings, and they were almost certainly of Assyrian or Babylonian extraction.—With respect to the African nations a different policy

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appears to have been pursued. The Rebu (Lebu) or Lubim, to the west of Egypt, on the north coast, were reduced to subjection, and probably employed, like the Shayretana or Cherethim, as mercenaries. Ethiopia was made a purely Egyptian province, ruled by a viceroy, "the Prince of Kesh (Cush)," and the assimilation was so complete that Ethiopian sovereigns seem to have been received by the Egyptians as native rulers. Further south, the Negroes were subject to predatory attacks like the slave-hunts of modern times.—*Army.*—There are some notices of the Egyptian army in the O. T. They show, like the monuments, that its most important branch was the chariot-force. The Pharaoh of the Exodus led 600 chosen chariots besides his whole chariot-force in pursuit of the Israelites. The warriors fighting in chariots are probably the "horsemen" mentioned in the relation of this event and elsewhere, for in Egyptian they are called the "horse" or "cavalry." We have no subsequent indication in the Bible of the constitution of an Egyptian army until the time of the xxiind dynasty, when we find that Shishak's invading force was partly composed of foreigners; whether mercenaries or allies, cannot as yet be positively determined, although the monuments make it most probable that they were of the former character. The army of Necho, defeated at Carchemish, seems to have been similarly composed, although it probably contained Greek mercenaries, who soon afterwards became the most important foreign element in the Egyptian forces.—*Domestic Life.*—The sculptures and paint-

Disciplined Troops of the time of the XVIIIth Dynasty. (Wilkinson.)

ings of the tombs give us a very full insight into the domestic life of the ancient Egyptians, as may be seen in Sir G. Wilkinson's great work. What most strikes us in their manners is the high position occupied by women, and the entire absence of the harem system of seclusion. Marriage appears to have been universal, at least with the richer class; and if polygamy were tolerated it was rarely practised. Concubinage was allowed, the concubines taking the place of inferior wives. There were no castes, although great classes were very distinct. The occupations of the higher class were the superintendence of their fields and gardens; their diversions, the pursuit of game in the deserts, or on the river, and fishing. The tending of cattle was left to the most despised of the lower class. The Egyptian feasts, and the dances, music, and feats which accompanied them, for the diversion of the guests, as well as the common games, were probably introduced among the Hebrews in the most luxurious days of the kingdoms of Israel and Judah. The account of the noontide dinner of Joseph (Gen. xliii. 16, 31-34) agrees with the representations of the monuments. The funeral ceremonies were far more important than any events of the Egyptian life as the tomb was regarded as the only true home.—*Literature and Art.*—The Egyptians were a very literary people, and time has preserved to us, besides the inscriptions of their tombs and temples, many papyri, of a religious or historical character, and one tale. They bear no resemblance to the books of the O. T., except such as arises from their sometimes enforcing moral truths in a manner not wholly different from that of the Book of Proverbs. The moral and religious system is, however, essentially different in its principles and their application. In science, Egyptian influence may be distinctly traced in the Pentateuch. Moses was "learned in all the wisdom of the Egyptians" (Acts vii. 22), and probably derived from them the astronomical knowledge which was necessary for the calendar. The Egyptians excelled in geometry and mechanics. In medicine and surgery, high proficiency was probably of but little use to the Hebrews after the Exodus. In the arts of architecture, sculpture, and painting, the former of which was the chief, there seems to have been but a very slight influence.—*Magicians.*—We find frequent reference in the Bible to the magicians of Egypt (Gen. xli. 8; Ex. vii. 11, &c.). The monuments do not recognise any such art, and we must conclude that magic was secretly practised, not because it was thought to be unlawful, but in order to give it importance.—*Industrial Arts.*—The industrial arts held an important place in the occupations of the Egyptians. The workers in fine flax and the weavers of white linen are mentioned in a manner that shows they were among the chief contributors to the riches of the country (Is. xix. 9). The fine linen of Egypt found its way to Palestine (Prov. vii. 16). Pottery was a great branch of the native manufactures, and appears to have furnished employment to the Hebrews during the bondage (Ps. lxxxi. 6, lxviii. 13; comp. Ex. i. 14).—*Festivals.*—The religious festivals were numerous, and some of them were, in the days of Herodotus, kept with great merry-making and license. The feast which the Israelites celebrated when Aaron had made the golden calf seems to have been very

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much of the same character.—*Manners of Modern Inhabitants.*—The manners of the modern inhabitants are more similar to those of the ancient Hebrews, on account of Arab influence, than the manners of their predecessors.—CHRONOLOGY AND HISTORY.—The subject may be divided into three main branches, technical chronology, historical chronology, and history:—1. *Technical Chronology.*—That the Egyptians used various periods of time, and made astronomical observations from a remote age, is equally attested by ancient writers, and by their monuments. There appear to have been at least three years in use with the Egyptians before the Roman domination, the Vague Year, the Tropical Year, and the Sothic Year; but it is not probable that more than two of these were employed at the same time. The Vague Year contained 365 days without any additional fraction, and therefore passed through all the seasons in about 1500 years. It was both used for civil and for religious purposes. The Vague Year was divided into twelve months, each of thirty days, with five additional days, after the twelfth. The months were assigned to three seasons, each comprising four months, called respectively the 1st, 2nd, 3rd, and 4th of those seasons. The names by which the Egyptian months are commonly known, Thoth, Paophi, &c., are taken from the divinities to which they were sacred. The seasons are called, according to our rendering, those of Vegetation, Manifestation, and the Waters or the Inundation: the exact meaning of their names has however been much disputed. They evidently refer to the phenomena of a Tropical Year, and such a year we must therefore conclude the Egyptians to have had, at least in a remote period of their history. The Sothic Year was a supposed sidereal year of 365¼ days, commencing with the so-called heliacal rising of Sothis. The Vague Year, having no intercalation, constantly retreated through the Sothic Year, until a period of 1461 years of the former kind, and 1460 of the latter had elapsed, from one coincidence of commencements to another. The Egyptians are known to have used two great cycles, the Sothic Cycle and the Tropical Cycle. The former was a cycle of the coincidence of the Sothic and Vague Years, and therefore consisted of 1460 years of the former kind. The Tropical Cycle was a cycle of the coincidence of the Tropical and Vague Years. It has been supposed by M. Biot to have a duration of 1505 years; but the length of 1500 Vague Years is preferable. The monuments make mention of Panegyrical Months, which can only, we believe, be periods of thirty years each, and divisions of a year of the same kind.—2. *Historical Chronology.*—The materials for historical chronology are the monuments and the remains of the historical work of Manetho. The remains of Manetho's historical work consist of a list of the Egyptian dynasties and two considerable fragments, one relating to the Shepherds, the other to a tale of the Exodus. The list is only known to us in the epitome given by Africanus, preserved by Syncellus, and that given by Eusebius. These present such great differences that it is not reasonable to hope that we can restore a correct text. The series of dynasties is given as if they were successive, in which case the commencement of the first would be placed full 5000 years B.C., and the reign of the king who built the Great Pyramid 4000. The monuments do not warrant so extreme an antiquity, and the great majority of Egyptologers have therefore held that the dynasties were partly contemporary. The evidence of the monuments leads to the same conclusion. Kings who unquestionably belong to different dynasties are shown by them to be contemporary. The monuments will not, in our opinion, justify any great extension of the period assigned to the first seventeen dynasties (B.C. 2700-1500). The last date, that of the commencement of the xviiith dynasty, cannot be changed more than a few years. The date of the beginning of the 1st dynasty, which we are disposed to place a little before B.C. 2700, is more doubtful, but a concurrence of astronomical evidence points to the twenty-eighth century. Some have supposed a much greater antiquity for the commencement of Egyptian history. Lepsius places the accession of Menes B.C. 3892, and Bunsen, two hundred years later. Their system is founded upon a passage in the chronological work of Syncellus, which assigns a duration of 3555 to the thirty dynasties. It is by no means certain that this number is given on the authority of Manetho, but apart from this, the whole statement is unmistakeably not from the true Manetho.—3. *History.*—That Egypt was colonised by the descendants of Noah in a very remote age is shown by the mention of the migration of the Philistines from Caphtor, which had taken place before the arrival of Abraham in Palestine. Before this migration could occur the Caphtorim and other Mizraites must have occupied Egypt for some time. A remarkable passage points to a knowledge of the date at which an ancient city of Egypt was founded. The evidence of the Egyptians as to the primeval history of their race and country is extremely indefinite. They seem to have separated mankind into two great stocks, and each of these again into two branches, for they appear to have represented themselves and the Negroes, the red and black races, as the children of the god Horus, and the Shemites and Europeans, the yellow and white races, as the children of the goddess Pesht. They seem therefore, to have held a double origin of the species. The absence of any important traditional period is very remarkable in the fragments of Egyptian history. These commence with the divine dynasties, and pass abruptly to the human dynasties. The indications are of a sudden change of seat, and the settlement in Egypt of a civilized race, which, either wishing to be believed autochthonous, or having lost all ties that could keep up the traditions of its first dwelling-place, filled up the commencement of its history with materials drawn from mythology. There is no trace of the tradition of the Deluge which is found in almost every other country of the world. The priests are indeed reported to have told Solon when he spoke of one deluge that many had occurred, but the reference is more likely to have been to great floods of the Nile than to any extraordinary catastrophes. The history of the dynasties preceding the xviiith is not told by any continuous series of monuments. Except those of the ivth and xiith dynasties there are scarcely any records of the age left to the present day, and thence in a great measure arises the difficulty of determining the chronology. From the time of Menes, the first king, until the Shepherd-invasion, Egypt seems to have enjoyed perfect tranquillity. During this age the Memphite line was the most powerful, and by it, under the ivth dynasty, were the most famous pyramids raised. The Shepherds were foreigners who came from the East, and, in some manner unknown

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to Manetho, gained the rule of Egypt. Those whose kings composed the xvth dynasty were the first and most important. They appear to have been Phoenicians. Most probably the Pharaoh of Abraham was of this line. The period of Egyptian history to which the Shepherd-invasion should be assigned is a point of dispute. It is generally placed after the xiith dynasty, for it is argued that this powerful line could not have reigned at the same time as one or more Shepherd-dynasties. We are of opinion that this objection is not valid, and that the Shepherd-invasion was anterior to the xiith dynasty. The rule of the xiith dynasty, which was of Thebans, lasting about 160 years, was a period of prosperity to Egypt, but after its close those calamities appear to have occurred which made the Shepherds hated by the Egyptians. During the interval to the xviiith dynasty there seems to have been no native line of any importance but that of the Thebans, and more than one Shepherd dynasty exercised a severe rule over the Egyptians.—We must here notice the history of the Israelites in Egypt with reference to the dynasty of the Pharaohs who favoured them, and that of their oppressors. According to the scheme of Biblical Chronology which we believe to be the most probable, the whole sojourn in Egypt would belong to the period before the xviiith dynasty. The Israelites would have come in and gone forth during that obscure age for the history of which we have little or no monumental evidence. This would explain the absence of any positive mention of them on the Egyptian monuments. Since the Pharaoh of Joseph must have been a powerful ruler and held Lower Egypt, there can be no question that he was, if the dates be correct, a shepherd of the xvth dynasty. The "new king" "which knew not Joseph," is generally thought by those who hold with us as to the previous history, to have been an Egyptian, and head of the xviiith dynasty. It seems at first sight extremely probable that the king who crushed, if he did not expel the Shepherds, would be the first oppressor of the nation which they protected. If we conclude that the Exodus most probably occurred before the xviiith dynasty, we have to ascertain, if possible, whether the Pharaohs of the oppression appear to have been Egyptians or Shepherds. The change of policy is in favour of their having been Egyptians, but is by no means conclusive. If the chronology be correct we can only decide in favour of the Shepherds. During the time to which the events are assigned there were no important lines but the Theban, and one or more of Shepherds. Manetho, according to the transcript of Africanus, speaks of three Shepherd-dynasties, the xvth, xvith, and xviith, the last of which, according to the present text, was of Shepherds and Thebans, but this is probably incorrect, and the dynasty should rather be considered as of Shepherds alone. A passage in Isaiah (lii. 4) indicates that the oppressor was an Assyrian, and therefore not of the xvth dynasty, which, according to Manetho, in the epitomes, was of Phoenicians, and opposed to the Assyrians. Among the names of kings of this period in the Royal Turin Papyrus, are two which appear to be Assyrian, so that we may reasonably suppose that some of the foreign rulers were of that race. It is not possible at present to decide whether they were of the xvith or the xviith dynasty. The history of the xviiith, xixth, and xxth dynasties is that of the Egyptian empire. Aahmes, the head of the first of these (B.C. cir. 1525), overthrew the power of the Shepherds, and probably expelled them. Queen Amennemt and Thothmes II. and III. are the earliest sovereigns of whom great monuments remain in the temple of El-Karnak, the chief sanctuary of Thebes. The last of these rulers was a great foreign conqueror, and reduced Nineveh, and perhaps Babylon also, to his sway. Amenoph III., his great-grandson, states on scarabaei, struck apparently to commemorate his marriage, that his northern boundary was in Mesopotamia, his southern in Kaun (Cholοë ?) The head of the xixth dynasty, Sethee I., or Sethos, B.C. cir. 1340, waged great foreign wars, particularly with the Hittites of the valley of the Orontes, whose capital Ketesh, situate near Emesa, he captured. His son Rameses II. was the most illustrious of the Pharaohs. If he did not exceed all others in foreign conquests, he far outshone them in the grandeur and beauty of the temples with which he adorned Egypt and Nubia. His chief campaign was against the Hittites and a great confederacy they had formed. Menptah, the son and successor of Rameses II., is supposed by the advocates of the Rabbinical date of the Exodus to have been the Pharaoh in whose time the Israelites went out. One other king of this period must be noticed, Rameses III., of the xxth dynasty, B.C. cir. 1200, whose conquests, recorded on the walls of his great temple of Medeenet Haboo in western Thebes seem to have been not less important than those of Rameses II. Under his successors the power of Egypt evidently declined, and towards the close of the dynasty the country seems to have fallen into anarchy, the high-priests of Amen having usurped regal power at Thebes and a Lower Egyptian dynasty, the xxist, arisen at Tanis. Probably the Egyptian princess who became Solomon's wife was a daughter of a late king of the Tanite dynasty. The head of the xxiind dynasty, Sheshonk I., the Shishak of the Bible, restored the unity of the kingdom, and revived the credit of the Egyptian arms, B.C. cir. 990. Probably his successor, Osorkon I., is the Zerah of Scripture, defeated by Asa. Egypt makes no figure in Asiatic history during the xxiiird and xxivth dynasties: under the xxvth it regained, in part at least, its ancient importance. This was an Ethiopian line, the warlike sovereigns of which strove to the utmost to repel the onward stride of Assyria. So, whom we are disposed to identify with Shebek II. or Sebichus, the second Ethiopian, rather than with Shebek I. or Sabaco, the first, made an alliance with Hoshea the last king of Israel. Tehrak or Tirhakah, the third of this house, advanced against Sennacherib in support of Hezekiah. After this, a native dynasty again occupied the throne, the xxvith, of Saïte kings. Psametek I. or Psammetichus I. (B.C. 664), who may be regarded as the head of this dynasty, warred in Palestine, and took Ashdod, Azotus, after a siege of twenty-nine years. Neku or Necho, the son of Psammetichus, continued the war in the East, and marched along the coast of Palestine to attack the king of Assyria. At Megiddo Josiah encountered him (B.C. 608-7), notwithstanding the remonstrance of the Egyptian king, which is very illustrative of the policy of the Pharaohs in the east (2 Chr. xxxv. 21), no less than is his lenient conduct after the defeat and death of the king of Judah. The army of Necho was after a short space routed at Carchemish by Nebuchadnezzar, B.C. 605-4 (Jer. xlvi. 2). The second successor of

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Necho, Apries, or Pharaoh-Hophra, sent his army into Palestine to the aid of Zedekiah (Jer. xxxvii. 5, 7, 11), so that the siege of Jerusalem was raised for a time, and kindly received the fugitives from the captured city. He seems to have been afterwards attacked by Nebuchadnezzar in his own country. There is, however, no certain account of a complete subjugation of Egypt by the king of Babylon. Amasis, the successor of Apries, had a long and prosperous reign, and somewhat restored the weight of Egypt in the East. But the new power of Persia was to prove even more terrible to his house than Babylon had been to the house of Psammetichus, and the son of Amasis had reigned but six months when Cambyses reduced the country to the condition of a province of his empire B.C. 525. It is not necessary here to give an outline of the subsequent history of Egypt. Its connexion with the history and literature of the Jews is discussed in the articles on the Greek kings of Egypt [PTOLEMY] and ALEXANDRIA.

Egyptian, Egyptians. Natives of Egypt. The word most commonly rendered Egyptians (*Mitsraim*) is the name of the country, and might be appropriately so translated in many cases.

E'hi, head of one of the Benjamite houses according to the list in Gen. xlvi. 21. He seems to be the same as Ahi-ram in the list in Num. xxvi. 38, and if so, *Ahiram* is probably the right name, as the family were called *Ahiramites*. In 1 Chr. viii. 1, the same person seems to be called Aharah, and perhaps also Ahoah, in ver. 4, Ahiah, ver. 7, and Aher, 1 Chr. vii. 12.

E'hud. **1.** Ehud, the son of Bilhan, and great-grandson of Benjamin the Patriarch (1 Chr. vii. 10, viii. 6).—**2.** Ehud, the son of Gera of the tribe of Benjamin (Judg. iii. 15), the second Judge of the Israelites (B.C. 1336). In the Bible he is not called a Judge but a deliverer (l. c.): so Othniel (Judg. iii. 9) and all the Judges (Neh. ix. 27). As a Benjamite he was specially chosen to destroy Eglon, who had established himself in Jericho, which was included in the boundaries of that tribe. He was very strong, and left-handed. So A. V.; but the more literal rendering is, as in margin, "shut of his right hand." The words are differently rendered:—1. left-handed, and unable to use his right; 2. using his left hand as readily as his right. The fact of drawing the dagger from the right thigh (Judg. iii. 21) is consistent with either opinion.

E'ker, a descendant of Judah through the families of Hezron and Jerahmeel (1 Chr. ii. 27).

Ek'rebel, a place named in Jud. vii. 18 only, apparently somewhere in the hill country to the south-east of the Plain of Esdrelon and of Dothain. The Syriac reading of the word points to the place *Acrabbein*, mentioned by Eusebius in the *Onomasticon* as the capital of a district called *Acrabattine*, and still standing as *Akrabih*, about 6 miles south-east of *Nablûs*.

Ek'ron, one of the five towns belonging to the lords of the Philistines, and the most northerly of the five (Josh. xiii. 3). Like the other Philistine cities its situation was in the lowlands. It fell to the lot of Judah (Josh. xv. 45, 46; Judg. i. 18), and indeed formed one of the landmarks on his north border, the boundary running from thence to the sea at JABNEEL. We afterwards, however, find it mentioned among the cities of Dan (Josh. xix. 43). But it mattered little to which tribe it nominally belonged, for before the monarchy it was again in full possession of the Philistines (1 Sam. v. 10). *'Akîr*, the modern representative of Ekron, lies at about 5 miles S.W. of *Ramleh*, and 3 due E. of *Yebna*, on the northern side of the important valley *Wady Surar*. In the Apocrypha it appears as ACCARON (1 Macc. x. 89, only), bestowed with its borders by Alexander Balas on Jonathan Maccabaeus as a reward for his services. It was known in the middle ages by the same name.

Ek'ronites. This word appears in Josh. xiii. 3, and 1 Sam. v. 10. In the former it should be singular—"the Ekronite."

E'la, 1 Esd. ix. 27. [ELAM.]

El'adah, a descendant of Ephraim through Shuthelah (1 Chr. vii. 20).

E'lah. **1.** The son and successor of Baasha, king of Israel (1 K. xvi. 8-10); his reign lasted for little more than a year (comp. ver. 8 with 10). He was killed, while drunk, by Zimri, in the house of his steward Arsa, who was probably a confederate in the plot.—**2.** Father of Hoshea, the last king of Israel (2 K. xv. 30, xvii. 1).

E'lah. **1.** One of the dukes of Edom (Gen. xxxvi. 41; 1 Chr. i. 52).—**2.** Shimei ben-Elah, was Solomon's commissariat officer in Benjamin (1 K. iv. 18).—**3.** A son of Caleb the son of Jephunneh (1 Chr. iv. 15).—**4.** Son of Uzzi, a Benjamite (1 Chr. ix. 8), and one of the chiefs of the tribe at the settlement of the country.

Elah, the Valley of (= Valley of the Terebinth), a valley in (not "by," as the A. V. has it) which the Israelites were encamped against the Philistines when David killed Goliath (1 Sam. xvii. 2, 19). It is once more mentioned in the same connexion (xxi. 9). We have only the most general indications of its position. It lay somewhere near Socoh of Judah, and Azekah, and was nearer Ekron than any other Philistine town. So much may be gathered from the narrative of 1 Sam. xvii. Socoh has been with great probability identified with *Suweikeh*, near to *Beit Netif*, some 14 miles S.W. of Jerusalem, on the road to *Beit jibrin* and Gaza. The village stands on the south slopes of the *Wady es Sumt*, or valley of the acacia. There seems no reason to doubt that this is the Valley of the Terebinth. It has changed its name and is now called after another kind of tree, but the terebinth appears to be plentiful in the neighbourhood. The traditional "Valley of the Terebinth" is the *Wady Beit Hanina*, which lies about 4 miles to the N. W. of Jerusalem, and is crossed by the road to *Nebi Samwil*.

E'lam seems to have been originally the name of a man, the son of Shem (Gen. x. 22; 1 Chr. i. 17). Commonly, however, it is used as the appellation of a country (Gen. xiv. 1, 9; Is. xi. 11; xxi. 2; Jer. xxv. 25; xlix. 34-39; Ez. xxxii. 24; Dan. viii. 2). The Elam of Scripture appears to be the province lying south of Assyria and east of Persis Proper, to which Herodotus gives the name of Cissia (iii. 91, v. 49, &c.), and which is termed Susis or Susiana by the geographers. It includes a portion of the mountainous country separating between the Mesopotamian plain and the high tableland of Iran, together with a fertile and valuable low tract at the foot of the range, between it and the Tigris. It appears from Gen. x. 22, that this country was originally peopled by descendants of Shem, closely allied to the Aramaeans (Syrians) and the Assyrians; and from Gen. xiv. 1-12, it is evident that by the time of Abraham a very im-

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portant power had been built up in the same region. It is plain that at this early time the predominant power in Lower Mesopotamia was Elam, which for a while held the place possessed earlier by Babylon (Gen. x. 10), and later by either Babylon or Assyria. Discoveries made in the country itself confirm this view. The Elamitic empire established at this time was, however, but of short duration. Towards the close of the Assyrian period she is found allied with Babylon and engaged in hostilities with Assyria; but she seems to have declined in strength after the Assyrian empire was destroyed. It is uncertain at what time the Persians added Elam to their empire. Possibly it only fell under their dominion together with Babylon; but there is some reason to think that it may have revolted and joined the Persians before the city was besieged (see Is. xxi. 2, xxii. 6). She now became merged in the Persian empire, forming a distinct satrapy. Susa, her capital, was made the ordinary residence of the court, and the metropolis of the whole empire.—**2.** A Korhite Levite, fifth son of Meshelemiah; one of the Bene-Asaph, in the time of king David (1 Chr. xxvi. 3).—**3.** A chief man of the tribe of Benjamin, one of the sons of Shishak (1 Chr. viii. 24).—**4.** "Children of Elam," to the number of 1254, returned with Zerubbabel from Babylon (Ezr. ii. 7; Neh. vii. 12; 1 Esd. v. 12), and a further detachment of 71 men with Ezra in the second caravan (Ezr. viii. 7; 1 Esd. viii. 33). Elam occurs amongst the names of those, the chief of the people, who signed the covenant with Nehemiah (Neh. x. 14).—**5.** In the same lists is a second Elam, whose sons, to the same number as in the former case, returned with Zerubbabel (Ezr. ii. 31; Neh. vii. 34), and which for the sake of distinction is called "the other Elam."—**6.** One of the priests who accompanied Nehemiah at the dedication of the new wall of Jerusalem (Neh. xii. 42).

E'lamites. This word is found only in Ezr. iv. 9; and is omitted in that place by the Septuagint writers, who probably regarded it as a gloss upon "Susanchites," which had occurred only a little before. The Elamites were the original inhabitants of the country called Elam; they were descendants of Shem, and perhaps drew their name from an actual man Elam (Gen. x. 22). In Jud. i. 6 the name is given in the Greek form as ELYMAEANS.

El'asah. **1.** One of the Bene-Pashur, a priest, in the time of Ezra, who had married a Gentile wife (Ezr. x. 22).—**2.** Son of Shaphan; one of the two men who were sent on a mission by King Zedekiah to Nebuchadnezzar at Babylon (Jer. xxix. 3).

E'lath, E'loth, the name of a town of the land of Edom, commonly mentioned together with Ezion-geber, and situate at the head of the Arabian Gulf, which was thence called the Elanitic Gulf. It first occurs in the account of the wanderings (Deut. ii. 8), and in later times must have come under the rule of David in his conquest of the land of Edom (2 Sam. viii. 14). We find the place named again in connexion with Solomon's navy (1 K. ix. 26; comp. 2 Chr. viii. 17). It was apparently included in the revolt of Edom against Joram recorded in 2 K. viii. 20; but it was taken by Azariah (xiv. 22). After this, however, "Rezin king of Syria recovered Elath, and drave out the Jews from Elath, and the Syrians came to Elath and dwelt there to this day" (xvi. 6). From this time the place is not mentioned until the Roman period, during which it became a frontier town of the south, and the residence of a Christian bishop. The Arabic name is *Eyleh*. Under the rule of the Greeks and Romans it lost its former importance; but in Mohammadan times it again became a place of some note. It is now quite insignificant.

El-Beth'el, the name which Jacob is said to have bestowed on the place at which God appeared to him when he was flying from Esau (Gen. xxv. 7).

El'cia, one of the forefathers of Judith, and therefore belonging to the tribe of Simeon (Jud. viii. 1).

El'dasah (Gen. xxv. 4; 1 Chr. i. 33), the last, in order, of the sons of Midian. No satisfactory trace of the tribe which we may suppose to have taken the appellation has yet been found.

El'dad and **Me'dad,** two of the 70 elders to whom was communicated the prophetic power of Moses (Num. xi. 16, 26). Although their names were upon the list which Moses had drawn up (xi. 26), they did not repair with the rest of their brethren to the tabernacle, but continued to prophesy in the camp. Moses being requested by Joshua to forbid this, refused to do so, and expressed a wish that the gift of prophecy might be diffused throughout the people. The *mode* of prophecy in the case of Eldad and Medad was probably the extempore production of hymns, chanted forth to the people (Hammond): comp. the case of Saul, 1 Sam. x. 11.

Elder. The term *elder* or *old man*, as the Hebrew literally imports, was one of extensive use, as an official title, among the Hebrews and the surrounding nations. It had reference to various offices (Gen. xxiv. 2, l. 7; 2 Sam. xii. 17; Ez. xxvii. 9). As betokening a political office, it applied not only to the Hebrews, but also to the Egyptians (Gen. l. 7), the Moabites and Midianites (Num. xxii. 7). Wherever a patriarchal system is in force, the *office* of the *elder* will be found, as the keystone of the social and political fabric; it is so at the present day among the Arabs, where the Sheikh (=the *old man*) is the highest authority in the tribe. The earliest notice of the *elders* acting in concert as a political body is at the time of the Exodus. They were the representatives of the people, so much so that *elders* and *people* are occasionally used as equivalent terms (comp. Josh. xxiv. 1 with 2, 19, 21; 1 Sam. viii. 4 with 7, 10, 19). Their authority was undefined, and extended to all matters concerning the public weal. When the tribes became settled the elders were distinguished by different titles according as they were acting as national representatives, as district governors over the several tribes (Deut. xxxi. 28; 2 Sam. xix. 11), or as local magistrates in the provincial towns, whose duty it was to sit in the gate and administer justice (Deut. xix. 12; Ruth iv. 9, 11; 1 K. xxi. 8). Their number and influence may be inferred from 1 Sam. xxx. 26 ff. They retained their position under all the political changes which the Jews underwent: under the Judges (Judg. ii. 7; 1 Sam. iv. 3); under the kings (2 Sam. xvii. 4); during the captivity (Jer. xxix. 1; Ez. viii. 1); subsequently to the return (Ezr. v. 5, vi. 7, 14, x. 8, 14); under the Maccabees, when they were described sometimes as the *senate* (i. Macc. xii. 6; 2 Macc. i. 10, iv. 44, xi. 27), sometimes by their ordinary title (1 Macc. vii. 33, xi. 23, xii. 35); and, lastly, at the commencement of the Christian era, when they are noticed as a distinct body from the Sanhedrim. St. Luke describes the whole order by the collective term πρεσβυτήριον (Luke xxii. 66; Acts xxii. 5).

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El'ead, a descendant of Ephraim (1 Chr. vii. 21).

Ele'aleh, a place on the east of Jordan, in the pastoral country, taken possession of and rebuilt by the tribe of Reuben (Num. xxxii. 3, 37). By Isaiah and Jeremiah it is mentioned as a Moabite town (Is. xv. 4, xvi. 9; Jer. xlviii. 34). The extensive ruins of the place are still to be seen, bearing very nearly their ancient name, *El-A'al*, a little more than a mile N. of Heshbon.

Ele'asa, a place at which Judas Maccabaeus encamped before the fatal battle with Bacchides, in which he lost his life (1 Macc. ix. 5). It was apparently not far from Azotus (comp. 15).

Ele'asah. **1.** Son of Helez, one of the descendants of Judah, of the family of Hezron (1 Chr. ii. 39).—**2.** Son of Rapha, or Rephaiah; a descendant of Saul through Jonathan and Merib-baal or Mephibosheth (1 Chr. viii. 37, ix. 43).

Elea'zar. **1.** Third son of Aaron, by Elisheba, daughter of Amminadab. After the death of Nadab and Abihu without children (Lev. x. 1; Num. iii. 4), Eleazar was appointed chief over the principal Levites (Num. iii. 32). With his brother Ithamar he ministered as a priest during their father's lifetime, and immediately before his death was invested on Mount Hor with the sacred garments, as the successor of Aaron in the office of High-priest (Num. xx. 28). One of his first duties was in conjunction with Moses to superintend the census of the people (Num. xxvi. 3). After the conquest of Canaan by Joshua he took part in the distribution of the land (Josh. xiv. 1). The time of his death is not mentioned in Scripture.—**2.** The son of Abinadab, of the hill of Kirjath-jearim (1 Sam. vii. 1).—**3.** The son of Dodo the Ahohite, *i. e.* possibly a descendant of Ahoah of the tribe of Benjamin (1 Chr. viii. 4); one of the three principal mighty men of David's army (2 Sam. xxiii. 9; 1 Chr. xi. 12).—**4.** A Merarite Levite, son of Mahli, and grandson of Merari (1 Chr. xxiii. 21, 22; xxiv. 28).—**5.** A priest who took part in the feast of dedication under Nehemiah (Neh. xii. 42).—**6.** One of the sons of Parosh; an Israelite (*i. e.* a layman) who had married a foreign wife, and had to put her away (Ezr. x. 25; 1 Esdr. ix. 26).—**7.** Son of Phinehas a Levite (Ezr. viii. 33; 1 Esdr. viii. 63).—**8.** ELEAZAR surnamed AVARAN (1 Macc. ii. 5). The fourth son of Mattathias, who fell by a noble act of self-devotion in an engagement with Antiochus Eupator, B.C. 164 (1 Macc. vi. 43 ff.). In a former battle with Nicanor, Eleazar was appointed by Judas to read "the holy book" before the attack, and the watchword in the fight—"The help of God"—was his own name (2 Macc. viii. 23).—**9.** A distinguished scribe (2 Macc. vi. 18) of great age, who suffered martyrdom during the persecution of Antiochus Epiphanes (2 Macc. vi. 18-31).—**10.** The father of Jason, ambassador from Judas Maccabaeus to Rome (1 Macc. viii. 18).—**11.** The son of Eliud, in the genealogy of Jesus Christ (Matt. i. 15).

Eleazu'rus, (1 Esd. ix. 24), Eliashib 4.

El-El'ohe-Is'rael, the name bestowed by Jacob on the altar which he erected facing the city of Shechem (Gen. xxxiii. 19, 20).

El'eph, one of the towns allotted to Benjamin, and named next to Jerusalem (Josh. xviii. 28).

Elephant. The word does not occur in the text of the canonical Scriptures of A. V., but is found as the marginal reading to *Behemoth*, in Job xl. 15. "*Elephants' teeth*" is the marginal reading for "*ivory*" in 1 K. x. 22; 2 Chr. ix. 41. Elephants however are repeatedly mentioned in the 1st and 2nd books of Maccabees, as being used in warfare (1 Macc. vi.).

Eleu'therus, a river of Syria mentioned in 1 Macc. xi. 7; xii. 30. In early ages it was a noted border stream. According to Strabo it separated Syria from Phoenicia, and formed the northern limit of Coele-syria. Of the identity of the Eleutherus with the modern *Nahr-el-Kebîr*, "Great River," there cannot be a doubt. Its highest source is at the north-eastern base of Lebanon; it sweeps round the northern end of the range, through the opening called in Scripture "the entrance of Hamath" (Num. xxxiv. 8); and falls into the Mediterranean about 18 miles north of Tripolis.

Elha'nan. **1.** A distinguished warrior in the time of King David, who performed a memorable exploit against the Philistines, though in what that exploit exactly consisted, and who the hero himself was, it is not easy to determine.—(*a.*) 2 Sam. xxi. 19 says that he was the "son of Jaare Oregim the Bethlehemite," and that he "slew Goliath the Gittite, the staff of whose spear was like a weaver's beam." Here, in the A. V. the words "the brother of" are inserted, to bring the passage into agreement with,—(*b.*) 1 Chr. xx. 5, which states that "Elhanan son of Jair (or Jaor) slew Lahmi the brother of Goliath the Gittite, the staff of whose spear," &c. Of these two statements the latter is probably the more correct—the differences between them being much smaller in the original than in English.—**2.** The son of Dodo of Bethlehem, one of "the thirty" of David's guard, and named first on the list (2 Sam. xxiii. 24; 1 Chr. xi. 26).

E'li was descended from Aaron through Ithamar, the youngest of his two surviving sons (Lev. x. 1, 2, 12; comp. 1 K. ii. 27 with 2 Sam. viii. 17; 1 Chr. xxiv. 3). As the history makes no mention of any high-priest of the line of Ithamar before Eli, he is generally supposed to have been the first of that line who held the office. From him, his sons having died before him, it appears to have passed to his grandson, Ahitub (1 Sam. xiv. 3), and it certainly remained in his family till Abiathar, the grandson of Ahitub, was "thrust out from being priest unto the Lord" by Solomon for his share in Adonijah's rebellion (1 K. ii. 26, 27; i. 7), and the high-priesthood passed back again to the family of Eleazar in the person of Zadok (1 K. ii. 35). Its return to the elder branch was one part of the punishment which had been denounced against Eli during his lifetime, for his culpable negligence (1 Sam. ii. 22-25) when his sons by their rapacity and licentiousness profaned the priesthood, and brought the rites of religion into abhorrence among the people (1 Sam. ii. 27-36, with 1 K. ii. 27). Notwithstanding this one great blemish, the character of Eli is marked by eminent piety, as shown by his meek submission to the divine judgment (1 Sam. iii. 18), and his supreme regard for the ark of God (iv. 18). In addition to the office of high-priest he held that of judge, being the immediate predecessor of his pupil Samuel (1 Sam. vii. 6, 15-17), the last of the judges. He died at the advanced age of 98 years (1 Sam. iv. 15), overcome by the disastrous intelligence that the ark of God had been taken in battle by the Philistines, who had also slain his sons Hophni and Phinehas.

Eli'ab. **1.** Son of Helon and leader of the tribe of Zebulun at the time of the census in the wilder-

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ness of Sinai (Num. i. 9, ii. 7, vii. 24, 29, x. 16).—**2.** A Reubenite, son of Pallu or Phallu, father or progenitor of Dathan and Abiram (Num. xxvi. 8, 9, xvi. 1, 12; Deut. xi. 6).—**3.** One of David's brothers, the eldest of the family (1 Chr. ii. 13; 1 Sam. xvi. 6, xvii. 13, 28). His daughter Abihail married her second cousin Rehoboam, and bore him three children (2 Chr. xi. 18); although it is difficult not to suspect that the word "daughter" is here used in the less strict sense of granddaughter or descendant.—**4.** A Levite in the time of David, who was both a "porter" and a musician on the "psaltery" (1 Chr. xv. 18, 20, xvi. 5).—**5.** One of the warlike Gadite leaders who came over to David when he was in the wilderness taking refuge from Saul (1 Chr. xii. 9).—**6.** An ancestor of Samuel the Prophet; a Kohathite Levite, son of Nahath (1 Chr. vi. 27).—**7.** Son of Nathanael, one of the forefathers of Judith, and therefore belonging to the tribe of Simeon (Jud. viii. 1).

El'iada. **1.** One of David's sons; according to the lists, the youngest but one of the family born to him after his establishment in Jerusalem (2 Sam. v. 16; 1 Chr. iii. 8). From the latter passage it appears that he was the son of a wife and not of a concubine.—**2.** A mighty man of war, a Benjamite, who led 200,000 of his tribe to the army of Jehoshaphat (2 Chr. xvii. 17).

El'iadah. Father of Rezon, the captain of a marauding band of Zobah which annoyed Solomon (1 K. xi. 23).

El'iadas, 1 Esd. ix. 28. [ELIOENAI.]

El'iadun, 1 Esd. v. 58. Possibly altered from HENADAD.

El'iah. **1.** A Benjamite; one of the sons of Jeroham, and a chief man of the tribe (1 Chr. viii. 27).—**2.** One of the Bene-Elam; an Israelite (*i. e.* a layman) in the times of Ezra, who had married a foreign wife (Ezr. x. 26).

Eli'ahba, a Shaalbonite, one of the Thirty of David's guard (2 Sam. xxiii. 32; 1 Chr. xi. 33).

Eli'akim. **1.** Son of Hilkiah; master of Hezekiah's household ("over the house," as Is. xxxvi. 3), 2 K. xviii. 18, 26, 37. He succeeded Shebna in this office, after he had been ejected from it as a punishment for his pride (Is. xxii. 15-20). Eliakim was a good man, as appears by the title emphatically applied to him by God, "my servant Eliakim" (Is. xxii. 20), and as was evinced by his conduct on the occasion of Sennacherib's invasion (2 K. xviii. 37, xix. 1-5), and also in the discharge of the duties of his high station, in which he acted as a "father to the inhabitants of Jerusalem, and to the house of Judah" (Is. xxii. 21). It was a special mark of the Divine approbation of his character and conduct, of which however no further details have been preserved to us, that he was raised to the post of authority and dignity which he held at the time of the Assyrian invasion. What this office was has been a subject of some perplexity to commentators. The ancients, including the LXX. and Jerome, understood it of the priestly office. But it is certain from the description of the office in Is. xxii., and especially from the expression in ver. 22, that it was the King's house, and not the House of God, of which Eliakim was prefect.—**2.** The original name of Jehoiakim king of Judah (2 K. xxiii. 34; 2 Chr. xxxvi. 4).—**3.** A priest in the days of Nehemiah, who assisted at the dedication of the new wall of Jerusalem (Neh. xii. 41).—**4.** Eldest son of Abiud, or Judah; brother of Joseph, and father of Azor (Matt. i. 13).—**5.** Son of Melea, and father of Jonan (Luke iii. 30, 31).

Eli'ali, 1 Esd. ix. 34. [BINNUI.]

El'iam. **1.** Father of Bathsheba, the wife of David (2 Sam. xi. 3). In the list of 1 Chr. iii. 5, the names of both father and daughter are altered, the former to AMMIEL and the latter to BATHSHUA.—**2.** Son of Ahithophel the Gilonite; one of David's "thirty" warriors (2 Sam. xxiii. 34). The name is omitted in the list of 1 Chr. xi., but is now probably dimly discernible as "Ahijah the Pelonite." The ancient Jewish tradition preserved by Jerome is that the two Eliams are one and the same person.

Eliso'nias, 1 Esd. viii. 31. [ELIHOENAI.]

Eli'as, the form in which the name of ELIJAH is given in the A. V. of the Apocrypha and N. Test.: Ecclus. xlviii. 1, 4, 12; 1 Macc. ii. 58; Matt. xi. 14, xvi. 14, xvii. 3, 4, 10, 11, 12, xxvii. 47, 49; Mark vi. 15, viii. 28, ix. 4, 5, 11, 12, 13, xv. 35, 36; Luke i. 17, iv. 25, 26, ix. 8, 19, 30, 33, 54; John i. 21, 25; Rom. xi. 2; James v. 17. In Rom. xi. 2, the reference is not to the prophet, but to the portion of Scripture designated by his name, the words being "in Elias," not as in A. V. "of Elias."

Eli'asaph. **1.** Son of Deuel; head of the tribe of Dan at the time of the census in the Wilderness of Sinai (Num. i. 14, ii. 14, vii. 42, 47, x. 20).—**2.** Son of Lael; a Levite, and "chief of the house of the father of the Gershonite" at the same time (Num. iii. 24).

Eli'ashib. **1.** A priest in the time of King David, eleventh in the order of the "governors" of the sanctuary (1 Chr. xxiv. 12).—**2.** A son of Elioenai; one of the latest descendants of the royal family of Judah (1 Chr. iii. 24).—**3.** High-priest at Jerusalem at the time of the rebuilding of the walls under Nehemiah (Neh. iii. 1, 20, 21). His genealogy is given in xii. 10, 22, 23.—**4.** A singer in the time of Ezra who had married a foreign wife (Ezr. x. 24).—**5.** A son of Zattu (Ezr. x. 27), and—**6.** A son of Bani (x. 36), both of whom had transgressed in the same manner.

Eli'asis, 1 Esd. ix. 34. This name answers to MATTENAI in Ezr. x. 33; but is probably merely a repetition of Enasibos, just preceding it.

Eli'athah, one of the sons of Heman, a musician in the Temple in the time of King David (1 Chr. xxv. 4), who with twelve of his sons and brethren had the twentieth division of the temple-service (xxv. 27).

El'idad, son of Chislon; the man chosen to represent the tribe of Benjamin in the division of the land of Canaan (Num. xxxiv. 21).

E'liel. **1.** One of the heads of the tribe of Manasseh on the east of Jordan (1 Chr. v. 24).—**2.** Son of Toah; a forefather of Samuel the Prophet (1 Chr. vi. 34).—**3.** One of the Bene-Shimhi; a chief man in the tribe of Benjamin (1 Chr. viii. 20).—**4.** Like the preceding, a Benjamite, but belonging to the Bene-Shashak (1 Chr viii 22).—**5.** "The Mahavite;" one of the heroes of David's guard in the extended list of 1 Chr. (xi. 46).—**6.** Another of the same guard, but without any express designation (xi. 47).—**7.** One of the Gadite heroes who came across Jordan to David when he was in the wilderness of Judah hiding from Saul (1 Chr. xii. 11).—**8.** A Kohathite Levite, at the time of the transportation of the Ark from the House of Obed-edom to Jerusalem (1 Chr. xv. 9,

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11).—**9.** A Levite in the time of Hezekiah; one of the overseers of the offerings made in the Temple (2 Chr. xxxi. 13).

Eliena'i, one of the Bene-Shimhi; a descendant of Benjamin, and a chief man in the tribe (1 Chr. viii. 20).

Elie'zer. 1. Abraham's chief servant, called by him, as the passage is usually translated, "Eliezer of Damascus," or "that Damascene, Eliezer" (Gen. xv. 2). There is a contradiction in the A. V., for it does not appear how, if he was "of Damascus," he could be "born in Abraham's house" (ver. 3). But the phrase "son of my house," only imports that he was one of Abraham's household, not that he was born in his house. In the preceding verse, "the steward of my house," &c., should probably be rendered "the son of possession," *i. e.* possessor "of my house, shall be . . . Eliezer." It was, most likely, this same Eliezer who is described in Gen. xxiv. 2.—**2.** Second son of Moses and Zipporah, to whom his father gave this name, "because, said he, the God of my father was my help, that delivered me from the sword of Pharaoh" (Ex. xviii. 4; 1 Chr. xxiii. 15, 17). He remained with his mother and brother Gershom, in the care of Jethro his grandfather, when Moses returned to Egypt (Ex. iv. 18), she having been sent back to her father by Moses (Ex. xviii. 2), though she set off to accompany him, and went part of the way with him.—**3.** One of the sons of Becher, the son of Benjamin (1 Chr. vii. 8).—**4.** A priest in the reign of David (1 Chr. xv. 24).—**5.** Son of Zichri, ruler of the Reubenites in the reign of David (1 Chr. xxvii. 16).—**6.** Son of Dodavah, of Mareshah in Judah (2 Chr. xx. 37), a prophet, who rebuked Jehoshaphat for joining himself with Ahaziah king of Israel.—**7.** A chief Israelite—a "man of understanding"—whom Ezra sent with others from Ahava to Casiphia, to induce some Levites and Nethinim to accompany him to Jerusalem (Ezr. viii. 16).—**8, 9, 10.** A Priest, a Levite, and an Israelite of the sons of Harim, who, in the time of Ezra, had married foreign wives (Ezr. x. 18, 23, 31).—**11.** Son of Jorim, in the genealogy of Christ (Luke ii. 29).

Elihoena'i, son of Zerahiah, one of the Bene-Pahath-moab, who with 200 men returned from the Captivity with Ezra (Ezr. viii. 4).

Eliho'reph, son of Shisha, and one of Solomon's scribes (1 K. iv. 3).

Eli'hu. 1. One of the interlocutors in the book of Job. He is described as the "son of Barachel the Buzite," and thus apparently referred to the family of Buz, the son of Nahor, and nephew of Abraham (Gen. xxii. 21).—**2.** Son of Tohu; a forefather of Samuel the Prophet (1 Sam. i. 1).—**3.** In 1 Chr. xxvii. 18, Elihu "of the brethren of David" is mentioned as the chief of the tribe of Judah.—**4.** One of the captains of the thousands of Manasseh (1 Chr. xii. 20) who followed David to Ziklag after he had left the Philistine army on the eve of the battle of Gilboa, and who assisted him against the marauding band of the Amalekites (comp. 1 Sam. xxx.).—**5.** A Korhite Levite in the time of David; one of the doorkeepers of the house of Jehovah. He was a son of Shemaiah, and of the family of Obed-edom (1 Chr. xxvi. 7).

Eli'jah. 1. ELIJAH THE TISHBITE has been well entitled "the grandest and the most romantic character that Israel ever produced." Certainly there is no personage in the O. T. whose career is more vividly portrayed, or who exercises on us a more remarkable fascination. His rare, sudden, and brief appearances—his undaunted courage and fiery zeal—the brilliancy of his triumphs—the pathos of his despondency—the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration—throw such a halo of brightness around him as is equalled by none of his compeers in the sacred story. The ignorance in which we are left of the circumstances and antecedents of the man who did and who suffered so much, doubtless contributes to enhance our interest in the story and the character. "Elijah the Tishbite of the inhabitants of Gilead," is literally all that is given us to know of his parentage and locality. To an Israelite of the tribes west of Jordan the title "Gileadite" must have conveyed a similar impression, though in a far stronger degree, to that which the title "Celt" does to us. What the Highlands were a century ago to the towns in the Lowlands of Scotland, that, and more than that, must Gilead have been to Samaria or Jerusalem. One of the most famous heroes in the early annals of Israel was "Jephthah the Gileadite," in whom all these characteristics were prominent; and Professor Stanley has well remarked how impossible it is rightly to estimate his character without recollecting this fact. With Elijah, of whom so much is told, and whose part in the history was so much more important, this is still more necessary. It is seen at every turn. Of his appearance as he "stood before" Ahab, with the suddenness of motion to this day characteristic of the Bedouins from his native hills, we can perhaps realise something from the touches, few, but strong, of the narrative. Of his height little is to be inferred; that little is in favour of its being beyond the ordinary size. His chief characteristic was his hair, long and thick, and hanging down his back; which, if not betokening the immense strength of Samson, yet accompanied powers of endurance no less remarkable. His ordinary clothing consisted of a girdle of skin round his loins, which he tightened when about to move quickly (1 K. xviii. 46). But in addition to this he occasionally wore the "mantle," or cape, of sheep-skin, which has supplied us with one of our most familiar figures of speech. In this mantle, in moments of emotion, he would hide his face (1 K. xix. 13), or when excited would roll it up as into a kind of staff. On one occasion we find him bending himself down upon the ground with his face between his knees. The solitary life in which these external peculiarities had been assumed had also nurtured that fierceness of zeal and that directness of address which so distinguished him. It was in the wild loneliness of the hills and ravines of Gilead that the knowledge of Jehovah, the living God of Israel, had been impressed on his mind, which was to form the subject of his mission to the idolatrous court and country of Israel. The northern kingdom had at this time forsaken almost entirely the faith in Jehovah. The worship of the calves had been a departure from Him, it was a violation of His command against material resemblances; but still it would appear that even in the presence of the calves Jehovah was acknowledged, and they were at any rate a national institution, not one imported from the idolatries of any of the surrounding countries. But the case was quite different when Ahab introduced the foreign religion of his wife's family, the worship of the Phoenician Baal. It is

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as a witness against these two evils that Elijah comes forward.—1. What we may call the first Act in his life embraces between three and four years—three years and six months for the duration of the drought, according to the statements of the New Testament (Luke iv. 25; James v. 17), and three or four months more for the journey to Horeb, and the return to Gilead (1 K. xvii. 1—xix. 21). His introduction is of the most startling description: he suddenly appears before Ahab, as with the unrestrained freedom of eastern manners he would have no difficulty in doing, and proclaims the vengeance of Jehovah for the apostasy of the king. What immediate action followed on this we are not told; but it is plain that Elijah had to fly before some threatened vengeance either of the king, or more probably of the queen (comp. xix. 2). Perhaps it was at this juncture that Jezebel "cut off the prophets of Jehovah" (1 K. xviii. 4). He was directed to the brook Cherith. There in the hollow of the torrent-bed he remained, supported in the miraculous manner with which we are all familiar, till the failing of the brook obliged him to forsake it. His next refuge was at Zarephath, a Phoenician town lying between Tyre and Sidon, certainly the last place at which the enemy of Baal would be looked for. The widow woman in whose house he lived seems, however, to have been an Israelite, and no Baal-worshipper, if we may take her adjuration by "Jehovah thy God" as an indication. Here Elijah performed the miracles of prolonging the oil and the meal; and restored the son of the widow to life after his apparent death. In this, or some other retreat, an interval of more than two years must have elapsed. The drought continued, and at last the full horrors of famine, caused by the failure of the crops, descended on Samaria. The king and his chief domestic officer divided between them the mournful duty of ascertaining that neither round the springs, which are so frequent a feature of central Palestine, nor in the nooks and crannies of the most shaded torrent-beds, was there any of the herbage left, which in those countries is so certain an indication of the presence of moisture. It is the moment for the reappearance of the prophet. He shows himself first to the minister. There, suddenly planted in his path, is the man whom he and his master have been seeking for more than three years. Before the sudden apparition of that wild figure, and that stern, unbroken countenance, Obadiah could not but fall on his face. Elijah, however, soon calms his agitation—"As Jehovah of hosts liveth, before whom I stand, I will surely show myself to Ahab;" and thus relieved of his fear that, as on a former occasion, Elijah would disappear before he could return with the king, Obadiah departs to inform Ahab that the man they seek is there. Ahab arrived, Elijah makes his charge —"Thou hast forsaken Jehovah and followed the Baals." He then commands that all Israel be collected to Mount Carmel with the four hundred and fifty prophets of Baal, and the four hundred of Asherah (Ashtaroth), the latter being under the especial protection of the queen. There are few more sublime stories in history than this. On the one hand the solitary servant of Jehovah, accompanied by his one attendant; with his wild shaggy hair, his scanty garb and sheepskin cloak, but with calm dignity of demeanour and the minutest regularity of procedure, repairing the ruined altar of Jehovah with twelve stones,—on the other hand the 850 prophets of Baal and Ashtaroth, doubtless in all the splendour of their vestments (2 K. x. 22), with the wild din of their vain repetitions and the maddened fury of their disappointed hopes, and the silent people surrounding all. The conclusion of the long day need only be glanced at. The fire of Jehovah consuming both sacrifice and altar—the prophets of Baal killed, it would seem by Elijah's own hand (xviii. 40)—the king, with an apathy almost unintelligible, eating and drinking in the very midst of the carnage of his own adherents—the rising storm—the ride across the plain to Jezreel, a distance of at least 16 miles; the prophet, with true Arab endurance, running before the chariot, but also with true Arab instinct stopping short of the city, and going no further than the "entrance of Jezreel." So far the triumph had been complete; but the spirit of Jezebel was not to be so easily overcome, and her first act is a vow of vengeance against the author of this destruction. Elijah takes refuge in flight. The danger was great, and the refuge must be distant. The first stage on the journey was Beersheba. Here Elijah halted. His servant he left in the town; while he himself set out alone into the wilderness. His spirit is quite broken, and he wanders forth over the dreary sweeps of those rocky hills wishing for death. But God, who had brought His servant into this difficulty, provided him with the means of escaping from it. The prophet was wakened from his dream of despondency beneath the solitary bush of the wilderness, was fed with the bread and the water which to this day are all a Bedouin's requirements, and went forward, in the strength of that food, a journey of forty days to the mount of God, even to Horeb. Here, in the cave, one of the numerous caverns in those awful mountains, he remained for certainly one night. In the morning came the "word of Jehovah"—the question, "what doest thou here, Elijah"? In answer to this invitation the Prophet opens his griefs. The reply comes in that ambiguous and indirect form in which it seems necessary that the deepest communications with the human mind should be couched, to be effectual. He is directed to leave the cavern and stand on the mountain in the open air, face to face with Jehovah. Then, as before with Moses (Ex. xxxiv. 6), "The Lord passed by," passed in all the terror of His most appalling manifestations; and penetrating the dead silence which followed these, came the mysterious symbol—the "still small voice," and still as it was it spoke in louder accents to the wounded heart of Elijah than the roar and blaze which had preceded it. To him no less unmistakeably than to Moses, centuries before, it was proclaimed that Jehovah was "merciful and gracious, long-suffering and abundant in goodness and truth." Elijah knew the call, and at once stepping forward and hiding his face in his mantle, stood waiting for the Divine communication. Three commands were laid on him—three changes were to be made. Of these three commands the two first were reserved for Elisha to accomplish, the last only was executed by Elijah himself. His first search was for Elisha. Apparently he soon found him; we must conclude at his native place, Abel-meholah. Elisha was ploughing at the time, and Elijah "passed over to him"—possibly crossed the river—and cast his mantle, the well-known sheepskin cloak, upon him, as if, by that familiar action, claiming him for his son. A moment of hesitation, and then com-

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menced that long period of service and intercourse which continued till Elijah's removal, and which after that time procured for Elisha one of the best titles to esteem and reverence—"Elisha the son of Shaphat, who poured water on the hands of Elijah."—2. Ahab and Jezebel now probably believed that their threats had been effectual, and that they had seen the last of their tormentor. After the murder of Naboth, Ahab loses no time in entering on his new acquisition. But his triumph was a short one. Elijah had received an intimation from Jehovah of what was taking place, and rapidly as the accusation and death of Naboth had been hurried over, he was there to meet his ancient enemy on the very scene of his crime. And then follows the curse, in terms fearful to any Oriental—peculiarly terrible to a Jew—and most of all significant to a successor of the apostate princes of the northern kingdom. The whole of Elijah's denunciation may possibly be recovered by putting together the words recalled by Jehu, 2 K. ix. 26, 36, 37, and those given in 1 K. xxi. 19-25.—3. A space of three or four years now elapses (comp. 1 K. xxii. 1, 51; 2 K. i. 17) before we again catch a glimpse of Elijah. Ahaziah has met with a fatal accident, and is on his death-bed (2 K. i. 1, 2; 1 K. xxii. 51). In his extremity he sends to an oracle or shrine of Baal at the Philistine town of Ekron, to ascertain the issue of his illness. But the oracle is nearer at hand than the distant Ekron. An intimation is conveyed to the prophet, probably at that time inhabiting one of the recesses of Carmel, and, as on the former occasions, he suddenly appears on the path of the messengers, without preface or inquiry utters his message of death, and as rapidly disappears. But this check only roused the wrath of Ahaziah. A captain was despatched, with a party of fifty, to take Elijah prisoner. "And there came down fire from heaven and consumed him and his fifty." A second party was sent, only to meet the same fate. The altered tone of the leader of a third party brought Elijah down. But the king gained nothing. The message was delivered to his face in the same words as it had been to the messengers, and Elijah was allowed to go harmless.—4. It must have been shortly after the death of Ahaziah that Elijah made a communication with the southern kingdom. When Jehoram the son of Jehoshaphat began "to walk in the ways of the kings of Israel," Elijah sent him a letter denouncing his evil doings, and predicting his death (2 Chr. xxi. 12-15). In its contents the letter bears a strong resemblance to the speeches of Elijah, while in the details of style it is very peculiar, and quite different from the narrative in which it is imbedded.—5. The closing transaction of Elijah's life introduces us to a locality heretofore unconnected with him. It was at GILGAL—probably on the western edge of the hills of Ephraim—that the prophet received the divine intimation that his departure was at hand. He was at the time with Elisha, who seems now to have become his constant companion, and whom he endeavours to persuade to remain behind while he goes on an errand of Jehovah. But Elisha will not so easily give up his master. They went together to Bethel. Again Elijah attempts to escape to Jericho, and again Elisha protests that he will not be separated from him. At Jericho he makes a final effort to avoid what they both so much dread. But Elisha is not to be conquered, and the two set off across the undulating plain of burning sand, to the distant river,—Elijah in his mantle or cape of sheep-skin, Elisha in ordinary clothes. Fifty men of the sons of the prophets ascend the abrupt heights behind the town to watch what happens in the distance. Talking as they go, the two reach the river, and stand on the shelving bank beside its swift brown current. But they are not to stop even here. It is as if the aged Gileadite cannot rest till he again sets foot on his own side of the river. He rolls up his mantle as into a staff, and with his old energy strikes the waters as Moses had done before him,—strikes them as if they were an enemy; and they are divided hither and thither, and they two go over on dry ground. "And it came to pass as they still went on and talked, that, behold, a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by the whirlwind into the skies."—And here ends all the direct information which is vouchsafed to us of the life and work of this great Prophet. How deep was the impression which he made on the mind of the nation may be judged of from the fixed belief which many centuries after prevailed that Elijah would again appear for the relief and restoration of his country. But on the other hand, the deep impression which Elijah had thus made on his nation only renders more remarkable the departure which the image conveyed by the later references to him evinces, from that so sharply presented in the records of his actual life. With the exception of the eulogiums contained in the catalogues of worthies in the book of Jesus the son of Sirach (xlviii.) and 1 Macc. ii. 58, and the passing allusion in Luke ix. 54, none of these later references allude to his works of destruction or of portent. They all set forth a very different side of his character to that brought out in the historical narrative. They speak of his being a man of like passions with ourselves (James v. 17); of his kindness to the widow of Sarepta (Luke iv. 25); of his "restoring all things" (Matt. xvii. 11); "turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just" (Mal. iv. 5, 6; Luke i. 17).—**2.** A priest of the sons of Harim, who had married a foreign wife (Ezr. x. 21).

El'ika, a Harodite, one of David's guard (2 Sam. xxiii. 25).

E'lim (Ex. xv. 27; Num. xxxiii. 9), the second station where the Israelites encamped after crossing the Red Sea. It is distinguished as having had "twelve wells (rather 'fountains') of water, and threescore and ten palm-trees." Laborde supposed *Wady Useit* to be Elim, the second of four wadys lying between 29° 7', and 29° 20', which descend from the range of et-Tih (here nearly parallel to the shore), towards the sea. Dean Stanley says "Elim must be *Ghurundel, Useit,* or *Taiyibeh.*" Lepsius takes another view, that Elim is to be found in *W. Shubeikeh.*

Elim'elech, a man of the tribe of Judah, and of the family of the Hezronites, who dwelt in Bethlehem-Ephratah in the days of the Judges. In consequence of a great dearth in the land he went with his wife Naomi, and his two sons, Mahlon and Chilion, to dwell in Moab, where he and his sons died without posterity (Ruth i. 2, 3, &c.).

Elioena'i. **1.** Eldest son of Neariah, the son of Shemaiah (1 Chr. iii. 23, 24).—**2.** Head of a family of the Simeonites (1 Chr. iv. 36).—**3.** Head of one of the families of the sons of Becher, the son of Benjamin (1 Chr. vii. 8).—**4.** Seventh son of Meshelemiah, the son of Kore, of the sons of

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Asaph, a Korhite Levite, and one of the doorkeepers of the "house of Jehovah" (1 Chr. xxvi. 3).—**5.** A priest of the sons of Pashur, in the days of Ezra, one of those who had married foreign wives (Ezr. x. 22). He is possibly the same as—**6.** who is mentioned in Neh. xii. 41, as one of the priests who accompanied Nehemiah with trumpets at the dedication of the wall of Jerusalem.—**7.** An Israelite, of the sons of Zattu, who had also married a foreign wife (Ezr. x. 27).

Elio'nas. **1.** 1 Esd. ix. 22. [ELIOENAI, 5.]—**2.** 1 Esd. ix. 32. [ELIEZER, 10.]

El'iphal, son of Ur, one of David's guard (1 Chr. xi. 35). [ELIPHELET, 3.]

Elipha'at, 1 Esd. ix. 33. [ELIPHELET, 6.]

Elipha'let. **1.** The last of the thirteen sons born to David, after his establishment in Jerusalem (2 Sam. v. 16; 1 Chr. xiv. 7). [ELIPHELET, 2.]—**2.** 1 Esdr. viii. 39. [ELIPHELET, 5.]

El'iphaz. **1.** The son of Esau and Adah, and father of Teman (Gen. xxxvi. 4; 1 Chr. i. 35, 36).—**2.** The chief of the "three friends" of Job. He is called "the Temanite;" hence it is naturally inferred that he was a descendant of Teman. On him falls the main burden of the argument, that God's retribution in this world is perfect and certain, and that consequently suffering must be a proof of previous sin (Job iv. v. xv. xxii.). The great truth brought out by him is the unapproachable majesty and purity of God (iv. 12-21, xv. 12-16).

Eliph'eleh, a Merarite Levite; one of the gatekeepers appointed by David to play on the harp "on the Sheminith" on the occasion of bringing up the Ark to the city of David (1 Chr. xv. 18, 21).

Eliphal'et. **1.** The name of a son of David, one of the children born to him after his establishment in Jerusalem (1 Chr. iii. 6).—**2.** Another son of David, belonging also to the Jerusalem family, and apparently the last of his sons (1 Chr. iii. 8).—**3.** Son of Ahasbai, son of the Maachathite. One of the thirty warriors of David's guard (2 Sam. xxiii. 34).—**4.** Son of Eshek, a descendant of king Saul through Jonathan (1 Chr. viii. 39).—**5.** One of the leaders of the Bene-Adonikam, who returned from Babylon with Ezra (Ezr. viii. 13).—**6.** A man of the Bene-Hashum in the time of Ezra who had married a foreign wife (Ezr. x. 33).

Elis'abeth, the wife of Zacharias and mother of John the Baptist. She was herself of the priestly family, and a relation (Luke i. 36) of the mother of our Lord.

Elisæ'us, the form in which the name ELISHA appears in the A. V. of the Apocrypha and the N. T. (Ecclus. xlviii. 12; Luke iv. 27).

Eli'sha, son of Shaphat of Abel-meholah. The attendant and disciple of Elijah, and subsequently his successor as prophet of the kingdom of Israel. The earliest mention of his name is in the command to Elijah in the cave at Horeb (1 K. xix. 16, 17). But our first introduction to the future prophet is in the fields of his native place. Abel-meholah was probably in the valley of the Jordan. Elijah, on his way from Sinai to Damascus by the Jordan valley, lights on his successor engaged in the labours of the field. To cross to him, to throw over his shoulders the rough mantle—a token at once of investiture with the prophet's office, and of adoption as a son—was to Elijah but the work of an instant, and the prophet strode on as if what he had done were nothing—"Go back again, for what have I done unto thee?" Elisha was not a man who, having put his hand to the plough, was likely to look back; he delayed merely to give the farewell kiss to his father and mother, and preside at a parting feast with his people, and then followed the great prophet on his northward road. Seven or eight years must have passed between the call of Elisha and the removal of his master, and during the whole of that time we hear nothing of him. But when that period had elapsed he reappears, to become the most prominent figure in the history of his country during the rest of his long life. In almost every respect Elisha presents the most complete contrast to Elijah. The copious collection of his sayings and doings which are preserved from the 3rd to the 9th chapter of the 2nd book of Kings, though in many respects deficient in that remarkable vividness which we have noticed in the records of Elijah, is yet full of testimonies to this contrast. Elijah was a true Bedouin child of the desert. The clefts of the Cherith, the wild shrubs of the desert, the cave at Horeb, the top of Carmel, were his haunts and his resting-places. If he enters a city, it is only to deliver his message of fire and be gone. Elisha, on the other hand, is a civilised man, an inhabitant of cities. And as with his manners so with his appearance. The touches of the narrative are very slight, but we can gather that his dress was the ordinary garment of an Israelite, the *beged*, probably similar in form to the long *abbeyeh* of the modern Syrians (2 K. ii. 12), that his hair was worn trimmed behind, in contrast to the disordered locks of Elijah (ii. 23, as explained below), and that he used a walking-staff (iv. 29) of the kind ordinarily carried by grave or aged citizens (Zech. viii. 4). If from these external peculiarities we turn to the internal characteristics of the two, and to the results which they produced on their contemporaries, the differences which they present are highly instructive. In considering these differences the fact must not be lost sight of that, notwithstanding their greater extent and greater detail, the notices of Elisha really convey a much more imperfect idea of the man than those of Elijah. The prophets of the nation of Israel—both the predecessors of Elisha, like Samuel and Elijah, and his successors, like Isaiah and Jeremiah—are represented to us as preachers of righteousness, or champions of Jehovah against false gods, or judges and deliverers of their country, or counsellors of their sovereign in times of peril and difficulty. Their miracles and wonderful acts are introduced as means towards these ends, and are kept in the most complete subordination thereto. But with Elisha, as he is pictured in these narratives, the case is completely reversed. With him the miracles are everything, the prophet's work nothing. The man who was for years the intimate companion of Elijah, on whom Elijah's mantle descended, and who was gifted with a double portion of his spirit, appears in these records chiefly as a worker of prodigies, a predicter of future events, a revealer of secrets, and things happening out of sight or at a distance. The call of Elisha seems to have taken place about four years before the death of Ahab. He died in the reign of Joash, the grandson of Jehu. This embraces a period of not less than 65 years, for certainly 55 of which he held the office of "prophet in Israel" (2 K. v. 8).—After the departure of his master, Elisha returned to dwell at Jericho (2 K. ii. 18). The town had been lately rebuilt (1 K. xvi. 34), and was the residence of a body of the

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"sons of the prophets" (2 K. ii. 5, 15). No one who has visited the site of Jericho can forget how prominent a feature in the scene are the two perennial springs which rise at the base of the steep hills of Quarantania behind the town. One of the springs was noxious at the time of Elisha's visit. At the request of the men of Jericho he remedied this evil. He took salt in a new vessel, and cast it into the water at its source in the name of Jehovah. From the time of Josephus to the present, the tradition of the cure has been attached to the large spring N.W. of the present town, which now bears, probably in reference to some later event, the name of *Ain es-Sultán*.—2. We next meet with Elisha at Bethel, in the heart of the country, on his way from Jericho to Mount Carmel (2 K. ii. 23). His last visit had been made in company with Elijah on their road down to the Jordan (ii. 2). The road to the town winds up the defile of the *Wady Suweinit*. Here the boys of the town were clustered, waiting, as they still wait at the entrance of the villages of Palestine, for the chance passer-by. In the short-trimmed locks of Elisha, how were they to recognise the successor of the prophet, with whose shaggy hair streaming over his shoulders they were all familiar? So with the license of the Eastern children they scoff at the new comer as he walks by—"Go up, roundhead! go up, roundhead!" For once Elisha assumed the sternness of his master. He turned upon them and cursed them in the name of Jehovah, and we all know the catastrophe which followed.—3. Elisha extricates Jehoram king of Israel, and the kings of Judah and Edom, from their difficulty in the campaign against Moab, arising from want of water (iii. 4-27). This incident probably took place at the S.E. end of the Dead Sea.—4. The widow of one of the sons of the prophets is in debt, and her two sons are about to be taken from her and sold as slaves. She has no property but a pot of oil. This Elisha causes (in his absence, iv. 5) to multiply, until the widow has filled with it all the vessels which she could borrow.—5. The next occurrence is at Shunem and Mount Carmel (iv. 8-37). The story divides itself into two parts, separated from each other by several years. (*a*.) Elisha, probably on his way between Carmel and the Jordan valley, calls accidentally at Shunem. Here he is hospitably entertained by a woman of substance, apparently at that time ignorant of the character of her guest. There is no occasion here to quote the details of this charming narrative. (*b*.) An interval has elapsed of several years. The boy is now old enough to accompany his father to the corn-field, where the harvest is proceeding. The fierce rays of the morning sun are too powerful for him, and he is carried home to his mother only to die at noon. She says nothing of their loss to her husband, but depositing her child on the bed of the man of God, at once starts in quest of him to Mount Carmel. No explanation is needed to tell Elisha the exact state of the case. The heat of the season will allow of no delay in taking the necessary steps, and Gehazi is at once despatched to run back to Shunem with the utmost speed. He takes the prophet's walking-staff in his hand which he is to lay on the face of the child. The mother and Elisha follow in haste. Before they reach the village the sun of that long, anxious, summer afternoon must have set. Gehazi meets them on the road, but he has no reassuring report to give, the placing of the staff on the face of the dead boy had called forth no sign of life. Then Elisha enters the house, goes up to his own chamber, "and he shut the door on them twain, and prayed unto Jehovah." The child is restored to life.—6. The scene now changes to Gilgal, apparently at a time when Elisha was residing there (iv. 38--41). The sons of the prophets are sitting round him. It is a time of famine. The food of the party must consist of any herbs that can be found. The great caldron is put on at the command of Elisha, and one of the company brings his blanket full of such wild vegetables as he has collected, and empties it into the pottage. But no sooner have they begun their meal than the taste betrays the presence of some noxious herb, and they cry out, "there is death in the pot, oh man of God!" In this case the cure was effected by meal which Elisha cast into the stew in the caldron.—7. (iv. 42-44). This in all probability belongs to the same time, and also to the same place as the preceding. A man from Baal-shalisha brings the man of God a present of the first-fruits, which under the law (Num. xviii. 8, 12; Deut. xviii. 3, 4) were the perquisite of the ministers of the sanctuary.—8. The simple records of these domestic incidents amongst the sons of the prophets are now interrupted by an occurrence of a more important character (v. 1-27). The chief captain of the army of Syria, to whom his country was indebted for some signal success, was afflicted with leprosy (v. 27). One of the members of his establishment is an Israelite girl, kidnapped by the marauders of Syria in one of their forays over the border, and she brings into that Syrian household the fame of the name and skill of Elisha. The news is communicated by Naaman himself to the king. Benhadad had yet to learn the position and character of Elisha. He writes to the king of Israel a letter very characteristic of a military prince. With this letter, and with a present, and a full retinue of attendants (13, 15, 23), Naaman proceeds to Samaria, to the house of Elisha. Elisha still keeps in the background, and while Naaman stands at the doorway, contents himself with sending out a messenger with the simple direction to bathe seven times in the Jordan. The independent behaviour of the prophet, and the simplicity of the prescription all combined to enrage Naaman. His slaves, however, knew how to deal with the quick but not ungenerous temper of their master, and the result is that he goes down to the Jordan and dips himself seven times, "and his flesh came again like the flesh of a little child, and he was clean." His first business after his cure is to thank his benefactor. He returns with his whole following, and this time he will not be denied the presence of Elisha, but making his way in, and standing before him, he gratefully acknowledges the power of the God of Israel, and entreats him to accept the present which he has brought from Damascus. Elisha is firm, and refuses the offer, though repeated with the strongest adjuration. But Gehazi cannot allow such treasures thus to escape him. So he frames a story by which the generous Naaman is made to send back with him to Elisha's house a considerable present in money and clothes. He then went in and stood before his master as if nothing had happened. But the prophet was not to be so deceived. His heart had gone after his servant through the whole transaction, even to its minutest details, and he visits Gehazi with the tremendous punishment

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of the leprosy, from which he has just relieved Naaman.—9. (vi. 1-7). We now return to the sons of the prophets, but this time the scene appears to be changed, and is probably at Jericho, and during the residence of Elisha there. As one of them was cutting at a tree overhanging the stream, the iron of his axe flew off and sank into the water. His cry soon brought the man of God to his aid. The stream of the Jordan is deep up to the very bank, especially when the water is so low as to leave the wood dry, and is moreover so turbid that search would be useless. But the place at which the lost axe entered the water is shown to Elisha; he breaks off a stick and casts it into the stream, and the iron appears on the surface, and is recovered by its possessor.—10. (vi. 8-23). Elisha is now residing at Dothan, halfway on the road between Samaria and Jezreel. The incursions of the Syrian marauding bands (comp. v. 2) still continue; but apparently with greater boldness. Their manœuvres are not hid from the man of God, and by his warnings he saves the king "not once nor twice." A strong party with chariots is despatched to effect the capture of Elisha. They march by night, and before morning take up their station round the base of the eminence on which the ruins of Dothan still stand. Elisha's servant is the first to discover the danger. But Elisha remains unmoved by his fears. He prays to Jehovah, and the whole of the Syrian warriors are struck blind. Then descending, he offers to lead them to the person and the place which they seek. He conducts them to Samaria. There, at the prayer of the prophet, their sight is restored, and they find themselves not in a retired country village, but in the midst of the capital of Israel, and in the presence of the king and his troops. After such a repulse it is not surprising that the marauding forays of the Syrian troops ceased.—11. (vi. 24—vii. 2). But the king of Syria could not rest under such dishonour. He abandons his marauding system, and gathers a regular army, with which he lays siege to Samaria. The awful extremities to which the inhabitants of the place were driven need not here be recalled.—12. (viii. 1-6). We now go back several years to an incident connected with the lady of Shunem, at a period antecedent to the cure of Naaman and the transfer of his leprosy to Gehazi (v. 1, 27). Elisha had been made aware of a famine which Jehovah was about to bring upon the land for seven years; and he had warned his friend the Shunammite thereof that she might provide for her safety. At the end of the seven years she returned to her native place, to find that during her absence her house with the field-land attached to it had been appropriated by some other person. To the king therefore the Shunammite had recourse. And now occurred one of those rare coincidences which it is impossible not to ascribe to something more than mere chance. At the very moment of the entrance of the woman and her son, the king was listening to a recital by Gehazi of "all the great things which Elisha had done." The woman was instantly recognized by Gehazi. From her own mouth the king hears the repetition of the wonderful tale, and, whether from regard to Elisha, or struck by the extraordinary coincidence, orders her land to be restored with the value of all its produce during her absence.—13. (viii. 7-15). Hitherto we have met with the prophet only in his own country. We now find him at Damascus. He is there to carry out the command given to Elijah on Horeb to anoint Hazael to be king over Syria. At the time of his arrival Benhadad was prostrate with his last illness. The king's first desire is naturally to ascertain his own fate; and Hazael is commissioned to be the bearer of a present to the prophet, and to ask the question on the part of his master, "Shall I recover of this disease?" The present is one of royal dimensions; a caravan of 40 camels, laden with the riches and luxuries which that wealthy city could alone furnish. The reply, probably originally ambiguous, is doubly uncertain in the present doubtful state of the Hebrew text; but the general conclusion was unmistakeable:—"Jehovah hath showed me that he shall surely die." But this was not all that had been revealed to the prophet. If Benhadad died, who would be king in his stead but the man who now stood before him? The prospect was one which drew forth the tears of the man of God. At Hazael's request Elisha confesses the reason of his tears. But the prospect is one which has no sorrow for Hazael. His only doubt is the possibility of such good fortune for one so mean. "But what is thy slave, dog that he is, that he should do this great thing?" To which Elisha replies, "Jehovah hath showed me that thou wilt be king over Syria." Returning to the king, Hazael tells him only half the dark saying of the man of God—"He told me that thou shouldest surely recover." But that was the last day of Benhadad's life.—14. (ix. 1-10). Two of the injunctions laid on Elijah had now been carried out; the third still remained. The time was come for the fulfilment of the curse upon Ahab by anointing Jehu king over Israel. Elisha's personal share in the transaction was confined to giving directions to one of the sons of the prophets. [JEHU.]—15. Beyond this we have no record of Elisha's having taken any part in the revolution of Jehu, or the events which followed it. He does not again appear till we find him on his deathbed in his own house (xiii. 14-19).—16. (xiii. 20-22). The power of the prophet, however, does not terminate with his death. Even in the tomb he restores the dead to life. Before closing this account of Elisha we must not omit to notice the parallel which he presents to our Lord—the more necessary because, unlike the resemblance between Elijah and John the Baptist, no attention is called to it in the New Testament. It is not merely because he healed a leper, raised a dead man, or increased the loaves, that Elisha resembled Christ, but rather because of that loving gentle temper and kindness of disposition—characteristic of him above all the saints of the O. T.—ever ready to soothe, to heal, and to conciliate, which attracted to him women and simple people, and made him the universal friend and "father," not only consulted by kings and generals, but resorted to by widows and poor prophets in their little troubles and perplexities.

Eli'shah, the eldest son of Javan (Gen. x. 4). The residence of his descendants is described in Ez. xxvii. 7, as the "isles of Elishah," whence the Phoenicians obtained their purple and blue dyes. Josephus identified the race of Elishah with the Aeolians. His view is adopted by Knobel in preference to the more generally received opinion that Elishah = Elis, and in a more extended sense Peloponnesus, or even Hellas. It appears correct to treat it as the designation of a *race* rather than of a locality.

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Elish'ama. 1. Son of Ammihud, the "prince" or "captain" of the tribe of Ephraim in the Wilderness of Sinai (Num. i. 10, ii. 18, vii. 48, x. 22). From 1 Chr. vii. 26, we find that he was grandfather to the great Joshua.—**2.** A son of King David, born to him of his wives after his establishment in Jerusalem (2 Sam. v. 16; 1 Chr. iii. 8, xiv. 7).—**3.** Another son of David (1 Chr. iii. 6), who in the other lists is called ELISHUA.—**4.** A descendant of Judah; the son of Jekamiah (1 Chr. ii. 41).—**5.** The father of Nethaniah and grandfather of Ishmael (2 K. xxv. 25; Jer. xli. 1).—**6.** Scribe to King Jehoiakim (Jer. xxxvi. 12, 20, 21).—**7.** A priest in the time of Jehoshaphat (2 Chr. xvii. 8).

Elish'aphat, son of Zichri; one of the captains of hundreds in the time of Jehoiada (2 Chr. xxiii. 1).

Elisheba, the wife of Aaron (Ex. vi. 23). She was the daughter of Amminadab, and sister of Naashon the captain of the host of Judah (Num. ii. 3).

Elishu'a, one of David's sons, born after his settlement in Jerusalem (2 Sam. v. 15; 1 Chr. xiv. 5).

Eli'simus, 1 Esd. ix. 28. [ELIASHIB.]

Eli'u, one of the forefathers of Judith (Jud. viii. 1).

El'iud, son of Achim in the genealogy of Christ (Matt. i. 15).

Elis'aphan. 1. A Levite, son of Uzziel, chief of the house of the Kohathites at the time of the census in the wilderness of Sinai (Num. iii. 30).—**2.** Son of Parnach; prince of the tribe of Zebulun (Num. xxxiv. 25).

El'izur, son of Shedeur; prince of the tribe, and over the host of Reuben (Num. i. 5, ii. 10, vii. 30, 35, x. 18).

El'kanah. 1. Son, or rather grandson (see 1 Chr. vi. 22, 23 [7, 8]) of Korah, according to Ex. vi. 24.—**2.** A descendant of the above in the line of Ahimoth, otherwise Mahath, 1 Chr. vi. 26, 35 (Hebr. 11, 20).—**3.** Another Kohathite Levite, in the line of Heman the singer. He was son of Jeroham, and father of Samuel the illustrious Judge and Prophet (1 Chr. vi. 27, 34). All that is known of him is contained in the above notices and in 1 Sam. i. 1, 4, 8, 19, 21, 23, and ii. 2, 20.—**4.** A Levite (1 Chr. ix. 16).—**5.** A Korhite who joined David while he was at Ziklag (1 Chr. xii. 6).—**6.** An officer in the household of Ahaz, king of Judah, who was slain by Zichri the Ephraimite, when Pekah invaded Judah. He seems to have been the second in command under the prefect of the palace (2 Chr. xxviii. 7).

El'kosh, the birthplace of the prophet Nahum, hence called "the Elkoshite," Nah. i. 1. Two widely differing Jewish traditions assign as widely different localities to this place. In the time of Jerome it was believed to exist in a small village of Galilee. According to Schwartz, the grave of Nahum is shown at *Kefr Tunchum*, a village 2½ English miles north of Tiberias. But mediaeval tradition attached the fame of the prophet's burial place to Alkush, a village on the east bank of the Tigris near the monastery of Rabban Hormuzd, and about two miles north of Mosul. The former is more in accordance with the internal evidence afforded by the prophecy, which gives no sign of having been written in Assyria.

El'lasar, the city of Arioch (Gen. xiv. 1), seems to be the Hebrew representative of the old Chaldaean town called in the native dialect *Larsa* or *Larancha*. *Larsa* was a town of Lower Babylonia or Chaldaea, situated nearly half-way between Ur (*Mugheir*) and Erech (*Warka*), on the left bank of the Euphrates. It is now *Senkereh*.

Elm, Hos. iv. 13. See OAK.

Elmo'dam, son of Er, in the genealogy of Joseph (Luke iii. 28).

Elna'am, the father of Jeribai and Joshaviah, two of David's guard, according to 1 Chr. xi. 46.

El'nathan. 1. The maternal grandfather of Jehoiachin, distinguished as "E. of Jerusalem" (2 K. xxiv. 8). He is doubtless the same man with Elnathan the son of Achbor (Jer. xxvi. 22, xxxvi. 12, 25).—**2.** The name of three persons, apparently Levites, in the time of Ezra (Ezr. viii. 16).

E'lon. 1. A Hittite, whose daughter was one of Esau's wives (Gen. xxvi. 34, xxxvi. 2).—**2.** The second of the three sons attibuted to Zebulun (Gen. xlvi. 14; Num. xxvi. 26); and the founder of the family of the ELONITES.—**3.** Elon the Zebulonite, who judged Israel for ten years, and was buried in Aijalon in Zebulun (Judg. xii. 11, 12).

E'lon, one of the towns in the border of the tribe of Dan (Josh. xix. 43). No town corresponding in name has yet been discovered.

E'lon-beth'-hanan, is named with two Danite towns as forming one of Solomon's commissariat districts (1 K. iv. 9).

E'lonites, the. Num. xxvi. 26. [ELON, 2.]

E'loth. 1 K. ix. 26; 2 Chr. viii. 17, xxvi. 2. [ELATH.]

Elpa'al, a Benjamite, son of Hushim and brother of Abitub (1 Chr. viii. 11). He was the founder of a numerous family.

Elpa'let, one of David's sons born in Jerusalem (1 Chr. xiv. 5).

El-pa'ran. Literally "the terebinth of Paran" (Gen. xiv. 6). [PARAN.]

El'tekeh, one of the cities in the border of Dan (Josh. xix. 44), which with its suburbs was allotted to the Kohathite Levites (xxi. 23).

El'tekon, one of the towns of the tribe of Judah, in the mountains (Josh. xv. 59). It has not yet been identified.

El'tolad, one of the cities in the south of Judah (Josh. xv. 30) allotted to Simeon (Josh. xix. 4); and in possession of that tribe until the time of David (1 Chr. iv. 29).

Elu'l, Neh. vi. 15; 1 Macc. xiv. 27. [MONTHS.]

Eluza'i, one of the warriors of Benjamin, who joined David at Ziklag (1 Chr. xii. 5).

Elymae'ans, Jud. i. 6. [ELAMITES.]

El'ymas, the Arabic name of the Jewish magus or sorcerer Barjesus (Acts xiii. 6 ff.).

El'zabad. 1. One of the Gadite heroes who came across the Jordan to David (1 Chr. xii. 12). 2. A Korhite Levite (1 Chr. xxvi. 7).

El'zaphan, second son of Uzziel, who was the son of Kohath son of Levi (Ex. vi. 22).

Embalming, the process by which dead bodies are preserved from putrefaction and decay. It was most general among the Egyptians, and it is in connexion with this people that the two instances which we meet with in the O. T. are mentioned (Gen. l. 2, 26). Of the Egyptian method of embalming there remain two minute accounts, which have a general kind of agreement, though they differ in details. Herodotus (ii. 86-89) describes three modes, varying in completeness and expense, and

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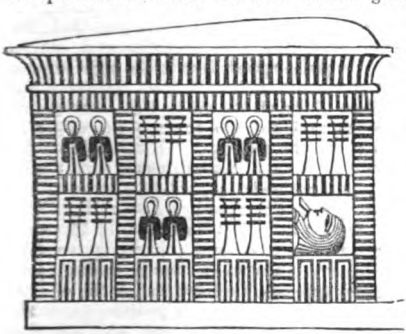
practised by persons regularly trained to the profession, who were initiated into the mysteries of the art by their ancestors. The most costly mode, which is estimated by Diodorus Siculus (i. 91) at a talent of silver, was said by the Egyptian priests to belong to him whose name in such a matter it was not lawful to mention, viz. Osiris. The embalmers first removed part of the brain through the nostrils, by means of a crooked iron, and destroyed the rest by injecting caustic drugs. An incision was then made along the flank with a sharp Ethiopian stone, and the whole of the intestines removed. The cavity was rinsed out with palm-wine, and afterwards scoured with pounded perfumes. It was then filled with pure myrrh pounded, cassia, and other aromatics, except frankincense. This done, the body was sewn up and steeped in natron for seventy days. When the seventy days were accomplished, the embalmers washed the corpse and swathed it in bandages of linen, cut in strips and smeared with gum. They then gave it up to the relatives of the deceased, who provided for it a wooden case, made in the shape of a man, in which the dead was placed, and deposited in an erect position against the wall of the sepulchral chamber. Diodorus Siculus gives



The mummy's head, seen at an open panel of the coffin. (Wilkinson.)

some particulars of the process which are omitted by Herodotus. The second mode of embalming cost about 20 minae. In this case no incision was made in the body, nor were the intestines removed, but cedar-oil was injected into the stomach by the rectum. The oil was prevented from escaping, and the body was then steeped in natron for the appointed number of days. On the last day the oil was withdrawn, and carried off with it the stomach and intestines in a state of solution, while the flesh was consumed by the natron, and nothing was left but the skin and bones. The body in this state was returned to the relatives of the deceased. The third mode, which was adopted by the poorer classes, and cost but little, consisted in rinsing out the intestines with syrmaen, an infusion of senna and cassia, and steeping the body for the usual number of days in natrum. The medicaments employed in embalming were various. From a chemical analysis of the substances found in mummies, M. Rouelle detected three modes of embalming—1. with *asphaltum*, or Jew's pitch, called also *funeral gum*, or *gum of mummies*; 2. with a mixture of asphaltum and cedria, the liquor distilled from the cedar; 3. with this mixture together with some resinous and aromatic ingredients. The powdered aromatics mentioned by Herodotus were not mixed with the bituminous matter, but sprinkled into the cavities of the body. It does not appear that embalming, properly so called, was practised by the Hebrews.

Embroiderer. This term is given in the A. V. as the equivalent of *rôkêm*, the productions of the art being described as "needlework" (*rikmâh*). In Exodus the embroiderer is contrasted with the "cunning workman" (*chôshêb*). Various explanations have been offered as to the distinction between them, but most of these overlook the distinction marked in the Bible itself, viz. that the *rôkêm* wove simply a variegated texture, without gold thread or figures, and that the *chôshêb* interwove gold thread or figures into the variegated texture. The distinction, as given by the Talmudists, is this—that *rikmâh*, or "needlework," was where a pattern was attached to the stuff by being sewn on to it on *one* side, and the work of the *chôshêb* when the pattern was worked into the stuff by the loom, and so appeared on *both* sides. This view appears to be entirely inconsistent with the statements of the Bible, and with the sense of the word *rikmâh* elsewhere. The absence of the figure or the gold thread in the one, and its presence in the other, constitute the essence of the distinction. Again, looking at the general sense of the words, we shall find that *chôshêb* involves the idea of invention, or *designing* patterns; *rikmâh* the idea of *texture* as well as *variegated colour*. Further than this, *rikmâh* involves the idea of a regular disposition of colours, which demanded no inventive genius. We have lastly to notice the incorrect rendering of the Heb. word *shâbats* in the A. V.—"broider," "embroider" (Ex. xxviii. 4, 39). It means stuff worked in a *tessellated* manner, *i. e.* with square cavities such as stones might be set in (comp. ver. 20). The art of embroidery by the loom was extensively practised among the nations of antiquity. In addition to the Egyptians, the Babylonians were celebrated for it; but embroidery in the proper sense of the term, *i. e.* with the needle, was a Phrygian invention of later date (Plin. viii. 48).

Emerald, a precious stone, first in the second row on the breastplate of the high-priest (Ex. xxviii. 18, xxxix. 11), imported to Tyre from Syria (Ez. xxvii. 16), used as a seal or signet (Ecclus. xxxii. 6), as an ornament of clothing and bedding (Ez. xxviii. 13; Jud. x. 21), and spoken of as one of the foundations of Jerusalem (Rev. xxi. 19; Tob. xiii. 16). The rainbow round the throne is compared to emerald in Rev. iv. 3.

Emerods (Heb. *'âphôlîm, tĕchôrîm*; Deut. xxviii. 27; 1 Sam. v. 6, 9, 12, vi. 4, 5, 11). The probabilities as to the nature of the disease are mainly dependent on the probable roots of these two Hebrew words. It appears that the former word means the disease, and the latter the part affected, which must necessarily have been included in the actually existing image, and have struck the eye as the *essential* thing represented, to which the disease was an incident. As some morbid swelling, then, seems the most probable nature of the disease, so no more probable conjecture has been advanced than that *hemorrhoidal tumours*, or bleeding piles, are intended. These are very common in Syria at present, oriental habits of want of exercise and improper food, producing derangement of the liver, constipation, &c., being such as to cause them.

E'mims, a tribe or family of gigantic stature

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which originally inhabited the region along the eastern side of the Dead Sea. They were related to the Anakim, and were generally called by the same name; but their conquerors the Moabites termed them Emim—that is "terrible men" (Deut. ii. 11)—most probably on account of their fierce aspect.

Emman'uel, Matt. i. 23. [IMMANUEL.]

Emma'us, the village to which the two disciples were going when our Lord appeared to them on the way, on the day of His resurrection (Luke xxiv. 13). Luke makes its distance from Jerusalem *sixty stadia* (A. V. "threescore furlongs"), or about 7½ miles; and Josephus mentions "a village called Emmaus" at the same distance. From the earliest period of which we have any record, the opinion prevailed among Christian writers that the Emmaus of Luke was identical with the Emmaus on the border of the plain of Philistia, afterwards called Nicopolis, and which was some 20 miles from Jerusalem. Then, for some reason unknown to us, it began to be supposed that the site of Emmaus was at the little village of *Kubeibeh*, about 3 miles west of *Neby Samwil* (the ancient MIZPEH), and 9 miles from Jerusalem. There is not, however, a shadow of evidence for this supposition. In fact the site of Emmaus remains yet to be identified.

Emma'us, or **Nicop'olis** (1 Macc. iii. 40), a town in the plain of Philistia, at the foot of the mountains of Judah, 22 Roman miles from Jerusalem, and 10 from Lydda. It was fortified by Bacchides, the general of Antiochus Epiphanes, when he was engaged in the war with Jonathan Maccabaeus (1 Macc. ix. 50). It was in the plain beside this city that Judas Maccabaeus so signally defeated the Syrians with a mere handful of men, as related in 1 Macc. iii. 57, iv. 3, &c. A small miserable village called *'Amwâs* still occupies the site of the ancient city.

Em'mer, 1 Esd. ix. 21. [IMMER.]

Em'mor, the father of Sychem (Acts vii. 16). [HAMOR.]

E'nam, one of the cities of Judah in the *Shefelah* or lowland (Josh. xv. 34). From its mention with towns which are known to have been near Timnath, this is very probably the place in the "doorway" of which Tamar sat before her interview with her father-in-law (Gen. xxxviii. 14).

E'nan. Ahira ben-Enan was "prince" of the tribe of Naphtali at the time of the numbering of Israel in the wilderness of Sinai (Num. i. 15).

Ena'sibus, 1 Esd. ix. 34. [ELIASHIB.]

Encampment (Heb. *machănēh*, in all places except 2 K. vi. 8, where *tachănôth* is used). The word primarily denoted the resting-place of an army or company of travellers at night (Ex. xvi. 13; Gen. xxxii. 21), and was hence applied to the army or caravan when on its march (Ex. xiv. 19; Josh. x. 5, xi. 4; Gen. xxxii. 7, 8). Among nomadic tribes war never attained to the dignity of a science, and their encampments were consequently devoid of all the appliances of more systematic warfare. The description of the camp of the Israelites, on their march from Egypt (Num. ii., iii.), supplies the greatest amount of information on the subject: whatever else may be gleaned is from scattered hints. The tabernacle, corresponding to the chieftain's tent of an ordinary encampment, was placed in the centre, and around and facing it (Num. ii. 1), arranged in four grand divisions, corresponding to the four points of the compass, lay the host of Israel, according to their standards (Num. i. 52, ii. 2). In the centre, round the tabernacle, and with no standard but the cloudy or fiery pillar which rested over it, were the tents of the priests and Levites. The former, with Moses and Aaron at their head, were encamped on the eastern side. The order of encampment was preserved on the march (Num. ii. 17), the signal for which was given by a blast of the two silver trumpets (Num. x. 5). In this description of the order of the encampment no mention is made of sentinels, who, it is reasonable to suppose, were placed at the gates (Ex. xxxii. 26, 27) in the four quarters of the camp. This was evidently the case in the camp of the Levites (comp. 1 Chr. ix. 18, 24; 2 Chr. xxxi. 2). The sanitary regulations of the camp of the Israelites were for the twofold purpose of preserving the health of the vast multitude and the purity of the camp as the dwelling-place of God (Num. v. 3; Deut. xxiii. 14). The execution of criminals took place without the camp (Lev. xxiv. 14; Num. xv. 35, 36; Josh. vii. 24), as did the burning of the young bullock for the sin-offering (Lev. iv. 12). These circumstances combined explain Heb. xiii. 12, and John xix. 17, 20. High ground appears to have been uniformly selected for the position of a camp, whether it were on a hill or mountain side, or in an inaccessible pass (Judg. vii. 18). The carelessness of the Midianites in encamping in the plain exposed them to the night surprise by Gideon, and resulted in their consequent discomfiture (Judg. vi. 33, vii. 8, 12). But another important consideration in fixing upon a position for a camp was the propinquity of water: hence it is found that in most instances camps were pitched near a spring or well (Judg. vii. 3; 1 Macc. ix. 33). The camp was surrounded by the *ma'gâlâh* (1 Sam. xvii. 20), or *ma'gâl* (1 Sam. xxvi. 5, 7), which some explain as an earthwork thrown up round the encampment, others as the barrier formed by the baggage-waggons. We know that, in the case of a siege, the attacking army, if possible, surrounded the place attacked (1 Macc. xiii. 43), and drew about it a line of circumvallation (2 K. xxv. 1), which was marked by a breastwork of earth (Is. lxii. 10; Ez. xxi. 27 [22]; comp. Job xix. 12) for the double purpose of preventing the escape of the besieged and of protecting the besiegers from their sallies. But there was not so much need of a formal entrenchment, as but few instances occur in which engagements were fought in the camps themselves, and these only when the attack was made at night. To guard against these attacks, sentinels were posted (Judg. vii. 20; 1 Macc. xii. 27) round the camp, and the neglect of this precaution by Zebah and Zalmunna probably led to their capture by Gideon, and the ultimate defeat of their army (Judg. vii. 19). The valley which separated the hostile camps was generally selected as the fighting ground (1 Sam. iv. 2, xiv. 15; 2 Sam. xviii. 6), upon which the contest was decided, and hence the valleys of Palestine have played so conspicuous a part in its history (Josh. viii. 13; Judg. vi. 33; 2 Sam. v. 22, viii. 13, &c.). When the fighting men went forth to the place of marshalling (1 Sam. xvii. 20), a detachment was left to protect the camp and baggage (1 Sam. xvii. 22, xxx. 24). The beasts of burden were probably tethered to the tent-pegs (2 K. vii. 10; Zech. xiv. 15).

Enchantments. 1. Heb. *lâtîm* or *lĕhâtîm* (Ex. vii. 11, 22, viii. 7), secret arts.—2. *Cĕshâphîm*,

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(2 K. ix. 22; Mic. v. 12; Nah. iii. 4), "muttered spells." The belief in the power of certain formulae was universal in the ancient world.—3. *Lĕchâsh'im* (Eccl. x. 11). This word is especially used of the charming of serpents, Jer. viii. 17 (cf. Ps. lviii. 5; Ecclus. xii. 13; Eccl. x. 11).—4. The word *nĕchâshîm* is used of the enchantments sought by Balaam (Num. xxiv. 1). It properly alludes to ophiomancy, but in this place has a general meaning of endeavouring to gain omens.—5. *Cheber* is used for magic (Is. xlvii. 9, 12). Any resort to these methods of imposture was strictly forbidden in Scripture (Lev. xix. 26; Is. xlvii. 9, &c.), but to eradicate the tendency is almost impossible (2 K. xvii. 17; 2 Chr. xxxiii. 6), and we find it still flourishing at the Christian era (Acts xiii. 6, 8, viii. 9, 11; Gal. v. 20; Rev. ix. 21).

En'-dor, a place in the territory of Issachar, and yet possessed by Manasseh (Josh. xvii. 11). Endor was long held in memory by the Jewish people as connected with the great victory over Sisera and Jabin. It was known to Eusebius, who describes it as a large village 4 miles S. of Tabor. Here to the N. of *Jebel Duhy* the name still lingers, attached to a considerable but now deserted village. The distance from the slopes of Gilboa to Endor is 7 or 8 miles, over difficult ground.

En-egla'im, a place named only by Ezekiel (xlvii. 10), apparently as on the Dead Sea; but whether near to or far from Engedi, on the west or east side of the Sea, it is impossible to ascertain from the text.

Enemes'sar is the name under which Shalmaneser appears in the book of Tobit (i. 2, 15, &c.).

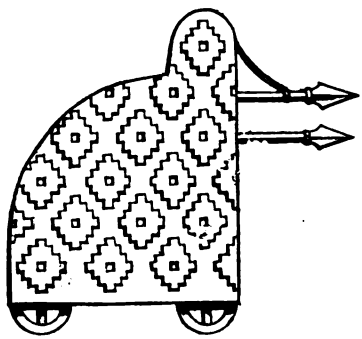
Ens'nius, one of the leaders of the people who returned from captivity with Zorobabel (1 Esdr. v. 8)

Engad'di, Ecclus. xxiv. 14. [ENGEDI.]

En-gan'nim. 1. A city in the low country of Judah, named between Zanoah and Tappuah (Josh. xv. 34).—2. A city on the border of Issachar (Josh. xix. 21), allotted with its "suburbs" to the Gershonite Levites (xxi. 29). There is great probability in the conjecture of Robinson (ii. 315) that it is identical with the Ginaia of Josephus (*Ant.* xx. 6, §1), which again, there can be little doubt, survives in the modern *Jenîn*, the first village encountered on the ascent from the great plain of Esdraelon into the hills of the central country.

Enged'i, a town in the wilderness of Judah (Josh. xv. 62), on the western shore of the Dead Sea (Ez. xlvii. 10). Its original name was Hazazon-Tamar, doubtless, as Josephus says, on account of the palm-groves which surrounded it (2 Chr. xx. 2; Ecclus. xxiv. 14). Its site is now well known. It is about the middle of the western shore of the lake. Here is a rich plain, half a mile square, sloping very gently from the base of the mountains to the water, and shut in on the north by a lofty promontory. About a mile up the western acclivity, and at an elevation of some 400 feet above the plain, is the fountain of *Ain Jidy*, from which the place gets its name. Its banks are now cultivated by a few families of Arabs, who generally pitch their tents near this spot. Traces of the old city exist upon the plain and lower declivity of the mountain, on the south bank of the brook. The history of Engedi, though it reaches back nearly 4000 years, may be told in a few sentences. It was immediately after an assault upon the "Amorites, that dwelt in Hazazon-Tamar," that the five Mesopotamian kings were attacked by the rulers of the plain of Sodom (Gen. xiv. 7; comp. 2 Chr. xx. 2). Saul was told that David was in the "wilderness of Engedi;" and he took "3000 men, and went to seek David and his men upon the rocks of the *wild goats*" (1 Sam. xxiv. 1-4). At a later period Engedi was the gathering-place of the Moabites and Ammonites who went up against Jerusalem, and fell in the valley of Berachah (2 Chr. xx. 2). The vineyards of Engedi were celebrated by Solomon (Cant. i. 14), its balsam by Josephus, and its palms by Pliny.

Engine, a term exclusively applied to military affairs in the Bible. The engines to which the term is applied in 2 Chr. xxvi. 15, were designed to propel various missiles from the walls of a besieged town: one, like the *balista*, was for stones, consisting probably of a strong spring and a tube to give the right direction to the stone; another, like the *catapulta*, for arrows, an enormous stationary bow. Another war-engine, with which the Hebrews were acquainted, was the battering-ram, described in Ez. xxvi. 9, and still more precisely in Ez. iv. 2, xxi. 22. The marginal rendering, "engines of shot" (Jer. vi. 6, xxxii. 24; Ez. xxvi. 8), is incorrect.



Assyrian war-engine. (From Botta, pl. 160.)

Engraver. The specific description of an *engraver* was *châraṣh eben* (Ex. xxviii. 11), and his chief business was cutting names or devices on rings and seals; the only notices of engraving are in connexion with the high-priest's dress—the two onyx-stones, the twelve jewels, and the mitre-plate having inscriptions on them (Ex. xxviii. 11, 21, 36).

En-had'dah, one of the cities on the border of Issachar named next to Engannim (Josh. xix. 21). Van de Velde would identify it with *Ain-haud* on the western side of Carmel, and about 2 miles only from the sea; but this is surely out of the limits of the tribe of Issachar, and rather in Asher or Manasseh.

En-hak'kore, the spring which burst out in answer to the cry of Samson after his exploit with the jawbone (Judg. xv. 19). Van de Velde endeavours to identify Lechi with *Tell-el-Lekiyeh* 4 miles N. of Beersheba, and Enhakkore with the large spring between the Tell and *Khuweifeh*.

En-ha'zor, one of the fenced cities in the inheritance of Naphtali, distinct from Hazor (Josh. xix. 37). It has not yet been identified.

En-mish'pat, Gen. xiv. 7. [KADESH.]

E'noch. 1. The eldest son of Cain (Gen. iv. 17),

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who called the city which he built after his name (18). Ewald fancies that there is a reference to the Phrygian Iconium. Other places have been identified with the site of Enoch with little probability: *e.g. Anachta* in Susiana, the *Heniochi* in the Caucasus, &c.—**2.** The son of Jared and father of Methuselah (Gen. v. 21 ff.; Luke iii. 28). In the Epistle of Jude (v. 24) he is described as "the *seventh* from Adam;" and the number is probably noticed as conveying the idea of divine completion and rest, while Enoch was himself a type of perfected humanity. The other numbers connected with his history appear too symmetrical to be without meaning. After the birth of Methuselah it is said (Gen. v. 22-4) that Enoch "walked with God 300 years . . . and he was not; for God took him." The phrase "walked with God" is elsewhere only used of Noah (Gen. vi. 9; cf. Gen. xvii. 1, &c.), and is to be explained of a prophetic life spent in immediate converse with the spiritual world. In the epistle to the Hebrews the spring and issue of Enoch's life are clearly marked. The biblical notices of Enoch were a fruitful source of speculation in later times. Some theologians disputed with subtilty as to the place to which he was removed. Both the Latin and Greek fathers commonly coupled Enoch and Elijah as historic witnesses of the possibility of a resurrection of the body and of a true human existence in glory; and the voice of early ecclesiastical tradition is almost unanimous in regarding them as "the two witnesses" (Rev. xi. 3 ff.) who should fall before "the beast." —**3.** In 2 Esdr. vi. 49, 51, *Enoch* stands in the Latin (and Eng.) Version for *Behemoth* in the Aethiopic.

Enoch, the Book of, is one of the most important remains of that early apocalyptic literature of which the book of Daniel is the great prototype. 1. The history of the book is remarkable. The first trace of its existence is generally found in the Epistle of St. Jude (14, 15; cf. Enoch i. 9), but the words of the Apostle leave it uncertain whether he derived his quotation from tradition or from writing, though the wide spread of the book in the second century seems almost decisive in favour of the latter supposition. It appears to have been known to Justin, Irenaeus, and Anatolius. Clement of Alexandria and Origen both make use of it. Tertullian expressly quotes the book as one which was "not received by some, nor admitted into the Jewish canon." Considerable fragments are preserved in the *Chronographia* of Georgius Syncellus (c. 792 A.D.), and these, with the scanty notices of earlier writers, constituted the sole remains of the book known in Europe till the close of the last century. Meanwhile, however, a report was current that the entire book was preserved in Abyssinia; and at length, in 1773, Bruce brought with him on his return from Egypt three MSS. containing the complete Aethiopic translation.—2. The Aethiopic translation was made from the Greek, and probably towards the middle or close of the fourth century. The general coincidence of the translation with the patristic quotations of corresponding passages shows satisfactorily that the text from which it was derived was the same as that current in the early Church. But it is still uncertain whether the Greek text was the original, or itself a translation. One of the earliest references to the book occurs in the Hebrew *Book of Jubilees*, and the names of the angels and winds are derived from Aramaic roots. In addition to this a Hebrew book of Enoch was known and used by Jewish writers till the thirteenth century, so that on these grounds, among others, many have supposed that the book was first composed in Hebrew (Aramaean). —3. In its present shape the book consists of a series of revelations supposed to have been given to Enoch and Noah, which extend to the most varied aspects of nature and life, and are designed to offer a comprehensive vindication of the action of Providence. It is divided into five parts. The *first part* (Cc. 1-36), after a general introduction, contains an account of the fall of the angels (Gen. vi. 1) and of the judgment to come upon them and upon the giants, their offspring (6-16); and this is followed by the description of the journey of Enoch through the earth and lower heaven in company with an angel, who showed to him many of the great mysteries of nature, the treasure-houses of the storms and winds, and fires of heaven, the prison of the fallen and the land of the blessed (17-36). The *second part* (37-71) is styled "a vision of wisdom," and consists of three "parables," in which Enoch relates the revelations of the higher secrets of heaven and of the spiritual world which were given to him. The first parable (38-44) gives chiefly a picture of the future blessings and manifestations of the righteous, with further details as to the heavenly bodies: the second (45-57) describes in splendid imagery the coming of Messiah, and the results which it should work among "the elect" and the gainsayers: the third (58-69) draws out at further length the blessedness of "the elect and holy," and the confusion and wretchedness of the sinful rulers of the world. The *third part* (72-82) is styled "the book of the course of the lights of heaven," and deals with the motions of the sun and moon, and the changes of the seasons; and with this the narrative of the journey of Enoch closes. The *fourth part* (83-91) is not distinguished by any special name, but contains the record of a dream which was granted to Enoch in his youth, in which he saw the history of the kingdoms of God and of the world up to the final establishment of the throne of Messiah. The *fifth part* (92-105) contains the last addresses of Enoch to his children, in which the teaching of the former chapters is made the groundwork of earnest exhortation. The signs which attended the birth of Noah are next noticed (106-7); and another short "writing of Enoch" (108) forms the close to the whole book.—4. The general unity which the book possesses in its present form marks it, in the main, as the work of one man; but internal coincidence shows with equal clearness that different fragments were incorporated by the author into his work, and some additions have been probably made afterwards. The whole book appears to be distinctly of Jewish origin, and it may be regarded as describing an important phase of Jewish opinion shortly before the coming of Christ. Notwithstanding the quotation in St. Jude, and the wide circulation of the book itself, the apocalypse of Enoch was uniformly and distinctly separated from the canonical scriptures.

E'non. [AENON.]

E'nos. The son of Seth; properly called Enosh, as in 1 Chr. i. 1 (Gen. iv. 26, v. 6, 7, 9, 10, 11; Luke iii. 38).

E'nosh. The same as the preceding (1 Chr. i. 1).

En-rim'mon, one of the places which the men of Judah re-inhabited after their return from the

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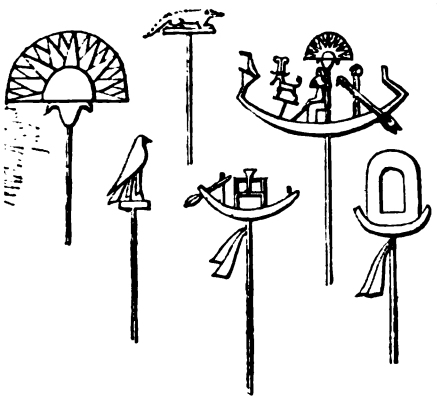
Captivity (Neh. xi. 29). Perhaps the same as "Ain and Rimmon" (Josh. xv. 32), and "Aiu, Remmon" (xix. 7; and see 1 Chr. iv. 32).

En-ro'gel, a spring which formed one of the landmarks on the boundary-line between Judah (Josh. xv. 7) and Benjamin (xviii. 16). Here, apparently concealed from the view of the city, Jonathan and Ahimaaz remained, after the flight of David, awaiting intelligence from within the walls (2 Sam. xvii. 17); and here, by the stone Zoheleth, which is close to En-rogel, Adonijah held the feast, which was the first and last act of his attempt on the crown (1 K. i. 9). These are all the occurrences of the name in the Bible. By Josephus on the last incident its situation is given as "without the city, in the royal garden." In more modern times, a tradition, apparently first recorded by Brocardus, would make En-rogel the well of Job or Nehemiah (*Bîr Eyub*), below the junction of the valleys of Kedron and Hinnom, and south of the Pool of Siloam. Against this general belief, some strong arguments are urged by Dr. Bonar in favour of identifying En-rogel with the present "Fountain of the Virgin," *'Ain Umm ed-Daraj*—the perennial source from which the Pool of Siloam is supplied.

En-shem'esh, a spring which formed one of the landmarks on the north boundary of Judah (Josh. xv. 7) and the south boundary of Benjamin (xviii. 17). The *Ain-Haud* or *Ain-Chôt*—the "Well of the Apostles,"—about a mile below Bethany, is generally identified with En-Shemesh.

Ensign (*nês*; in the A. V. generally "ensign," sometimes "standard;" *degel*, "standard," with the exception of Cant. ii. 4, "banner;" *ôth*, "ensign").



Egyptian standards. (From Wilkinson.)

The distinction between these three Hebrew terms is sufficiently marked by their respective uses: *nês* is a *signal*; *degel* a military *standard* for a *large* division of an army; and *ôth*, the same for a *small* one. Neither of them, however, expresses the idea which "standard" conveys to our minds, viz. a *flag*; the standards in use among the Hebrews probably resembled those of the Egyptians and Assyrians—a figure or device of some kind elevated on a pole. (1.) The notices of the *nês* or "ensign" are most frequent; it consisted of some well understood signal which was exhibited on the top of a pole from a bare mountain top (Is. xiii. 2, xviii. 3). What the nature of the signal was, we have no means of stating. The important point to be observed is, that the *nês* was an occasional signal, and not a military standard. (2.) The term *degel* is used to describe the standards which were given to each of the four divisions of the Israelite army at the time of the Exodus (Num. i. 52, ii. 2 ff., x. 14 ff.). The character of the Hebrew military standards is quite a matter of conjecture; they probably resembled the Egyptian, which consisted of a sacred emblem such as an animal, a boat, or the king's name.

En-tappu'ah. It is probably identical with Tappuah, the position of which will be elsewhere examined (Josh. xvii. 7).

Epae'netus, a Christian at Rome, greeted by St. Paul in Rom. xvi. 5, and designated as his beloved, and the first fruit of Asia unto Christ.

Ep'aphras, a fellow-labourer with the Apostle Paul, mentioned Col. i. 7, as having taught the Colossian church the grace of God in truth, and designated a faithful minister of Christ on their behalf. He was at that time with St. Paul at Rome (Col. iv. 12), and seems by the expression there used to have been a Colossian by birth. We find him again mentioned in the Epistle to Philemon (ver. 23), which was sent at the same time as that to the Colossians. Epaphras may be the same as Epaphroditus, but the notices in the N. T. do not enable us to speak with any confidence.

Epaphrodi'tus (Phil. ii. 25, iv. 18). See above under EPAPHRAS.

E'phah, the first, in order, of the sons of Midian (Gen. xxv. 4; 1 Chr. i. 33), afterwards mentioned by Isaiah (lx. 6, 7). No satisfactory identification of this tribe has been discovered.

E'phah. 1. Concubine of Caleb, in the line of Judah (1 Chr. ii. 46).—2. Son of Jahdai; also in the line of Judah (1 Chr. ii. 47).

Ephah. [MEASURES.]

E'phai, a Netophathite, whose sons were among the "captains of the forces" left in Judah after the deportation to Babylon (Jer. xl. 8, xli. 3, comp. xl. 13).

E'pher, the second, in order, of the sons of Midian (Gen. xxv. 4; 1 Chr. i. 33). His settlements have not been identified with any probability.

E'pher. 1. A son of Ezra, among the descendants of Judah (1 Chr. iv. 17).—2. One of the heads of the families of Manasseh on the east of Jordan (1 Chr. v. 24).

E'phes-dam'mim, a place between Socoh and Azekah, at which the Philistines were encamped before the affray in which Goliath was killed (1 Sam. xvii. 1). Under the shorter form of PAS-DAMMIM it occurs once again in a similar connexion (1 Chr. xi. 13). [ELAH.]

Ephesians, the Epistle to the, was written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), apparently immediately after he had written the Epistle to the Colossians [COLOSSIANS, EP. TO], and during that period (perhaps the early part of A.D. 62) when his imprisonment had not assumed the severer character which seems to have marked its close. This sublime epistle was addressed to the Christian church at the ancient and famous city of Ephesus, that church which the Apostle had himself founded (Acts xix. 1 sq., comp. xviii. 19), with which he abode so long (Acts xx. 31), and from the elders of which he parted with such a warm-hearted and affecting farewell (Acts xx. 18-35). The contents of this epistle easily admit of being divided into two por-

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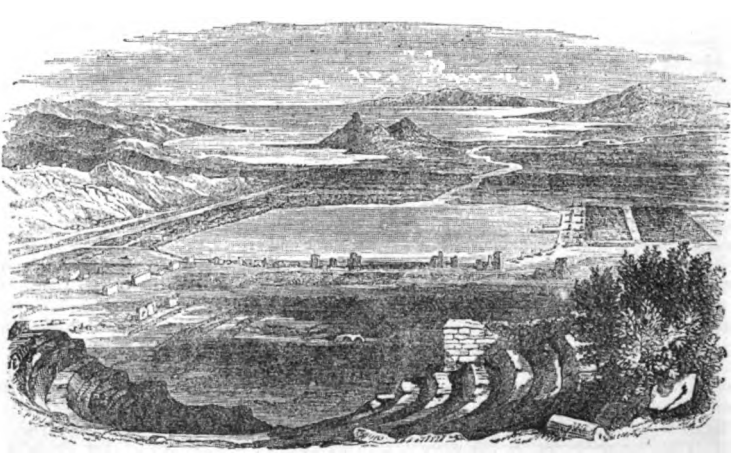
tions, the first mainly *doctrinal* (ch. i.—iii.), the second *hortatory* and *practical*. With regard to the *authenticity* and *genuineness* of this epistle, it is not too much to say that there are no just grounds for doubt. The testimonies of antiquity are unusually strong. Even if we do not press the supposed allusions in Ignatius and Polycarp, we can confidently adduce Irenaeus, Clem. Alex., Origen, Tertullian, and after them the constant and persistent tradition of the ancient Church. Even Marcion did not deny that the epistle was written by St. Paul, nor did heretics refuse occasionally to cite it as confessedly due to him as its author. In recent times, however, its genuineness has been somewhat vehemently called in question. De Wette labours to prove that it is a mere spiritless expansion of the Epistle to the Colossians, though compiled in the Apostolic age: Schwegler, Baur, and others advance a step further, and reject both epistles as of no higher antiquity than the age of Montanism and early Gnosticism. For a detailed reply to the arguments of De Wette and Baur, the student may be referred to Meyer, *Einleit. z. Eph.* p. 19 sq. (ed. 2); Davidson, *Introd. to N. T.* ii. p. 352 sq.; and Alford, *Prolegomena*, p. 8. Two special points require a brief notice:—(1.) The *readers* for whom this epistle was designed. In the opening paragraph the words *ἐν Ἐφέσῳ* are omitted by ℵ, B, 67, Basil, and possibly Tertullian. This, combined with the somewhat noticeable omission of all greetings to the members of a Church with which the Apostle stood in such affectionate relation, and some other internal objections, have suggested a doubt whether these words really formed a part of the original text. At first sight these doubts seem plausible; but when we oppose to them (*a*) the overwhelming weight of diplomatic evidence for the insertion of the words, (*b*) the testimony of all the versions, (*c*) the universal designation of this epistle by the ancient Church (Marcion standing alone in his assertion that it was written to the Laodiceans) as an epistle *to the Ephesians*, (*d*) the extreme difficulty in giving any satisfactory meaning to the isolated participle, and the absence of any parallel usage in the Apostle's writings,—we can scarcely feel any doubt as to the propriety of removing the brackets in which these words are enclosed in the 2nd edition of Tischendorf, and of considering them an integral part of the original text.—(2.) The question of priority in respect of composition between this epistle and that to the Colossians is very difficult to adjust. On the whole, both internal and external considerations seem somewhat in favour of the priority of the Epistle to the Colossians.

Eph'esus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. Of the Roman province of Asia Ephesus was the capital.—1. *Geographical Relations.*—All the cities of Ionia were remarkably well situated for the growth of commercial prosperity, and none more so than Ephesus. In the time of Augustus it was the great emporium of all the regions of Asia within the Taurus: its harbour (named Panormus), at the mouth of the Cayster, was elaborately constructed. St. Paul's life alone furnishes illustrations of its mercantile relations with Achaia on the W., Macedonia on the N., and Syria on the E. As to the relations of Ephesus to the inland regions of the continent, these also are prominently brought before us in the Apostle's travels. The "upper coasts" (Acts xix. 1) through which he passed, when about to take up his residence in the city, were the Phrygian tablelands of the interior. Two great roads at least, in the Roman times, led eastward from Ephesus; one through the passes of Tmolus to Sardis (Rev. iii. 1) and thence to Galatia and the N.E., the other round the extremity of Pactyas to Magnesia, and so up the valley of the Maeander to Iconium, whence the communication was direct to the Euphrates and to the Syrian Antioch. There seem to have been Sardian and Magnesian gates on the E. side of Ephesus corresponding to these roads respectively. There were also coast-roads leading northwards to Smyrna and southwards to Miletus. By the latter of these it is probable that the Ephesian elders travelled when summoned to meet Paul at the latter city (Acts xx. 17, 18).—2. *Temple and Worship of Diana.*—Conspicuous at the head of the harbour of Ephesus was the great temple of Diana or Artemis, the tutelary divinity of the city. This building was raised on immense substructions, in consequence of the swampy nature of the ground. The earlier



Site of Ephesus. (From Laborde.)

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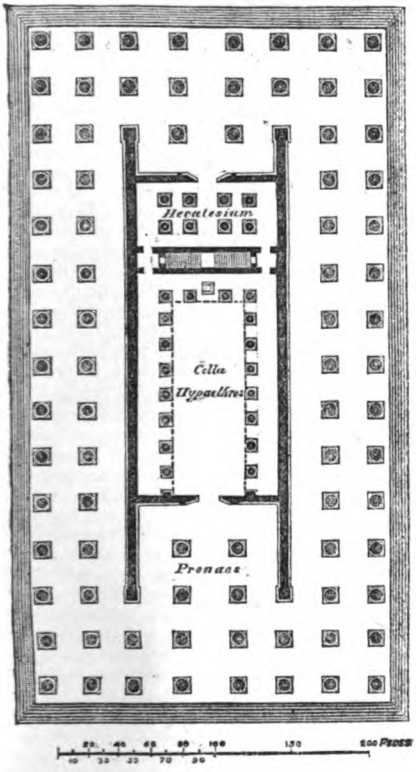
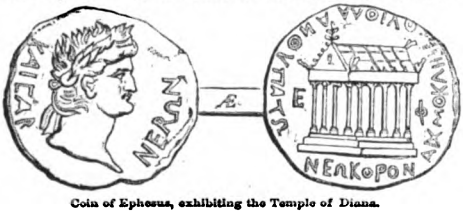
temple, which had been begun before the Persian war, was burnt down in the night when Alexander



Plan of the Temple of Diana at Ephesus. (From Guhl's *Ephesiaca.*)

the Great was born; and another structure, raised by the enthusiastic co-operation of all the inhabitants of "Asia" had taken its place. The magnificence of this sanctuary was a proverb throughout the civilised world. In consequence of this devotion the city of Ephesus was called *νεώκορος* (Acts xix. 35) or "warden" of Diana. Another consequence of the celebrity of Diana's worship at Ephesus was, that a large manufactory grew up there of portable shrines, which strangers purchased, and devotees carried with them on journeys or set up in their houses. Of the manufacturers engaged in this business, perhaps Alexander the "coppersmith" (2 Tim. iv. 14) was one. The case of Demetrius the "silversmith" is explicit.—3. *Study and Practice of Magic.*—Not unconnected with the preceding subject was the remarkable prevalence of magical arts at Ephesus. In illustration of the magical books which were publicly burnt (ver. 19) under the influence of St. Paul's preaching, it is enough here to refer to the *Ἐφέσια γράμματα* (mentioned by Plutarch and others), which were regarded as a charm when pronounced, and when written down were carried about as amulets.—4. *Provincial and Municipal Government.*—It is well known that Asia was a proconsular province; and in harmony with this fact we find proconsuls (A. V. "deputies,") specially mentioned (ver. 38). Again we learn from Pliny (v. 31) that Ephesus was an assize-town; and in the sacred narrative (ver. 38) we find the court-days alluded to as actually being held (A. V. "the law is open") during the uproar. Ephesus itself was a "free city," and had its own assemblies and its own magistrates. The senate is mentioned by Josephus; and St. Luke, in the narrative before us, speaks of the *δῆμος* (ver. 30, 33, A. V. "the people") and of its customary assemblies (ver. 39, A. V. "a lawful assembly"). We even find conspicuous mention made of one of the most important municipal officers of Ephesus, the "Town-Clerk" or keeper of the records, whom we know from other sources to have been a person of great influence and responsibility. It is remarkable how all these political and religious characteristics of Ephesus, which appear in the sacred narrative, are illustrated by inscriptions and coins. The coins of Ephesus are full of allusions to the worship of Diana in various aspects. That Jews were established there in considerable numbers is known from Josephus (*ll. cc.*), and might be inferred from its mercantile eminence; but it is also evident from Acts ii. 9, vi. 9. It is here, and here only, that we find disciples of John the Baptist explicitly mentioned after the ascension of Christ (Acts xviii. 25, xix. 3). The case of Apollos (xviii. 24) is an exemplification further of the intercourse between this place and Alexandria. The first seeds of Christian truth were possibly sown at Ephesus immediately after the Great Pentecost (Acts ii.). In St. Paul's stay of more than two years (xix. 8, 10, xx. 31), which formed the most important passage of his third circuit, and during which he laboured, first in the synagogue (xix. 8), and then in the school of Tyrannus (ver. 9), and also in private houses (xx. 20), and during which he wrote the First Epistle to the Corinthians, we have the period of the chief evangelization of this shore of the Aegean. The address at Miletus shows that the church at Ephesus was thoroughly organised under its presbyters. At a later period TIMOTHY was set over them, as we learn from the two epistles addressed to him. Among St. Paul's other companions, two, Trophimus and Tychicus, were natives of Asia (xx. 4), and the latter probably (2 Tim. iv. 12), the former certainly (Acts xxi. 29), natives of Ephesus. In the same connexion we ought to men-



Coin of Ephesus, exhibiting the Temple of Diana.

tion Onesiphorus (2 Tim. i. 16-18) and his household (iv. 19). On the other hand must be noticed certain specified Ephesian antagonists of the Apostle, the sons of Sceva and his party (Acts xix. 14), Hymenaeus and Alexander (1 Tim. i. 20; 2 Tim. iv. 14), and Phygellus and Hermogenes (2 Tim. i. 15). The site of ancient Ephesus has been visited and examined by many travellers during the last 200 years. The whole place is now utterly desolate, with the exception of the small Turkish village at *Ayasaluk*. The ruins are of vast extent, both on Coressus and on the plain; but there is great doubt

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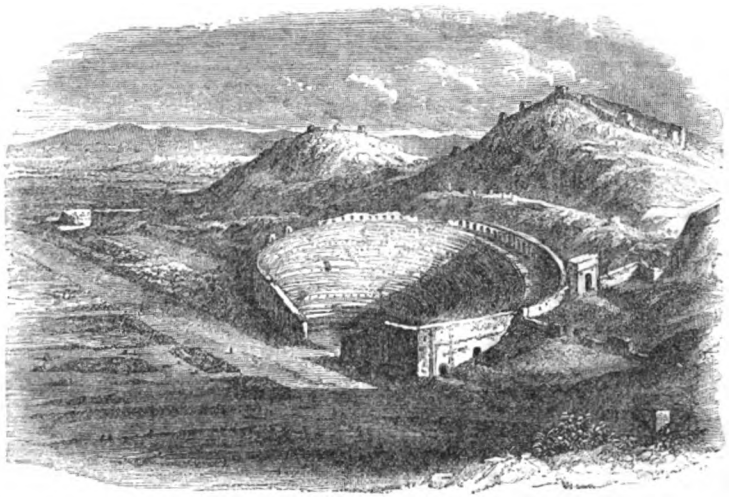

View of the Theatre at Ephesus. (From Laborde.)

as to many topographical details. It is satisfactory, however, that the position of the theatre on Mount Prion is absolutely certain.

Eph'lal, a descendant of Judah, of the family of Hezron and of Jerahmeel (1 Chr. ii. 37).

Ephod, a sacred vestment originally appropriate to the high-priest (Ex. xxviii. 4), but afterwards worn by ordinary priests (1 Sam. xxii. 18), and deemed characteristic of the office (1 Sam. ii. 28, xiv. 3; Hos. iii. 4). For a description of the robe itself see HIGH-PRIEST. The importance of the ephod as the receptacle of the breastplate led to its adoption in the idolatrous forms of worship instituted in the time of the Judges (Judg. viii. 27, xvii. 5, xviii. 14 ff.).

E'phod. Father of Hanniel of the tribe of Manasseh (Num. xxxiv. 23).

E'phraim, the second son of JOSEPH by his wife Asenath. The first indication we have of that ascendancy over his elder brother Manasseh, which at a later period the tribe of Ephraim so unmistakeably possessed, is in the blessing of the children by Jacob, Gen. xlviii.—a passage on the age and genuineness of which the severest criticism has cast no doubt. Ephraim would appear at that time to have been about 21 years old. He was born before the beginning of the seven years of famine, towards the latter part of which Jacob had come to Egypt, 17 years before his death (Gen. xlvii. 28). Before Joseph's death Ephraim's family had reached the third generation (Gen. l. 23), and it must have been about this time that the affray mentioned in 1 Chr. vii. 21 occurred. To this early period too must probably be referred the circumstance alluded to in Ps. lxxviii. 9. The numbers of the tribe do not at once fulfil the promise of the blessing of Jacob. At the census in the wilderness of Sinai (Num. i. 32, 33, ii. 19) its numbers were 40,500, placing it at the head of the children of Rachel; Manasseh's number being 32,200, and Benjamin's 35,400. But 40 years later, on the eve of the conquest (Num. xxvi. 37), without any apparent cause, while Manasseh had advanced to 52,700, and Benjamin to 45,600, Ephraim had decreased to 32 500, the only smaller number being that of Simeon, 22,200. It is at the time of the sending of the spies that we are first introduced to the great hero to whom the tribe owed much of its subsequent greatness. Under Joshua, and in spite of the smallness of its numbers, the tribe must have taken a high position in the nation, to judge from the tone which the Ephraimites assumed on occasions shortly subsequent to the conquest. The boundaries of the portion of Ephraim are given in Josh. xvi. 1-10. The south boundary was coincident for part of its length with the north boundary of Benjamin. Commencing at the Jordan, at the reach opposite Jericho, it ran to the "water of Jericho," probably the *Ain Dûk* or *Ain Sultân*: thence by one of the ravines, the *Wady Harith* or *W. Suweinît*, it ascended through the wilderness—*Midbar*, the uncultivated waste hills—to Mount Bethel and Luz; and thence by Ataroth, "the Japhletite," Bethhoron the lower, and Gezer—all with one exception unknown—to the Mediterranean, probably about Joppa. The general direction of this line is N.E. by E. In Josh. xvi. 8 we probably have a fragment of the northern boundary (comp. xvii. 10), the torrent Kanah being the *Nahr el Akhdar* just below the ancient Caesarea. But it is very possible that there never was any definite subdivision of the territory assigned to the two brother tribes. Among the towns named as Manasseh's were Bethshean in the Jordan Valley, Endor on the slopes of the "Little Hermon," Taanach on the north side of Carmel, and Dor on the sea-coast south of the same mountain. Here the boundary—the north boundary—joined that of Asher, which dipped below Carmel to take in an angle of the plain of Sharon: N. and N.W. of Manasseh lay Zebulun and Issachar respectively. The territory thus allotted to the "house of Joseph" may be roughly estimated at 55 miles from E. to W. by 70 from N. to S., a portion about equal in extent to the counties of Norfolk and Suffolk combined. But though similar in size, nothing can be more different in its nature from those level counties than this broken and hilly tract. Central Palestine consists of an elevated district which rises from the flat

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ranges of the wilderness on the south of Judah, and terminates on the north with the slopes which descend into the great plain of Esdraelon. On the west a flat strip separates it from the sea, and on the east another flat strip forms the valley of the Jordan. Of this district the northern half was occupied by the great tribe we are now considering. This was the *Har-Ephraim*, the "Mount Ephraim," a district which seems to extend as far south as Ramah and Bethel (1 Sam. i. 1, vii. 17; 2 Chr. xiii. 4, 19, compared with xv. 8), places but a few miles north of Jerusalem, and within the limits of Benjamin. In structure it is limestone—rounded hills separated by valleys of denudation, but much less regular and monotonous than the part more to the south, about and below Jerusalem; with wide plains in the heart of the mountains, streams of running water, and continuous tracts of vegetation. The wealth of their possession had not the same immediately degrading effect on this tribe that it had on some of its northern brethren. Various causes may have helped to avert this evil. 1. The central situation of Ephraim, in the highway of all communications from one part of the country to another. 2. The position of Shechem, with the two sacred mountains of Ebal and Gerizim, and of Shiloh, and further of the tomb and patrimony of Joshua. 3. There was a spirit about the tribe itself which may have been both a cause and a consequence of these advantages of position. That spirit, though sometimes taking the form of noble remonstrance and reparation (2 Chr. xxviii. 9-15), usually manifests itself in jealous complaint at some enterprise undertaken or advantage gained in which they had not a chief share. The unsettled state of the country in general, and of the interior of Ephraim in particular (Judg. ix.), and the continual incursions of foreigners, prevented the power of the tribe from manifesting itself in a more formidable manner than by these murmurs, during the time of the Judges and the first stage of the monarchy. But the reign of Solomon, splendid in appearance but oppressive to the people, developed both the circumstances of revolt, and the leader who was to turn them to account. Solomon saw through the crisis, and if he could have succeeded in killing Jeroboam as he tried to do (1 K. xi. 40), the disruption might have been postponed for another century. As it was, the outbreak was deferred for a time, but the irritation was not allayed, and the insane folly of his son brought the mischief to a head. From the time of the revolt in two senses the history of Ephraim is the history of the kingdom of Israel, since not only did the tribe become a kingdom, but the kingdom embraced little besides the tribe. This is not surprising, and quite susceptible of explanation. North of Ephraim the country appears never to have been really taken possession of by the Israelites. And in addition to this original defect there is much in the physical formation and circumstances of the upper portion of Palestine to explain why those tribes never took any active part in the kingdom. But on the other hand the position of Ephraim was altogether different. It was one at once of great richness and great security. Her fertile plains and well watered valleys could only be reached by a laborious ascent through steep and narrow ravines, all but impassable for an army. There is no record of any attack on the central kingdom, either from the Jordan valley or the maritime plain. On the north side, from the plain of Esdraelon, it was more accessible, and it was from this side that the final invasion appears to have been made.

E'phraim. In "Baal-hazor which is by Ephraim" was Absalom's sheep-farm, at which took place the murder of Amnon, one of the earliest precursors of the great revolt (2 Sam. xiii. 23). There is unfortunately no clue to its situation.

E'phraim, a city "in the district near the wilderness" to which our Lord retired with his disciples when threatened with violence by the priests (John xi. 54). Dr. Robinson conjectures that Ophrah and Ephraim are identical, and that their modern representative is *et-Taiyibeh*. It is situated 4 or 5 miles east of Bethel, and 16 from Jerusalem.

E'phraim, Gate of, one of the gates of the city of Jerusalem (2 K. xiv. 13; 2 Chr. xxv. 23; Neh. viii. 16, xii. 39), probably at or near the position of the present "Damascus gate."

E'phraim, the Wood of, a wood, or rather a forest on the E. of Jordan, in which the fatal battle was fought between the armies of David and of Absalom (2 Sam. xviii. 6). The suggestion is due to Grotius that the name was derived from the slaughter of Ephraim at the fords of Jordan by the Gileadites under Jephthah (Judg. xii. 1, 4, 5). Is it not at least equally probable that the forest derived its name from this very battle?

Eph'raimite. Of the tribe of Ephraim; elsewhere called "Ephrathite" (Judg. xii. 5).

Ephra'in, a city of Israel, which with its dependent hamlets Abijah and the army of Judah captured from Jeroboam (2 Chr. xiii. 19). It has been conjectured that this Ephrain or Ephron is identical with the Ephraim by which Absalom's sheep-farm of Baal-hazor was situated; with the city called Ephraim near the wilderness in which our Lord lived for some time; and with Ophrah, a city of Benjamin, apparently not far from Bethel. But nothing more than conjecture can be arrived at on these points.

Eph'ratah, or **Eph'rath.** **1.** Second wife of Caleb the son of Hezron, mother of Hur, and grandmother of Caleb the spy, according to 1 Chr. ii. 19, 50, and probably 24, and iv. 4.—**2.** The ancient name of Bethlehem-Judah, as is manifest from Gen. xxxv. 16, 19, xlviii. 7. It cannot therefore have derived its name from Ephratah, the mother of Hur. It seems obvious therefore to infer that, on the contrary, Ephratah, the mother of Hur, was so called from the town of her birth, and that she probably was the owner of the town and district. Another possible explanation is, that Ephratah may have been the name given to some daughter of Benjamin to commemorate the circumstance of Rachel his mother having died close to Ephrath. But it would not account for Ephratah's descendants being settled at Bethlehem.—**3.** Gesenius thinks that in Ps. cxxxii. 6, *Ephratah* means *Ephraim*.

Eph'rathite. **1.** An inhabitant of Bethlehem (Ruth i. 2).—**2.** An Ephraimite (1 Sam. i. 1; 1 K. xi. 26.).

Eph'ron, the son of Zochar, a Hittite, from whom Abraham bought the field and cave of Machpelah (Gen. xxiii. 8-17; xxv. 9, xlix. 29, 30, l. 13).

Eph'ron, a very strong city on the east of Jordan between Carnaim (Ashteroth-Karnaim) and Bethshean, attacked and demolished by Judas Maccabaeus (1 Macc. v. 46-52; 2 Macc. xii. 27).

Eph'ron, Mount. The "cities of Mount Ephron" formed one of the landmarks on the northern bound-

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ary of the tribe of Judah (Josh. xv. 9). Ephron is probably the range of hills on the west side of *Wady Beit-Hanina*, opposite *Lifta*.

Epicure'ans, the, derived their name from Epicurus (342-271 B.C.), a philosopher of Attic descent, whose "Garden" at Athens rivalled in popularity the "Porch" and the "Academy." The doctrines of Epicurus found wide acceptance in Asia Minor and Alexandria, and they gained a brilliant advocate at Rome in Lucretius (95-50 B.C.). The object of Epicurus was to find in philosophy a practical guide to happiness. True pleasure and not absolute truth was the end at which he aimed; experience and not reason the test on which he relied. It is obvious that a system thus framed would degenerate by a natural descent into mere materialism; and in this form Epicureism was the popular philosophy at the beginning of the Christian era (cf. Diog. L. x. 5, 9). When St. Paul addressed "Epicureans and Stoics" (Acts xvii. 18) at Athens, the philosophy of life was practically reduced to the teaching of those two antagonistic schools.

Epiph'anes (1 Macc. i. 10, x. 1). [ANTIOCHUS EPIPHANES.]

Ep'iphi (3 Macc. vi. 38), name of the eleventh month of the Egyptian Vague year, and the Alexandrian or Egyptian Julian year.

Epistle. It is proposed in the present article to speak of the Epistle or letter as a means of communication. The use of written letters implies, it needs hardly be said, a considerable progress in the development of civilised life. In the early nomadic stages of society accordingly, we find no traces of any but oral communications. The first recorded letter in the history of the O. T. was that which David wrote to Joab, and sent by the hand of Uriah (2 Sam. xi. 14), and this must obviously have been sealed with the king's seal. The material used for the impression of the seal was probably the "clay" of Job xxxviii. 14. Written communications become more frequent in the later history. The king of Syria sends a letter to the king of Israel (2 K. v. 5, 6). Elijah the prophet sends a writing to Jehoram (2 Chr. xxi. 12). The books of Ezra and Nehemiah contain or refer to many such documents (Ezr. iv. 6, 7, 11, v. 6, vii. 11; Neh. ii. 7, 9, vi. 5). The Epistles of the N. T. in their outward form are such as might be expected from men who were brought into contact with Greek and Roman customs, themselves belonging to a different race, and so reproducing the imported style with only partial accuracy. They begin (the Epistle to the Hebrews and 1 John excepted) with the names of the writer, and of those to whom the Epistle is addressed. Then follows the formula of salutation. Then the letter itself commences, in the first person, the singular and plural being used indiscriminately. When the substance of the letter has been completed, come the individual messages. The conclusion in this case was probably modified by the fact that the letters were dictated to an amanuensis. When he had done his work, the Apostle took up the pen or reed, and added, in his own large characters (Gal. vi. 11), the authenticating autograph. In one instance, Rom. xvi. 22, the amanuensis in his own name adds his salutation. An allusion in 2 Cor. iii. 1 brings before us another class of letters which must have been in frequent use in the early ages of the Christian Church, by which travellers or teachers were commended by one church to the good offices of others.

Er. 1. First-born of Judah. Er "was wicked in the sight of the Lord; and the Lord slew him." It does not appear what the nature of his sin was; but, from his Canaanitish birth on the mother's side, it was probably connected with the abominable idolatries of Canaan (Gen. xxxviii. 3-7; Num. xxvi. 19).—2. Descendant of Shelah the son of Judah (1 Chr. iv. 21).—3. Son of Jose, and father of Elmodam (Luke iii. 28).

E'ran, son of Shuthelah, eldest son of Ephraim (Num. xxvi. 36). Eran was the head of the family of

E'ranites, the, Num. xxvi. 36.

Er'ech, one of the cities of Nimrod's kingdom in the land of Shinar (Gen. x. 10). It is doubtless the same as Orchoë, 82 miles S., and 43 E. of Babylon, the modern designations of the site, *Warka*, *Irka*, and *Irak*, bearing a considerable affinity to the original name. This place appears to have been the necropolis of the Assyrian kings.

Erast'us. 1. One of the attendants or deacons of St. Paul at Ephesus, who with Timothy was sent forward into Macedonia while the Apostle himself remained in Asia (Acts xix. 22). He is probably the same with Erastus who is again mentioned in the salutations to Timothy (2 Tim. iii. 20), though not the same with Erastus the chamberlain of Corinth (Rom. xvi. 23).—2. Erastus the chamberlain, or rather the public treasurer of Corinth, who was one of the early converts to Christianity (Rom. xvi. 23). According to the traditions of the Greek Church, he was first treasurer to the Church at Jerusalem, and afterwards Bishop of Paneas.

E'ri, son of Gad (Gen. xlvi. 16), and ancestor of the ERITES (Num. xxvi. 16).

Esa'ias. The form of the name of the prophet Isaiah in the N. T.

E'sar-ha'ddon. One of the greatest of the kings of Assyria. He was the son of Sennacherib (2 K. xix. 37) and the grandson of Sargon who succeeded Shalmaneser. Nothing is really known of Esar-haddon until his accession (ab. B.C. 680; 2 K. xix. 37; Is. xxxvii. 38). He appears by his monuments to have been one of the most powerful —if not *the* most powerful—of all the Assyrian monarchs. He carried his arms over all Asia between the Persian Gulf, the Armenian mountains, and the Mediterranean. In consequence of the disaffection of Babylon, and its frequent revolts from former Assyrian kings, Esar-haddon, having subdued the sons of Merodach-Baladan who headed the national party, introduced the new policy of substituting for the former government by viceroys, a direct dependance upon the Assyrian crown. He is the only Assyrian monarch whom we find to have actually reigned at Babylon, where he built himself a palace, bricks from which have been recently recovered bearing his name. His Babylonian reign lasted thirteen years, from B.C. 680 to B.C. 667. As a builder of great works Esar-haddon is particularly distinguished. Besides his palace at Babylon, which has been already mentioned, he built at least three others in different parts of his dominions, either for himself or his son; while in a single inscription he mentions the erection by his hands of no fewer than thirty temples in Assyria and Mesopotamia. The south-west palace at Nimrud is the best preserved of his constructions. It is impossible to fix the length of Esar-haddon's reign or the order of the events which occurred in it. It

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has been conjectured that he died about B.C. 660, after occupying the throne for twenty years.

E'sau, the eldest son of Isaac, and twin-brother of Jacob. The singular appearance of the child at his birth originated the name (Gen. xxv. 25). This was not the only remarkable circumstance connected with the birth of the infant. Even in the womb the twin-brothers struggled together (xxv. 22). Esau's robust frame and "rough" aspect were the types of a wild and daring nature. The peculiarities of his character soon began to develope themselves. He was, in fact, a thorough *Bedawy*, a "son of the desert," who delighted to roam free as the wind of heaven, and who was impatient of the restraints of civilized or settled life. His old father, by a caprice of affection not uncommon, loved his wilful, vagrant boy; and his keen relish for savoury food being gratified by Esau's venison, he liked him all the better for his skill in hunting (xxv. 28). An event occurred which exhibited the reckless character of Esau on the one hand, and the selfish, grasping nature of his brother on the other. There is something revolting in this whole transaction. Jacob takes advantage of his brother's distress to rob him of that which was dear as life itself to an Eastern patriarch. Esau married at the age of 40, and contrary to the wish of his parents. His wives were both Canaanites; and they "were bitterness of spirit unto Isaac and to Rebekah" (Gen. xxvi. 34, 35). The next episode in the history of Esau and Jacob is still more painful than the former. Jacob, through the craft of his mother, is again successful, and secures irrevocably the covenant blessing. Esau vows vengeance. But he knew not a mother's watchful care. By a characteristic piece of domestic policy Rebekah succeeded both in exciting Isaac's anger against Esau, and obtaining his consent to Jacob's departure. When Esau heard that his father had commanded Jacob to take a wife of the daughters of his kinsman Laban, he also resolved to try whether by a new alliance he could propitiate his parents. He accordingly married his cousin Mahalath, the daughter of Ishmael (xxviii. 8, 9). This marriage appears to have brought him into connexion with the Ishmaelitish tribes beyond the valley of Arabah. He soon afterwards established himself in Mount Seir; still retaining, however, some interest in his father's property in Southern Palestine. He was residing in Mount Seir when Jacob returned from Padan-aram, and had then become so rich and powerful that the impressions of his brother's early offences seem to have been almost completely effaced. It does not appear that the brothers again met until the death of their father about 20 years afterwards. They united in laying Isaac's body in the cave of Machpelah. Of Esau's subsequent history nothing is known; for that of his descendants see EDOM and EDOMITES.

E'sau, 1 Esd. v. 29. [ZIBA.]

E'say, Ecclus. xlviii. 20, 22; 2 Esd. ii. 18. [ISAIAH.]

Esdrae'lon. This name is merely the Greek form of the Hebrew word JEZREEL. It occurs in this exact shape only twice in the A. V. (Jud. iii. 9, iv. 6). In Jud. iii. 3 it is ESDRAELON, and in i. 8 ESDRELOM, with the addition of "the great plain." In the O. T. the plain is called the VALLEY OF JEZREEL; by Josephus "the great plain." The name is derived from the old royal city of JEZREEL, which occupied a commanding site, near the eastern extremity of the plain, on a spur of Mount Gilboa. "The Great plain of Esdraelon" extends across Central Palestine from the Mediterranean to the Jordan, separating the mountain ranges of Carmel and Samaria from those of Galilee. The western section of it is properly the plain of ACCHO, or *'Akka*. The main body of the plain is a triangle. Its base on the east extends from *Jenin* (the ancient Engannim) to the foot of the hills below Nazareth, and is about 15 miles long; the north side, formed by the hills of Galilee, is about 12 miles long; and the south side, formed by the Samaria range, is about 18 miles. The apex on the west is a narrow pass opening into the plain of *'Akka*. From the base of this triangular plain three branches stretch out eastward, like fingers from a hand, divided by two bleak, grey ridges—one bearing the familiar name of Mount Gilboa; the other called by Franks Little Hermon, but by natives *Jebel ed-Duhy*. The *central* branch is the richest as well as the most celebrated. This is the "Valley of Jezreel" proper —the battle-field on which Gideon triumphed, and Saul and Jonathan were overthrown (Judg. vii. 1, sq.; 1 Sam. xxix. and xxxi.). Two things are worthy of special notice in the plain of Esdraelon. 1. its wonderful richness. 2. its desolation. If we except the eastern branches, there is not a single inhabited village on its whole surface, and not more than one-sixth of its soil is cultivated. It is the home of the wild wandering Bedawîn.

Es'dras. The form of the name of Ezra the scribe in 1 and 2 Esdr.

Es'dras, First Book of, the first in order of the Apocryphal books in the English Bible. In the Vatican and other quasi-modern editions of the LXX., our 1st Esdr. is called the *first* book of Esdras, in relation to the canonical Book of Ezra which follows it, and is called the *second* Esdras. But in the Vulgate, 1st Esdr. means the canonical Book of Ezra, and 2nd Esdr. means *Nehemiah*, according to the primitive Hebrew arrangement, mentioned by Jerome, in which *Ezra* and *Nehemiah* made up two parts of the one book of Ezra; and 3rd and 4th Esdr. are what we now call 1 and 2 Esdras. In all the earlier editions of the English Bible the books of Esdras are numbered as in the Vulgate. The Geneva Bible first adopted the classification used in our present Bibles. As regards the antiquity of this book and the rank assigned to it in the early Church, it may suffice to mention that Josephus quotes largely from it, and follows its authority. It is quoted also by Clemens Alexandrinus, by Cyprian, Augustine, Athanasius, and other fathers. Nothing can be clearer on the other hand than that it is rightly included by us among the Apocrypha. That it was never known to exist in Hebrew and formed no part of the Hebrew Canon, is admitted by all. As regards the contents of the book, and the author or authors of it—the first chapter is a transcript of the two last chapters of 2 Chr. for the most part *verbatim*, and only in one or two parts slightly abridged and paraphrased, and showing some corruptions of the text, the use of a different Greek version, and some various readings. Chapters iii., iv., and v., to the end of v. 6, are the *original* portions of the book, and the rest is a transcript more or less exact of the book of Ezra, with the chapters transposed and quite otherwise arranged, and a portion of Nehemiah. Hence a twofold design in the compiler is discernible. One to introduce and give Scriptural sanction to the legend about Zerubbabel; the other to explain the great

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obscurities of the book of Ezra, in which however he has signally failed. As regards the time and place when the compilation was made, the *original* portion is that which alone affords much clue. This seems to indicate that the writer was thoroughly conversant with Hebrew, even if he did not write the book in that language. He was well acquainted too with the books of Esther and Daniel (1 Esdr. iii. 1, 2 sqq.), and other books of Scripture (*ib.* 20, 21, 39, 41, &c., and 45 compared with Ps. cxxxvii. 7). But that he did not live under the Persian kings, appears by the undiscriminating way in which he uses promiscuously the phrase *Medes and Persians*, or, *Persians and Medes*, according as he happened to be imitating the language of Daniel or of the book of Esther.

Es'dras, the Second Book of, in the English Version of the Apocrypha, and so called by the author (2 Esdr. i. 1), is more commonly known, according to the reckoning of the Latin Version, as the *fourth* book of Ezra. The original title, "the Apocalypse of Ezra," is far more appropriate.—1. For a long time this Book of Ezra was known only by an old Latin version, which is preserved in some MSS. of the Vulgate. A second Arabic text was discovered by Mr. Gregory about the middle of the 17th century in two Bodleian MSS. A third Aethiopic text was published in 1820 by [Archbp.] Lawrence with English and Latin translations, likewise from a Bodleian MS.—2. The three versions were all made directly from a Greek text; and in default of direct evidence to the contrary, it must be supposed that the book was composed in Greek.—3. The common Latin text, which is followed in the English version, contains two important interpolations (Ch. i. ii.; xv. xvi.) which are not found in the Arabic and Aethiopic versions, and are separated from the genuine Apocalypse in the best Latin MSS. Both of these passages are evidently of Christian origin. Another smaller interpolation occurs in the Latin version in vii. 28, where *filius meus Jesus* answers to "*My Messiah*" in the Aethiopic, and to "*My Son Messiah*" in the Arabic. On the other hand, a long passage occurs in the Aethiopic and Arabic versions after vii. 35, which is not found in the Latin.—4. The original Apocalypse (iii.–xiv.) consists of a series of angelic revelations and visions in which Ezra is instructed in some of the great mysteries of the moral world, and assured of the final triumph of the righteous. The subject of the *first revelation* (iii.–v. 15) is the unsearchableness of God's purposes, and the signs of the last age. The *second revelation* (v. 20.–vi. 34) carries out this teaching yet further, and lays open the gradual progress of the plan of Providence, and the nearness of the visitation before which evil must attain its most terrible climax. The *third revelation* (vi. 35–ix. 25) answers the objections which arise from the apparent narrowness of the limits within which the hope of blessedness is confined, and describes the coming of Messiah and the last scene of Judgment. After this follow three visions. The *first vision* (ix. 26–x. 59) is of a woman (Sion) in deep sorrow, lamenting the death, upon his bridal day, of her only son (the city built by Solomon), who had been born to her after she had had no child for thirty years. But while Ezra looked, her face "upon a sudden shined exceedingly," and "the woman appeared no more, but there was a city builded." The *second vision* (xi., xii.), in a dream, is of an eagle (Rome) which "came up from the sea" and "spread her wings over all the earth." The *third vision* (xiii.), in a dream, is of a man (Messiah) "flying with the clouds of heaven," against whom the nations of the earth are gathered, till he destroys them with the blast of his mouth, and gathers together the lost tribes of Israel and offers Sion, "prepared and builded," to His people. The last chapter (xiv.) recounts an appearance to Ezra of the Lord who showed Himself to Moses in the bush.—5. The date of the book is much disputed, though the limits within which opinions vary are narrower than in the case of the book of Enoch. Lücke places it in the time of Caesar; Van der Vlis shortly after the death of Caesar. Lawrence brings it down somewhat lower, to 28-25 B.C. On the other hand Gfrörer assigns the book to the time of Domitian.—6. The chief characteristics of the "three-headed eagle," which refer apparently to historic details, are "twelve feathered wings" (duodecim alae pennarum), "eight counter-feathers" (contrariae pennae), and "three heads"; but though the writer expressly interprets these of kings (xii. 14, 20) and "kingdoms" (xii. 23), he is, perhaps intentionally, so obscure in his allusions, that the interpretation only increases the difficulties of the vision itself. One point only may be considered certain,—the eagle can typify no other empire than Rome. But when it is established that the interpretation of the vision is to be sought in the history of Rome, the chief difficulties of the problem begin. All is evidently as yet vague and uncertain, and will probably remain so till some clearer light can be thrown upon Jewish thought and history during the critical period 100 B.C.-100 A.C.—7. But while the date of the book must be left undetermined, there can be no doubt that it is a genuine product of Jewish thought. The Apocalypse was probably written in Egypt; the opening and closing chapters certainly were.—8. In tone and character the Apocalypse of Ezra offers a striking contrast to that of Enoch. Triumphant anticipations are overshadowed by gloomy forebodings of the destiny of the world. The idea of victory is lost in that of revenge.—9. One tradition which the book contains obtained a wide reception in early times, and served as a pendant to the legend of the origin of the LXX. Ezra, it is said, for forty days and forty nights dictated to his scribes, who wrote ninety-four books, of which twenty-four were delivered to the people in place of the books which were lost (xiv. 20-48). This strange story probably owed its origin to the tradition which regarded Ezra as the representative of the men of the "Great Synagogue."—10. Though the book was assigned to the "prophet" Ezra by Clement of Alexandria, it did not maintain its ecclesiastical position in the Church. Jerome speaks of it with contempt, and it is rarely found in MSS. of the Latin Bible. It is found, however, in the printed copies of the Vulgate older than the Council of Trent. On the other hand, though this book is included among those which are "read for examples of life" by the English Church, no use of it is there made in public worship.

Es'ebon, Jud. v. 15. [HESHBON.]

Esebri'as, 1 Esd. viii. 54. [SHEREBIAH.]

E'sek, a well, which the herdsmen of Isaac dug in the valley of Gerar (Gen. xxvi. 20).

Esh-ba'al, the fourth son of Saul, according to the genealogies of 1 Chr. viii. 33 and ix. 39. He is doubtless the same person as ISH-BOSHETH.

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Esh'ban, a Horite; one of the four sons of DISHAN (Gen. xxxvi. 26; 1 Chr. i. 41).

Esh'col, brother of Mamre the Amorite, and of Aner; and one of Abraham's companions in his pursuit of the four kings who had carried off Lot (Gen. xiv. 13, 24).

Esh'col, the Valley, or the Brook, of, a *wady* in the neighbourhood of Hebron, explored by the spies who were sent by Moses from Kadesh-barnea. From the terms of two of the notices of this transaction (Num. xxxiii. 9; Deut. i. 24) it might be gathered that Eshcol was the furthest point to which the spies penetrated. But this would be to contradict the express statement of Num. xiii. 21, that they went as far as Rehob. The name has been lately observed still attached to a spring of remarkably fine water called *'Ain-Eshkali*, in a valley which crosses the vale of Hebron N.E. and S.W., and about two miles north of the town.

Esh'ean, one of the cities of Judah (Josh. xv. 52).

E'shek, a Benjamite, one of the late descendants of Saul (1 Chr. viii. 39).

Esh'kalonites, the, Josh. xiii. 3. [ASHKELON.]

Esh'taol, a town in the low country—the *Shefelah*—of Judah. It is the first of the first group of cities in that district (Josh. xv. 33) enumerated with Zoreah, in company with which it is commonly mentioned. Zorah and Eshtaol were two of the towns allotted to the tribe of Dan out of Judah (Josh. xix. 41). Here, among the old warriors of the tribe, Samson spent his boyhood, and hither after his last exploit his body was brought (Judg. xiii. 25, xvi. 31, xviii. 2, 8, 11, 12). In the *Onomasticon* of Eusebius and Jerome Eshtaol is twice mentioned—(1) as Astaol of Judah, described as then existing between Azotus and Ascalon under the name of *Astho;* (2) as Esthaul of Dan, ten miles N. of Eleutheropolis. In more modern times, however, the name has vanished.

Esh'taulites, the, with the Zareathites, were among the families of Kirjath-jearim (1 Chr. ii. 53).

Eshtemo'a, and in shorter form **Eshtemoh',** a town of Judah, in the mountains (Josh. xv. 50). With its suburbs Eshtemoa was allotted to the priests (xxi. 14; 1 Chr. vi. 57). It was one of the places frequented by David and his followers during the long period of their wanderings (1 Sam. xxx. 28, comp. 31). The place was known in the time of Eusebius and Jerome. There is little doubt that it has been discovered by Dr. Robinson at *Semu'a,* a village seven miles south of Hebron. Eshtemoa appears to have been founded by the descendants of the Egyptian wife of a certain Mered (1 Chr. iv. 17).

Esh'ton, a name which occurs in the genealogies of Judah (1 Chr. iv. 11, 12).

Es'li, son of Nagge or Naggai, in the genealogy of Christ (Luke iii. 25).

Eso'ra, a place fortified by the Jews on the approach of the Assyrian army under Holofernes (Jud. iv. 4). Perhaps Hazor, or Zorah, but it is not certain.

Es'ril, 1 Esd. ix. 34. [AZAREEL, or SHARAL]

Es'rom, Matt. i. 3; Luke iii. 33. [HEZRON.]

Esse'nes. 1. In the description of Josephus the *Essenes* appear to combine the ascetic virtues of the Pythagoreans and Stoics with a spiritual knowledge of the Divine Law. 2. The name *Essene* or *Essaean* is itself full of difficulty. Various derivations have been proposed for it, and all are more or less open to objection. It seems probable that Essene signifies "*seer,*" or "*the silent, the mysterious.*" 3. The obscurity of the Essenes as a distinct body arises from the fact that they represented originally a tendency rather than an organisation. As a sect they were distinguished by an aspiration after ideal purity rather than by any special code of doctrines. From the Maccabaean age there was a continuous effort among the stricter Jews to attain an absolute standard of holiness. Each class of devotees was looked upon as practically impure by their successors, who carried the laws of purity still further; and the Essenes stand at the extreme limit of the mystic asceticism which was thus gradually reduced to shape. To the Pharisees they stood nearly in the same relation as that in which the Pharisees themselves stood with regard to the mass of the people. 4. The traces of the existence of Essenes in common society are not wanting nor confined to individual cases. Not only was a gate at Jerusalem named from them, but a later tradition mentions the existence of a congregation there which devoted "one third of the day to study, one third to prayer, and one third to labour." The isolated communities of Essenes furnished the type which is preserved in the popular descriptions. These were regulated by strict rules, analogous to those of the monastic institutions of a later date. 5. The order itself was regulated by an internal jurisdiction. Excommunication was equivalent to a slow death, since an Essene could not take food prepared by strangers for fear of pollution. All things were held in common, without distinction of property or house; and special provision was made for the relief of the poor. Self-denial, temperance, and labour—especially agriculture—were the marks of the outward life of the Essenes; purity and divine communion the objects of their aspiration. Slavery, war, and commerce were alike forbidden. 6. In doctrine, as has been seen already, they did not differ essentially from strict Pharisees. Moses was honoured by them next to God. They observed the Sabbath with singular strictness, turned their attention specially to the mysteries of the spiritual world, and looked upon the body as a mere prison of the soul. 7. The number of the Essenes is roughly estimated by Philo at 4000. Their best-known settlements were on the N.W. shore of the Dead Sea. 8. In the Talmudic writings there is, as has been already said, no direct mention of the Essenes, but their existence is recognised by the notice of peculiar points of practice and teaching. 9. The character of Essenism limited its spread. Out of Palestine Levitical purity was impossible, for the very land was impure; and thus there is no trace of the sect in Babylonia. The case was different in Egypt, and the tendency which gave birth to the Essenes found a fresh development in the pure speculation of the Therapeutae. 10. From the nature of the case Essenism in its extreme form could exercise very little influence on Christianity. In all its practical bearings it was diametrically opposed to the Apostolic teaching. The only real similarity between Essenism and Christianity lay in the common element of true Judaism. Nationally, however, the Essenes occupy the same position as that to which John the Baptist was personally called. They mark the close of the old, the longing for the new, but in this case without the promise. At a

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later time traces of Essenism appear in the Clementines.

Es'ther, the Persian name of HADASSAH, daughter of Abihail the son of Shimei, the son of Kish, a Benjamite. Esther was a beautiful Jewish maiden, whose ancestor Kish had been among the captives led away from Jerusalem by Nebuchadnezzar when Jehoiachin was taken captive. She was an orphan without father or mother, and had been brought up by her cousin Mordecai, who had an office in the household of Ahasuerus king of Persia, and dwelt at "Shushan the palace." When Vashti was dismissed from being queen, and all the fairest virgins of the kingdom had been collected at Shushan for the king to make choice of a successor to her from among them, the choice fell upon Esther. The king was not aware, however, of her race and parentage; and so, on the representation of Haman the Agagite that the Jews scattered through his empire were a pernicious race, he gave him full power and authority to kill them all, young and old, women and children, and take possession of all their property. The means taken by Esther to avert this great calamity from her people and her kindred are fully related in the book of Esther. History is wholly silent both about Vashti and Esther. Herodotus only happens to mention one of Xerxes' wives; Scripture only mentions two, if indeed either of them were wives at all. It seems natural to conclude that Esther, a captive, and one of the harem, was not of the highest rank of wives, but that a special honour, with the name of queen, may have been given to her, as to Vashti before her, as the favourite concubine or inferior wife, whose offspring, however, if she had any, would not have succeeded to the Persian throne.

Es'ther, Book of, one of the latest of the canonical books of Scripture, having been written late in the reign of Xerxes, or early in that of his son Artaxerxes Longimanus. The author is not known, but may very probably have been Mordecai himself. Those who ascribe it to Ezra, or the men of the Great Synagogue, may have merely meant that Ezra edited and added it to the canon of Scripture, which he probably did. The book of Esther appears in a different form in the LXX., and the translations therefrom, from that in which it is found in the Hebrew Bible. In speaking of it we shall first speak of the canonical book found in Hebrew, to which also the above observations refer; and next of the Greek book with its apocryphal additions. The canonical ESTHER then is placed among the hagiographa by the Jews, and in that first portion of them which they call "the five rolls." It is sometimes emphatically called *Megillah* ("roll"), without other distinction, and is read through by the Jews in their synagogues at the feast of Purim. It has often been remarked as a peculiarity of this book that the name of God does not once occur in it. It was always reckoned in the Jewish canon, and is named or implied in almost every enumeration of the books composing it, from Josephus downwards. Jerome mentions it by name, as do Augustine, Origen, and many others. The style of writing is remarkably chaste and simple. It does not in the least savour of romance. The Hebrew is very like that of Ezra and parts of the Chronicles; generally pure, but mixed with some words of Persian origin, and some of Chaldaic affinity. In short it is just what one would expect to find in a work of the age to which the book of Esther professes to belong. As regards the LXX. version of the book, it consists of the canonical Esther with various interpolations prefixed, interspersed, and added at the close. Though, however, the interpolations of the Greek copy are thus manifest, they make a consistent and intelligible story. But the Apocryphal additions as they are inserted in some editions of the Latin Vulgate, and in the English Bible, are incomprehensible; the history of which is this:—When Jerome translated the Book of Esther, he first gave the version of the Hebrew alone as being alone authentic. He then added at the end a version in Latin of those several passages which he found in the LXX., and which were not in the Hebrew, stating where each passage came in, and marking them all with an obelus. Having annexed this conclusion, he then gives the *Prooemium*, which he says forms the beginning of the Greek Vulgate, beginning with what is now verse 2 of chapter xi.; and so proceeds with the other passages. But in subsequent editions all Jerome's explanatory matter has been swept away, and the disjointed portions have been printed as chapters xi., xii., xiii., xiv., xv., xvi., as if they formed a narrative in continuance of the canonical book. As regards the place assigned to Esther in the LXX., in the Vatican edition, and most others, it comes between Judith and Job. Tobit and Judith have been placed between it and Nehemiah, doubtless for chronological reasons. But in the very ancient Codex published by Tischendorf, and called *C. Friderico-Augustanus*, Esther immediately follows Nehemiah, and precedes Tobit.

E'tam. 1. A village of the tribe of Simeon, specified only in the list in 1 Chr. iv. 32 (comp. Josh. xix. 7).—2. A place in Judah, fortified and garrisoned by Rehoboam (2 Chr. xi. 6). From its position in this list we may conclude that it was near Bethlehem and Tekoah. Here, according to the statements of Josephus and the Talmudists, were the sources of the water from which Solomon's gardens and pleasure-grounds were fed, and Bethlehem and the Temple supplied.—3. A name occurring in the lists of Judah's descendants (1 Chr. iv. 3), but probably referring to the last mentioned place.

E'tam, the Rock, a cliff or lofty rock, into a cleft or chasm of which Samson retired after his slaughter of the Philistines (Judg. xv. 8, 11). This natural stronghold was in the tribe of Judah; and near it, probably at its foot, was Lehi or Ramath-lehi, and En-hakkore (xv. 9, 14, 17, 19). The name Etam was held by a city in the neighbourhood of Bethlehem (2 Chr. xi. 6), which is known to have been situated in the extremely uneven and broken country round the modern *Urtas*. Here is a fitting scene for the adventure of Samson. In the abundant springs and the numerous eminences of the district round *Urtas*, the cliff Etam, Ramath-lehi, and En-hakkore may be yet discovered.

E'tham. [EXODUS, THE, p. 262.]

E'than. 1. ETHAN THE EZRAHITE, one of the four sons of Mahol, whose wisdom was excelled by Solomon (1 K. iv. 31; 1 Chr. ii. 6). His name is in the title of Ps. lxxxix.—2. Son of Kishi or Kushaiah; a Merarite Levite, head of that family in the time of king David (1 Chr. vi. 44; Heb. 29), and spoken of as a "singer." With Heman and Asaph, the heads of the other two families of Levites, Ethan was appointed to sound with cymbals (xv. 17, 19). It has been conjectured that the

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two names Ethan and Jeduthun belonged to one man, or are identical, but there is no direct evidence of this.—**3.** A Gershonite Levite, one of the ancestors of Asaph the singer (1 Chr. vi. 42, Heb. 27).

Eth'anim. [MONTHS.]

Ethba'al, king of Sidon and father of Jezebel (1 K. xvi. 31). Josephus represents him as king of the Tyrians as well as the Sidonians. We may thus identify him with Eithobalus, noticed by Menander, a priest of Astarte, who, after having assassinated Pheles, usurped the throne of Tyre for 32 years. The date of Ethbaal's reign may be given as about B.C. 940-908.

Ether, one of the cities of Judah in the low country, the *Shefelah* (Josh. xv. 42), allotted to Simeon (xix. 7). The name of Ether has not yet been identified with any existing remains; but Van de Velde heard of a *Tel Athar* in the desert country below Hebron.

Ethio'pia. The country which the Greeks and Romans described as "Aethiopia" and the Hebrews as "Cush" lay to the S. of Egypt, and embraced, in its most extended sense, the modern *Nubia, Sennaar, Kordofan,* and northern *Abyssinia,* and in its more definite sense the kingdom of Meroë. The only direction in which a clear boundary can be fixed is in the N., where Syene marked the division between Ethiopia and Egypt (Ez. xxix. 10): in other directions the boundaries can be only generally described as the Red Sea on the E., the Libyan desert on the W., and the Abyssinian highlands on the S. The name "Ethiopia" is probably an adaptation of the native Egyptian name "Ethaush," which bears a tolerably close resemblance to the Gentile form "Aethiops." The Hebrews do not appear to have had much practical acquaintance with Ethiopia itself, though the Ethiopians were well known to them through their intercourse with Egypt. They were, however, perfectly aware of its position (Ez. xxix. 10) and its tropical characteristics, and they carried on commercial intercourse with it. The country is for the most part mountainous, the ranges gradually increasing in altitude towards the S., until they attain an elevation of about 8000 feet in *Abyssinia.* The inhabitants of Ethiopia were a Hamitic race (Gen. x. 6). They were divided into various tribes, of which the Sabeans were the most powerful. The history of Ethiopia is closely interwoven with that of Egypt. The two countries were not unfrequently united under the rule of the same sovereign. Esarhaddon is stated in the Assyrian inscriptions to have conquered both Egypt and Ethiopia. At the time of the conquest of Egypt, Cambyses advanced against Meroë and subdued it; but the Persian rule did not take any root there, nor did the influence of the Ptolemies generally extend beyond northern Ethiopia. Shortly before our Saviour's birth a native dynasty of females, holding the official title of Candace (Plin. vi. 35), held sway in Ethiopia, and even resisted the advance of the Roman arms. One of these is the queen noticed in Acts viii. 27.

Ethio'pian. Properly "Cushite" (Jer. xiii. 23); used of Zerah (2 Chr. xiv. 9 [8]), and Ebed-melech (Jer. xxxviii. 7, 10, 12, xxxix. 16).

Ethio'pian Woman. The wife of Moses is so described in Num. xii. 1. She is elsewhere said to have been the daughter of a Midianite, and in consequence of this some have supposed that the allusion is to another wife whom Moses married after the death of Zipporah.

Ethio'pians. Properly "Cush" or "Ethiopia" in two passages (Is. xx. 4; Jer. xlvi. 9). Elsewhere "Cushites," or inhabitants of Ethiopia (2 Chr. xii. 3, xiv. 12 [11], 13 [12], xvi. 8, xxi. 16; Dan. xi. 43; Am. ix. 7; Zeph. iii. 12).

Eth'ma, 1 Esd. ix. 35; apparently a corruption of NEBO in the parallel list of Ezra x. 43.

Eth'nan, one of the sons of Helah the wife of Ashur (1 Chr. iv. 7).

Eth'ni, a Gershonite Levite (1 Chr. vi. 41; Heb. 26).

Eubu'lus, a Christian at Rome mentioned by St. Paul (2 Tim. iv. 21).

Euer'getes, a common surname and title of honour in Greek states. The title was borne by two of the Ptolemies, Ptol. III., Euergetes I., B.C. 247-222, and Ptol. VII., Euergetes II., B.C. (170) 146-117. The Euergetes mentioned in the prologue to Ecclesiasticus has been identified with each of these.

Eu'menes II., king of Pergamus, succeeded his father Attalus I., B.C. 197. In the war with Antiochus the Great he rendered the most important services to the growing republic. After peace was made (B.C. 189) he repaired to Rome to claim the reward of his loyalty; and the Senate conferred on him the provinces of Mysia, Lydia, and Ionia (with some exceptions), Phrygia, Lycaonia, and the Thracian Chersonese. The exact date of his death is not mentioned, but it must have taken place in B.C. 159.

Eu'natan, 1 Esd. viii. 44. [ELNATHAN.]

Euni'ce, mother of Timotheus (2 Tim. i. 5).

Eunuch. The original Hebrew word clearly implies the incapacity which mutilation involves, and perhaps includes all the classes mentioned in Matt. xix. 12, not signifying an office merely. The law (Deut. xxiii. 1; comp. Lev. xxii. 24) is repugnant to thus treating any Israelite; and Samuel, when describing the arbitrary power of the future king (1 Sam. viii. 15, marg.), mentions "his eunuchs," but does not say that he would make "their sons" such. This, if we compare 2 K. xx. 18, Is. xxxix. 7, possibly implies that these persons would be foreigners. It was a barbarous custom of the East thus to treat captives (Herod. iii. 49, vi. 32), not only of tender age, but, it should seem, when past puberty. The "officer" Potiphar (Gen. xxxvii. 36, xxxix. 1, marg. "eunuch") was an Egyptian, was married, and was the "captain of the guard;" and in the Assyrian monuments a eunuch often appears, sometimes armed, and in a warlike capacity, or as a scribe, noting the number of heads and amount of spoil, as receiving the prisoners, and even as officiating in religious ceremonies. The origination of the practice is ascribed to Semiramis, and is no doubt as early, or nearly so, as Eastern despotism itself. The complete assimilation of the kingdom of Israel, and latterly of Judah, to the neighbouring models of despotism, is traceable in the rank and prominence of eunuchs (2 K. viii. 6, ix. 32, xxiii. 11, xxv. 19; Is. lvi. 3, 4; Jer. xxix. 2, xxxiv. 19, xxxviii. 7, xli. 16, lii. 25). They mostly appear in one of two relations, either military as "set over the men of war," greater trustworthiness possibly counterbalancing inferior courage and military vigour, or associated, as we mostly recognise them, with women and children. We find the Assyrian Rab-Saris, or chief eunuch (2 K. xviii. 17), employed together with other high officials as ambassador. It is probable that Daniel

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and his companions were thus treated, in fulfilment of 2 K. xx. 17, 18; Is. xxxix. 7; comp. Dan. i. 3, 7. The court of Herod of course had its eunuchs, as had also that of Queen Candace (Acts viii. 27.)

Euo'dias, a Christian woman at Philippi (Phil. iv. 2). The name is correctly EUODIA.

Euphra'tes is probably a word of Aryan origin, signifying "the good and abounding river." It is most frequently denoted in the Bible by the term "the river." The Euphrates is the largest, the longest, and by far the most important of the rivers of Western Asia. It rises from two chief sources in the Armenian mountains, one of them at *Domli*, 25 miles N.E. of Erzeroum, and little more than a degree from the Black Sea; the other on the northern slope of the mountain range called *Ala-Tagh*, near the village of *Diyadin*, and not far from Mount Ararat. Both branches flow at first towards the W. or S.W., passing through the wildest mountain districts of Armenia; they meet at *Kebban-Maden*, nearly in long. 39° E. from Greenwich, having run respectively 400 and 270 miles. Here the stream formed by their combined waters is 120 yards wide, rapid, and very deep; it now flows nearly southward, but in a tortuous course, forcing a way through the ranges of Taurus and Anti-Taurus, and still seeming as if it would empty itself into the Mediterranean; but prevented from so doing by the longitudinal ranges of Amanus and Lebanon, which here run parallel to the Syrian coast, and at no great distance from it; the river at last desists from its endeavour, and in about lat. 36° turns towards the S.E., and proceeds in this direction for above 1000 miles to its embouchure in the Persian Gulf. The entire course is calculated at 1780 miles, and of this distance more than two-thirds (1200 miles) is navigable for boats. The width of the river is greatest at the distance of 700 or 800 miles from its mouth—that is to say, from its junction with the *Khabour* to the village of *Werai*. It there averages 400 yards. The annual inundation of the Euphrates is caused by the melting of the snows in the Armenian highlands. It occurs in the month of May. The great hydraulic works ascribed to Nebuchadnezzar had for their great object to control the inundation. The Euphrates has at all times been of some importance as furnishing a line of traffic between the East and the West. Herodotus speaks of persons, probably merchants, using it regularly on their passage from the Mediterranean to Babylon. There are sufficient grounds for believing that throughout the Babylonian and Persian periods this route was made use of by the merchants of various nations, and that by it the East and West continually interchanged their most important products. The Euphrates is first mentioned in Scripture as one of the four rivers of Eden (Gen. ii. 14). Its celebrity is there sufficiently indicated by the absence of any explanatory phrase, such as accompanies the names of the other streams. We next hear of it in the covenant made with Abraham (Gen. xv. 18), where the whole country from "the great river, the river Euphrates" to the river of Egypt is promised to the chosen race. During the reigns of David and Solomon the dominion of Israel actually attained to the full extent both ways of the original promise, the Euphrates forming the boundary of their empire to the N.E., and the river of Egypt to the S.W. This widespread territory was lost upon the disruption of the empire under Rehoboam; and no more is heard in Scripture of the Euphrates until the expedition of Necho against the Babylonians in the reign of Josiah. The river still brings down as much water as of old, but the precious element is wasted by the neglect of man; the various watercourses along which it was in former times conveyed are dry; the main channel has shrunk; and the water stagnates in unwholesome marshes.

Eupol'emus, the "son of John, the son of Accos," one of the envoys sent to Rome by Judas Maccabaeus, cir. B.C. 161 (1 Macc. viii. 17; 2 Macc. iv. 11). He has been identified with the historian of the same name, but it is by no means clear that the historian was of Jewish descent.

Eurocly'don, the name given (Acts xxvii. 14) to the gale of wind which off the south coast of Crete seized the ship in which St. Paul was ultimately wrecked on the coast of Malta. It came down from the island, and therefore must have blown, more or less, from the northward. Next, the wind is described as being like a typhoon or whirlwind. The long duration of the gale, the overclouded state of the sky, and even the heavy rain which concluded the storm (xxviii. 2), could easily be matched with parallel instances in modern times. We have seen that the wind was more or less northerly. The context gives us full materials for determining its direction with great exactitude. We come to the conclusion that it blew from the N.E. or E.N.E. This is quite in harmony with the natural sense of **Εὐρακύλων** (*Euroaquilo*, Vulg.), which is regarded as the true reading by Bentley, and is found in some of the best MSS.; but we are disposed to adhere to the Received Text.

Eu'tychus, a youth at Troas (Acts xx. 9), who sitting in a window, and having fallen asleep while St. Paul was discoursing far into the night, fell from the third story, and being taken up dead, was miraculously restored to life by the Apostle.

Evangelist. The constitution of the Apostolic Church included an order or body of men known as Evangelists. The meaning of the name, "The publishers of glad tidings," seems common to the work of the Christian ministry generally, yet in Eph. iv. 11, the "evangelists" appear on the one hand after the "apostles" and "prophets:" on the other before the "pastors" and "teachers." This passage accordingly would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labours of the second. The same inference would seem to follow the occurrence of the word as applied to Philip in Acts xxi. 8. It follows from what has been said that the calling of the Evangelist is the proclamation of the glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptised. It follows also that the name denotes a *work* rather than an *order*. The Evangelist might or might not be a Bishop-Elder or a Deacon. The Apostles, so far as they evangelized (Acts viii. 25, xiv. 7; 1 Cor. i. 17), might claim the title, though there were many Evangelists who were not Apostles. Theodoret describes the Evangelists as travelling missionaries. The account given by Eusebius, though somewhat rhetorical and vague, gives prominence to the idea of itinerant missionary preaching. If the Gospel was a written book, and the office of the Evangelists was to read or distribute it, then the writers of such books were κατ

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ἐξοχήν THE Evangelists. In later liturgical language the word was applied to the reader of the Gospel for the day.

Eve, the name given in Scripture to the first woman. The account of Eve's creation is found at Gen. ii. 21, 22. Various explanations of this narrative have been offered. Perhaps that which we are chiefly intended to learn from it is the foundation upon which the union between man and wife is built, viz. identity of nature and oneness of origin. Through the subtlety of the serpent, Eve was beguiled into a violation of the one commandment which had been imposed upon her and Adam. The different aspects under which Eve regarded her mission as a mother are seen in the names of her sons. The Scripture account of Eve closes with the birth of Seth.

E'vi, one of the five kings or princes of Midian, slain by the Israelites (Num. xxxi. 8; Josh. xiii. 21).

E'vil-Mer'odach (2 K. xxv. 27) according to Berosus and Abydenus, was the son and successor of Nebuchadnezzar. He reigned but a short time, having ascended the throne on the death of Nebuchadnezzar in B.C. 561, and being himself succeeded by Neriglissar in B.C. 559. At the end of this brief space Evil-Merodach was murdered by Neriglissar.

Excommunication. Excommunication is a power founded upon a right inherent in all religious societies, and is analogous to the powers of capital punishment, banishment, and exclusion from membership, which are exercised by political and municipal bodies.—I. *Jewish Excommunication.*—The Jewish system of excommunication was threefold. For a first offence a delinquent was subjected to the penalty of *Niddui.* The twenty-four offences for which it was inflicted are various, and range in heinousness from the offence of keeping a fierce dog to that of taking God's name in vain. The offender was first cited to appear in court; and if he refused to appear or to make amends, his sentence was pronounced. The term of this punishment was thirty days; and it was extended to a second and to a third thirty days when necessary. If at the end of that time the offender was still contumacious, he was subjected to the second excommunication termed *Cherem,* a word meaning something devoted to God (Lev. xxvii. 21, 28; Ex. xxii. 20 [19]; Num. xviii. 14). Severer penalties were now attached. The sentence was delivered by a court of ten, and was accompanied by a solemn malediction. Lastly followed *Shammâthâ,* which was an entire cutting off from the congregation. It has been supposed by some that these two latter forms of excommunication were undistinguishable from each other. The punishment of excommunication is not appointed by the Law of Moses. It is founded on the natural right of self-protection which all societies enjoy. The case of Korah, Dathan, and Abiram (Num. xvi.), the curse denounced on Meroz (Judg. v. 23), the commission and proclamation of Ezra (vii. 26, x. 8), and the reformation of Nehemiah (xiii. 25), are appealed to by the Talmudists as precedents by which their proceedings are regulated. In the New Testament, Jewish excommunication is brought prominently before us in the case of the man that was born blind (John ix.). The expressions here used refer, no doubt, to the first form of excommunication, or *Niddui.* In Luke vi. 22, it has been thought that our Lord referred specifically to the three forms of Jewish excommunication: "Blessed are ye when men shall hate you, and when they shall *separate* you from their company, and shall *reproach* you, and *cast out* your name as evil, for the Son of Man's sake." The three words very accurately express the simple separation, the additional malediction, and the final exclusion of *niddui, cherem,* and *shammâthâ.*—II. *Christian Excommunication.*—Excommunication, as exercised by the Christian Church, is not merely founded on the natural right possessed by all societies, nor merely on the example of the Jewish Church and nation. It was instituted by our Lord (Matt. xviii. 15, 18), and it was practised and commanded by St. Paul (1 Tim. i. 20; 1 Cor. v. 11; Tit. iii. 10). In the Epistles we find St. Paul frequently claiming the right to exercise discipline over his converts (comp. 2 Cor. i. 23, xiii. 10). In two cases we find him exercising this authority to the extent of cutting off offenders from the Church. What is the full meaning of the expression, "deliver unto Satan," is doubtful. All agree that excommunication is contained in it, but whether it implies any further punishment, inflicted by the extraordinary powers committed specially to the Apostles, has been questioned. Introduction into the Church is, in St. Paul's mind, a translation from the kingdom and power of Satan to the kingdom and government of Christ. This being so, he could hardly more naturally describe the effect of excluding a man from the Church than by the words, "deliver him unto Satan."—*Apostolic Precept.*—In addition to the claim to exercise discipline, and its actual exercise in the form of excommunication, by the Apostles, we find Apostolic precepts directing that discipline should be exercised by the rulers of the Church, and that in some cases excommunication should be resorted to (2 Thess. iii. 14); Rom. xvi. 17; Gal. v. 12; 1 Tim. vi. 3; Tit. iii. 10; 2 John 10; 3 John 10; Rev. ii. 20). There are two passages still more important to our subject (Gal. i. 8, 9; 1 Cor. xvi. 22). It has been supposed that these two expressions, "let him be Anathema," "let him be Anathema Maranatha," refer respectively to the two later stages of Jewish excommunication—the *cherem* and the *shammâthâ.*—*Restoration to Communion.*—Two cases of excommunication are related in Holy Scripture; and in one of them the restitution of the offender is specially recounted (2 Cor. ii.).—*The Nature of Excommunication* is made more evident by these acts of St. Paul than by any investigation of Jewish practice or of the etymology of words. We thus find, (1) that it is a spiritual penalty, involving no temporal punishment, except accidentally; (2) that it consists in separation from the communion of the Church; (3) that its object is the good of the sufferer (1 Cor. v. 5), and the protection of the sound members of the Church (2 Tim. iii. 17); (4) that its subjects are those who are guilty of heresy (1 Tim. i. 20), or gross immorality (1 Cor. v. 1); (5) that it is inflicted by the authority of the Church at large (Matt. xviii. 18), wielded by the highest ecclesiastical officer (1 Cor. v. 3; Tit. iii. 10); (6) that this officer's sentence is promulgated by the congregation to which the offender belongs (1 Cor. v. 4), in deference to his superior judgment and command (2 Cor. ii. 9), and in spite of any opposition on the part of a minority (*Ib.* 6); (7) that the exclusion may be of indefinite duration, or for a period; (8) that its duration may be abridged at the discretion and by the indulgence of the person who has imposed the

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penalty (*Ib.* 8); (9) that penitence is the condition on which restoration to communion is granted (*Ib.* 7); (10) that the sentence is to be publicly reversed as it was publicly promulgated (*Ib.* 10).

Executioner. The Hebrew word describes, in the first instance, the office of executioner, and, secondarily, the general duties of the body-guard of a monarch. Thus Potiphar was "captain of the executioners" (Gen. xxxvii. 36; see margin). That the "captain of the guard" himself occasionally performed the duty of an executioner appears from 1 K. ii. 25, 34. Nevertheless the post was one of high dignity. The Greek σπεκουλάτωρ (Mark vi. 27) is borrowed from the Latin *speculator*; originally a military spy or scout, but under the emperors transferred to the *body-guard*.

Exile. [CAPTIVITY.]

Ex'odus, the second book of the Law or Pentateuch.—A. *Contents.*—The book may be divided into two principal parts: I. Historical, i. 1–xviii. 27; and II. Legislative, xix. 1–xl. 38. The former of these may be subdivided into (1.) the preparation for the deliverance of Israel from their bondage in Egypt; (2.) the accomplishment of that deliverance. I. (1.) The first section (i. 1–xii. 36) contains an account of the following particulars:—The great increase of Jacob's posterity in the land of Egypt, and their oppression under a new dynasty, which occupied the throne after the death of Joseph (ch. i.); the birth, education, and flight of Moses (ii.); his solemn call to be the deliverer of his people (iii. 1–iv. 17), and his return to Egypt in consequence (iv. 18-31); his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens (v. 1-21); a further preparation of Moses and Aaron for their office, together with the account of their genealogies (v. 22–vii. 7); the successive signs and wonders, by means of which the deliverance of Israel from the land of bondage is at length accomplished, and the institution of the Passover (vii. 8–xii. 36). (2.) A narrative of events from the departure out of Egypt to the arrival of the Israelites at Mount Sinai. II. The solemn establishment of the Theocracy on Mount Sinai. This book in short gives a sketch of the early history of Israel as a nation: and the history has three clearly marked stages. First we see a nation enslaved; next a nation redeemed; lastly a nation set apart, and through the blending of its religious and political life consecrated to the service of God.—B. *Integrity.*—According to von Lengerke (*Kenaan*, lxxxviii. xc.) the following portions of the book belong to the original or Elohistic document:—Chap. i. 1-14, ii. 23-25, vi. 2–vii. 7, xii. 1-28, 37, 38, 40-51 (xiii. 1, 2, perhaps), xvi., xix. 1, xx., xxv.–xxxi., xxxv.–xl. Knobel, the most recent writer on the subject, in the introduction to his commentary on Exodus and Leviticus, has sifted these books still more carefully, and with regard to many passages has formed a different judgment. A mere comparison of the two lists of passages selected by these different writers as belonging to the original document is sufficient to show how very uncertain all such critical processes must be. On the whole there seems much reason to doubt whether critical acumen will ever be able plausibly to distinguish between the original and the supplement in the book of Exodus. There is nothing indeed forced or improbable in the supposition, either that Moses himself incorporated in his memoirs ancient tradition whether oral or written, or that a writer later than Moses made use of materials left by the great legislator in a somewhat fragmentary form. We shall give reasons hereafter for concluding that the Pentateuch *in its present form* was not altogether the work of Moses. [PENTATEUCH.] For the present it is sufficient to remark that, even admitting the hand of an editor or compiler to be visible in the book of Exodus, it is quite impossible accurately to distinguish the documents from each other, or from his own additions.—C. *Credibility.*—Almost every historical fact mentioned in Exodus has at some time or other been called in question. But it is certain that all investigation has hitherto tended only to establish the veracity of the narrator. A comparison with other writers and an examination of the monuments confirm, or at least do not contradict, the most material statements of this book Thus, for instance, Manetho's story of the Hyksos points at least to some early connexion between the Israelites and the Egyptians, and is corroborative of the fact implied in the Pentateuch that, at the time of the Israelitish sojourn, Egypt was ruled by a foreign dynasty. Manetho speaks, too, of strangers from the east who occupied the eastern part of Lower Egypt. And his account shows that the Israelites had become a numerous and formidable people. According to Ex. xii. 37, the number of men, besides women and children, who left Egypt was 600,000. This would give for the whole nation about two millions and a half. There is no doubt some difficulty in accounting for this immense increase, if we suppose (as on many accounts seems probable) that the actual residence of the children of Israel was only 215 years. We must remember indeed that the number who went into Egypt with Jacob was considerably more than "threescore and ten souls" [see CHRONOLOGY]; we must also take into account the extraordinary fruitfulness of Egypt (concerning which all writers are agreed), and especially of that part of it in which the Israelites dwelt. Still it would be more satisfactory if we could allow 430 years for the increase of the nation rather than any shorter period. According to De Wette the story of Moses' birth is mythical, and arises from an attempt to account etymologically for his name. As regards the etymology of the name, there can be very little doubt that it is Egyptian, and if so, the author has either played upon the name or is mistaken in his philology. Other objections are of a very arbitrary kind. The ten plagues are physically, many of them, what might be expected in Egypt, although in their intensity and in their rapid succession they are clearly supernatural. The institution of the Passover (ch. xii.) has been subjected to severe criticism. This has also been called a mythic fiction. The critics rest mainly on the difference between the directions given for the observance of this the first, and those given for subsequent passovers. But there is no reason why, considering the very remarkable circumstances under which it was instituted, the first Passover should not have had its own peculiar solemnities, or why instructions should not then have been given for a somewhat different observance for the future. [PASSOVER.] In minor details the writer shows a remarkable acquaintance with Egypt. Many other facts have been disputed, such as the passage of the Red Sea, the giving of the manna, &c. But respecting these it may suffice to refer to other articles in which they are discussed. [THE EXODUS · MANNA;

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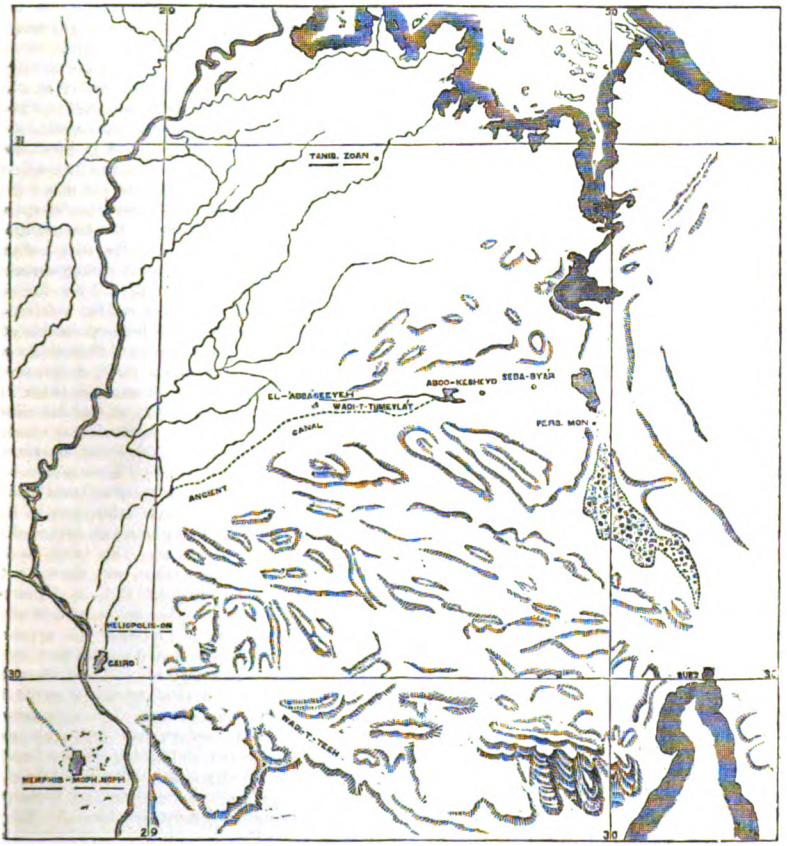
THE RED SEA.]—D. The authorship and date of the book are discussed under PENTATEUCH.

Ex'odus, the. 1. *Date.*—A preponderance of evidence is in favour of the year B.C. 1652. The historical questions connected with this date are noticed under EGYPT. Hales places the Exodus B.C. 1648, Usher B.C. 1491, and Bunsen B.C. 1320. —2. *History.*—The history of the Exodus itself commences with the close of that of the Ten Plagues. [PLAGUES OF EGYPT.] In the night in which, at midnight, the firstborn were slain (Ex. xii. 29), Pharaoh urged the departure of the Israelites (ver. 31, 32). They at once set forth from Rameses (ver. 37, 39), apparently during the night (ver. 42), but towards morning, on the 15th day of the first month (Num. xxxiii. 3). They made three journeys and encamped by the Red Sea. Here Pharaoh overtook them, and the great miracle occurred by which they were saved, while the pursuer and his army were destroyed.—3. *Geography.*—The following points must be settled exactly or approximately:—the situation of the Land of Goshen, the length of each day's march, the position of the first station (Rameses), and the direction of the journey. The Land of Goshen must have been an outer eastern province of Lower Egypt. The



Map to illustrate the Exodus of the Israelites.

Israelites, setting out from a town of Goshen, made two days' journey towards the Red Sea, and then entered the wilderness, a day's journey or less from the sea. They could only therefore have gone by the valley now called the *Wádi-t-Tumeylát*, for every other cultivated or cultivable tract is too far from the Red Sea. It is not difficult to fix very nearly the length of each day's march of the Israelites. As they had with them women, children, and cattle, it cannot be supposed that they went more than fifteen miles daily; at the same time it is unlikely that they fell far short of this. The three journeys would therefore give a distance of about forty-five miles. There seems, however, to have been a deflexion from a direct course, so that we cannot consider the whole distance from the starting-point, Rameses, to the shore of the Red Sea as much more than about thirty miles in a direct line. Measuring from the ancient western shore of the Arabian Gulf due east of the *Wádi-t-Tumeylát*, a distance of thirty miles in a direct line places the site of Rameses near the mound called in the present day *El-'Abbáseeyeh*, not far from the western end of the valley. After the first day's journey the Israelites encamped at Succoth (Ex. xii. 37, xiii. 20; Num. xxxiii. 5, 6). This was probably a mere resting-place of caravans, or a military station, or else a town named from one of the two. Obviously such a name is very

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difficult of identification. The next camping-place was Etham, the position of which may be very nearly fixed in consequence of its being described as "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6, 7). It is reasonable to place Etham where the cultivable land ceases, near the *Seba Biár*, or *Seven Wells*, about three miles from the western side of the ancient head of the gulf. After leaving Etham the direction of the route changed. The Israelites were commanded "to turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon" (Ex. xiv. 2). We do not venture to attempt the identification of the places mentioned in the narrative with modern sites. Nothing but the discovery of ancient Egyptian names, and their positive appropriation to such sites, could enable us to do so. The actual passage of the sea forms the subject of another article. There can be no doubt that the direction was from the west to the east, and that the breadth at the place of crossing was great, since the whole Egyptian army perished. Prof. Lepsius attempts to identify Rameses with the ancient Egyptian site now called *Aboo-Kesheyd*, about eight miles from the old head of the gulf. [RAMESES.]

Exorcist. The use of the term exorcists in Acts xix. 13 confirms what we know from other sources as to the common practice of exorcism amongst the Jews. That some, at least, of them not only pretended to, but possessed, the power of exorcising, appears by our Lord's admission when he asks the Pharisees, "If I by Beelzebub cast out devils, by whom do your disciples cast them out?" (Matt. xii. 27). What means were employed by real exorcists we are not informed. David, by playing skilfully on a harp, procured the temporary departure of the evil spirit which troubled Saul (1 Sam. xvi. 23). Justin Martyr has an interesting suggestion as to the possibility of a Jew successfully exorcising a devil, by employing the name of the God of Abraham, Isaac, and Jacob. But he goes on to say that the Jewish exorcists, as a class, had sunk down to the superstitious rites and usages of the heathen. It was the profane use of the name of Jesus as a mere charm or spell which led to the disastrous issue recorded in the Acts of the Apostles (xix. 13-16). The power of casting out devils was bestowed by Christ while on earth upon the apostles (Matt. x. 8) and the seventy disciples (Luke x. 17-19), and was, according to His promise (Mark xvi. 17), exercised by believers after His Ascension (Acts xvi. 18); but to the Christian miracle, whether as performed by our Lord himself or by His followers, the N. T. writers never apply the terms "exorcise" or "exorcist."

Expiation. [SACRIFICE.]

Ez'bai, father of Naarai, who was one of David's thirty mighty men (1 Chr. xi. 37).

Ez'bon. 1. Son of Gad, and founder of one of the Gadite families (Gen. xlvi. 16; Num. xxvi. 16). —2. Son of Bela, the son of Benjamin, according to 1 Chr. vii. 7.

Ezechi'as. 1. 1 Esd. ix. 14; put for JAHAZIAH in Ezr. x. 15.—2. 2 Esd. vii. 40. [HEZEKIAH.]

Ezeci'as, 1 Esd. ix. 43; for HILKIAH in the parallel passage, Neh. viii. 4.

Ezeki'as, Ecclus. xlviii. 17, 22, xlix. 4; 2 Macc. xv. 22; Matt. i. 9, 10. [HEZEKIAH.]

Eze'kiel, one of the four greater prophets. He was the son of a priest named Buzi. The Rabbis absurdly identify Buzi with Jeremiah. Another tradition makes Ezekiel the servant of Jeremiah. Unlike his predecessor in the prophetic office, who gives us the amplest details of his personal history, Ezekiel rarely alludes to the facts of his own life, and we have to complete the imperfect picture by the colours of late and dubious tradition. He was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia. It was by this river "in the land of the Chaldaeans" that God's message first reached him (i. 3). His call took place "in the fifth year of king Jehoiachin's captivity," B.C. 595 (i. 2), "in the thirtieth year in the fourth month." The latter expression is very uncertain. It now seems generally agreed that it was the 30th year from the new era of Nabopolassar, father of Nebuchadnezzar, who began to reign B.C. 625. The use of this *Chaldee* epoch is the more appropriate as the prophet wrote in Babylonia, and he gives a Jewish chronology in ver. 2. The decision of the question is the less important because in all other places Ezekiel dates from the year of Jehoiachin's captivity (xxix. 17, xxx. 20, et passim). We learn from an incidental allusion (xxiv. 18)—the only reference which he makes to his personal history—that he was married, and had a house (viii. 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (viii. 1, xi. 25, xiv. 1, xx. 1, &c.). The last date he mentions is the 27th year of the captivity (xxix. 17), so that his mission extended over twenty-two years, during part of which period Daniel was probably living, and already famous (Ez. xiv. 14, xxviii. 3). He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates. The tomb, said to have been built by Jehoiachin, was shown a few days' journey from Bagdad. But, as Hävernick remarks, "by the side of the scattered data of his external life, those of his internal life appear so much the richer." He was distinguished by his stern and inflexible energy of will and character; and we also observe a devoted adherence to the rites and ceremonies of his national religion. Ezekiel is no cosmopolite, but displays everywhere the peculiar tendencies of a Hebrew educated under Levitical training. The priestly bias is always visible. We may also note in Ezekiel the absorbing recognition of his high calling which enabled him cheerfully to endure any deprivation or misery, if thereby he may give any warning or lesson to his people (iv., xxiv. 15, 16, &c.), whom he so ardently loved (ix. 8, xi. 13). His predictions are marvellously varied. He has instances of visions (viii.–xi.), symbolical actions (as iv. 8), similitudes (xii., xv.), parables (as xvii.), proverbs (as xii. 22, xviii. 1 sq.), poems (as xix.), allegories (as xxiii., xxiv.), open prophecies (as vi., vii., xx., &c.). The depth of his *matter*, and the marvellous nature of his visions, make him occasionally obscure. Hence his prophecy was placed by the Jews among the "treasures," those portions of Scripture which (like the early part of Genesis, and the Canticles) were not allowed to be read till the age of thirty. The Jews classed him in the very highest rank of prophets.—Of the authenticity of Ezekiel's prophecy there has been no *real* dispute,

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although a few rash critics have raised questions about the last chapters, even suggesting that they might have been written by a Samaritan, to incite the Jews to suffer the co-operation in rebuilding the Temple. The book is divided into two great parts—of which the destruction of Jerusalem is the turning-point; chapters i.–xxiv. contain predictions delivered before that event, and xxv.–xlviii. after it, as we see from xxvi. 2. Again, chapters i.–xxxii. are mainly occupied with correction, denunciation, and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (xxv.–xxxii.) contains a group of prophecies against *seven* foreign nations, the septenary arrangement being apparently intentional. Hävernick divides the book into nine sections, distinguished by their superscriptions, as follows:—I. Ezekiel's call, i.-iii. 15. II. The *general* carrying out of the commission, iii. 16–vii. III. The rejection of the people because of their idolatrous worship, viii.–xi. IV. The sins of the age rebuked in detail, xii.–xix. V. The nature of the judgment, and the guilt which caused it, xx.–xxiii. VI. The meaning of the now commencing punishment, xxiv. VII. God's judgment denounced on seven heathen nations, xxv.–xxxii. VIII. Prophecies, after the destruction of Jerusalem, concerning the future condition of Israel, xxxiii.–xxxix. IX. The glorious consummation, xl.–xlviii. There are no direct quotations from Ezekiel in the New Testament, but in the Apocalypse there are many parallels and obvious allusions to the later chapters (xl.–xlviii.).

E'zel, the Stone. A well-known stone in the neighbourhood of Saul's residence, the scene of the parting of David and Jonathan when the former finally fled from the court (1 Sam. xx. 19).

E'zem, one of the towns of Simeon (1 Chr. iv. 29).

E'zer. **1.** A son of Ephraim, who was slain by the aboriginal inhabitants of Gath, while engaged in a foray on their cattle (1 Chr. vii. 21).—**2.** A priest who assisted in the dedication of the walls of Jerusalem under Nehemiah (Neh. xii. 42).—**3.** Father of Hushah of the sons of Hur (1 Chr. iv. 4).

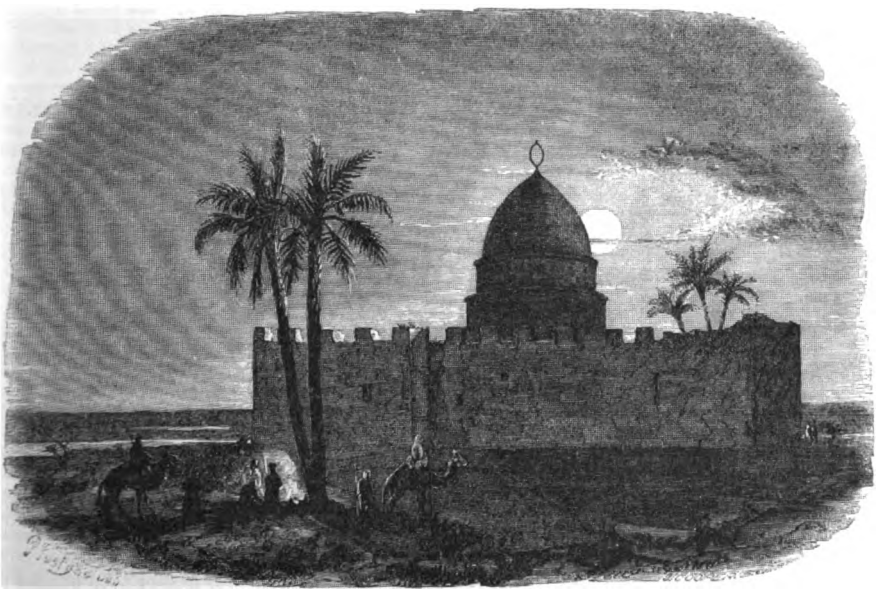
Ezeri'as, 1 Esd. viii. 1. [AZARIAH, 7.]

Ezi'as, 1 Esd. viii. 2. [AZARIAH; AZIEL.]

E'zion-ga'ber, or **Ezion-ge'ber** (Num. xxxiii. 35; Deut. ii. 8; 1 K. ix. 26, xxii. 48; 2 Chr. viii. 17), the last station named for the encampment of the Israelites before they came to the wilderness of Zin. According to the latest map of Kiepert it stands at *Ain el-Ghudyân*, about ten miles up what is now the dry bed of the Arabah, but, as he supposed, was then the northern end of the gulf, which may have anciently had, like that of Suez, a further extension.

Ez'nite, the. According to the statement of 2 Sam. xxiii. 8, "Adino the Eznite" was another name for "Josheb-basshebeth a Tachcemonite (1 Chr. xi. 11; A. V. 'the Tachmonite that sate in the seat'), chief among the captains." The passage is most probably corrupt.

Ez'ra. **1.** The head of one of the twenty-two courses of priests which returned from captivity with Zerubbabel and Jeshua (Neh. xii. 2).—**2.** A man of Judah. The name occurs in the obscure genealogy of 1 Chr. iv. 17.—**3.** The famous Scribe and Priest, descended from Hilkiah the high-priest in Josiah's reign, from whose younger son Azariah sprung Seraiah, Ezra's father, quite a different person from Seraiah the high-priest (Ezr. vii. 1). All that is really known of Ezra is contained in the four last chapters of the book of Ezra and in Neh. viii. and xii. 26. From these passages we learn that he was a learned and pious priest residing at Babylon in the time of Artaxerxes Longimanus. The origin of his influence with the king does not appear, but in the seventh year of his reign, in spite of the unfavourable report which had been sent by Rehum and Shimshai, he obtained leave to go to Jerusalem, and to take with him a company of Israelites, together with priests, Levites, singers, porters, and



Tomb of Ezra on the banks of the Euphrates

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Nethinim. The journey of Ezra and his companions from Babylon to Jerusalem took just four months; and they brought up with them a large free-will offering of gold and silver, and silver vessels. It appears that his great design was to effect a religious reformation among the Palestine Jews, and to bring them back to the observation of the Law of Moses, from which they had grievously declined. His first step, accordingly, was to enforce a separation from their wives upon all who had made heathen marriages, in which number were many priests and Levites, as well as other Israelites. This was effected in little more than six months after his arrival at Jerusalem. With the detailed account of this important transaction Ezra's autobiography ends abruptly, and we hear nothing more of him till, 13 years afterwards, in the 20th of Artaxerxes, we find him again at Jerusalem with Nehemiah "the Tirshatha." It seems probable that after he had effected the above-named reformation, and had appointed competent judges and magistrates, with authority to maintain it, he himself returned to the king of Persia. The functions he executed under Nehemiah's government were purely of a priestly and ecclesiastical character. But in such he filled the first place. As Ezra is not mentioned after Nehemiah's departure for Babylon in the 32nd Artaxerxes, and as everything fell into confusion during Nehemiah's absence (Neh. xiii.), it is not unlikely that Ezra may have died or returned to Babylon before that year. Josephus, who should be our next best authority after Scripture, evidently knew nothing about the time or the place of his death. There was a strong Jewish tradition that he was buried in Persia. The principal works ascribed to him by the Jews are:—1. The institution of the Great Synagogue. 2. The settling the canon of Scripture, and restoring, correcting, and editing the whole sacred volume. 3. The introduction of the Chaldee character instead of the old Hebrew or Samaritan. 4. The authorship of the books of Chronicles, Ezra, Nehemiah, and, some add, Esther; and, many of the Jews say, also of the books of Ezekiel, Daniel, and the twelve prophets. 5. The establishment of synagogues.

Ez'ra, Book of. The book of Ezra is manifestly a continuation of the books of Chronicles. Like these books, it consists of the contemporary historical journals kept from time to time, which were afterwards strung together, and either abridged or added to, as the case required, by a later hand. That later hand, in the book of Ezra, was doubtless Ezra's own, as appears by the four last chapters, as well as by other matter inserted in the previous chapters. It has already been suggested [CHRONICLES] that the chief portion of the last chapter of 2 Chr. and Ezr. i. may probably have been written by Daniel. The evidences of this in Ezr. i. must now be given more fully. Daniel passes over in utter silence the *first* year of Cyrus, to which pointed allusion is made in Dan. i. 21, and proceeds in ch. x. to the *third* year of Cyrus. But Ezr. i., if placed between Dan. ix. and x., exactly fills up the gap, and records *the* event of the first year of Cyrus, in which Daniel was so deeply interested. And not only so, but the *manner* of the record is exactly Daniel's. The giving the text of the decree, ver. 2-4 (cf. Dan. iv.), the mention of the name of "Mithredath the treasurer," ver. 8 (cf. Dan. i. 3, 11), the allusion to the sacred vessels placed by Nebuchadnezzar in the house of his god, ver. 7 (cf. Dan. i. 2), the giving the Chaldée name of Zerubbabel, ver. 8, 11 (cf. Dan. i. 7), and the whole *locus standi* of the narrator, who evidently wrote at Babylon, not at Jerusalem, are all circumstances which in a marked manner point to Daniel as the writer of Ezr. i. As regards Ezr. ii., and as far as iii. 1, it is found (with the exception of clerical errors) in the 7th ch. of Nehemiah, where it belongs beyond a shadow of doubt. The next portion extends from iii. 2 to the end of ch. vi. With the exception of one large explanatory addition by Ezra, extending from iv. 6 to 23, this portion is the work of a writer contemporary with Zerubbabel and Jeshua, and an eye-witness of the rebuilding of the Temple in the beginning of the reign of Darius Hystaspis. That it was the prophet Haggai becomes tolerably sure when we observe further the remarkable coincidences in style. Ezr. iv. 6-23 is a parenthetic addition by a much later hand, and, as the passage most clearly shows, made in the reign of Artaxerxes Longimanus. The compiler who inserted ch. ii., a document drawn up in the reign of Artaxerxes to illustrate the return of the captives under Zerubbabel, here inserts a notice of two historical facts—of which one occurred in the reign of Xerxes, and the other in the reign of Artaxerxes—to illustrate the opposition offered by the heathen to the rebuilding of the Temple in the reign of Cyrus and Cambyses. The last four chapters, beginning with ch. vii., are Ezra's own, and continue the history after a gap of fifty-eight years—from the sixth of Darius to the seventh of Artaxerxes. The text of the book of Ezra is not in a good condition. There are a good many palpable corruptions both in the names and numerals, and perhaps in some other points. It is written partly in Hebrew, and partly in Chaldee. The Chaldee begins at iv. 8, and continues to the end of vi. 18. The letter or decree of Artaxerxes, vii. 12-26, is also given in the original Chaldee. There has never been any doubt about Ezra being canonical, although there is no quotation from it in the N. T. The period covered by the book is eighty years, from the first of Cyrus, B.C. 536, to the beginning of the eighth of Artaxerxes, B.C. 456.

Ez'rahite, the, a title attached to two persons—Ethan (1 K. iv. 31; Ps. lxxxix. title) and Heman (Ps. lxxxviii. title).

Ez'ri, son of Chelub, superintendent of King David's farm-labourers (1 Chr. xxvii. 26).

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Fable. Taking the words fable and parable, not in their strict etymological meaning, but in that which has been stamped upon them by current usage, looking, *i. e.* at the Aesopic fable as the type of the one, at the Parables of the N. T. as the type of the other, we have to ask (1.) in what relation they stand to each other, as instruments of moral teaching? (2.) what use is made in the Bible of this or of that form? Perhaps the most satisfactory summing up of the chief distinctive features of each is to be found in the following extract from Neander:—"The parable is distinguished from the fable by this, that, in the latter, qualities, or acts of a higher class of beings may be attributed to a lower (*e. g.* those of men to brutes); while in the former, the lower sphere is kept perfectly distinct

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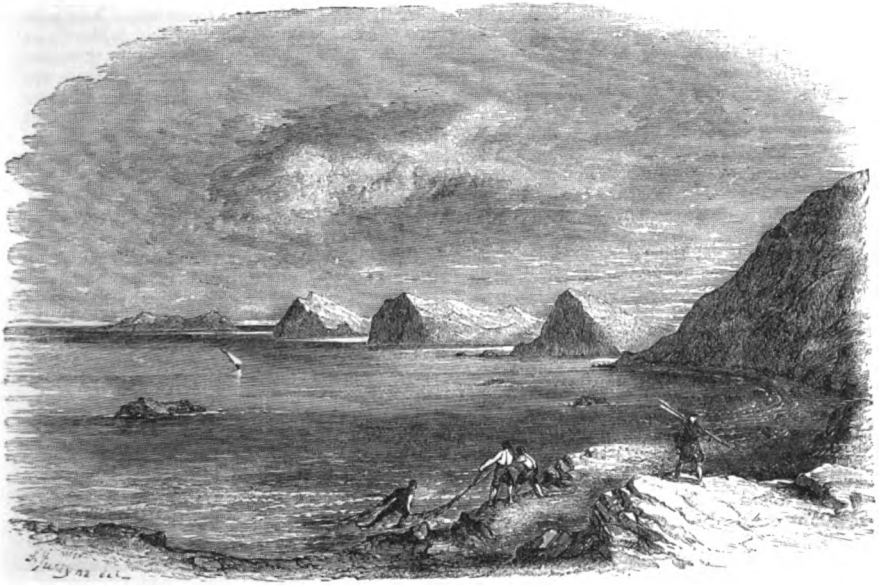
from that which it seems to illustrate. The beings and powers thus introduced always follow the law of their nature, but their acts, according to this law, are used to figure those of a higher race." Of the fable, as thus distinguished from the Parable, we have but two examples in the Bible, (1.) that of the trees choosing their king, addressed by Jotham to the men of Shechem (Judg. ix. 8-15); (2.) that of the cedar of Lebanon and the thistle, as the answer of Jehoash to the challenge of Amaziah (2 K. xiv. 9). The appearance of the fable thus early in the history of Israel, and its entire absence from the direct teaching both of the O. and N. T. are, each of them in its way, significant. Taking the received chronology, the fable of Jotham was spoken about 1209 B.C. The Arabian traditions of Lokman do not assign to him an earlier date than that of David. The first example in the history of Rome is the apologue of Menenius Agrippa B.C. 494, and its genuineness has been questioned on the ground that the fable could hardly at that time have found its way to Latium. The land of Canaan is, so far as we have any data to conclude from, the fatherland of fable. The absence of fables from the teaching of the O. T. must be ascribed to their want of fitness to be the media of the truths which that teaching was to convey. The points in which brutes or inanimate objects present analogies to man are chiefly those which belong to his lower nature, his pride, indolence, cunning, and the like. Hence the fable, apart from the associations of a grotesque and ludicrous nature which gather round it, is inadequate as the exponent of the higher truths which belong to man's spiritual life. It may serve to exhibit the relations between man and man; it fails to represent those between man and God. To do that is the office of the PARABLE. The fables of false teachers claiming to belong to the Christian church, alluded to by writers of the N. T. (1 Tim. i. 4, iv. 7; Tit. i. 14; 2 Pet. i. 16), do not appear to have had the character of fables, properly so called.

Fair Havens, a harbour in the island of CRETE (Acts xxvii. 8), not mentioned in any other ancient writing. Though not mentioned by classical writers, it is still known by its own Greek name. LASAEA too has recently been most explicitly discovered. In fact Fair Havens appears to have been practically its harbour. These places are situated four or five miles to the E. of Cape Matala, which is the most



Fair Havens in Crete.

conspicuous headland on the S. coast of Crete, and immediately to the W. of which the coast trends suddenly to the N.

Fairs, a word which occurs only in Ez. xxvii. and there no less than seven times (ver. 12, 14, 16, 19, 22, 27, 33): in the last of these verses it is rendered "wares," and this we believe to be the true meaning of the word throughout.

Fallow-deer (Heb. *yachmûr*). The Heb. word, which is mentioned only in Deut. xiv. 5 and in 1 K. iv. 23, appears to point to the *Antilope bubalis*. Kitto refers the name to the *Oryx leucoryx*. We have little doubt but that the *yachmûr* of the Heb. Scriptures denotes the *bekker-el-wash*, or "wild ox," of Barbary and N. Africa. (See drawing on p. 266.)

Famine. When the sweet influences of the Pleiades are bound, and the bands of Scorpio cannot be loosed, then it is that famines generally prevail in the lands of the Bible. In Egypt a deficiency in the rise of the Nile, with drying winds, produces the same results. The famines recorded in the Bible are traceable to both these phenomena; and we generally find that Egypt was resorted to when scarcity afflicted Palestine. In the whole of Syria and Arabia, the fruits of the earth must ever be dependent on rain; the watersheds having few large springs, and the small rivers not being sufficient for the irrigation of even the level lands. If therefore the heavy rains of November and December fail, the sustenance of the people is cut off in the parch-

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Alcelaphus bubalis. See art. 'Fallow-deer.'

ing drought of harvest-time, when the country is almost devoid of moisture. Egypt, again, owes all its fertility—a fertility that gained for it the striking comparison to the "garden of the Lord"—to its mighty river, whose annual rise inundates nearly the whole land and renders its cultivation an easy certainty. The causes of dearth and famine in Egypt are occasioned by defective inundation, preceded and accompanied and followed by prevalent easterly and southerly winds. The first famine recorded in the Bible is that of Abraham after he had pitched his tent on the east of Bethel (Gen. xii. 10). We may conclude that this famine was extensive, although this is not quite proved by the fact of Abraham's going to Egypt; for on the occasion of the second famine, in the days of Isaac, this patriarch found refuge with Abimelech king of the Philistines in Gerar (Gen. xxvi. 1 sq.). We hear no more of times of scarcity until the great famine of Egypt which "was over all the face of the earth." The famine of Joseph is discussed in art. EGYPT, so far as Joseph's history and policy is concerned. It is only necessary here to consider its physical characteristics. We have mentioned the chief causes of famines in Egypt: this instance differs in the providential recurrence of seven years of plenty, whereby Joseph was enabled to provide against the coming dearth, and to supply not only the population of Egypt with corn, but those of the surrounding countries (Gen. xli. 53-57). The modern history of Egypt throws some curious light on these ancient records of famines; and instances of their recurrence may be cited to assist us in understanding their course and extent. The most remarkable famine was that of the reign of the Fâtimee Khaleefeh, El-Mustansir billáh, which is the only instance on record of one of seven years' duration in Egypt since the time of Joseph (A.H. 457-464, A.D. 1064-1071). This famine exceeded in severity all others of modern times, and was aggravated by the anarchy which then ravaged the country. Vehement drought and pestilence continued for seven consecutive years, so that they [the people] ate corpses, and animals that died of themselves; the cattle perished; a dog was sold for 5 deenárs, and a cat for three deenárs . . . and an ardebb (about 5 bushels) of wheat for 100 deenárs, and then it failed altogether. The historian adds, that all the horses of the Khaleefeh, save three, perished; and gives numerous instances of the straits to which the wretched inhabitants were driven, and of the organised bands of kidnappers who infested Cairo and caught passengers in the streets by ropes furnished with hooks and let down from the houses. The famine of Samaria resembled it in many particulars; and that very briefly recorded in 2 K. viii. 1, 2, affords another instance of one of seven years. In Arabia, famines are of frequent occurrence.

Farthing. Two names of coins in the N. T. are rendered in the A. V. by this word.—1. *κοδράντης, quadrans* (Matt. v. 26; Mark xii. 42), a coin current in Palestine in the time of Our Lord. It was equivalent to two lepta (A. V. "mites"). The name quadrans was originally given to the quarter of the Roman as, or piece of three unciae, therefore also called teruncius.—2. *ἀσσάριον* (Matt. x. 29; Luke xii. 6), properly a small *as, assarium*, but in the time of Our Lord used as the Gr. equivalent of the Lat. *as*. The rendering of the Vulg. in Luke xii. 6 makes it probable that a single coin is intended by two assaria.

Fasts.—I. One fast only was appointed by the law, that on the day of Atonement. There is no mention of any other periodical fast in the O. T., except in Zech. vii. 1-7, viii. 19. From these passages it appears that the Jews, during their captivity, observed four annual fasts, in the fourth, fifth, seventh, and tenth months. Zechariah simply distinguishes the fasts by the months in which they were observed; but the Mishna and S. Jerome give statements of certain historical events which they were intended to commemorate:—The fast of the fourth month.—The breaking of the tables of the law by Moses (Ex. xxxii.), and the storming of Jerusalem by Nebuchadnezzar (Jer. lii.). The fast of the fifth month.—The return of the spies, &c. (Num. xiii., xiv.), the temple burnt by Nebuchadnezzar, and again by Titus; and the ploughing up of the site of the temple, with the capture of Bether. The fast of the seventh month.—The complete sack of Jerusalem by Nebuchadnezzar and the death of Gedaliah (2 K. xxv.). The fast of the tenth month.—The receiving by Ezekiel and the other captives in Babylon of the news of the destruction of Jerusalem. Some other events mentioned in the Mishna are omitted as unimportant. Of those here stated several could have had nothing to do with the fasts in the time of the prophet. The number of annual fasts in the present Jewish Calendar has been multiplied to twenty-eight, a list of which is given by Reland.—II. Public fasts were occasionally proclaimed to express national humiliation, and to supplicate divine favour. In the case of public danger, the proclamation appears to have been accompanied with the blowing of trumpets (Joel ii. 1-15; cf. *Taanith*, i. 6). The following instances are recorded of strictly national fasts:—Samuel gathered "all Israel" to Mizpeh and proclaimed a fast (1 Sam. vii. 6); Jehoshaphat appointed one "throughout all Judah" when he was preparing for war against Moab and Ammon (2 Chr. xx. 3); in the reign of Jehoiakim, one was proclaimed for "all the people in Jerusalem and all who came thither out of the cities of Judah," when the prophecy of Jeremiah was publicly read by Baruch (Jer. xxxvi. 6-10; cf. Baruch i. 5); three days after the feast of Tabernacles, when the second temple was completed,

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"the children of Israel assembled with fasting and with sackclothes and earth upon them" to hear the law read, and to confess their sins (Neh. ix. 1). There are references to general fasts in the Prophets (Joel i. 14, ii. 15; Is. lviii.), and two are noticed in the books of the Maccabees (1 Macc. iii. 46-47; 2 Macc. xiii. 10-12). There are a considerable number of instances of cities and bodies of men observing fasts on occasions in which they were especially concerned.—III. Private occasional fasts are recognised in one passage of the law (Num. xxx. 13). The instances given of individuals fasting under the influence of grief, vexation, or anxiety, are numerous.—IV. In the N. T. the only references to the Jewish fasts are the mention of "the Fast," in Acts xxvii. 9 (generally understood to denote the Day of Atonement), and the allusions to the weekly fasts (Matt. ix. 14; Mark ii. 18; Luke v. 33, xviii. 12; Acts x. 30). These fasts originated some time after the captivity. They were observed on the second and fifth days of the week, which being appointed as the days for public fasts, seem to have been selected for these private voluntary fasts.—V. The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence from food (Esth. iv. 16, &c.). On other occasions, there appears to have been only a restriction to a very plain diet (Dan. x. 3). Rules are given in the Talmud as to the mode in which fasting is to be observed on particular occasions. Those who fasted frequently dressed in sackcloth or rent their clothes, put ashes on their head and went barefoot (1 K. xxi. 27; Neh. ix. 1; Ps. xxxv. 13).—VI. The sacrifice of the personal will, which gives to fasting all its value, is expressed in the old term used in the law, *afflicting the soul*.

Fat. The Hebrews distinguished between the suet or pure fat of an animal, and the fat which was intermixed with the lean (Neh. viii. 10). Certain restrictions were imposed upon them in reference to the former: some parts of the suet, viz., about the stomach, the entrails, the kidneys, and the tail of a sheep, which grows to an excessive size in many eastern countries, and produces a large quantity of rich fat, were forbidden to be eaten in the case of animals offered to Jehovah in sacrifice (Lev. iii. 3, 9, 17, vii. 3, 23). The ground of the prohibition was that the fat was the richest part of the animal, and therefore belonged to Him (iii. 16). The presentation of the fat as the richest part of the animal was agreeable to the dictates of natural feeling, and was the ordinary practice even of heathen nations. The burning of the fat of sacrifices was particularly specified in each kind of offering.

Fat, *i. e.* VAT. The word employed in the A. V. to translate the Hebrew term *yekeb*, in Joel ii. 24, iii. 13 only. The word commonly used for *yekeb*, indiscriminately with *gath*, is "winepress" or "winefat," and once "pressfat" (Hag. ii. 16); but the two appear to be distinct—*gath* the upper receptacle or "press" in which the grapes were trodden, and *yekeb* the "vat," on a lower level, into which the juice or must was collected. The "winepress" and "vats" appear to have been excavated out of the native rock of the hills on which the vineyards lay.

Father. The position and authority of the father as the head of the family is expressly assumed and sanctioned in Scripture, as a likeness of that of the Almighty over His creatures. It lies of course at the root of that so-called patriarchal government (Gen. iii. 16; 1 Cor. xi. 3), which was introductory to the more definite systems which followed, and which in part, but not wholly, superseded it. The father's blessing was regarded as conferring special benefit, but his malediction special injury, on those on whom it fell (Gen. ix. 25, 27, xxvii. 27-40, xlviii. 15, 20, xlix.); and so also the sin of a parent was held to affect, in certain cases, the welfare of his descendants (2 K. v. 27). The command to honour parents is noticed by St. Paul as the only one of the Decalogue which bore a distinct promise (Ex. xx. 12; Eph. vi. 2), and disrespect towards them was condemned by the Law as one of the worst of crimes (Ex. xxi. 15, 17; 1 Tim. 1, 9). It is to this well recognised theory of parental authority and supremacy that the very various uses of the term "father" in Scripture are due. "Fathers" is used in the sense of seniors (Acts vii. 2, xxii. 1), and of parents in general, or ancestors (Dan. v. 2; Jer. xxvii. 7; Matt. xxiii. 30, 32). Among Mohammedans parental authority has great weight during the time of pupilage.

Fathom. [MEASURES.]

Feasts. [FESTIVALS.]

Fe'lix, a Roman procurator of Judaea, appointed by the Emperor Claudius, whose freedman he was, on the banishment of Ventidius Cumanus in A.D. 53. Tacitus states that Felix and Cumanus were joint procurators; Cumanus having Galilee, and Felix, Samaria. Felix was the brother of Claudius's powerful freedman Pallas. He ruled the province in a mean, cruel, and profligate manner. His period of office was full of troubles and seditions. St. Paul was brought before Felix in Caesarea. He was remanded to prison and kept there two years, in hopes of extorting money from him (Acts xxiv. 26, 27). At the end of that time Porcius Festus [FESTUS] was appointed to supersede Felix, who, on his return to Rome, was accused by the Jews in Caesarea, and would have suffered the penalty due to his atrocities, had not his brother Pallas prevailed with the Emperor Nero to spare him. This was probably in the year 60 A.D. The wife of Felix was Drusilla, daughter of Herod Agrippa I., the former wife of Azizus King of Emesa.

Fenced cities. The broad distinction between a city and a village in Biblical language consisted in the possession of walls. The city had walls, the village was unwalled, or had only a watchman's tower, to which the villagers resorted in times of danger. A threefold distinction is thus obtained—1. cities; 2. unwalled villages; 3. villages with castles or towers (1 Chr. xxvii. 25). The district east of the Jordan, forming the kingdoms of Moab and Bashan, is said to have abounded from very early times in castles and fortresses, such as were built by Uzziah to protect the cattle, and to repel the inroads of the neighbouring tribes, besides unwalled towns (Amm. Marc. xiv. 9; Deut. iii. 5; 2 Chr. xxvi. 10). The fortifications of the cities of Palestine, thus regularly "fenced," consisted of one or more walls crowned with battlemented parapets, having towers at regular intervals (2 Chr. xxxii. 5; Jer. xxxi. 38), on which in later times engines of war were placed, and watch was kept by day and night in time of war (2 Chr. xxvi. 9, 15; Judg. ix. 45; 2 K. ix. 17). The gateways of fortified towns were also fortified and closed with strong doors (Neh. ii. 8, iii. 3, 6, &c.). In advance of the wall there appears to have been sometimes an outwork (1 K. xxi. 23; 2 Sam. xx. 15), which was perhaps

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either a palisade or wall lining the ditch, or a wall raised midway within the ditch itself. In many towns there was a keep or citadel for a last resource to the defenders. These forts were well furnished with cisterns (Acts xxi. 34; 2 Macc. v. 5). But the fortified places of Palestine served only in a few instances to check effectually the progress of an invading force, though many instances of determined and protracted resistance are on record, as of Samaria for three years (2 K. xviii. 10), Jerusalem (2 K. xxv. 3) for four months, and in later times of Jotapata, Gamala, Machaerus, Masada, and above all Jerusalem itself, the strength of whose defences drew forth the admiration of the conqueror Titus. The earlier Egyptian fortifications consisted usually of a quadrangular and sometimes double wall of sun-dried brick, fifteen feet thick, and often fifty feet in height, with square towers at intervals, of the same height as the walls, both crowned with a parapet, and a round-headed battlement in shape like a shield. A second lower wall with towers at the entrance was added, distant 13 or 20 feet from the main wall, and sometimes another was made of 70 or 100 feet in length, projecting at right angles from the main wall, to enable the defenders to annoy the assailants in flank.

Ferret, one of the unclean creeping things mentioned in Lev. xi. 30. The animal referred to was probably a reptile of the lizard tribe. The Rabbinical writers seem to have identified this animal with the hedgehog.

Festivals.—I. The religious times ordained in the Law fall under three heads:—(1.) Those formally connected with the institution of the Sabbath; (2.) The historical or great festivals; (3.) The Day of Atonement.—(1.) Immediately connected with the institution of the Sabbath are—(*a*) The weekly Sabbath itself. (*b*) The seventh new moon or Feast of Trumpets. (*c*) The Sabbatical Year. (*d*) The Year of Jubilee.—(2.) The great feasts are:—(*a*) The Passover. (*b*) The Feast of Pentecost, of Weeks, of Wheat-harvest, or, of the First-fruits. (*c*) The Feast of Tabernacles, or of Ingathering. On each of these occasions every male Israelite was commanded "to appear before the Lord," that is, to attend in the court of the tabernacle or the temple, and to make his offering with a joyful heart (Deut. xxvii. 7; Neh. viii. 9-12). The attendance of women was voluntary, but the zealous often went up to the Passover. On all the days of Holy Convocation there was to be an entire suspension of ordinary labour of all kinds (Ex. xii. 16; Lev. xvi. 29, xxiii. 21, 24, 25, 35). But on the intervening days of the longer festivals work might be carried on. Besides their religious purpose, the great festivals must have had an important bearing on the maintenance of a feeling of national unity. The frequent recurrence of the sabbatical number in the organization of these festivals is too remarkable to be passed over, and seems when viewed in connexion with the sabbatical sacred times, to furnish a strong proof that the whole system of the festivals of the Jewish law was the product of one mind. The agricultural significance of the three great festivals is clearly set forth in the account of the Jewish sacred year contained in Lev. xxiii. The times of the festivals were evidently ordained in wisdom, so as to interfere as little as possible with the industry of the people.—(3.) For the Day of Atonement see that article.—II. After the captivity, the Feast of Purim (Esth. ix. 20 sq.) and that of the Dedication (1 Macc. iv. 56) were instituted. The Festivals of Wood-carrying, as they were called, are mentioned by Josephus and the Mishna. The term, "the Festival of the Basket" is applied by Philo to the offering of the First-fruits described in Deut. xxvi. 1-11 (*Philo*, vol. v. p. 51, ed. Tauch.).

Festus, Por'cius, successor of Felix as procurator of Judaea (Acts xxiv. 27), sent by Nero, probably in the autumn of the year 60 A.D. A few weeks after Festus reached his province he heard the cause of St. Paul, who had been left a prisoner by Felix in the presence of Herod Agrippa II. and Bernice his sister (Acts xxv. 11, 12). Judea was in the same disturbed state during the procuratorship of Festus, which had prevailed through that of his predecessor. He died probably in the summer of 62 A.D., having ruled the province less than two years.

Fetters. 1. The Hebrew word, *nechushtaim*, expresses the material of which fetters were usually made, viz. *brass*, and also that they were made in *pairs*, the word being in the dual number (Judg. xvi. 21; 2 Sam. iii. 34; 2 K. xxv. 7; 2 Chr. xxxiii. 11, xxxvi. 6; Jer. xxxix. 7, lii. 11). Iron was occasionally employed for the purpose (Ps. cv. 18, cxlix. 8). 2. *Cebel* may perhaps apply to the link which connected the fetters. 3. *Zikkim* ("fetters," Job xxxvi. 8) is more usually translated "chains" (Ps. cxlix. 8; Is. xlv. 14; Nah. iii. 10), but its radical sense appears to refer to the *contraction* of the feet by a chain.

Fever (*kaddachath*, *dalleketh*, *charchur*; Lev. xxvi. 16; Deut. xxviii. 22). These words, from various roots signifying heat or inflammation, are rendered in the A. V. by various words suggestive of fever, or a feverish affection. The third word may perhaps be erysipelas. Fever constantly accompanies the bloody flux, or dysentery (Acts xxviii. 8). Fevers of an inflammatory character are mentioned as common at Mecca, and putrid ones at Djidda. Intermittent fever and dysentery, the latter often fatal, are ordinary Arabian diseases.

Field. The Hebrew *sadeh* is applied to any cultivated ground, and in some instances in marked opposition to the neighbouring wilderness. On the other hand the *sadeh* is frequently contrasted with what is enclosed, whether a vineyard, a garden, or a walled town. In many passages the term implies what is remote from a house (Gen. iv. 8, xxiv. 63; Deut. xxii. 25) or settled habitation, as in the case of Esau (Gen. xxv. 27). The separate plots of ground were marked off by stones, which might easily be removed (Deut. xix. 14, xxvii. 17; cf. Job xxiv. 2; Prov. xxii. 28, xxiii. 10): the absence of fences rendered the fields liable to damage from straying cattle (Ex. xxii. 5) or fire (ver. 6; 2 Sam. xiv. 30): hence the necessity of constantly watching flocks and herds. From the absence of enclosures, cultivated land of any size might be termed a field. It should be observed that the expressions "fruitful field" (Is. x. 18, xxix. 17, xxxii. 15, 16), and "plentiful field" (Is. xvi. 10; Jer. xlviii. 33), are not connected with *sadeh*, but with *carmel*, meaning a park or well-kept wood, as distinct from a wilderness or a forest. Another word, *shedemoth*, is translated "fields," and connected by Gesenius with the idea of *enclosure*. It is doubtful, however, whether the notion of *burning* does not rather lie at the bottom of the word. This gives a more consistent sense throughout. In Is. xvi. 8, it

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would thus mean the *withered* grape; in Hab. iii. 17, *blasted* corn; in Jer. xxxi. 40, the *burnt* parts of the city (no "fields" intervened between the south-eastern angle of Jerusalem and the Kidron); while in 2 K. xxiii. 4, and Deut. xxxii. 32, the sense of a *place of burning* is appropriate.

Fig, Fig-tree (Heb. *tĕĕnáh*), a word of frequent occurrence in the O. T., where it signifies the tree *Ficus Carica* of Linnaeus, and also its fruit. The fig-tree is very common in Palestine (Deut. viii. 8). Mount Olivet was famous for its fig-trees in ancient times, and they are still found there. "To sit under one's own vine and one's own fig-tree" became a proverbial expression among the Jews to denote peace and prosperity (1 K. iv. 25; Mic. iv. 4; Zech. iii. 10). When figs are spoken of as distinguished from the fig-tree, the plur. form *tĕĕnim* is used (see Jer. viii. 13). 2. There are also the words (*a*) *biccûrah* (Hos. ix. 10), signifying *the first ripe of the fig-tree*. (*b*) *pag* (Cant. ii. 13), the unripe fig, which hangs through the winter. (*c*) *dĕbēlâh*, a cake of figs compressed into that form for the sake of keeping them (2 K. xx. 7).

Fir (Heb. *bĕrôsh*, *bĕrôth*). As the term "cedar" is in all probability applicable to more than one tree, so also "fir" in A. V. represents more than one sort of wood. The opinion of Celsius that *Berosh* exclusively means "cedar" is probably incorrect. On the whole it seems likely that by *Berosh* or *Beroth* is intended one or other of the following trees:—1. Pinus sylvestris, or Scotch fir; 2. larch; 3. Cupressus sempervirens, or cypress, all which are at this day found in the Lebanon.

Fire.—I. *Religious.* (1.) That which consumed the burnt sacrifice, and the incense-offering, beginning with the sacrifice of Noah (Gen. viii. 20), and continued in the ever burning fire on the altar, first kindled from heaven (Lev. vi. 9, 13, ix. 24), and rekindled at the dedication of Solomon's Temple (2 Chr. vii. 1, 3). (2.) The symbol of Jehovah's presence, and the instrument of his power, in the way either of approval or of destruction (Ex. iii. 2, xiv. 19, &c.). Parallel with this application of fire and with its symbolical meaning is to be noted the similar use for sacrificial purposes, and the respect paid to it, or to the heavenly bodies as symbols of deity, which prevailed among so many nations of antiquity, and of which the traces are not even now extinct: *e. g.* the Sabaean and Magian systems of worship, and their alleged connexion with Abraham; the occasional relapse of the Jews themselves into sun-, or its corrupted form of fire-worship (Is. xxvii. 9; Deut. xvii. 3, &c.), the worship or deification of heavenly bodies or of fire, prevailing to some extent, as among the Persians, so also even in Egypt. Fire for sacred purposes obtained elsewhere than from the altar was called "strange fire," and for use of such Nadab and Abihu were punished with death by fire from God (Lev. x. 1, 2; Num. iii. 4, xxvi. 61). (3.) In the case of the spoil taken from the Midianites, such articles as could bear it were purified by fire as well as in the water appointed for the purpose (Num. xxxi. 23). The victims slain for sin-offerings were afterwards consumed by fire outside the camp (Lev. iv. 12, 21, vi. 30, xvi. 27; Heb. xiii. 11).—II. *Domestic.* Besides for cooking purposes, fire is often required in Palestine for warmth (Jer. xxxvi. 22; Mark xiv. 54; John xviii. 18). For this purpose a hearth with a chimney is sometimes constructed, on which either lighted wood or pans of charcoal are placed. On the Sabbath, the Law forbade any fire to be kindled even for cooking (Ex. xxxv. 3; Num. xv. 32).—III. The dryness of the land in the hot season in Syria, of course increases liability to accident from fire. The Law therefore ordered that any one kindling a fire which caused damage to corn in a field should make restitution (Ex. xxii. 6; comp. Judg. xv. 4, 5; 2 Sam. xiv. 30).—IV. Punishment of death by fire was awarded by the Law only in the cases of incest with a mother-in-law, and of unchastity on the part of a daughter of a priest (Lev. xx. 14, xxi. 9). In certain cases the bodies of executed criminals and of infamous persons were subsequently burnt (Josh. vii. 25; 2 K. xxiii. 16).

Firepan, one of the vessels of the Temple service (Ex. xxvii. 3, xxxviii. 3; 2 K. xxv. 15; Jer. lii. 19). The same word is elsewhere rendered "snuff-dish" (Ex. xxv. 38, xxxvii. 23; Num. iv. 2) and "censer" (Lev. x. 1, xvi. 12; Num. xvi. 6 ff.). There appear, therefore, to have been two articles so called: one, like a chafing-dish, to carry live coals for the purpose of burning incense; another, like a snuffer-dish, to be used in trimming the lamps, in order to carry the snuffers and convey away the snuff.

Firkin. [WEIGHTS AND MEASURES.]

Firmament. The Hebrew term *râkia*, so translated, is generally regarded as expressive of simple *expansion*, and is so rendered in the margin of the A. V. (Gen. i. 6). The root means to expand by beating, whether by the hand, the foot, or any instrument. It is especially used of beating out metals into thin plates (Ex. xxxix. 3; Num. xvi. 39). The sense of *solidity*, therefore, is combined with the ideas of *expansion* and *tenuity* in the term. The same idea of *solidity* runs through all the references to the *râkia*. In Ex. xxiv. 10, it is represented as a solid floor. So again, in Ex. i. 22-26, the "firmament" is the floor on which the throne of the Most High is placed. Further, the office of the *râkia* in the economy of the world demanded *strength* and *substance*. It was to serve as a division between the waters above and the waters below (Gen. i. 7). In keeping with this view the *râkia* was provided with "windows" (Gen. vii. 11; Is. xxiv. 18; Mal. iii. 10) and "doors" (Ps. lxxviii. 23), through which the rain and the snow might descend. A secondary purpose which the *râkia* served was to support the heavenly bodies, sun, moon, and stars (Gen. i. 14), in which they were fixed as nails, and from which, consequently, they might be said to drop off (Is. xiv. 12, xxxiv. 4; Matt. xxiv. 29). In all these particulars we recognise the same view as was entertained by the Greeks and, to a certain extent, by the Latins. If it be objected to the Mosaic account that the view embodied in the word *râkia* does not harmonise with strict philosophical truth, the answer to such an objection is, that the writer describes things as they appear rather than as they are.

First-born. That some rights of primogeniture existed in very early times is plain, but it is not so clear in what they consisted. They have been classed as, *a.* authority over the rest of the family; *b.* priesthood; *c.* a double portion of the inheritance. Under the Law, in memory of the Exodus, the eldest son was regarded as devoted to God, and was in every case to be redeemed by an offering not exceeding 5 shekels, within one month from birth.

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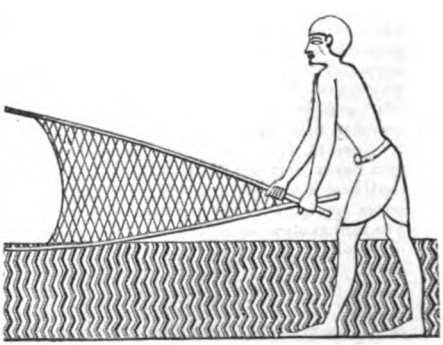
If he died before the expiration of 30 days, the Jewish doctors held the father excused, but liable to the payment if he outlived that time (Ex. xiii. 12-15, xxii. 29; Num. viii. 17, xviii. 15, 16; Lev. xxvii. 6). This devotion of the first-born was believed to indicate a priesthood belonging to the eldest sons of families, which being set aside in the case of Reuben, was transferred to the tribe of Levi. The eldest son received a double portion of the father's inheritance (Deut. xxi. 17), but not of the mother's. Under the monarchy, the eldest son usually, but not always, as appears in the case of Solomon, succeeded his father in the kingdom (1 K. i. 30, ii. 22). The male first-born of animals was also devoted to God (Ex. xiii. 2, 12, 13, xxii. 29, xxxiv. 19, 20). Unclean animals were to be redeemed with the addition of one-fifth of the value, or else put to death; or, if not redeemed, to be sold, and the price given to the priests (Lev. xxvii. 13, 27, 28).

First-fruits. 1. The Law ordered in general, that the first of all ripe fruits and of liquors, or, as it is twice expressed, the first of first-fruits, should be offered in God's house (Ex. xxii. 29, xxiii. 19, xxxiv. 26). 2. On the morrow after the Passover sabbath, *i. e.* on the 16th of Nisan, a sheaf of new corn was to be brought to the priest, and waved before the altar, in acknowledgment of the gift of fruitfulness (Lev. xxiii. 5, 6, 10, 12, ii. 12). 3. At the expiration of 7 weeks from this time, *i. e.* at the Feast of Pentecost, an oblation was to be made of 2 loaves of leavened bread made from the new flour, which were to be waved in like manner with the Passover sheaf (Ex. xxxiv. 22; Lev. xxiii. 15, 17; Num. xxviii. 26). 4. The feast of ingathering, *i. e.* the Feast of Tabernacles in the 7th month, was itself an acknowledgment of the fruits of the harvest (Ex. xxiii. 16, xxxiv. 22; Lev. xxiii. 39). These four sorts of offerings were national. Besides them, the two following were of an individual kind. 5. A cake of the first dough that was baked, was to be offered as a heave-offering (Num. xv. 19, 21). 6. The first-fruits of the land were to be brought in a basket to the holy place of God's choice, and there presented to the priest, who was to set the basket down before the altar (Deut. xxvi. 2-11). The offerings, both public and private, resolve themselves into 2 classes, *a.* produce in general, *b.* offerings, prepared produce. *a.* Of the public offerings of first-fruits, the Law defined no place from which the Passover sheaf should be chosen, but the Jewish custom, so far as it is represented by the Mishna, prescribed that the wave-sheaf or sheaves should be taken from the neighbourhood of Jerusalem. The offering made at the feast of the Pentecost, was a thanksgiving for the conclusion of wheat harvest. It consisted of 2 loaves (according to Josephus one loaf) of new flour baked with leaven, which was waved by the priest as at the Passover. No private offerings of first-fruits were allowed before this public oblation of the 2 loaves. The private oblations of first-fruits may be classed in the same manner as the public. No offerings were to be made before Pentecost, nor after the feast of the Dedication, on the 25th of Cisleu (Ex. xxiii. 16; Lev. xxiii. 16, 17). After passing the night at Jerusalem, the pilgrims returned on the following day to their homes (Deut. xvi. 7). *b.* The first-fruits prepared for use were not required to be taken to Jerusalem. They consisted of wine, wool, bread, oil, date-honey, onions, cucumbers (Num. xv. 19, 21; Deut. xviii. 4). They were to be made, according to some, only by dwellers in Palestine; but according to others, by those also who dwelt in Moab, in Ammonitis, and in Egypt. The offerings were the perquisite of the priests (Num. xviii. 11; Deut. xviii. 4). Nehemiah, at the Return from Captivity, took pains to reorganize the offerings of first-fruits of both kinds, and to appoint places to receive them (Neh. x. 35, 37, xii. 44). An offering of first-fruits is mentioned as an acceptable one to the prophet Elisha (2 K. iv. 42).

Fish; Fishing. The Hebrews recognized fish as one of the great divisions of the animal kingdom, and, as such, give them a place in the account of the creation (Gen. i. 21, 28), as well as in other passages where an exhaustive description of living creatures is intended (Gen. ix. 2; Ex. xx. 4; Deut. iv. 18; 1 K. iv. 33). They do not, however, appear to have acquired any intimate knowledge of this branch of natural history. The Mosaic law (Lev. xi. 9, 10) pronounced unclean such fish as were devoid of fins and scales: these were and are regarded as unwholesome in Egypt. Of the various species found in the Sea of Galilee, the *silurus* would be classed among the unclean, while the *sparus Galilaeus*, a species of bream, and the *mugil*, chub, would be deemed "clean" or "good." In Gen. i. 21 (as compared with verse 28), the great marine animals are distinguished from "every living creature that *creepeth*," a description applying to fish, along with other reptiles, as having no legs. The Hebrews were struck with the remarkable fecundity of fish. Doubtless they became familiar with this fact in Egypt, where the abundance of fish in the Nile, and the lakes and canals, rendered it one of the staple commodities of food (Num. xi. 5). The destruction of the fish was on this account a most serious visitation to the Egyptians (Ex. vii. 21; Is. xix. 8). Among the Philistines, Dagon was represented by a figure, half man and half fish (1 Sam. v. 4). On this account the worship of fish is expressly prohibited (Deut. iv. 18). In Palestine, the Sea of Galilee was and still is remarkably well stored with fish, and the value attached to the fishery by the Jews is shown by the traditional belief that one of the ten laws of Joshua enacted that it should be open to all comers. Jerusalem derived its supply chiefly from the Mediterranean (comp. Ez. xlvii. 10). The existence of a regular fish-market is implied in the notice of the fish-gate, which was probably contiguous to it



An Egyptian Landing-Net. (Wilkinson.)

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(2 Chr. xxxiii. 14; Neh. iii. 3, xii. 39; Zeph. i. 10). Numerous allusions to the art of fishing occur in the Bible. The most usual method of catching fish was by the use of the net, either the *casting* net (Hab. i. 15; Ez. xxvi. 5, 14, xlvii. 10), probably resembling the one used in Egypt, as shown in Wilkinson (iii. 55), or the *draw* or *drag* net (Is. xix. 8; Hab. i. 15), which was larger and required the use of a boat: the latter was probably most used on the Sea of Galilee, as the number of boats kept on it was very considerable. Angling was a favourite pursuit of the wealthy in Egypt, as well as followed by the poor who could not afford a net. A still more scientific method was with the trident or the spear, as practised in Egypt in taking the crocodile (Job xli. 7) or the hippopotamus.

Fitches (*i. e.* VETCHES), the representative in the A. V. of the two Heb. words *cussemeth* and *ketsach*. As to the former see RYE. *Ketsach* denotes without doubt the *Nigella sativa*, an herbaceous annual plant belonging to the natural order *Ranunculaceae*, and sub-order *Helleboreae*, which grows in the S. of Europe and in the N. of Africa.

Nigella sativa.

Flag, the representative in the A. V. of the two Heb. words *âchû* and *sûph*. 1. *Achû*, a word, according to Jerome, of Egyptian origin, and denoting "any green and coarse herbage, such as rushes and reeds, which grows in marshy places." It seems probable that some *specific* plant is denoted in Job viii. 11. The word occurs once again in Gen. xli. 2, 18, where it is said that the seven well-favoured kine came up out of the river and fed in an *âchû*. Royle and Kitto are inclined to think that the *âchû* denotes the *Cyperus esculentus*. Kalisch says that the *âchû* "is unquestionably either the *Cyperus esculentus* or the *Butomus umbellatus*." We are quite unable to satisfy ourselves so easily on this point. 2. *Sûph* occurs frequently in the O. T. in connexion with *yam*, "sea," to denote the "Red Sea." The term here appears to be used in a very wide sense to denote "weeds of any kind." The *yam sûph* therefore is the "sea of weeds," and perhaps, as Stanley observes, *sûph* "may be applied to any aqueous vegetation."

Flagon, a word employed in the A. V. to render two distinct Hebrew terms: 1. *Ashishah* (2 Sam. vi. 19; 1 Chr. xvi. 3; Cant. ii. 5; Hos. iii. 1). The real meaning of this word is a cake of pressed raisins. 2. *Nebel* (Is. xxii. 24 only). *Nebel* is commonly used for a bottle or vessel, originally probably a skin, but in later times a piece of pottery (Is. xxx. 14).

Flax. Two Hebrew words are used for this plant in O. T., or rather the same word slightly modified. Eliminating all the places where the words are used for the article manufactured in the *thread*, the *piece*, or the *made up garment*, we reduce them to two: Ex. ix. 31, certain, and Josh. ii. 6, disputed. In the former the flax of the Egyptians is recorded to have been damaged by the plague of hail. It seems probable that the cultivation of flax for the purpose of the manufacture of linen was by no means confined to Egypt; but that originating in India it spread over the whole continent of Asia at a very early period of antiquity. That it was grown in Palestine even before the conquest of that country by the Israelites appears from Josh. ii. 6. The various processes employed in preparing the flax for manufacture into cloth are indicated:—1. The drying process. 2. The peeling of the stalks, and separation of the fibres. 3. The hackling (Is. xix. 9). That flax was anciently one of the most important crops in Palestine appears from Hos. ii. 5, 9.

Flea, an insect twice only mentioned in Scripture, viz. in 1 Sam. xxiv. 14, xxvi. 20. Fleas are abundant in the East, and afford the subject of many proverbial expressions.

Fleah. [FOOD.]

Flint. The Heb. *challâmîsh* is rendered *flint* in Deut. viii. 15, xxxii. 13; Ps. cxiv. 8; and Is. l. 7. In Job xxviii. 9 the same word is rendered *rock* in the text, and *flint* in the margin. In Ez. iii. 9 the English word "flint" occurs in the same sense, but there it represents the Heb. *Tzor*.

Flood. [NOAH.]

Floor. [PAVEMENT.]

Flour. [BREAD.]

Flowers. [PALESTINE, BOTANY OF.]

Flute (1 K. i. 4, marg. [PIPE]), a musical instrument, mentioned amongst others (Dan. iii. 5, 7, 10, 15) as used at the worship of the golden image which Nebuchadnezzar had set up.

Flux, Bloody (Acts xxviii. 8), the same as our dysentery, which in the East is, though sometimes sporadic, generally epidemic and infectious, and then assumes its worst form.

Fly, Flies. 1. *Zêbûb* occurs only in Eccl. x. 1 and in Is. vii. 18. The Heb. name is probably a generic one for any insect. The *zêbûb* from the rivers of Egypt has by some writers, as by Oedmann, been identified with the *zimb* of which Bruce gives a description, and which is evidently some species of *Tabanus*. Sir G. Wilkinson has given some account of an injurious fly under the name of *Dthebab*, a term almost identical with *zêbûb*. 2. *'Arôb* ("swarms of *flies*," "divers sorts of *flies*," A. V.), the name of the insect, or insects, which God sent to punish Pharaoh; see Ex. viii. 21-31; Ps. lxxviii. 45, cv. 31. As the *'arôb* are said to have filled the houses of the Egyptians it seems not improbable that common flies (*Muscidae*) are more especially intended. The identification of the *'arôb* with the cockroach is purely gratuitous.

Food. The diet of Eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety

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of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we should deem heterogeneous elements in the same dish, or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the use of the term *lechem* (originally food of any kind) specifically for bread, as well as by the expression "staff of bread" (Lev. xxvi. 26; Ps. cv. 16; Ez. iv. 16, xiv. 13). Simpler preparations of corn were, however, common; sometimes the fresh green ears were eaten in a natural state, the husks being rubbed off by the hand (Lev. xxiii. 14; Deut. xxiii. 25; 2 K. iv. 42; Matt. xii. 1; Luke vi. 1); more frequently, however, the grains, after being carefully picked, were roasted in a pan over a fire (Lev. ii. 14), and eaten as "parched corn," in which form they were an ordinary article of diet, particularly among labourers, or others who had not the means of dressing food (Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xvii. 17, xxv. 18; 2 Sam. xvii. 28): this practice is still very usual in the East. Sometimes the grain was bruised (A. V. "beaten," Lev. ii. 14, 16), and then dried in the sun; it was eaten either mixed with oil (Lev. ii. 15), or made into a soft cake (A. V. "dough;" Num. xv. 20; Neh. x. 37; Ez. xliv. 30). The Hebrews used a great variety of articles (John xxi. 5) to give a relish to bread. Sometimes salt was so used (Job vi. 6), as we learn from the passage just quoted; sometimes the bread was dipped into the sour wine (A. V. "vinegar") which the labourers drank (Ruth ii. 14); or, where meat was eaten, into the gravy, which was either served up separately for the purpose, as by Gideon (Judg. vi. 19), or placed in the middle of the meat-dish, as done by the Arabs. Milk and its preparations hold a conspicuous place in Eastern diet, as affording substantial nourishment; sometimes it was produced in a fresh state (Gen. xviii. 8), but more generally in the form of the modern *leban*, i. e. sour milk (A. V. "butter;" Gen. xviii. 8; Judg. v. 25; 2 Sam. xvii. 29). Fruit was another source of subsistence: figs stand first in point of importance; they were generally dried and pressed into cakes. Grapes were generally eaten in a dried state as raisins. Fruit-cake forms a part of the daily food of the Arabians. Of vegetables we have most frequent notice of lentils (Gen. xxv. 34; 2 Sam. xvii. 28, xxiii. 11; Ez. iv. 9), which are still largely used by the Bedouins in travelling; beans (2 Sam. xvii. 28; Ez. iv. 9), leeks, onions, and garlick, which were and still are of a superior quality in Egypt (Num. xi. 5). The modern Arabians consume but few vegetables: radishes and leeks are most in use, and are eaten raw with bread. The spices or condiments known to the Hebrews were numerous. In addition to these classes we have to notice some other important articles of food: in the first place, honey, whether the natural product of the bee (1 Sam. xiv. 25; Matt. iii. 4), which abounds in most parts of Arabia, or of the other natural and artificial productions included under that head, especially the *dibs* of the Syrians and Arabians, *i. e.* grape-juice boiled down, which is still extensively used in the East; the latter is supposed to be referred to in Gen. xliii. 11, and Ez. xxvii. 17. With regard to oil, it does not appear to have been used to the extent we might have anticipated. Eggs are not often noticed, but were evidently known as articles of food (Is. x. 14, lix. 5; Luke xi. 12). The Orientals have been at all times sparing in the use of animal food: not only does the excessive heat of the climate render it both unwholesome to eat much meat, and expensive from the necessity of immediately consuming a whole animal, but beyond this the ritual regulations of the Mosaic law in ancient, as of the Koran in modern times, have tended to the same result. The prohibition expressed against consuming the blood of any animal (Gen. ix. 4) was more fully developed in the Levitical law, and enforced by the penalty of death (Lev. iii. 17, vii. 26, xix. 26; Deut. xii. 16; 1 Sam. xiv. 32 ff.; Ez. xliv. 7, 15). Certain portions of the fat of sacrifices were also forbidden (Lev. iii. 9, 10), as being set apart for the altar (Lev. iii. 16, vii. 25; cf. 1 Sam. ii. 16 ff.; 2 Chr. vii. 7). In addition to the above, Christians were forbidden to eat the flesh of animals, portions of which had been offered to idols. All beasts and birds classed as unclean (Lev. xi. 1 ff.; Deut. xiv. 4 ff.) were also prohibited. Under these restrictions the Hebrews were permitted the free use of animal food: generally speaking they only availed themselves of it in the exercise of hospitality (Gen. xviii. 7), or at festivals of a religious (Ex. xii. 8), public (1 K. i. 9; 1 Chr. xii. 40), or private character (Gen. xxvii. 4; Luke xv. 23): it was only in royal households that there was a daily consumption of meat (1 K. iv. 23; Neh. v. 18). The animals killed for meat were—calves (Gen. xviii. 7; 1 Sam. xxviii. 24; Am. vi. 4); lambs (2 Sam. xii. 4; Am. vi. 4); oxen, not above three years of age (1 K. i. 9; Prov. xv. 17; Is. xxii. 13; Matt. xxii. 4); kids (Gen. xxvii. 9; Judg. vi. 19; 1 Sam. xvi. 20); harts, roebucks, and fallow-deer (1 K. iv. 23); birds of various kinds; fish, with the exception of such as were without scales and fins (Lev. xi. 9; Deut. xiv. 9). Locusts, of which certain species only were esteemed clean (Lev. xi. 22), were occasionally eaten (Matt. iii. 4), but considered as poor fare. Meat does not appear ever to have been eaten by itself; various accompaniments are noticed in Scripture, as bread, milk, and sour milk (Gen. xviii. 8); bread and broth (Judg. vi. 19); and with fish either bread (Matt. xiv. 19, xv. 36; John xxi. 9) or honeycomb (Luke xxiv. 42). With regard to the beverages used by the Hebrews, we have already mentioned milk, and the probable use of barley-water, and of a mixture, resembling the modern *sherbet*, formed of fig-cake and water. It is almost needless to say that water was most generally drunk. In addition to these the Hebrews were acquainted with various intoxicating liquors.

Footman, a word employed in the Auth. Version in two senses. 1. Generally, to distinguish those of the people or of the fighting-men who went on foot from those who were on horseback or in chariots. But, 2. The word occurs in a more special sense (in 1 Sam. xxii. 17 only), and as the translation of a different term from the above. This passage affords the first mention of the existence of a body of swift runners in attendance on the king, though such a thing had been foretold by Samuel (1 Sam. viii. 11). This body appear to have been afterwards kept up, and to have been distinct from the body-guard—the six hundred and the thirty—who were originated by David. See 1 K. xiv. 27, 28; 2 Chr. xii. 10, 11; 2 K. xi. 4, 6, 11, 13, 19. In each of these cases the word is the same as the above, and is rendered "guard;" but the translators were evi-

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dently aware of its signification, for they have put the word "runners" in the margin in two instances (1 K. xiv. 27; 2 K. xi. 13).

Forehead. The practice of veiling the face in public for women of the higher classes, especially married women, in the East, sufficiently stigmatizes with reproach the unveiled face of women of bad character (Gen. xxiv. 65; Jer. iii. 3). An especial force is thus given to the term "hard of forehead" as descriptive of audacity in general (Ez. iii. 7, 8, 9). The custom among many Oriental nations both of colouring the face and forehead, and of impressing on the body marks indicative of devotion to some special deity or religious sect is mentioned elsewhere. The "jewels for the forehead," mentioned by Ezekiel (xvi. 12), and in margin of A. V. (Gen. xxiv. 22), were in all probability nose-rings (Is. iii. 21).

Forest. The corresponding Hebrew terms are *ya'ar*, *chôresh*, and *pardês*. The first of these most truly expresses the idea of a forest, The second is seldom used, and applies to woods of less extent: it is only twice (1 Sam. xxiii. 15 ff.; 2 Chr. xxvii. 4) applied to woods properly so called. The third, *pardês*, occurs only once in reference to forest-trees (Neh. ii. 8). Elsewhere the word describes an orchard (Eccl. ii. 5; Cant. iv. 13). Although Palestine has never been in historical times a woodland country, yet there can be no doubt that there was much more wood formerly than there is at present. (1.) The wood of Ephraim clothed the slopes of the hills that bordered the plain of Jezreel, and the plain itself in the neighbourhood of Beth-shan (Josh. xvii. 15 ff.). (2.) The wood of Bethel (2 K. ii. 23, 24) was situated in the ravine which descends to the plain of Jericho. (3.) The forest of Hareth (1 Sam. xxii. 5) was somewhere on the border of the Philistine plain, in the southern part of Judah. (4.) The wood through which the Israelites passed in their pursuit of the Philistines (1 Sam. xiv. 25) was probably near Aijalon (comp. v. 31). (5.) The "wood" (Ps. cxxxii. 6) implied in the name of Kirjath-jearim (1 Sam. vii. 2) must have been similarly situated, as also (6.) were the "forests" in which Jotham placed his forts (2 Chr. xxvii. 4). (7.) The plain of Sharon was partly covered with wood (Is. lxv. 10). (8.) The wood in the wilderness of Ziph, in which David concealed himself (1 Sam. xxiii. 15 ff.), lay S.E. of Hebron. The house of the forest of Lebanon (1 K. vii. 2, x. 17, 21; 2 Chr. ix. 16, 20) was so called probably from being fitted up with cedar.

Fortifications. [FENCED CITIES.]

Fortuna'tus (1 Cor. xvi. 17), one of three Corinthians, the others being Stephanas and Achaïcus, who were at Ephesus when St. Paul wrote his first Epistle. There is a Fortunatus mentioned at the end of Clement's first Epistle to the Corinthians, who was possibly the same person.

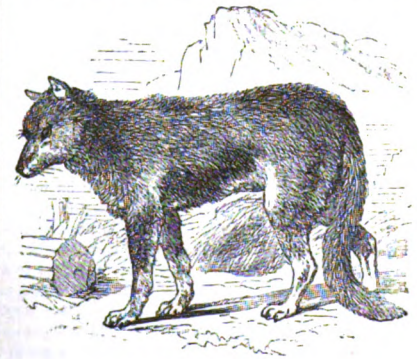
Fountain. Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert, none would be more striking than the natural gush of waters from the ground. The springs of Palestine, though short-lived, are remarkable for their abundance and beauty, especially those which fall into the Jordan and its lakes throughout its whole course. The spring or fountain of living water, the "eye" of the landscape, is distinguished in all Oriental languages from the artificially sunk and enclosed well. The volcanic agency which has operated so powerfully in Palestine, has from very early times given tokens of its working in the warm springs which are found near the sea of Galilee and the Dead Sea. Jerusalem appears to have possessed either more than one perennial spring, or one issuing by more than one outlet. In Oriental cities generally public fountains are frequent. Traces of such fountains at Jerusalem may perhaps be found in the names En-Rogel (2 Sam. xvii. 17), the "Dragon-well" or fountain, and the "gate of the fountain" (Neh. ii. 13, 14).

Fountain at Nazareth. (Roberts.)

Fowl. Several distinct Hebrew and Greek words are thus rendered in the A. V. of the Bible. Of these the most common is *'ôph*, which is usually a collective term for all kinds of birds. In 1 K. iv. 23, among the daily provisions for Solomon's table, "fatted fowl" are included. In the N. T. the word translated "fowls" is most frequently that which comprehends all kinds of birds (including *ravens*, Luke xii. 24).

Fowl, Fowler. [SPARROW.]

Fox (Heb. *shû'âl*). We are inclined to think that the "jackal" is the animal more particularly signified in almost all the passages in the O. T. where the Hebrew term occurs. The *shû'âlîm* of Judg. xv. 4 are evidently "jackals," and not "foxes," for the former animal is gregarious, whereas the latter is solitary in its habits. With respect to the jackals and foxes of Palestine, there is no doubt that the



Canis Syriacus.

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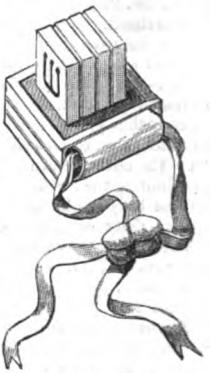
common jackal of the country is the *Canis aureus*, which may be heard every night in the villages. Hemprich and Ehrenberg speak of a vulpine animal, under the name of *Canis Syriacus*, as occurring in Lebanon. The Egyptian *Vulpes Niloticus*, and doubtless the common fox of our own country, are Palestine species.

Vulpes Niloticus.

Frankincense, a vegetable resin, brittle, glittering, and of a bitter taste, used for the purpose of sacrificial fumigation (Ex. xxx. 34-36). It is obtained by successive incisions in the bark of a tree called the *arbor thuris*, the first of which yields the purest and whitest kind; while the produce of the after incisions is spotted with yellow, and as it becomes old loses its whiteness altogether. The Hebrews imported their frankincense from Arabia (Is. lx. 6; Jer. vi. 20), and more particularly from Saba; but it is remarkable that at present the Arabian Libanum, or Olibanum, is of a very inferior kind, and that the finest frankincense imported into Turkey comes through Arabia from the islands of the Indian Archipelago. There can be little doubt that the tree which produces the Indian frankincense is the *Boswellia serrata* of Roxburgh, or *Boswellia thurifera* of Colebrooke. It is still extremely uncertain what tree produces the Arab. Olibanum. Lamarck proposes the *Amyris Gileadensis*, but, as it would seem, upon inconclusive evidence.

Frog. The mention of this reptile in the O. T. is confined to the passage in Ex. viii. 2-7, &c., in which the plague of frogs is described, and to Ps. lxxviii. 45, cv. 30. In the N. T. the word occurs once only in Rev. xvi. 13. There is no question as to the animal meant. The only known species of frog which occurs at present in Egypt is the *Rana esculenta*, the edible frog of the continent.

Frontlets, or Phylacteries (Ex. xiii. 16; Deut. vi. 8, xi. 18; Matt. xxiii. 5). These "frontlets" or "phylacteries" were strips of parchment, on which were written four passages of Scripture (Ex. xiii. 2-10, 11-17; Deut. vi. 4-9, 13-23) in an ink prepared for the purpose. They were then rolled up in a case of black calfskin, which was attached to a stiffer piece of leather, having a thong one finger broad, and one and a half cubits long. They were placed at the bend of the left arm. Those worn on the forehead were written on four strips of parchment, and put into four little cells within a square case, on which the letter שׁ was written. The square had two thongs, on which Hebrew letters were inscribed. That phylacteries *were* used as amulets is certain, and was very natural. Scaliger even supposes that phylacteries were designed to supersede those amulets, the use of which had been already learnt by the Israelites in Egypt. The expression "they make broad their phylacteries" (Matt. xxiii. 5) refers not so much to the phylactery itself, which seems to have been of a prescribed breadth, as to the case in which the parchment was kept, which the Pharisees, among their other pretentious customs (Mark vii. 3, 4; Luke v. 33, &c.), made as conspicuous as they could. It is said that the Pharisees wore them always, whereas the common people only used them at prayers. The modern Jews only wear them at morning prayers, and sometimes at noon. In our Lord's time they were worn by all Jews, except the Karaites, women, and slaves. Boys, at the age of thirteen years and a day, were bound to wear them. The Karaites explained Deut. vi. 8, Ex. xiii. 9, &c., as a *figurative* command to remember the law, as is certainly the case in similar passages (Prov. iii. 3, vi. 21, vii. 3; Cant. viii. 6, &c.). It seems clear to us that the scope of these injunctions favours the Karaite interpretation. The Rabbis have many rules about their use.



Frontlets or Phylacteries.

Fuller. The trade of the fullers, so far as it is mentioned in Scripture, appears to have consisted chiefly in cleansing garments and whitening them. The process of fulling or cleansing cloth, so far as it may be gathered from the practice of other nations, consisted in treading or stamping on the garments with the feet or with bats in tubs of water, in which some alkaline substance answering the purpose of soap had been dissolved. The substances used for this purpose which are mentioned in Scripture are natrum (Prov. xxv. 20; Jer. ii. 22) and soap (Mal. iii. 2). Other substances also are mentioned as being employed in cleansing, which, together with alkali, seem to identify the Jewish with the Roman process, as urine and chalk. The process of whitening garments was performed by rubbing into them chalk or earth of some kind. Creta Cimolia (Cimolite) was probably the earth most frequently used. The trade of the fullers, as causing offensive smells, and also as requiring space for drying clothes, appears to have been carried on at Jerusalem outside the city.

Fuller's Field, the, a spot near Jerusalem (2 K. xviii. 17; Is. vii. 3, xxxvi. 2) so close to the walls that a person speaking from there could be heard on them (2 K. xviii. 17, 26). One resort of the fullers of Jerusalem would seem to have been below the city on the south-east side. But Rabshakeh and his "great host" must have come from the north; and the Fuller's Field was therefore, to judge from this circumstance, on the table-land on the northern side of the city.

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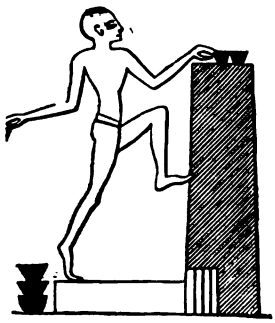
Funerals. [BURIAL.]

Furlong. [MEASURES.]

Furnace. Various kinds of furnaces are noticed in the Bible. (1.) *Tanwár* is so translated in the A. V. in Gen. xv. 17; Is. xxxi. 9; Neh. iii. 11, xii. 38. Generally the word applies to the baker's oven. (2.) *Cibshán*, a smelting or calcining furnace (Gen. xix. 28; Ex. ix. 8, 10, xix. 18), especially a lime-kiln (Is. xxxiii. 12; Am. ii. 1). (3.) *Cúr*, a refining furnace (Prov. xvii. 3, xxvii. 21; Ez. xxii. 18 ff.). (4.) *Attún*, a large furnace built like a brick-kiln (Dan. iii. 22, 23). The Persians were in the habit of using the furnace as a means of inflicting capital punishment (Dan. *l. c.*; Jer. xxix. 22; 2 Macc. vii. 5; Hos. vii. 7). (5.) The potter's



The Egyptian Potter's Furnace. (Wilkinson.)

furnace (Ecclus. xxvii. 5, xxxviii. 30). (6.) The blacksmith's furnace (Ecclus. xxxviii. 28).

G

Ga'al, son of Ebed, aided the Shechemites in their rebellion against Abimelech (Judg. ix.). He does not seem to have been a native of Shechem, nor specially interested in the revolution, but rather one of a class of *condottieri*, who at such a period of anarchy would be willing to sell their services to the highest bidder.

Ga'ash. On the north side of "the hill of Gaash" was the city which was given to Joshua (Josh. xxiv. 30; Judg. ii. 9; comp. Josh. xix. 49, 50). It does not appear to have been recognized.

Ga'ba. The same name as GEBA. It is found in the A. V. in Josh. xviii. 24; Ezr. ii. 26; Neh. vii. 30.

Gab'ael.—1. An ancestor of Tobit (Tob. i. 1).—**2.** A poor Jew (Tob. i. 17, Vulg.) of "Rages in Media," to whom Tobias lent ten talents of silver (Tob. i. 14, iv. 1, 20, v. 6, ix., x. 2).

Gab'atha, Esth. xii. 1. [BIGTHAN.]

Gab'bai, apparently the head of an important family of Benjamin resident at Jerusalem (Neh. xi. 8).

Gab'batha, the Hebrew or Chaldee appellation of a place, also called "Pavement," where the judgment-seat or bema was planted, from his place on which Pilate delivered our Lord to death (John xix. 13). The place was outside the praetorium, for Pilate brought Jesus forth from thence to it. It is suggested by Lightfoot that Gabbatha is a mere translation of "pavement." It is more probably from an ancient root signifying height or roundness. In this case Gabbatha designated the elevated Bema; and the "pavement" was possibly some mosaic or tesselated work, either forming the bema itself, or the flooring of the court immediately round it.

Gab'des, 1 Esd. v. 20. [GABA.]

Ga'brias, according to the present text of the LXX., the brother of Gabael, the creditor of Tobit (Tob. i. 14), though in another place (Tob. iv. 20) he is described as his father.

Ga'briel. The word, which is not in itself distinctive, but merely a description of the angelic office, is used as a proper name or title in Dan. viii. 16, ix. 21, and in Luke i. 19, 26. In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of the archangels. In Scripture he is set forth only as the representative of the angelic nature in its ministration of comfort and sympathy to man.

Gad, Jacob's seventh son, the first-born of Zilpah, Leah's maid, and whole-brother to Asher (Gen. xxx. 11-13, xlvi. 16, 18). (*a*) The passage in which the bestowal of the name of Gad is preserved—like the others, an exclamation on his birth—is more than usually obscure: "And Leah said, 'In fortune,' and she called his name Gad" (Gen. xxx. 11). Such is supposed to be the meaning of the old text of the passage. But in the marginal emendation of the Masorets the word is given, "Gad comes." (*b*) In the blessing of Jacob, however, we find the name played upon in a different manner: "Gad" is here taken as meaning a piratical band or troop (Gen. xlix. 19). (*c*) The force thus lent to the name has been by some partially transferred to the narrative of Gen. xxx., *e. g.* the Samaritan Version, the Veneto-Greek, and our own A. V.—"a troop (of children) cometh." Of the childhood and life of the patriarch GAD nothing is preserved. At the time of the descent into Egypt seven sons are ascribed to him, remarkable from the fact that a majority of their names have plural terminations, as if those of families rather than persons (Gen. xlvi. 16). The position of Gad during the march to the Promised Land was on the south side of the Tabernacle (Num. ii. 14). The alliance between the tribes of Reuben and Gad was doubtless induced by the similarity of their pursuits. Of all the sons of Jacob these two tribes alone returned to the land which their forefathers had left five hundred years before, with their occupations unchanged. At the halt on the east of Jordan we find them coming forward to Moses with the representation that they "have cattle"—"a great multitude of cattle," and the land where they now are is a "place for cattle." They did not, however, attempt to evade taking their proper share of the difficulties of subduing the land of Canaan, and after that task had been effected they were dismissed by Joshua "to their tents," to their "wives, their little ones, and their cattle," which they had left behind them in Gilead. The country allotted to Gad appears, speaking roughly, to have lain chiefly about the centre of the land east of Jordan. The south of that district—from the Arnon (*Wady Mojeb*), about half way down the Dead Sea, to Heshbon, nearly due east of Jerusalem—was occupied by Reuben, and at or about Heshbon the possessions of Gad commenced. They embraced half Gilead, as the oldest record specially states (Deut. iii. 12), or half the land of the children of Ammon (Josh. xiii. 25), probably the mountainous district which is inter-

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sected by the torrent Jabbok—if the *Wady Zûrka* be the Jabbok—including, as its most northern town, the ancient sanctuary of Mahanaim. On the east the furthest landmark given is "Aroer, that faces Rabbah," the present *Amman* (Josh. xiii. 25). West was the Jordan (27). Such was the territory allotted to the Gadites, but there is no doubt that they soon extended themselves beyond these limits. The official records of the reign of Jotham of Judah (1 Chr. v. 11, 16) show them to have been at that time established over the whole of Gilead, and in possession of Bashan as far as Salcah, and very far both to the north and the east of the border given them originally, while the Manassites were pushed still further northwards to Mount Hermon (1 Chr. v. 23). The character of the tribe is throughout strongly marked—fierce and warlike—"strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions, and like roes upon the mountains for swiftness." The history of Jephthah develops elements of a different nature and a higher order than the mere fierceness necessary to repel the attacks of the plunderers of the desert. In the behaviour of Jephthah throughout that affecting history, there are traces of a spirit which we may almost call chivalresque. If to this we add the loyalty, the generosity and the delicacy of Barzillai (2 Sam. xix. 32-39) we obtain a very high idea of the tribe at whose head were such men as these. Nor must we, while enumerating the worthies of Gad, forget that in all probability Elijah the Tishbite, "who was of the inhabitants of Gilead," was one of them. But while exhibiting these high personal qualities, Gad appears to have been wanting in the powers necessary to enable him to take any active or leading part in the confederacy of the nation. The territory of Gad was the battle-field on which the long and fierce struggles of Syria and Israel were fought out, and, as an agricultural and pastoral country, it must have suffered severely in consequence (2 K. xx. 33). Gad was carried into captivity by Tiglath-Pileser (1 Chr. v. 26), and in the time of Jeremiah the cities of the tribe seem to have been inhabited by the Ammonites.

Gad, "the seer," or "the king's seer," *i. e.* David's (1 Chr. xxix. 29; 2 Chr. xxix. 25; 2 Sam. xxiv. 11; 1 Chr. xxi. 9), was a "prophet" who appears to have joined David when in the hold (1 Sam. xxii. 5). He re-appears in connexion with the punishment inflicted for the numbering of the people (2 Sam. xxiv. 11-19; 1 Chr. xxi. 9-19). He wrote a book of the Acts of David (1 Chr. xxix. 29), and also assisted in the arrangements for the musical service of the "house of God" (2 Chr. xxix. 25).

Gad. Properly "the Gad," with the article. In the A. V. of Is. lxv. 11 the clause "that prepare a table for that troop" has in the margin instead of the last word the proper name "Gad," which evidently denotes some idol worshipped by the Jews in Babylon, though it is impossible positively to identify it. That Gad was the deity Fortune, under whatever outward form it was worshipped, is supported by the etymology, and by the common assent of commentators. Gesenius is probably right in his conjecture that Gad was the planet Jupiter, which was regarded by the astrologers of the East as the star of greater good fortune. Movers is in favour of the planet Venus. Illustrations of the ancient custom of placing a banqueting table in honour of idols will be found in the table spread for the sun among the Ethiopians (Her. iii. 17, 18), and in the feast made by the Babylonians for their god Bel, which is described in the Apocryphal history of Bel and the Dragon (comp. also Her. i. 181, &c.). A trace of the worship of Gad remains in the proper name Baal Gad.

Gad'ites, the. The descendants of Gad and members of his tribe.

Gad'ara, a strong city situated near the river Hieromax, east of the Sea of Galilee, over against Scythopolis and Tiberias, and sixteen Roman miles distant from each of those places. Josephus calls it the capital of Perœa. A large district was attached to it. Gadara itself is not mentioned in the Bible, but it is evidently identical with the "country of the Gadarenes" (Mark v. 1; Luke viii. 26, 37). Of the site of Gadara, thus so clearly defined, there cannot be a doubt. On a partially isolated hill at the north-western extremity of the mountains of Gilead, about sixteen miles from Tiberias, lie the extensive and remarkable ruins of *Um Keis*. The whole space occupied by the ruins is about two miles in circumference. The first historical notice of Gadara is its capture, along with Pella and other cities, by Antiochus the Great, in the year B.C. 218. The territory of Gadara, with the adjoining one of Hippos, was subsequently added to the kingdom of Herod the Great. Gadara, however, derives its greatest interest from having been the scene of our Lord's miracle in healing the demoniacs (Matt. viii. 28-34; Mark v. 1-21; Luke viii. 26-40). The whole circumstances of the narrative are strikingly illustrated by the features of the country. Another thing is worthy of notice. The most interesting remains of Gadara are its tombs, which dot the cliffs for a considerable distance round the city. Gadara was captured by Vespasian on the first outbreak of the war with the Jews; all its inhabitants massacred; and the town itself, with the surrounding villages, reduced to ashes.

Gad'di, son of Susi; the Manassite spy sent by Moses to explore Canaan (Num. xiii. 11).

Gad'diel, a Zebulonite, one of the twelve spies (Num. xiii. 10).

Ga'di, father of Menahem (2 K. xv. 14, 17).

Ga'ham, son of Nahor, Abraham's brother, by his concubine Reumah (Gen. xxii. 24).

Ga'har. The Bene-Gahar were among the families of Nethinim who returned from the captivity with Zerubbabel (Ezr. ii. 47; Neh. vii. 49).

Gai'us. [JOHN, SECOND AND THIRD EPISTLES OF.]

Gal'aad (1 Macc. v. 9, 55; Jud. i. 8, xv. 5; and THE COUNTRY OF GALAAD, 1 Macc. v. 17, 20, 25, 27, 36, 45, xiii. 22), the Greek form of the word GILEAD.

Ga'lal. 1. A Levite, one of the sons of Asaph (1 Chr. ix. 15).—2. Another Levite of the family of Elkanah (1 Chr. ix. 16).—3. A third Levite, son of Jeduthun (Neh. xi. 17).

Gala'tia. Galatia is literally the "Gallia" of the East. The Galatians were in their origin a stream of that great Keltic torrent which poured into Greece in the third century before the Christian era. Some of these invaders moved on into Thrace, and appeared on the shores of the Hellespont and Bosporus, when Nicomedes I., king of Bithynia, being then engaged in a civil war, invited them across to help him. At the end of the Republic, Galatia appears as a dependent kingdom; at the

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beginning of the Empire as a province (A.D. 26). The Roman province of Galatia may be roughly described as the central region of the peninsula of Asia Minor, with the provinces of ASIA on the west, CAPPADOCIA on the east, PAMPHYLIA and CILICIA on the south, and BITHYNIA and PONTUS on the north. It would be difficult to define the exact limits. In fact they were frequently changing. At one time there is no doubt that this province contained Pisidia and Lycaonia, and therefore those towns of Antioch, Iconium, Lystra, and Derbe, which are conspicuous in the narrative of St. Paul's travels. But the characteristic part of Galatia lay northward from those districts. These Eastern Gauls preserved much of their ancient character, and something of their ancient language. The prevailing speech, however, of the district was Greek. The inscriptions found at Ancyra are Greek, and St. Paul wrote his Epistle in Greek. It is difficult at first sight to determine in what sense the word Galatia is used by the writers of the N. T., or whether always in the same sense. In the Acts of the Apostles the journeys of St. Paul through the district are mentioned in very general terms. On all accounts it seems most probable that Galatia is used by St. Luke as an ethnographical term, and not for the Roman province of that name. We must not leave unnoticed the view advocated by Böttger, that the Galatia of the Epistle is entirely limited to the district between Derbe and Colossae, *i. e.* the extreme southern frontier of the Roman province.

Galatians, The Epistle to the, was written by the Apostle St. Paul not long after his journey through Galatia and Phrygia (Acts xviii. 23), and probably in the early portion of his two years and a half stay at Ephesus, which terminated with the Pentecost of A.D. 57 or 58. The Epistle appears to have been called forth by the machinations of Judaizing teachers, who, shortly before the date of its composition, had endeavoured to seduce the churches of this province into a recognition of circumcision (v. 2, 11, 12, vi. 12, sq.), and had openly sought to depreciate the apostolic claims of St. Paul (comp. i. 1, 11). The scope and contents of the Epistle are thus—(1) apologetic (i., ii.) and polemical (iii., iv.); and (2) hortatory and practical (v., vi.): the positions and demonstrations of the former portion being used with great power and persuasiveness in the exhortations of the latter. With regard to the *genuineness* and *authenticity* of this Epistle, no writer of any credit or respectability has expressed any doubts. The testimony of the early church is most decided and unanimous. Besides express references to the Epistle we have one or two direct citations found as early as the time of the Apostolic Fathers, and several apparent allusions. Two historical questions require a brief notice:—1. The *number of visits* made by St. Paul to the churches of Galatia previous to his writing the Epistle. These seem certainly to have been *two*. The Apostle founded the churches of Galatia in the visit recorded Acts xvi. 6, during his second missionary journey, about A.D. 51, and revisited them at the period and on the occasion mentioned Acts xviii. 23, when he went through the country of Galatia and Phrygia. On this occasion it would seem probable that he found the leaven of Judaism beginning to work in the churches of Galatia. 2. Closely allied with the preceding question is that of the date, and the place from which the Epistle was written. Conybeare and Howson, and more recently Lightfoot, urge the probability of its having been written at about the same time as the Epistle to the Romans. They would therefore assign Corinth as the place where the Epistle was written, and the three months that the Apostle stayed there (Acts xx. 2, 3), apparently the winter of A.D. 57 or 58, as the exact period. But it seems almost impossible to assign a later period than the commencement of the prolonged stay in Ephesus (A.D. 54).

Galbanum, one of the perfumes employed in the preparation of the sacred incense (Ex. xxx. 34). The galbanum of commerce is brought chiefly from India and the Levant. It is a resinous gum of a brownish yellow colour, and strong, disagreeable smell, usually met with in masses, but sometimes found in yellowish tear-like drops. But, though galbanum itself is well known, the plant which yields it has not been exactly determined. Sprengel is in favour of the *Ferula ferulago*, L., which grows in North Africa, Crete, and Asia Minor. It was for some time supposed to be the product of the *Bubon galbanum* of Linnaeus, a native of the Cape of Good Hope. The *Opoidia Galbanifera* has been adopted by the Dublin College in their Pharmacopeia as that which yields the galbanum. But the question remains undecided.

Gal'eed, the name given by Jacob to the heap which he and Laban made on Mount Gilead in witness of the covenant then entered into between them (Gen. xxxi. 47, 48; comp. 23, 25).

Gal'gala, the ordinary equivalent in the LXX. for Gilgal. In the A. V. it is named only in 1 Macc. ix. 2, and may there denote either the upper Gilgal near Bethel, or the lower one near Jericho.

Gal'ilee. This name, which in the Roman age was applied to a large province, seems to have been originally confined to a little "circuit" of country round Kedesh-Naphtali, in which were situated the twenty towns given by Solomon to Hiram, king of Tyre, as payment for his work in conveying timber from Lebanon to Jerusalem (Josh. xx. 7; 1 K. ix. 11). They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Galilee of the Gentiles" (Is. ix. 1). It is probable that the strangers increased in number, and became during the captivity the great body of the inhabitants; extending themselves also over the surrounding country, they gave to their new territories the old name, until at length Galilee became one of the largest provinces of Palestine. In the Maccabean period Galilee contained only a few Jews living in the midst of a large heathen population (1 Macc. v. 20-23). In the time of our Lord all Palestine was divided into three provinces, Judaea, Samaria, and Galilee (Acts ix. 31; Luke xvii. 11; Joseph. *B. J.* iii. 3). The latter included the whole northern section of the country, including the ancient territories of Issachar, Zebulun, Asher, and Naphtali. On the west it was bounded by the territory of Ptolemais, which probably included the whole plain of Akka to the foot of Carmel. The southern border ran along the base of Carmel and of the hills of Samaria to Mount Gilboa, and then descended the valley of Jezreel by Scythopolis to the Jordan. The river Jordan, the Sea of Galilee, and the upper Jordan to the fountain at Dan, formed the eastern border; and the northern ran from Dan westward across the mountain ridge till it touched the territory of the Phoenicians. Galilee was divided into two sections, "Lower" and "Upper." Lower

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Galilee included the great plain of Esdraelon with its offshoots, which run down to the Jordan and the Lake of Tiberias; and the whole of the hill-country adjoining it on the north to the foot of the mountain-range. It extended as far as the village of Ginea, the modern *Jenin*, on the extreme southern side of the plain, and included the whole region from the plain of Akka, on the west, to the shores of the lake on the east. It was thus one of the richest and most beautiful sections of Palestine. The chief towns of Lower Galilee were Tiberias, Tarichaea, at the southern end of the Sea of Galilee, and Sepphoris. The towns most celebrated in N. T. history are Nazareth, Cana, and Tiberias (Luke i. 26; John ii. 1, vi. 1). *Upper Galilee* embraced the whole mountain-range lying between the upper Jordan and Phoenicia. Its southern border ran along the foot of the Safed range from the north-west angle of the Sea of Galilee to the plain of Akka. To this region the name "Galilee of the Gentiles" is given in the O. and N. T. (Is. ix. 1; Matt. iv. 15). The town of Capernaum, on the north shore of the lake, was in upper Galilee. Galilee was the scene of the greater part of our Lord's private life and public acts. His early years were spent at Nazareth; and when He entered on His great work He made Capernaum His home (Matt. iv. 13, ix. 1). It is a remarkable fact that the first three Gospels are chiefly taken up with our Lord's ministrations in this province, while the Gospel of John dwells more upon those in Judaea. The nature of our Lord's parables and illustrations was greatly influenced by the peculiar features and products of the country. The Apostles were all either Galileans by birth or residence (Acts i. 11). After the destruction of Jerusalem, Galilee became the chief seat of Jewish schools of learning, and the residence of their most celebrated Rabbins.

Galilee, Sea of. [GENNESARETH.]

Gall, the representative in the A. V. of the Hebrew words *mêrêrâh*, or *mêrôrâh*, and *rôsh*. 1. *Mêrêrâh* or *mêrôrâh* denotes etymologically "that which is bitter;" see Job xiii. 26, "thou writest bitter things against me." Hence the term is applied to the "bile" or "gall" from its intense bitterness (Job xvi. 13, xx. 25); it is also used of the "poison" of serpents (Job xx. 14), which the ancients erroneously believed was their gall. 2. *Rôsh*, generally translated "gall" by the A. V., is in Hos. x. 4 rendered "hemlock:" in Deut. xxxii. 33, and Job xx. 16, *rôsh* denotes the "poison" or "venom" of serpents. From Deut. xxix. 18, and Lam. iii. 19, compared with Hos. x. 4, it is evident that the Heb. term denotes some bitter, and perhaps poisonous plant. Other writers have supposed, and with some reason (from Deut. xxxii. 32), that some berry-bearing plant must be intended. Gesenius understands "poppies." The capsules of the *Papaveraceae* may well give the name of *rôsh* ("head") to the plant in question, just as we speak of poppy *heads*. The various species of this family spring up quickly in corn-fields, and the juice is extremely bitter. A steeped solution of poppy heads may be "the water of gall" of Jer. viii. 14. The passages in the Gospels which relate the circumstance of the Roman soldiers offering our Lord, just before his crucifixion, "vinegar mingled with gall," according to St. Matthew (xxvii. 34), and "wine mingled with myrrh," according to St. Mark's account (xv. 23), require some consideration. "Matthew, in his usual way," as Hengstenberg remarks, "designates the drink theologically: always keeping his eye on the prophecies of the O. T., he speaks of gall and vinegar for the purpose of rendering the fulfilment of the Psalms more manifest. Mark again (xv. 23), according to *his* way, looks rather at the *outward* quality of the drink." "Gall" is not to be understood in any other sense than as expressing the bitter nature of the draught. Notwithstanding the almost concurrent opinion of ancient and modern commentators that the "wine mingled with myrrh" was offered to our Lord as an anodyne, we cannot readily come to the same conclusion. Had the soldiers intended a mitigation of suffering, they would doubtless have offered a draught drugged with some substance having narcotic properties. The drink in question was probably a mere ordinary beverage of the Romans.

Gallery, an architectural term, describing the porticos or verandahs, which are not uncommon in Eastern houses. It is doubtful, however, whether the Hebrew words, so translated, have any reference to such an object. (1.) In Cant. i. 17 the word *râchît* means "panelling," or "fretted work." (2.) In Cant. vii. 6, *râhît* is applied to the hair, the regularly arranged, flowing locks being compared by the poet to the channels of running water seen in the pasture-grounds of Palestine. (3.) In Ez. xli. 15, xlii. 3, the word *attîk* seems to mean a pillar used for the support of a floor.

Galley. [SHIP.]

Gal'lim (="heaps," or possibly "springs"), a place which is twice mentioned in the Bible:—(1.) As the native place of the man to whom Michal, David's wife, was given—"Phalti the son of Laish, who was from Gallim" (1 Sam. xxv. 44). There is no clue to the situation of the place. (2.) The name occurs again in the catalogue of places terrified at the approach of Sennacherib (Is. x. 30). It was perhaps a short distance N. of Jerusalem. The name of Gallim has not been met with in modern times.

Gal'lio. Junius Annaeus Gallio, the Roman proconsul of Achaia when St. Paul was at Corinth, A.D. 53, under the Emperor Claudius. He was brother to Lucius Annaeus Seneca, the philosopher. He is said to have been put to death by Nero, "as well as his brother Seneca, but not at the same time" (Winer); but there is apparently no authority for this. Jerome in the Chronicle of Eusebius says that he committed suicide in the year 65 A.D.

Gallows. [PUNISHMENT.]

Gam'ael, 1 Esd. viii. 29. [DANIEL, 3.]

Gama'liel, son of Pedahzur; prince or captain of the tribe of Manasseh at the census at Sinai (Num. i. 10, ii. 20, vii. 54, 59), and at starting on the march through the wilderness (x. 23).

Gama'liel, a Pharisee and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrim respecting the treatment of the followers of Jesus of Nazareth (Acts v. 34 ff.). We learn from Acts xxii. 3 that he was the preceptor of St. Paul. He is generally identified with the very celebrated Jewish doctor Gamaliel. This Gamaliel was son of Rabbi Simeon, and grandson of the celebrated Hillel; he was president of the Sanhedrim under Tiberius, Caligula, and Claudius, and is reported to have died eighteen years before the destruction of Jerusalem.

Games. With regard to juvenile games, the

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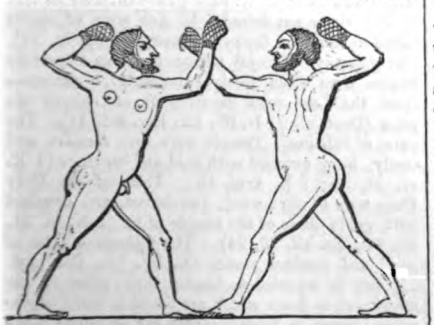
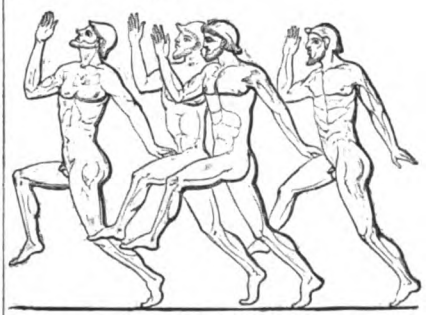
notices are very few. It must not, however, be inferred from this that the Hebrew children were without the amusements adapted to their age. The only recorded sports, however, are keeping tame birds (Job xli. 5) and imitating the proceedings of marriages or funerals (Matt. xi. 16). With regard to manly games, they were not much followed up by the Hebrews; the natural earnestness of their character and the influence of the climate alike indisposed them to active exertion. The chief amusement of the men appears to have consisted in conversation and joking (Jer. xv. 17; Prov. xxvi. 19). A military exercise seems to be noticed in 2 Sam. ii. 14. In Jerome's day the usual sport consisted in lifting weights as a trial of strength, as also practised in Egypt. Dice are mentioned by the Talmudists, probably introduced from Egypt. Public games were altogether foreign to the spirit of Hebrew institutions: the great religious festivals supplied the pleasurable excitement and the feelings of national union which rendered the games of Greece so popular, and at the same time inspired the persuasion that such gatherings should be exclusively connected with religious duties. Accordingly the erection of a *gymnasium* by Jason was looked upon as a heathenish proceeding (1 Macc. i. 14; 2 Macc. iv. 12-14). The entire absence of verbal or historical reference to this subject in the Gospels shows how little it entered into the life of the Jews. Among the Greeks the rage for theatrical exhibitions was such that every city of any size possessed its theatre and stadium. At Ephesus an annual contest was held in honour of Diana. It is probable that St. Paul was present when these games were proceeding. A direct reference to the exhibitions that took place on such occasions is made in 1 Cor. xv. 32. St. Paul's Epistles abound with allusions to the Greek contests, borrowed probably from the Isthmian games, at which he may well have been present during his first visit to Corinth. These contests (2 Tim. iv. 7; 1 Tim. vi. 12) were divided into two classes, the *pancratium*, consisting of boxing and wrestling, and the *pentathlon*, consisting of leaping, running, quoiting, hurling the spear, and wrestling. The competitors (1 Cor. ix. 25; 2 Tim. ii. 5) required a long and severe course of previous training (1 Tim. iv. 8), during which a particular diet was enforced (1 Cor. ix. 25, 27). In the Olympic contests these preparatory exercises extended over a period of ten months, during the last of which they were conducted under the supervision of appointed officers. The contests took place in the presence of a vast multitude of spectators (Heb. xii. 1), the competitors being the spectacle (1 Cor. iv. 9; Heb. x. 33). The games were opened by the proclamation of a herald (1 Cor. ix. 27), whose office it was to give out the name and country of each candidate, and especially to announce the name of the victor before the assembled multitude. The judge was selected for his spotless integrity (2 Tim. iv. 8): his office was to decide any disputes (Col. iii. 15) and to give the prize (1 Cor. ix. 24; Phil. iii. 14), consisting of a crown (2 Tim. ii. 5, iv. 8) of leaves of wild olive at the Olympic games, and of pine, or at one period, ivy, at the Isthmian games. St. Paul alludes to two only out of the five contests, boxing and running, most frequently to the latter. In boxing (cf. 1 Cor. ix. 26) the hands and arms were bound with the *cestus*, a band of leather studded with nails. The foot-race (2 Tim. iv. 7) was run in the *stadium* (1 Cor. ix. 24), an oblong area, open at one end and rounded in a semicircular form at the other, along the sides of which were the raised tiers of seats on which the spectators sat. The judge was stationed by the goal (Phil. iii. 14), which was clearly visible from one end of the *stadium* to the other.



Boxing.



The race.

Gam'madims. This word occurs only in Ez. xxvii. 11. A variety of explanations of the term have been offered. (1.) One class renders it "pigmies." (2.) A second treats it as a geographical or local term. (3.) A third gives a more general sense to the word, "brave warriors." Hitzig suggests "deserters." After all, the rendering in the LXX., "guards," furnishes the simplest explanation.

Ga'mul, a priest; the leader of the 22nd course in the service of the sanctuary (1 Chr. xxiv. 17).

Gar. "Sons of Gar" are named among the "sons of the servants of Solomon" in 1 Esd. v. 34.

Garden. Gardens in the East, as the Hebrew word indicates, are inclosures, on the outskirts of towns, planted with various trees and shrubs. From the allusions in the Bible we learn that they were surrounded by hedges of thorn (Is. v. 5), or walls of stone (Prov. xxiv. 31). For further protection lodges (Is. i. 8; Lam. ii. 6) or watchtowers (Mark xii. 1) were built in them, in which sat the keeper (Job xxvii. 18) to drive away the wild beasts and robbers, as is the case to this day. The gardens of the Hebrews were planted with flowers and aromatic shrubs (Cant. vi. 2, iv. 16), besides olives, fig-trees, nuts, or walnuts (Cant. vi. 11), pomegranates, and others for domestic use (Ex. xxiii. 11; Jer. xxix. 5; Am. ix. 14). Gardens of herbs, or kitchen-gardens, are mentioned in Deut. xi. 10, and 1 K. xxi. 2. Cucumbers were grown in them (Is. i. 8; Bar.

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vi. 70), and probably also melons, leeks, onions, and garlic, which are spoken of (Num. xi. 5) as the productions of a neighbouring country. The rose-garden in Jerusalem, said to have been situated westward of the temple mount, is remarkable as having been one of the few gardens which, from the time of the prophets, existed within the city walls. But of all the gardens of Palestine none is possessed of associations more sacred and imperishable than the garden of Gethsemane, beside the oil-presses on the slopes of Olivet. In addition to the ordinary productions of the country, we are tempted to infer from Is. xvii. 10 that in some gardens care was bestowed on the rearing of exotics. In a climate like that of Palestine the neighbourhood of water was an important consideration in selecting the site of a garden. To the old Hebrew poets "a well-watered garden," or "a tree planted by the waters," was an emblem of luxuriant fertility and material prosperity (Is. lviii. 11; Jer. xvii. 8, xxxi. 12). From a neighbouring stream or cistern were supplied the channels or conduits, by which the gardens were intersected, and the water was thus conveyed to all parts (Ps. i. 3; Eccl. ii. 6; Ecclus. xxiv. 30). It is matter of doubt what is the exact meaning of the expression "to water with the foot" in Deut. xi. 10. The orange, lemon, and mulberry groves which lie around and behind Jaffa supply, perhaps, the most striking peculiarities of oriental gardens—gardens which Maundrell describes as being "a confused miscellany of trees jumbled together, without either posts, walks, arbours, or anything of art or design, so that they seem like thickets rather than gardens." The kings and nobles had their country-houses surrounded by gardens (1 K. xxi. 1; 2 K. ix. 27), and these were used on festal occasions (Cant. v. 1). The garden of Ahasuerus was in a court of the palace (Esth. i. 5), adjoining the banqueting-hall (Esth. vii. 7). In Babylon the gardens and orchards were inclosed by the city walls. In large gardens the *orchard* was probably, as in Egypt, the inclosure set apart for the cultivation of date and sycomore trees, and fruit-trees of various kinds (Cant. iv. 13; Eccl. ii. 5). The ancient Hebrews made use of gardens as places of burial (John xix. 41). Manasseh and his son Amon were buried in the garden of their palace, the garden of Uzza (2 K. xxi. 18, 26). The retirement of gardens rendered them favourite places for devotion (Matt. xxvi. 36; John xviii. 1; cf. Gen. xxiv. 63). In the degenerate times of the monarchy they were selected as the scenes of idolatrous worship (Is. i. 29, lxv. 3, lxvi. 17) and images of the idols were probably erected in them. Gardeners are alluded to in Job xxviii. 18 and John xx. 15. But how far the art of gardening was carried among the Hebrews we have few means of ascertaining. That they were acquainted with the process of grafting is evident from Rom. xi. 17, 24, as well as from the minute prohibitions of the Mishna. The traditional gardens and pools of Solomon, supposed to be alluded to in Eccl. ii. 5, 6, are shown in the *Wady Urtás* (*i. e.* Hortus), about an hour and quarter to the south of Bethlehem (cf. Jos. *Ant.* viii. 7, §3). The "king's garden," mentioned in 2 K. xxv. 4; Neh. iii. 15; Jer. xxxix. 4, lii. 7, was near the pool of Siloam, at the mouth of the Tyropoeon, north of Bir Eyub, and was formed by the meeting of the valleys of Jehoshaphat and Ben Hinnom.

Ga'reb, one of the heroes of David's army (2 Sam. xxiii. 38).

Ga'reb, the Hill, in the neighbourhood of Jerusalem, named only in Jer. xxxi. 39.

Gar'izim, 2 Macc. v. 23; vi. 2. [GERIZIM.]

Garlick (Num. xi. 5). It is the Allium Sativum of Linnaeus, which abounds in Egypt.

Garment. [DRESS.]

Gar'mite, the. Keilah the Garmite, *i. e.* the descendant of Gerem, is mentioned in the obscure genealogical lists of the families of Judah (1 Chr. iv. 19).

Garrison. The Hebrew words so rendered in the A. V. are derivatives from the root *nâtsab* to "place, erect," which may be applied to a variety of objects. (1.) *Mattsab* and *mattsabah* undoubtedly mean a "garrison," or fortified post (1 Sam. xiii. 23, xiv. 1, 4, 12, 15; 2 Sam. xxiii. 14). (2.) *Netsib* is also used for a "garrison" (in 1 Chr. xi. 16), but elsewhere for a "column" erected in an enemy's country as a token of conquest (1 Sam. xiii. 3). (3.) The same word elsewhere means "officers" placed over a vanquished people (2 Sam. viii. 6, 14; 1 Chr. xviii. 13; 2 Chr. xvii. 2). (4.) *Mattsebah* in Ez. xxvi. 11 means a "pillar."

Gash'mu. A variation of the name GESHEM (Neh. vi. 6).

Ga'tam, the fourth son of Eliphaz the son of Esau (Gen. xxxvi. 11; 1 Chr. i. 36), and one of the "dukes" of Eliphaz (Gen. xxxvi. 16).

Gate. The gates and gateways of eastern cities anciently held, and still hold, an important part, not only in the defence but in the public economy of the place. They are thus sometimes taken as representing the city itself (Gen. xxii. 17, xxiv. 60; Deut. xii. 12; Judg. v. 8; Ruth iv. 10; Ps. lxxxvii. 2, cxxii. 2). Among the special purposes for which they were used may be mentioned—1. As places of public resort (Gen. xix. 1, xxiii. 10, xxxiv. 20, 24; 1 Sam. iv. 18, &c.). 2. Places for public deliberation, administration of justice, or of audience for kings and rulers, or ambassadors (Deut. xvi. 18, xxi. 19, xxv. 7; Josh. xx. 4; Judg. ix. 35, &c.). 3. Public markets (2 K. vii. 1). In heathen towns the open spaces near the gates appear to have been sometimes used as places for sacrifice (Acts xiv. 13; comp. 2 K. xxiii. 8). Regarded therefore as positions of great importance the gates of cities were carefully guarded and closed at nightfall (Deut. iii. 5; Josh. ii. 5, 7; Judg. ix. 40, 44). They contained chambers over the gateway (2 Sam. xviii. 24). The gateways of Assyrian cities were arched or square-headed entrances in the wall, sometimes flanked by towers. The doors themselves of the larger gates mentioned in Scripture were two-leaved, plated with metal, closed with locks and fastened with metal bars (Deut. iii. 5; Ps. cvii. 16; Is. xlv. 1, 2). Gates not defended by iron were of course liable to be set on fire by an enemy (Judg. ix. 52). The gateways of royal palaces and even of private houses were often richly ornamented. Sentences from the Law were inscribed on and above the gates (Deut. vi. 9; Is. liv. 12; Rev. xxi. 21). The gates of Solomon's Temple were very massive and costly, being overlaid with gold and carvings (1 K. vi. 34, 35; 2 K. xviii. 16). Those of the Holy Place were of olive-wood, two-leaved, and overlaid with gold; those of the temple of fir (1 K. vi. 31, 32, 34; Ez. xli. 23, 24). The figurative gates of pearl and precious stones (Is. liv. 12; Rev. xxi. 21) may be regarded as having their types in the massive stone doors which are found in some of the ancient houses in Syria. These are of single slabs

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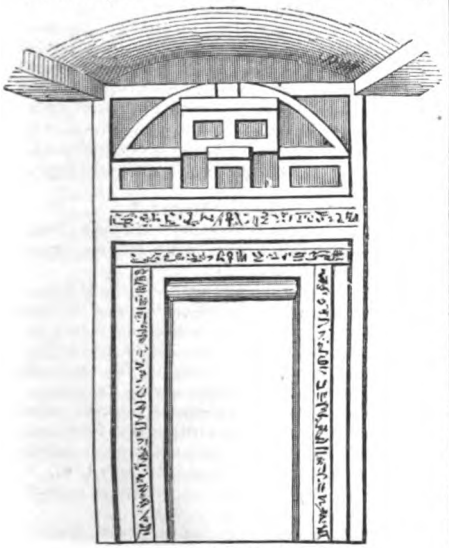
several inches thick, sometimes 10 feet high, and turn on stone pivots above. Egyptian doorways were often richly ornamented. The parts of the doorway were the threshold (Judg. xix. 27); the side-posts, the lintel (Ex. xii. 7). In the Temple, Levites, and in houses of the wealthier classes, and in palaces, persons were especially appointed to keep the door (Jer. xxxv. 4: 2 K. xii. 9, xxv. 18, &c.).



Ancient Egyptian door. (Wilkinson.)

Gath, one of the five royal cities of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17); and the native place of the giant Goliath (1 Sam. xvii. 4, 23). The site of Gath has for many centuries remained unknown. After a careful survey of the country, and a minute examination of the several passages of Scripture in which the name is mentioned, Mr. Porter came to the conclusion that it stood upon the conspicuous hill now called *Tell-es-Sâfieh*. This hill stands upon the side of the plain of Philistia, at the foot of the mountains of Judah; 10 miles E. of Ashdod, and about the same distance S. by E. of Ekron. It is irregular in form, and about 200 ft. high. Gath occupied a strong position (2 Chr. xi. 8) on the border of Judah and Philistia (1 Sam. xxi. 10; 1 Chr. xviii. 1); and from its strength and resources, forming the key of both countries, it was the scene of frequent struggles, and was often captured and recaptured (2 Chr. xi. 8, xxvi. 6; 2 K. xii. 17; Am. vi. 2). It was near Shocoh and Adullam (2 Chr. xi. 8), and appears to have stood on the way leading from the former to Ekron; for when the Philistines fled on the death of Goliath, they went "by the way of Shaaraim, even unto Gath and unto Ekron" (1 Sam. xvii. 1, 52). All these notices combine in pointing to *Tell-es-Sâfieh* as the site of Gath. The ravages of war to which Gath was exposed appear to have destroyed it at a comparatively early period, as it is not mentioned among the other royal cities by the later prophets (Zeph. ii. 4; Zech. ix. 5, 6). It is familiar to the Bible student as the scene of one of the most romantic incidents in the life of king David (1 Sam. xxi. 10-15).

Gath-he'pher, or **Git'tah-he'pher,** a town on the border of the territory of Zebulun, not far from Japhia, now *Yâfa*, (Josh. xix. 12, 13), celebrated as the native place of the prophet Jonah (2 K. xiv. 25). There can scarcely be a doubt that *el-Meshhad*, a village 2 miles E. of *Sefûrieh*, is the ancient Gath-hepher.

Gath-rim'mon. 1. A city given out of the tribe of Dan to the Levites (Josh. xxi. 24; 1 Chr. vi. 69), situated on the plain of Philistia, apparently not far from Joppa (Josh. xix. 45). Its site is unknown.—**2.** A town of the half tribe of Manasseh west of the Jordan, assigned to the Levites (Josh. xxi. 25). The reading Gath-rimmon is probably an error of the transcribers.

Ga'za (properly *Azzah*), one of the five chief cities of the Philistines. It is remarkable for its continuous existence and importance from the very earliest times. The secret of this unbroken history is to be found in the situation of Gaza. It is the last town in the S.W. of Palestine, on the frontier towards Egypt. The same peculiarity of situation has made Gaza important in a military sense. Its name means "the strong;" and this was well elucidated in its siege by Alexander the Great, which lasted five months. This city was one of the most important military positions in the wars of the Maccabees (1 Macc. xi. 61, 62, xiii. 43). Some of the most important campaigns of the crusaders took place in the neighbourhood. The Biblical history of Gaza may be traced through the following stages. In Gen. x. 19 it appears, even before the call of Abraham, as a "border" city of the Canaanites. In the conquest of Joshua the territory of Gaza is mentioned as one which he was not able to subdue (Josh. x. 41, xi. 22, xiii. 3). It was assigned to the tribe of Judah (Josh. xv. 47), and that tribe did obtain possession of it (Judg. i. 18); but they did not hold it long; for soon afterwards we find it in the hands of the Philistines (Judg. iii. 3, xiii. 1, xvi. 1, 21); indeed it seems to have been their capital; and apparently continued through the times of Samuel, Saul, and David to be a Philistine city (1 Sam. vi. 17, xiv. 52, xxxi. 1; 2 Sam. xxi. 15). Solomon became master of "Azzah" (1 K. iv. 24). But in after times the same trouble with the Philistines recurred (2 Chr. xxi. 16, xxvi. 6, xxviii. 18). The passage where Gaza is mentioned in the N. T. (Acts viii. 26) is full of interest. It is the account of the baptism of the Ethiopian eunuch on his return from Jerusalem to Egypt. The words "which is desert" have given rise to much discussion. The probability is, that they refer to the road, and are used by the angel to inform PHILIP, who was then in Samaria, on what route he would find the eunuch. Besides the ordinary road from Jerusalem by Ramleh to Gaza, there was another, more favourable for carriages (Acts viii. 28), further to the south through Hebron, and thence through a district comparatively without towns and much exposed to the incursions of people from the desert. The modern *Ghuzzeh* is situated partly on an oblong hill of moderate height, and partly on the lower ground. The climate of the place is almost tropical, but it has deep wells of excellent water. There are a few palm-trees in the town, and its fruit-orchards are very productive. But the chief feature of the neighbourhood is the wide-spread olive-grove to the N. and N.E.

Gaz'ara, a place frequently mentioned in the wars of the Maccabees, and of great importance in

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the operations of both parties (1 Macc. ix. 52, xiii. 53, xiv. 7, 33, 34, 36, xv. 28, xvi. 1; 2 Macc. x. 32-36). There is every reason to believe that Gazara was the same place as the more ancient GEZER or GAZER.

Ga'zathites, the (Josh. xiii. 3), the inhabitants of GAZA.

Ga'zer, 2 Sam. v. 25; 1 Chr. xiv. 16. The same place as GEZER.

Gaze'ra. **1.** 1 Macc. iv. 15; vii. 45. The place elsewhere given as GAZARA.—**2.** One of the "servants of the temple," whose sons returned with Zorobabel (1 Esd. v. 31). [GAZZAM.]

Ga'zez, a name which occurs twice in 1 Chr. ii. 46; (1) as son of Caleb by Ephah his concubine; and (2) as son of Haran, the son of the same woman: the second is possibly only a repetition of the first.

Ga'zites, the, inhabitants of Gaza (Judg. xvi. 2).

Gaz'zam. The Bene-Gazzam were among the families of the Nethinim who returned from the captivity with Zerubbabel (Ezr. ii. 48; Neh. vii. 51).

Ge'ba. **1.** A city of Benjamin, with "suburbs," allotted to the priests (Josh. xxi. 17; 1 Chr. vi. 60). It is named amongst the first group of the Benjamite towns, apparently those lying near to and along the north boundary (Josh. xviii. 24). Here the name is given as GABA. During the wars of the earlier part of the reign of Saul, Geba was held as a garrison by the Philistines (1 Sam. xiii. 3), but they were ejected by Jonathan. Later in the same campaign we find it referred to to define the position of the two rocks which stood in the ravine below the garrison of Michmash, in terms which fix Geba on the south and Michmash on the north of the ravine (1 Sam. xiv. 5: the A. V. has here Gibeah). Exactly in accordance with this is the position of the modern village of *Jeba,* which stands picturesquely on the top of its steep terraced hill, on the very edge of the great *Wady Suweinit,* looking northwards to the opposite village, which also retains its old name of *Mûkhmas.*—**2.** The Geba named in Jud. iii. 10, must be the place of the same name, *Jeba,* on the road between Samaria and *Jenin,* about three miles from the former.

Ge'bal, a proper name, occurring in Ps. lxxxiii. 7, in connexion with Edom and Moab, Ammon and Amalek, the Philistines and the inhabitants of Tyre. The contexts both of the psalm and of the historical records will justify our assuming the Gebal of the Psalms to be one and the same city with the Gebal of Ezekiel (xxvii. 9), a maritime town of Phoenicia, and not another, as some have supposed, in the district round about Petra, which is by Josephus, Eusebius, and St. Jerome called Gebalene. From the fact that its inhabitants are written "Giblians" in the Vulg., and "Biblians" in the LXX., we may infer their identity with the Giblites, spoken of in connexion with Lebanon by Joshua (xiii. 5), and that of their city with the "Biblus" (or Byblus) of profane literature. It is called *Jebail* by the Arabs, thus reviving the old Biblical name.

Ge'ber. **1.** The son of Geber resided in the fortress of Ramoth-Gilead, and had charge of Havoth-Jair, and the district of Argob (1 K. iv. 13).—**2.** Geber the son of Uri had a district south of the former—the "land of Gilead" (1 K. iv. 19).

Ge'bim, a village north of Jerusalem (Is. x. 31), apparently between Anathoth (the modern *Anata*) and the ridge on which Nob was situated. *El-Isawiyeh* occupies about the right spot.

Gedali'ah. **1.** GEDALIAH, the son of Ahikam (Jeremiah's protector, Jer. xxvi. 24), and grandson of Shaphan the secretary of king Josiah. After the destruction of the Temple, B.C. 588, Nebuchadnezzar departed from Judaea, leaving Gedaliah with a Chaldean guard (Jer. xl. 5) at Mizpah, to govern the vine-dressers and husbandmen (Jer. lii. 16) who were exempted from captivity. Jeremiah joined Gedaliah; and Mizpah became the resort of Jews from various quarters (Jer. xl. 6, 11). He was murdered by Ishmael two months after his appointment.—**2.** A Levite, one of the six sons of Jeduthun who played the harp in the service of Jehovah (1 Chr. xxv. 3, 9).—**3.** A priest in the time of Ezra (Ezr. x. 18).—**4.** Son of Pashur (Jer. xxxviii. 1), one of those who caused Jeremiah to be imprisoned.—**5.** Grandfather of Zephaniah the prophet (Zeph. i. 1).

Ged'dur, 1 Esd. v. 30. [GAHAR.]

Ged'eon. **1.** One of the ancestors of Judith (Jud. viii. 1).—**2.** The Greek form of the Hebrew name GIDEON (Heb. xi. 32).

Ge'der. The king of Geder was one of the 31 kings who were overcome by Joshua on the west of the Jordan (Josh. xii. 13). It is possible that it may be the same place as the Geder named in 1 Chr. iv. 39.

Ged'erah, a town of Judah in the lowland country (Josh. xv. 36), apparently in its eastern part. No town bearing this name has however been yet discovered in this hitherto little explored district.

Ged'erathite, the, the native of a place called Gederah, apparently in Benjamin (1 Chr. xii. 4).

Ged'erite, the, the native of some place named Geder or Gederah (1 Chr. xxvii. 28).

Ged'eroth, a town in the low country of Judah (Josh. xv. 41; 2 Chr. xxviii. 18).

Gederotha'im, a town in the low country of Judah (Josh. xv. 36), named next in order to Gederah.

Gedo'r. **1.** A town in the mountainous part of Judah (Josh. xv. 58), a few miles north of Hebron. Robinson discovered a *Jedûr* half way between Bethlehem and Hebron, about two miles west of the road.—**2.** The town, apparently of Benjamin, to which "Jehoram of Gedor" belonged (1 Chr. xii. 7).—**3.** An ancestor of Saul (1 Chr. viii. 31; ix. 37).—**4.** The name occurs twice in the genealogies of Judah (1 Chr. iv. 4, 18).—**5.** In the records of the tribe of Simeon, in 1 Chr. iv. 39, certain chiefs of the tribe are said to have gone, in the reign of Hezekiah, "to the entrance of Gedor, unto the east side of the valley." If what is told in ver. 42 was a subsequent incident in the same expedition, then we should look for Gedor between the south of Judah and Mount Seir, *i. e.* Petra. No place of the name has yet been met with in that direction. The LXX. read Gerar for Gedor.

Geha'zi, the servant or boy of Elisha. He was sent as the prophet's messenger on two occasions to the good Shunammite (2 K. iv.); obtained fraudulently money and garments from Naaman, was miraculously smitten with incurable leprosy, and was dismissed from the prophet's service (2 K. v.). Later in the history he is mentioned as being engaged in relating to King Joram all the great things which Elisha had done (2 K. viii.).

Gehen'na, the "valley of Hinnom," or "of the son," or "children of H." (A. V.), a deep narrow glen to the S. of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Molech

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(2 Chr. xxviii. 3, xxxiii. 6; Jer. vii. 31, xix. 2-6). It became in later times the image of the place of everlasting punishment.

Gel'iloth, a place named among the marks of the south boundary line of the tribe of Benjamin (Josh. xviii. 17). The name Geliloth never occurs again in this locality, and it therefore seems probable that Gilgal is the right reading.

Gemal'li, the father of Ammiel, the Danite spy (Num. xiii. 12).

Gemari'ah. 1. Son of Shaphan the scribe, and father of Michaiah. He was one of the nobles of Judah, and had a chamber in the house of the Lord, from which Baruch read Jeremiah's alarming prophecy in the ears of all the people, B.C. 606 (Jer. xxxvi.).—2. Son of Hilkiah, was made the bearer of Jeremiah's letter to the captive Jews (Jer. xxix.).

Gems. [STONES, PRECIOUS.]

Genealogy. In Hebrew the term for a genealogy or pedigree is "the book of the generations;" and because the oldest histories were usually drawn up on a genealogical basis, the expression often extended to the whole history. Nor is this genealogical form of history peculiar to the Hebrews, or the Shemitic races. The earliest Greek histories were also genealogies. The promise of the land of Canaan to the seed of Abraham, Isaac and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron with its dignity and emoluments; the long succession of kings in the line of David; and the whole division and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps any other nation. With Jacob, the founder of the nation, the system of reckoning by genealogies was much further developed. In Gen. xxxv. 22-26, we have a formal account of the sons of Jacob, the patriarchs of the nation, repeated in Ex. i. 1-5. In Gen. xlvi. we have an exact genealogical census of the house of Israel at the time of Jacob's going down to Egypt. When the Israelites were in the wilderness of Sinai, their number was taken by Divine command "after their families, by the house of their fathers." According to these genealogical divisions they pitched their tents, and marched, and offered their gifts and offerings, chose the spies, and the whole land of Canaan was parcelled out amongst them. The tribe of Levi was probably the only one which had no admixture of foreign blood. In many of the Scripture genealogies it is quite clear that birth was not the ground of their incorporation into their respective tribes. However, birth was, and continued to be throughout their whole national course, the foundation of all the Jewish organization, and the reigns of the more active and able kings and rulers were marked by attention to genealogical operations. When David established the temple services on the footing which continued till the time of Christ, he divided the priests and Levites into courses and companies, each under the family chief. When Hezekiah reopened the temple, and restored the temple services which had fallen into disuse, he reckoned the whole nation by genealogies. When Zerubbabel brought back the captivity from Babylon, one of his first cares seems to have been to take a census of those that returned, and to settle them according to their genealogies. Passing on to the time of the birth of Christ, we have a striking incidental proof of the continuance of the Jewish genealogical economy in the fact that when Augustus ordered the census of the empire to be taken, the Jews in the province of Syria immediately went each one to his own city. Another proof is the existence of our Lord's genealogy in two forms as given by St. Matthew and St. Luke. The mention of Zacharias, as "of the course of Abia," of Elizabeth, as "of the daughters of Aaron," and of Anna the daughter of Phanuel, as "of the tribe of Aser," are further indications of the same thing. And this conclusion is expressly confirmed by the testimony of Josephus. From all this it is abundantly manifest that the Jewish genealogical records continued to be kept till near the destruction of Jerusalem. But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before. It remains to be said that just notions of the nature of the Jewish genealogical records are of great importance with a view to the right interpretation of Scripture. Let it only be remembered that these records have respect to political and territorial divisions, as much as to strictly genealogical descent, and it will at once be seen how erroneous a conclusion it may be, that all who are called "sons" of such or such a patriarch, or chief father, must necessarily be his very children. If any one family or house became extinct, some other would succeed to its place, called after its own chief father. Hence of course a census of any tribe drawn up at a later period, would exhibit different divisions from one drawn up at an earlier. The same principle must be borne in mind in interpreting any particular genealogy. Again, when a pedigree was abbreviated, it would naturally specify such generations as would indicate from what chief houses the person descended. But then as regards the chronological use of the Scripture genealogies, it follows from the above view that great caution is necessary in using them as measures of time, though they are invaluable for this purpose whenever we can be sure that they are complete. Another feature in the Scripture genealogies which it is worth while to notice is the recurrence of the same name, or modifications of the same name, such as Tobias, Tobit, Nathan, Mattatha, and even of names of the same signification, in the same family. The Jewish genealogies have two forms, one giving the generations in a descending, the other in an ascending scale. Examples of the descending form may be seen in Ruth iv. 18-22, or 1 Chr. iii. Of the ascending 1 Chr. vi. 33-43 (A. V.); Ezr. vii. 1-5. Females are named in genealogies when there is anything remarkable about them, or when any right or property is transmitted through them. See Gen. xi. 29, xxii. 23, xxv. 1-4, xxxv. 22-26; Ex. vi. 23; Num. xxvi. 33; 1 Chr. ii. 4, 19, 50, 35, &c.

Genealogy of Jesus Christ. The New Testament gives us the genealogy of but one person, that of our Saviour. The following propositions will explain the true construction of these genealogies:—1. They are both the genealogies of Joseph, *i. e.* of Jesus Christ, as the reputed and legal son of Joseph and Mary. 2. The genealogy of St. Matthew is, as Grotius most truly and unhesitatingly asserted, Joseph's genealogy as legal successor to the throne of David. St. Luke's is Joseph's private genealogy, exhibiting his real birth, as David's son, and thus showing why he was heir to Solomon's crown. The

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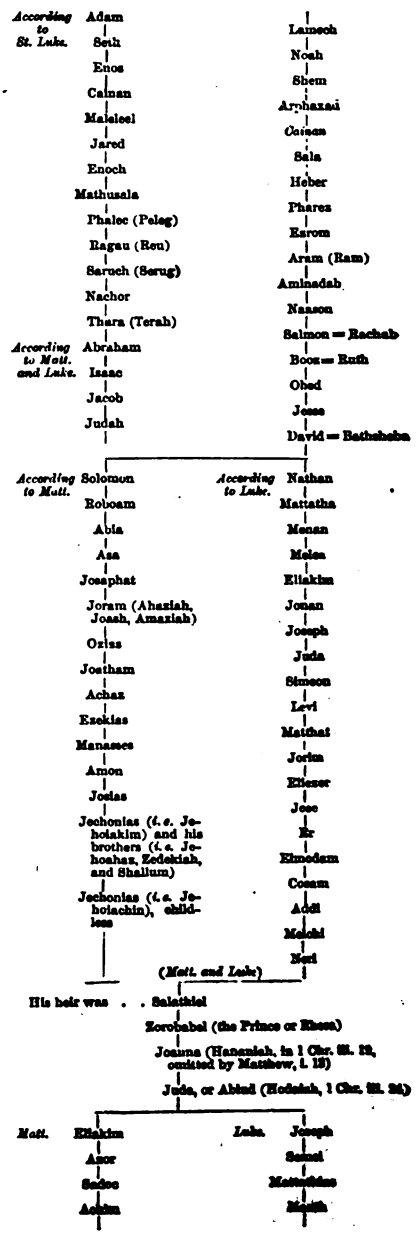
simple principle that one evangelist exhibits that genealogy which contained the successive heirs to David's and Solomon's throne, while the other exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies, and the circumstance of their being two at all. 3. Mary, the mother of Jesus, was in all probability the daughter of Jacob, and first cousin to Joseph her husband. But besides these main difficulties, as they have been thought to be, there are several others which cannot be passed over in any account, however concise, of the genealogies of Christ. The most startling is the total discrepancy between them both and that of Zerubbabel in the O. T. (1 Chr. iii. 19-24). In this last, of seven sons of Zerubbabel not one bears the name, or anything like the name, of Rhesa or Abiud; and of the next generation not one bears the name, or anything like the name, of Eliakim or Joanna, which are in the corresponding generation in Matthew and Luke. *Rhesa* is in fact not a name at all, but it is the Chaldee title of the princes of the captivity. It is very probable therefore that this title should have been placed against the name of Zerubbabel by some early Christian Jew, and thence crept into the text. If this be so, St. Luke will then give Joanna as the son of Zerubbabel. But Joanna is the very same name as *Hananiah*, the son of Zerubbabel according to 1 Chr. iii. 19. [HANANIAH.] In St. Matthew this generation is omitted. In the next generation we identify Matthew's Ab-jud (Abiud) with Luke's Juda, and both with Hodaiah of 1 Chr. iii. 24, by the simple process of supposing the Shemaiah of 1 Chr. iii. 22 to be the same person as the Shimei of ver. 19. The next difficulty is the difference in the number of generations between the two genealogies. St. Matthew's division into three fourteens gives only 42, while St. Luke, from Abraham to Christ inclusive, reckons 56, or, which is more to the point (since the generations between Abraham and David are the same in both genealogies), while St. Matthew reckons 28 from David to Christ, St. Luke reckons 43, or 42 without Rhesa. But the genealogy itself supplies the explanation. In the second tessarodecade, including the kings, we know that three generations are omitted—Ahnziah, Joash, Amaziah—in order to reduce the generations from 17 to 14: the difference between these 17 and the 19 of St. Luke being very small. So in like manner it is obvious that the generations have been abridged in the same way in the third division to keep to the number 14. Another difficulty is the apparent deficiency in the number of the last tessarodecade, which seems to contain only 13 names; but the explanation of this is, that either in the process of translation, or otherwise, the names of Jehoiakim and Jehoiachin have got confused and expressed by the one name Jechonias. The last difficulty of sufficient importance to be mentioned here is a chronological one. In both the genealogies there are but three names between Salmon and David—Boaz, Obed, Jesse. But, according to the common chronology, from the entrance into Canaan (when Salmon was come to man's estate) to the birth of David was 405 years, or from that to 500 years and upwards. Now for about an equal period, from Solomon to Jehoiachin, St. Luke's genealogy contains 20 names. Obviously therefore either the chronology or the genealogy is wrong. It must suffice here to assert that the shortening the interval between the Exodus and David by about 200 years, which brings it to the length indicated by the genealogies, does in the most remarkable manner bring Israelitish history into harmony with Egyptian, with the traditional Jewish date of the Exodus, with the fragment of Edomitish history preserved in Gen. xxxvi. 31-39, and with the internal evidence of the Israelitish history itself. The following pedigree will exhibit the successive generations as given by the two Evangelists:—



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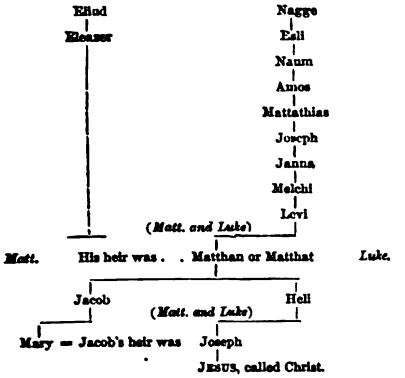

Thus it will be seen that the whole number of generations from Adam to Christ, both inclusive, is 74, without the second Cainan and Rhesa.

Generation. 1. *Abstract*:—time, either definite or indefinite. The primary meaning of the Heb. *dôr* is revolution: hence *period* of time. From the general idea of a period comes the more special notion of an age or generation of men, the ordinary period of human life. In the long-lived Patriarchal age a generation seems to have been computed at 100 years (Gen. xv. 16; comp. 13, and Ex. xii. 40); the latter reckoning, however, was the same which has been adopted by other civilised nations, viz. from thirty to forty years (Job xlii. 16). For *generation* in the sense of a *definite* period of time, see Gen. xv. 16; Deut. xxiii. 3, 4, 8, &c. As an indefinite period of time:—for time *past*, see Deut. xxxii. 7; Is. lviii. 12; for time *future*, see Ps. xlv. 17, lxxii. 5, &c. 2. *Concrete*:—the men of an age, or time. So generation = *contemporaries* (Gen. vi. 9; Is. liii. 8); *posterity*, especially in legal formulae (Lev. iii. 17, &c.); *fathers*, or *ancestors* (Ps. xlix. 19). Dropping the idea of time, generation comes to mean a *race*, or *class* of men. In A. V. of N. Test. three words are rendered by *generation*. For the abstract and indefinite, see Luke i. 50, Eph. iii. 21 (A. V. "ages"), *future*: Acts xv. 21 (A. V. "of old time"), Eph. iii. 5 (A. V. "ages"), *past*. For concrete, see Matt. xi. 16.

Genes'areth. In this form the name appears in the edition of the A. V. of 1611, in Mark vi. 53, and Luke v. 1, following the spelling of the Vulgate. In Matt. xiv. 34 the A. V. originally followed the Received Greek Text—Genesaret.

Gen'esis, the first book of the Law or Pentateuch. A. The book of Genesis has an interest and an importance to which no other document of antiquity can pretend. If not absolutely the oldest book in the world, it is the oldest which lays any claim to being a trustworthy history. If the religious books of other nations make any pretensions to vie with it in antiquity, in all other respects they are immeasurably inferior. Genesis is neither like the Vedas, a collection of hymns more or less sublime; nor like the Zendavesta, a philosophic speculation on the origin of all things; nor like the Yih-king, an unintelligible jumble whose expositors could twist it from a cosmological essay into a standard treatise on ethical philosophy. It is a history, and it is a religious history. The earlier portion of the book, so far as the end of the eleventh chapter, may be properly termed a history of the world; the latter is a history of the fathers of the Jewish race. But from first to last it is a religious history. It is very important to bear in mind this religious aspect of the history, if we would put ourselves in a position rightly to understand it. Of course the facts must be treated like any other historical facts, sifted in the same way, and subjected to the same laws of evidence. But if we would judge of the work as a whole we must not forget the evident aim of the writer. It is only in this way we can understand, for instance, why the history of the Fall is given with so much minuteness of detail, whereas of whole generations of men we have nothing but a bare catalogue. And only in this way can we account for the fact that by far the greater portion of the book is occupied not with the fortunes of nations, but with the biographies of the three patriarchs.—B. *Unity and Design.*—That a distinct plan and method characterise the work is now generally admitted. What then is the plan of the writer? First, we must bear in mind that Genesis is after all but a portion of a larger work. The five books of the Pentateuch form a consecutive whole: they are not merely a collection of ancient fragments loosely strung together, but a well-digested and connected composition. The great subject of this history is the establishment of the Theocracy. Its central point is the giving of the Law on Sinai, and the solemn covenant there ratified, whereby the Jewish nation was constituted "a kingdom of priests and a holy nation to Jehovah." The book of Genesis (with the first chapters of Exodus) describes the steps which led to the establishment of the Theocracy. It is a part of the writer's plan to tell us what the Divine preparation of the world was, in order to show, first, the significance of the call of Abraham, and next, the true nature of the Jewish theocracy. He begins with the creation of the world, because the God who created the world and the God who revealed Himself to the fathers is the same God. The book of Genesis has thus a character at once special and universal. It embraces the world; it speaks of God as the God of the whole human race. But as the introduction to Jewish history, it makes the universal interest subordinate to the national. Five principal persons are the pillars, so to speak, on which the whole superstructure rests, Adam, Noah, Abraham, Isaac, and Jacob. It will be seen that a specific plan is preserved throughout. The main purpose is never forgotten. God's relation to Israel holds the first place in the writer's mind. It is this which it is his object to convey. The history of that chosen seed, who were the heirs of the promise and the guardians of the Divine oracles, is the only history which interprets man's relation to God. By its light all others shine, and may be read when the time shall come. Meanwhile, as the different families drop off here and there from the principal stock, their course is briefly indicated. Beyond all doubt, then, we may trace in the book of Genesis in its present form a systematic plan. But does it follow from this that the book, as it at present stands, is the work of a single author?—C. *Integrity.*—This is the next question we have to consider. Granting that this unity of design, which we have already noticed, leads to the conclusion that the work must have been by the same hand, are there any reasons for supposing that the author availed himself in its composition of earlier documents?

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and if so, are we still able by critical investigation to ascertain where they have been introduced into the body of the work? 1. Now it is almost impossible to read the book of Genesis with anything like a critical eye without being struck with the great peculiarities of style and language which certain portions of it present. Thus, for instance, chap. ii. 3-iii. 24 is quite different both from chap. i. and from chap. iv. Again, chap. xiv. and (according to Jahn) chap. xxiii. are evidently separate documents transplanted in their original form without correction or modification into the existing work. In fact there is nothing like uniformity of style till we come to the history of Joseph. 2. We are led to the same conclusion by the *inscriptions* which are prefixed to certain sections, as ii. 4, v. 1, vi. 9, x. 1, xi. 10, 27, and seem to indicate so many older documents. 3. Lastly, the distinct use of the Divine names, *Jehovah* in some sections, and *Elohim* in others, is characteristic of two different writers. Astruc, a Belgian physician, was the first who broached the theory that Genesis was based on a collection of older documents. Of these he professed to point out as many as twelve, the use of the Divine names, however, having in the first instance suggested the distinction. Subsequently Eichhorn adopted this theory, so far as to admit that two documents, the one Elohistic, and the other Jehovistic, were the main sources of the book, though he did not altogether exclude others. Since his time the theory has been maintained, but variously modified, by one class of critics, whilst another class has strenuously opposed it. The great weight of probability lies on the side of those who argue for the existence of different documents. Here and there throughout the book we meet with a later remark, intended to explain or supplement the earlier monument. And in some instances there seems to have been so complete a fusion of the two principal documents, the Elohistic and the Jehovistic, that it is no longer possible accurately to distinguish them. Of the two principal documents, the Elohistic is the earlier. Hupfeld, whose analysis is very careful, thinks that he can discover traces of *three* original records, an earlier Elohist, a Jehovist, and a later Elohist. These three documents were, according to him, subsequently united and arranged by a fourth person, who acted as editor of the whole.—D. *Authenticity.*—Luther used to say, "Nihil pulchrius Genesi, nihil utilius." But hard critics have tried all they can to mar its beauty and to detract from its utility. Certain it is that no book has met with more determined and unsparing assailants. To enumerate and to reply to all objections would be impossible. We will only refer to some of the most important. (1.) The story of Creation, as given in the first chapter, has been set aside in two ways: first by placing it on the same level with other cosmogonies which are to be found in the sacred writings of all nations; and next, by asserting that its statements are directly contradicted by the discoveries of modern science. Let us glance at these two objections. (*a.*) Now when we compare the Biblical with all other known cosmogonies, we are immediately struck with the great *moral* superiority of the former. There is no confusion here between the Divine Creator and His work. God is before all things, God creates all things: this is the sublime assertion of the Hebrew writer. Whereas all the cosmogonies of the heathen world err in one of two directions. Either they are Dualistic, that is, they regard God and matter as two eternal co-existent principles; or they are Pantheistic, *i. e.* they confound God and matter, making the material universe a kind of emanation from the great Spirit which informs the mass. (*b.*) It would occupy too large a space to discuss at any length the objections which have been urged from the results of modern discovery against the literal truth of this chapter. One or two remarks of a general kind must suffice. It is argued, for instance, that light could not have existed before the sun, whereas the Mosaic narrative makes light created on the first day, and the sun on the fourth. But we do not *know* that the existing laws of creation were in operation when the creative fiat was first put forth. And again, it is not certain that the language of Genesis can only mean that the sun was *created* on the fourth day. It *may* mean that then only did that luminary become visible to our planet. With regard to the six days, no reasonable doubt can exist that they ought to be interpreted as six periods, without defining what the length of those periods is. No attempt, however, which has as yet been made to identify these six periods with corresponding geological epochs can be pronounced satisfactory. What we ought to maintain is, that no reconciliation is necessary. It is certain that the author of the first chapter of Genesis, whether Moses or some one else, knew nothing of geology or astronomy. It is certain that he made use of phraseology concerning physical facts in accordance with the limited range of information which he possessed. It is also certain that the Bible was never intended to reveal to us knowledge of which our own faculties, rightly used, could put us in possession; and we have no business therefore to expect anything but popular language in the description of physical phenomena. (2.) To the description of Paradise, and the history of the Fall and of the Deluge very similar remarks apply. All nations have their own version of these facts. But if there be any one original source of these traditions, any root from which they diverged, we cannot doubt where to look for it. The earliest record of these momentous facts is that preserved in the Bible. Opinions have differed whether we ought to take the story of the Fall in Gen. iii. to be a literal statement of facts, or whether we should regard it as an allegory. But in the latter case we ought not to deny that spiritual truth. Neither should we overlook the very important bearing which this narrative has on the whole of the subsequent history of the world and of Israel. The universality of the Deluge, it may be proved, is quite at variance with the most certain facts of geology. But then we are not bound to contend for a universal deluge. The Biblical writer described it as universal, but that was only because it covered what was then the known world. (3.) When we come down to a later period in the narrative, where we have the opportunity of testing the accuracy of the historian, we find it in many of the most important particulars abundantly corroborated. One of the strongest proofs of the *bonâ fide* historical character of the earlier portion of Genesis is to be found in the valuable ethnological catalogue contained in chap. x. (4.) As to the fact implied in the dispersion, that all languages had one origin, philological research has not as yet been carried far enough to lead to any very certain result. The most that has been effected is a classification of languages in three great fami-

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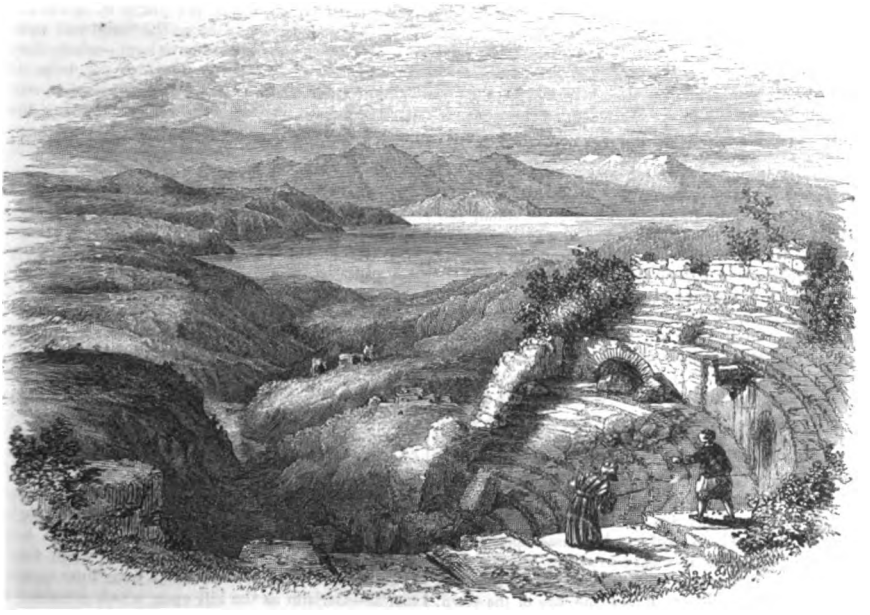
lies. (5.) Another fact which rests on the authority of the earlier chapters of Genesis, the derivation of the whole human race from a single pair, has been abundantly confirmed by recent investigations. (6.) It is quite impossible, as has already been said, to notice all the objections made by hostile critics at every step as we advance. But it may be well to refer to one more instance in which suspicion has been cast upon the credibility of the narrative. Three stories are found in three distinct portions of the Book, which in their main features no doubt present a striking similarity to one another. See xii. 10-20, xx., xxvi. 1-11. These, it is said, are clearly only three different versions of the same story. There is a further difficulty about the age of Sarah at the time of the first occurrence. But it is a minute criticism, hardly worth answering, which tries to cast suspicion on the veracity of the writer, because of difficulties such as these. The positive evidence is overwhelming in favour of his credibility. The patriarchal tent beneath the shade of some spreading tree, the wealth of flocks and herds, the free and generous hospitality to strangers, the strife for the well, the purchase of the cave of Machpelah for a burial-place—we feel at once that these are no inventions of a later writer in more civilized times. So again, what can be more life-like, more touchingly beautiful, than the picture of Hagar and Ishmael, the meeting of Abraham's servant with Rebekah, or of Jacob with Rachel at the well of Haran? There is a fidelity in the minutest incidents which convinces us that we are reading history, not fable. Or can anything more completely transport us into patriarchal times than the battle of the kings and the interview between Abraham and Melchisedec? Passing on to a later portion of the Book, we find the writer evincing the most accurate knowledge of the state of society in Egypt.—E. *Author and date of composition.*—This subject is discussed under PENTATEUCH.

Genne'sar, The Water of, 1 Macc. xi. 67. [GENNESARET.]

Gennes'aret, Land of. After the miracle of feeding the five thousand, our Lord and His disciples crossed the Lake of Gennesaret and came to the other side, at a place which is called "the land of Gennesaret" (Matt. xiv. 34; Mark vi. 54). It is generally believed that this term was applied to the fertile crescent-shaped plain on the western shore of the lake, extending from Khan Minyeh on the north to the steep hill behind Mejdel on the south, and called by the Arabs *el-Ghuweir*, "the little Ghor." Mr. Porter gives the length as three miles, and the greatest breadth as about one mile. Additional interest is given to the land of Gennesaret, or el-Ghuweir, by the probability that its scenery suggested the parable of the Sower.

Gennes'aret, Sea of, called in the O. T. "the Sea of Chinnereth," or "Cinneroth" (Num. xxxiv. 11; Josh. xii. 3), from a town of that name which stood on or near its shore (Josh. xix. 35). At its north-western angle was a beautiful and fertile plain called "Gennesaret" (Matt. xiv. 34), from which the name of the lake was taken. The lake is also called in the N. T. "the sea of Galilee," from the province of Galilee which bordered on its western side (Matt. iv. 18; Mark vii. 31; John vi. 1); and "the sea of Tiberias," from the celebrated city (John vi. 1). Its modern name is *Bahr Tubarîyeh*. Most of our Lord's public life was spent in the environs of the Sea of Gennesaret. This region was then the most densely peopled in all Palestine. No less than *nine* cities stood on the very shores of the lake. The Sea of Gennesaret is of an oval shape, about thirteen geographical miles long, and six broad. The river Jordan enters it at its northern



Sea of Gennesaret.

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end, and passes out at its southern end. In fact the bed of the lake is just a lower section of the great Jordan valley. Its most remarkable feature is its deep depression, being no less than 700 feet below the level of the ocean. The scenery is bleak and monotonous. The great depression makes the climate of the shores almost tropical. This is very sensibly felt by the traveller in going down from the plains of Galilee. In summer the heat is intense, and even in early spring the air has something of an Egyptian balminess. The water of the lake is sweet, cool, and transparent; and as the beach is everywhere pebbly it has a beautiful sparkling look. It abounds in fish now as in ancient times.

Genne'us, father of Apollonius (2 Macc. xii. 2).

Gentiles. I. *Old Testament.*—The Heb. *góyím* signified the nations, the surrounding nations, *foreigners* as opposed to Israel (Neh. v. 8). Notwithstanding the disagreeable connotation of the term, the Jews were able to use it, even in the plural, in a purely technical, geographical sense. So Gen. x. 5; Gen. xiv. 1; Josh. xii. 23; Is. ix. 1. —II. *New Testament.*—I. The Greek ἔθνος in sing. means a people or nation (Matt. xxiv. 7; Acts ii. 5, &c.), and even the Jewish people (Luke vii. 5, xxiii. 2, &c.). It is only in the pl. that it is used for heathen, gentiles. 2. Ἕλλην, John vii. 35; Rom. iii. 9. The A. V. is not consistent in its treatment of this word; sometimes rendering it by "Greek" (Acts xiv. 1, xvii. 4; Rom. i. 16, x. 12), sometimes by "Gentile" (Rom. ii. 9, 10, iii. 9; 1 Cor. x. 32). The latter use of the word seems to have arisen from the almost universal adoption of the Greek language.

Gen'ubath, the son of Hadad, an Edomite of the royal family, by an Egyptian princess, the sister of Tahpenes, the queen of the Pharaoh who governed Egypt in the latter part of the reign of David (1 K. xi. 20; comp. 16).

Ge'on, *i. e.* GIHON, one of the four rivers of Eden (Ecclus. xxiv. 27).

Ge'ra, one of the "sons," *i. e.* descendants, of Benjamin, enumerated in Gen. xlvi. 21, as already living at the time of Jacob's migration into Egypt. He was son of Bela (1 Chr. viii. 3). The text of this last passage is very corrupt; and the different Geras there named seem to reduce themselves into one,—the same as the son of Bela. Gera, who is named (Judg. iii. 15) as the ancestor of Ehud, and in 2 Sam. xvi. 5 as the ancestor of Shimei who cursed David, is probably also the same person.

Gerah. [WEIGHTS AND MEASURES.]

Ge'rar, a very ancient city south of Gaza. It occurs chiefly in Genesis (x. 19, xx. 1, xxvi. 16); also incidentally in 2 Chr. xiv. 13, 14. It must have trenched on the "south" or "south country" of later Palestine. From a comparison of xxi. 32 with xxvi. 23, 26, Beersheba would seem to be just on the verge of this territory, and perhaps to be its limit towards the N.E. For its southern boundary, though very uncertain, none is more probable than the Wadys El Arish ("River of Egypt") and El 'Ain; south of which the neighbouring "wilderness of Paran" (xx. 15, xxi. 22, 34) may be probably reckoned to begin. Williams speaks of a *Joorf el Gerar* as now existing, three hours S.S.E. of Gaza, and this may probably indicate the northern limit of the territory, if not the site of the town. The valley of Gerar may be almost any important wady within the limits indicated.

Ger'asa. This name does not occur in the O. T., or in the Received Text of the N. T. But it is now generally admitted that in Matt. viii. 28, "Gerasenes" supersedes "Gadarenes." Gerasa was a celebrated city on the eastern borders of Perasa. It is situated amid the mountains of Gilead, 20 miles east of the Jordan, and 25 north of Philadelphia, the ancient Rabbath-Ammon. It is not known when or by whom Gerasa was founded. It is first mentioned by Josephus as having been captured by Alexander Jannaeus (circ. B.C. 85). It is indebted for its architectural splendour to the age and genius of the Antonines (A.D. 138-80). The ruins of Gerasa are by far the most beautiful and extensive east of the Jordan. They are situated on both sides of a shallow valley that runs from north to south through a high undulating plain, and falls into the *Zurka* (the ancient Jabbok) at the distance of about 5 miles. The form of the city is an irregular square, each side measuring nearly a mile. Its modern name is *Jerash.*

Ger'gesenes, Matt. viii. 28. [GADARA.]

Ger'gesites, The, Jud. v. 16. [GIRGASHITES.]

Ger'izim, a mountain designated by Moses, in conjunction with Mount Ebal, to be the scene of a great solemnity upon the entrance of the children of Israel into the promised land. High places had a peculiar charm attached to them in these days of external observance. The law was delivered from Sinai: the blessings and curses affixed to the performance or neglect of it were directed to be pronounced upon Gerizim and Ebal (Deut. xxvii.; Josh. viii.). The next question is, Has Moses defined the localities of Ebal and Gerizim? Standing on the eastern side of the Jordan, in the land of Moab (Deut. i. 5), he asks: "Are they not on the other side Jordan, by the way where the sun goeth down (*i. e.* at some distance to the W.), in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?" There is no room for doubting the Scriptural position of Ebal and Gerizim to have been—where they are now placed—in the territory of the tribe of Ephraim; the latter of them overhanging the city of Shechem or Sicima, as Josephus, following the Scriptural narrative, asserts. It is a far more important question whether Gerizim was the mountain on which Abraham was directed to offer his son Isaac (Gen. xxii. 2, and sq.). First, then, let it be observed that it is *not* the mountain, but the district which is there called Moriah (of the same root with Moreh: see Corn. a Lapid. on Gen. xii. 6), and that *antecedently* to the occurrence which took place "upon one of the mountains" in its vicinity—a consideration which of itself would naturally point to the locality, *already* known to Abraham, as the plain or plains of Moreh, "the land of vision," "the high land;" and therefore consistently "the land of adoration," or "religious worship," as it is variously explained. That all these interpretations are incomparably more applicable to the natural features of Gerizim and its neighbourhood, than to the hillock (in comparison) upon which Solomon built his temple, none can for a moment doubt who have seen both. The Samaritans, therefore, through whom the tradition of the true site of Gerizim has been preserved, are probably not wrong when they point out still—as they have done from time immemorial—Gerizim as the hill upon which Abraham's "faith was made perfect." Another tradition of the Samaritans is far less trustworthy: viz. that

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Mount Gerizim was the spot where Melchisedech met Abraham—though there certainly was a Salem or Shalem in that neighbourhood (Gen. xxxiii. 18). Lastly, the altar which Jacob built was not *on* Gerizim, as the Samaritans contend, though probably about its base, at the head of the plain between it and Ebal, "in the parcel of a field" which that patriarch purchased from the children of Hamor, and where he spread his tent (Gen. xxxiii. 18-20). Here was likewise his well (John iv. 6), and the tomb of his son Joseph (Josh. xxiv. 32), both of which are still shown. We now enter upon the second phase in the history of Gerizim. According to Josephus, a marriage contracted between Manasseh, brother of Jaddus, the then high-priest, and the daughter of Sanballat the Cuthaean (comp. 2 K. xvii. 24), having created a great stir amongst the Jews, who had been strictly forbidden to contract alien marriages (Ezr. ix. 2; Neh. xiii. 23), Sanballat, in order to reconcile his son-in-law to this unpopular affinity, obtained leave from Alexander the Great to build a temple upon Mount Gerizim, and to inaugurate a rival priesthood and altar there to those of Jerusalem. "Samaria thenceforth," says Prideaux, "became the common refuge and asylum of the refractory Jews." Gerizim is likewise still to the Samaritans what Jerusalem is to the Jews, and Mecca to the Mahometans.

Ger'izites, 1 Sam. xxvii. 8. [GERZITES.]

Gerrhe'nians, the, named in 2 Macc. xiii. 24 only. From the nature of the case the Gerrhenians must have been south of Ptolemais. Grotius seems to have been the first to suggest that the town Gerrhon or Gerrha was intended. Ewald, with greater probability, conjectures that the inhabitants of the ancient city of GERAR are meant.

Ger'shom. **1.** The first-born son of Moses and Zipporah (Ex. ii. 22, xviii. 3). The name is explained in these passages as = "a stranger there," in allusion to Moses' being a foreigner in Midian—"For he said, I have been a stranger (*Ger*) in a foreign land." Its true meaning, taking it as a Hebrew word, is "expulsion." The circumcision of Gershom is probably related in Ex. iv. 25.—**2.** The form under which the name GERSHON—the eldest son of Levi—is given in several passages of Chronicles, viz. 1 Chr. vi. 16, 17, 20, 43, 62, 71, xv. 7.—**3.** The representative of the priestly family of Phinehas, among those who accompanied Ezra from Babylon (Ezr. viii. 2). In Esdras the name is GERSON.

Gershon, the eldest of the three sons of Levi, born before the descent of Jacob's family into Egypt (Gen. xlvi. 11; Ex. vi. 16). But, though the eldest-born, the families of Gershon were outstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron. At the census in the wilderness of Sinai the whole number of the males of the Bene-Gershon was 7500 (Num. iii. 22), midway between the Kohathites and the Merarites. The sons of Gershon had charge of the fabrics of the Tabernacle—the coverings, curtains, hangings, and cords (Num. iii. 25, 26, iv. 25, 26); for the transport of these they had two covered wagons and four oxen (vii. 3, 7). In the encampment their station was behind the Tabernacle, on the west side (Num. iii. 23). In the apportionment of the Levitical cities thirteen fell to the lot of the Gershonites. These were in the northern tribes—two in Manasseh beyond Jordan, four in Issachar, four in Asher, and three in Naphtali.

Cox. D. B.

Gershonites, the, the family descended from GERSHON or GERSHOM, the son of Levi (Num. iii. 21, 23, 24, iv. 24, 27, xxvi. 57; Josh. xxi. 33; 1 Chr. xxiii. 7; 2 Chr. xxix. 12). "THE GERSHONITE," as applied to individuals, occurs in 1 Chr. xxvi. 21 (Laadan), xxix. 8 (Jehiel).

Ger'son, 1 Esd. viii. 29. [GERSHOM, 3.]

Ger'zites, the, a tribe who with the Geshurites and the Amalekites occupied the land between the south of Palestine and Egypt in the time of Saul (1 Sam. xxvii. 8). The name is not found in the text of the A. V., but only in the margin. In the name of Mount Gerizim we have the only remaining trace of the presence of this old tribe of Bedouins in central Palestine.

Ge'sem, the Land of, the Greek form of the Hebrew name GOSHEN (Jud. i. 9).

Ge'sham (properly GESHAN, as in A. V. of 1611), one of the sons of JAHDAI, in the genealogy of Judah and family of Caleb (1 Chr. ii. 47).

Ge'shem, and **Gash'mu,** an Arabian, mentioned in Neh. ii. 19, and vi. 1, 2, 6. We may conclude that he was an inhabitant of Arabia Petraea, or of the Arabian Desert, and probably the chief of a tribe. The Arabic name corresponding to Geshem cannot easily be identified. Jásim (or Gásim) is one of very remote antiquity, and Jashum is the name of an historical tribe of Arabia Proper; the latter may more probably be compared with it.

Ge'shur, a little principality in the north-eastern corner of Bashan, adjoining the province of Argob (Deut. iii. 14), and the kingdom of Aram (Syria in the A. V.; 2 Sam. xv. 8; comp. 1 Chr. ii. 23). It is highly probable that Geshur was a section of the wild and rugged region now called *el-Lejah*. [ARGOB.]

Gesh'uri and **Gesh'urites.** **1.** The inhabitants of Geshur (Deut. iii. 14; Josh. xii. 5, xiii. 11).—**2.** An ancient tribe which dwelt in the desert between Arabia and Philistia (Josh. xiii. 2; 1 Sam. xxvii. 8).

Geth'er, the third in order of the sons of Aram (Gen. x. 23). No satisfactory trace of the people sprung from this stock has been found.

Gethsem'ane, a small "farm" (A. V. "place;" Matt. xxvi. 36; Mark xiv. 32), situated across the brook Kedron (John xviii. 1), probably at the foot of Mount Olivet (Luke xxii. 39), to the N.W., and about ½ or ¾ of a mile English from the walls of Jerusalem. There was a "garden," or rather orchard, attached to it, to which the olive, fig, and pomegranate doubtless invited resort by their hospitable shade. And we know from the Evangelists Luke (xxii. 39) and John (xviii. 2) that our Lord ofttimes resorted thither with his disciples. According to Josephus the suburbs of Jerusalem abounded with gardens and pleasure-grounds. But Gethsemane has not come down to us as a scene of mirth; its inexhaustible associations are the offspring of a single event—the Agony of the Son of God on the evening preceding His Passion. A modern garden, in which are eight venerable olive-trees, and a grotto to the north, detached from it, and in closer connexion with the Church of the Sepulchre of the Virgin. Against the contemporary antiquity of the olive-trees, it has been urged that Titus cut down all the trees round about Jerusalem. The probability would seem to be that they were planted by Christian hands to mark the spot: unless, like the sacred olive of the Acropolis, they may have reproduced themselves.

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Geu'el, son of Machi, the Gadite spy (Num. xiii. 15).

Ges'er, an ancient city of Canaan, whose king, Horam, or Elam, coming to the assistance of Lachish, was killed with all his people by Joshua (Josh. x. 33, xii. 12). The town, however, is not said to have been destroyed. It formed one of the landmarks on the south boundary of Ephraim, between the lower Beth-horon and the Mediterranean (xvi. 3), the western limit of the tribe (1 Chr. vii. 28). It was allotted with its suburbs to the Kohathite Levites (Josh. xxi. 21; 1 Chr. vi. 67); but the original inhabitants were not dispossessed (Judg. i. 29); and even down to the reign of Solomon the Canaanites were still dwelling there, and paying tribute to Israel (1 K. ix. 16). Ewald takes Gezer and Geshur to be the same. In one place Gob is given as identical with Gezer (1 Chr. xx. 4; comp. 2 Sam. xxi. 18). The exact site of Gezer has not been discovered, but its general position is not difficult to infer. Perhaps the strongest claims for identity with Gezer are put forward by a village called *Yasûr*, 4 or 5 miles east of Joppa, on the road to *Ramleh* and *Lydd*.

Ges'rites, the. The word which the Jewish critics have substituted in the margin of the Bible for the ancient reading, "the Gerizite" (1 Sam. xxvii. 8). [GERZITES, THE.]

Gi'ah, a place named only in 2 Sam. ii. 24, to designate the position of the hill Ammah.

Giants. 1. They are first spoken of in Gen. vi. 4, under the name *Nephilim*. The word is derived either from *pâlâh* or *pâlâ* (="marvellous"), or, as is generally believed, from *nâphal*, either in the sense to throw down, or to fall (="fallen angels." cf. Is. xiv. 12; Luke x. 18). That the word means "giant" is clear from Num. xiii. 32, 33. But we now come to the remarkable conjectures about the origin of these *Nephilim* in Gen. vi. 1-4. We are told that "there *were* Nephilim in the earth," and that afterwards the "sons of God" mingling with the beautiful "daughters of men" produced a race of violent and insolent *Gibborim* (A. V. "mighty men"). The genealogy of the Nephilim, or at any rate of *the earliest Nephilim*, is not recorded in Scripture, and the name itself is so mysterious that we are lost in conjecture respecting them.—2. The sons of the marriages mentioned in Gen. vi. 1-4 are called *Gibborim*, a general name meaning *powerful*. They were not necessarily giants in our sense of the word. Yet, as was natural, these powerful chiefs were almost universally represented as men of extraordinary stature. But who were the parents of these giants? who are "the sons of God"? The opinions are various:—(1.) *Men of power*. (2.) *Men* with great gifts, "in the image of God." (3.) Cainites arrogantly assuming the title; or (4.) the pious Sethites (comp. Gen. iv. 26). (5.) Worshippers of false gods. (6.) Devils, such as the Incubi and Succubi. (7.) Closely allied to this is the oldest opinion, that they were *angels*. The rare expression "sons of God" certainly means angels in Job xxxviii. 7, i. 6, ii. 1, and that such is the meaning in Gen. vi. 4 also was the most prevalent opinion both in the Jewish and early Christian Church. It was probably this very ancient view which gave rise to the spurious Book of Enoch, and the notion quoted from it by St. Jude (6), and alluded to by St. Peter (2 Pet. ii. 4; comp. 1 Cor. xi. 10). Every one will remember the allusions to the same interpretation in Milton, *Par. Reg.* ii. 179.—The next race of giants which we find mentioned in Scripture is, 3. THE REPHAIM, a name which frequently occurs, and in some remarkable passages. The earliest mention of them is the record of their defeat by Chedorlaomer and some allied kings at Ashteroth Karnaim (Gen. xiv. 5). Extirpated, however, from the east of Palestine, they long found a home in the west (2 Sam. xxi. 18, sq.; 1 Chr. xx. 4). It is probable that they had possessed districts west of the Jordan in early times, since the "Valley of Rephaim" (2 Sam. v. 18; 1 Chr. xi. 15; Is. xvii. 5), a rich valley S.W. of Jerusalem, derived its name from them. They were probably one of those aboriginal people to whose existence the traditions of many nations testify, and of whose genealogy the Bible gives us no information. Some suppose them to be Japhethites. In A. V. the words used for it are "Rephaim," "giants," and "the dead." That it has the latter meaning in many passages is certain (Ps. lxxxviii. 10; Prov. ii. 18, ix. 18, xxi. 16; Is. xxvi. 14, 19). An attentive consideration seems to leave little room for doubt that the dead were called Rephaim, from some notion of Sheol (A. V. "hell") being the residence of the fallen spirits or buried giants. Branches of this great unknown people were called Emim, Anakim, and Zuzim.—4. EMIM, smitten by Chedorlaomer at Shaveh Kiriathaim (Gen. xiv. 5), and occupying the country afterwards held by the Moabites (Deut. ii. 10).—5. ANAKIM. The imbecile terror of the spies exaggerated their proportions into something superhuman (Num. xiii. 28, 33), and their name became proverbial (Deut. ii. 10, ix. 2).—6. ZUZIM, whose principal town was Ham (Gen. xiv. 5), and who lived between the Arnon and the Jabbok, being a northern tribe of Rephaim. No one has yet proved by experience the possibility of giant races materially exceeding in size the average height of man. There is no great variation in the ordinary standard. The general belief (until very recent times) in the existence of fabulously enormous men arose from fancied giant-graves, and above all from the discovery of huge bones, which were taken for those of men, in days when comparative anatomy was unknown. On the other hand, isolated instances of monstrosity are sufficiently attested to prove that beings like Goliath and his kinsmen may have existed.

Gib'bar. Bene-Gibbar, to the number of ninety-five, returned with Zerubbabel from Babylon (Ezr. ii. 20).

Gib'bethon, a town allotted to the tribe of Dan (Josh. xix. 44), and afterwards given with its "suburbs" to the Kohathite Levites (xxi. 23). In the *Onomasticon* (Gabathon) it is quoted as a small village called Gabe, in the 17th mile from Caesarea. No name at all resembling it has, however, been discovered in that direction.

Gib'ea. Sheva, "the father of Macbenah," and "father of Gibea," is mentioned with other names unmistakeably those of places and not persons, among the descendants of Judah (1 Chr. ii. 49, comp. 42). This would seem to point out Giben. On the other hand Madmannah (ver. 49) recalls Madmenah, a town named in connexion with Gibeah of Benjamin (Is. x. 31), and therefore lying somewhere north of Jerusalem.

Gib'eah, a word employed in the Bible to denote a "hill." Like most words of this kind it gave its name to several towns and places in Palestine, which would doubtless be generally on or near a

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hill. They are—**1.** GIBEAH, a city in the mountain-district of Judah, named with Maon and the southern Carmel (Josh. xv. 57; and comp. 1 Chr. ii. 49, &c.). Its site is yet to seek.—**2.** GIBEATH. This is enumerated among the last group of the towns of Benjamin, next to Jerusalem (Josh. xviii. 28). It is generally taken to be the place which afterwards became so notorious as "Gibeah-of-Benjamin" or "of-Saul." But this was five or six miles north of Jerusalem. The name being in the "construct state"—Gibeath and not Gibeah—may it not belong to the following name Kirjath, and denote the hill adjoining that town?—**3.** The place in which the Ark remained from the time of its return by the Philistines till its removal by David (2 Sam. vi. 3, 4; comp. 1 Sam. vii. 1, 2).—**4.** GIBEAH-OF-BENJAMIN. This town does not appear in the lists of the cities of Benjamin in Josh. xviii. (1.) We first encounter it in the tragical story of the Levite and his concubine (Judg. xix., xx.). It was then a "city," with the usual open street or square (Judg. xix. 15, 17, 20), and containing 700 "chosen men" (xx. 15), probably the same whose skill as slingers is preserved in the next verse. In many particulars Gibeah agrees very closely with *Tuleil-el-Fûl*, a conspicuous eminence just four miles north of Jerusalem, to the right of the road. (2.) We next meet with Gibeah of Benjamin during the Philistine wars of Saul and Jonathan (1 Sam. xiii., xiv.). It now bears its full title. The position of matters seems to have been this:—The Philistines were in possession of the village of Geba, the present *Jeba*, on the south side of the *Wady Suweinit*. South of the Philistine camp, and about three miles in its rear, was Jonathan, in Gibeah-of-Benjamin, with a thousand chosen warriors (xiii. 2). (3.) As "Gibeah of Benjamin" this place is referred to in 2 Sam. xxiii. 29 (comp. 1 Chr. xi. 31), and as "Gibeah" it is mentioned by Hosea (v. 8, ix. 9, x. 9), but it does not again appear in the history. It is, however, almost without doubt identical with—**5.** GIBEAH-OF-SAUL. This is not mentioned as Saul's city till after his anointing (1 Sam. x. 26), when he is said to have gone "home" to Gibeah. In the subsequent narrative the town bears its full name (xi. 4). The name of Saul has not been found in connexion with any place of modern Palestine, but it existed as late as the days of Josephus, and an allusion of his has fortunately given the clue to the identification of the town with the spot which now bears the name of *Tuleil el-Fûl*. Josephus, describing Titus's march from Caesarea to Jerusalem, gives his route as through Samaria to Gophna, thence a day's march to a valley "called by the Jews the Valley of Thorns, near a certain village called Gabathsaoule, distant from Jerusalem about thirty stadia," *i. e.* just the distance of *Tuleil el-Fûl*. Here he was joined by a part of his army from Emmaus (Nicopolis), who would naturally come up the road by Beth-horon and Gibeon, the same which still falls into the northern road close to *Tuleil el-Fûl*. In both these respects therefore the agreement is complete, and Gibeah of Benjamin must be taken as identical with Gibeah of Saul.—**6.** GIBEAH-IN-THE-FIELD, named only in Judg. xx. 31, as the place to which one of the "highways" led from Gibeah-of-Benjamin. It is probably the same as Geba. The "meadows of Gaba" (A. V. Gibeah; Judg. xx. 33) have no connexion with the "field," the Hebrew words being entirely different.—**7.** There are several other names compounded of Gibeah, which are given in a translated form in the A. V., probably from their appearing not to belong to towns.

Gib'eath, Josh. xviii. 28. [GIBEAH, 2.]

Gib'eathite, the, *i. e.* the native of Gibeah (1 Chr. xii. 3).

Gib'eon, one of the four cities of the HIVITES, the inhabitants of which made a league with Joshua (ix. 3-15), and thus escaped the fate of Jericho and Ai (comp. xi. 19). Gibeon lay within the territory of Benjamin (xviii. 25), and with its "suburbs" was allotted to the priests (xxi. 17), of whom it became afterwards a principal station. The situation of Gibeon has fortunately been recovered with as great certainty as any ancient site in Palestine. The traveller who pursues the northern camel-road from Jerusalem, turning off to the left at *Tuleil el-Fûl* (Gibeah), on that branch of it which leads westward to Jaffa, finds himself, after crossing one or two stony and barren ridges, in a district of a more open character. The hills are rounder and more isolated than those through which he has been passing, and rise in well-defined mamelons from broad undulating valleys of tolerable extent and fertile soil. This is the central plateau of the country, the "land of Benjamin;" and these round hills are the Gibeahs, Gebas, Gibeons, and Ramahs, whose names occur so frequently in the records of this district. Retaining its ancient name almost intact, *El-Jîb* stands on the northernmost of a couple of these mamelons, just at the place where the road to the sea parts into two branches, the one by the lower level of the *Wady Suleiman*, the other by the heights of the Beth-horons, to Gimzo, Lydda, and Joppa. The "wilderness of Gibeon" (2 Sam. ii. 24)—*i. e.* rather the waste pasture-grounds—must have been to the east, beyond the circle or suburb of cultivated fields, and towards the neighbouring swells, which bear the names of *Jedireh* and *Bîr Neballah*. Its distance from Jerusalem by the main road is as nearly as possible 6½ miles; but there is a more direct road reducing it to 5 miles.

Gib'eonites, the, the people of Gibeon, and perhaps also of the three cities associated with Gibeon (Josh. ix. 17)—Hivites; and who, on the discovery of the stratagem by which they had obtained the protection of the Israelites, were condemned to be perpetual bondmen, hewers of wood and drawers of water for the congregation, and for the house of God and altar of Jehovah (Josh. ix. 23, 27). Saul appears to have broken this covenant, and in a fit of enthusiasm or patriotism to have killed some and devised a general massacre of the rest (2 Sam. xxi. 1, 2, 5). This was expiated many years after by giving up seven men of Saul's descendants to the Gibeonites, who hung them or crucified them "before Jehovah"—as a kind of sacrifice—in Gibeah, Saul's own town (4, 6, 9).

Gib'lites, the. The "land of the Giblite" is mentioned in connexion with Lebanon in the enumeration of the portions of the Promised Land remaining to be conquered by Joshua (Josh. xiii. 5). There is no reason to doubt that the allusion is to the inhabitants of the city GEBAL.

Giddal'ti, one of the sons of Heman, the king's seer (1 Chr. xxv. 4).

Gid'del. 1. Children of Giddel were among the Nethinim who returned from the captivity with Zerubbabel (Ezr. ii. 47; Neh. vii. 49).—**2.** Bene-Giddel were also among the "servants of Solomon"

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who returned to Judæa in the same caravan (Ezr. ii. 56; Neh. vii. 58).

Gid'eon, a Manassite, youngest son of Joash of the Abiezrites, an undistinguished family who lived at Ophrah, a town probably on the west of Jordan (Judg. vi. 15), although its exact position is unknown. He was the fifth recorded Judge of Israel, and for many reasons the greatest of them all. When we first hear of him he was grown up and had sons (Judg. vi. 11, viii. 20), and from the apostrophe of the angel (vi. 12) we may conclude that he had already distinguished himself in war against the roving bands of nomadic robbers who had oppressed Israel for seven years, and whose countless multitudes (compared to locusts from their terrible devastations, vi. 5) annually destroyed all the produce of Canaan, except such as could be concealed in mountain-fastnesses (vi. 2). It was probably during this disastrous period that the emigration of Elimelech took place (Ruth i. 1, 2). When the angel appeared, Gideon was threshing wheat with a flail in the winepress, to conceal it from the predatory tyrants. His call to be a deliverer, and his destruction of Baal's altar, are related in Judg. vi. After this begins the second act of Gideon's life. Clothed by the Spirit of God (Judg. vi. 34; comp. 1 Chr. xii. 18; Luke xxiv. 49), he blew a trumpet, and was joined by Zebulun, Naphtali, and even the reluctant Asher. Strengthened by a double sign from God, he reduced his army of 32,000 by the usual proclamation (Deut. xx. 8; comp. 1 Macc. iii. 56). By a second test at "the spring of trembling" he again reduced the number of his followers to 300 (Judg. vii. 5, sq.). The midnight attack upon the Midianites, their panic, and the rout and slaughter that followed, are told in Judg. vii. The memory of this splendid deliverance took deep root in the national traditions (1 Sam. xii. 11; Ps. lxxxiii. 11; Is. ix. 4, x. 26; Heb. xi. 32). After this there was a peace of 40 years, and we see Gideon in peaceful possession of his well-earned honours, and surrounded by the dignity of a numerous household (viii. 29-31). It is not improbable that, like Saul, he had owed a part of his popularity to his princely appearance (Judg. viii. 18). In this third stage of his life occur alike his most noble and his most questionable acts, viz. the refusal of the monarchy on theocratic grounds, and the irregular consecration of a jewelled ephod formed out of the rich spoils of Midian, which proved to the Israelites a temptation to idolatry, although it was doubtless intended for use in the worship of Jehovah.

Gid'eoni, a Benjamite, father of Abidan (Num. 11, iii. 22, vii. 60, 65, x. 24).

Gi'dom, a place named only in Judg. xx. 45. It would appear to have been situated between Gibeah (*Tuleil el-Fûl*) and the cliff Rimmon; but no trace of the name has yet been met with.

Gier-Eagle, an unclean bird mentioned in Lev. xi. 18 and Deut. xiv. 17. There is no reason to doubt that the *râchâm* of the Heb. Scriptures is identical in reality as in name with the *racham* of the Arabs, viz. the Egyptian vulture (*Neophron percnopterus*).

Gift. The giving and receiving of presents has in all ages been not only a more frequent, but also a more formal and significant proceeding in the East than among ourselves. We cannot adduce a more remarkable proof of the important part which presents play in the social life of the East than the

Egyptian vulture. See art. 'Gier-Eagle.'

fact that the Hebrew language possesses no less than fifteen different expressions for the one idea. Many of these expressions have specific meanings: for instance, *minchah* applies to a present from an inferior to a superior, as from subjects to a king (Judg. iii. 15; 1 K. x. 25; 2 Chr. xvii. 5): *masêth* expresses the converse idea of a present from a superior to an inferior, as from a king to his subjects (Esth. ii. 18). Again, *shochad* is a gift for the purpose of escaping punishment, presented either to a judge (Ex. xxiii. 8; Deut. x. 17), or to a conqueror (2 K. xvi. 8). It is clear that the term "gift" is frequently used where we should substitute "tribute," or "fee." The tribute of subject states was paid not in a fixed sum of money, but in kind, each nation presenting its particular product; and hence the expression "to bring presents" = to own submission (Ps. lxviii. 29, lxxvi. 11; Is. xviii. 7). Friends brought presents to friends on any joyful occasion (Esth. ix. 19, 22), those who asked for information or advice to those who gave it (2 K. viii. 8), the needy to the wealthy from whom any assistance was expected (Gen. xliii. 11; 2 K. xv. 19, xvi. 8); on the occasion of a marriage, the bridegroom not only paid the parents for his bride (A. V. "dowry"), but also gave the bride certain presents (Gen. xxxiv. 12; comp. Gen. xxiv. 22). The nature of the presents was as various as were the occasions. The mode of presentation was with as much parade as possible. The refusal of a present was regarded as a high indignity. No less an insult was it, not to bring a present when the position of the parties demanded it (1 Sam. x. 27).

Gi'hon. 1. The second river of Paradise (Gen. ii. 13).—2. A place near Jerusalem, memorable as the scene of the anointing and proclamation of Solomon as king (1 K. i. 33, 38, 45). The locality of Gihon will be investigated under JERUSALEM.

Gilalai', one of the priests' sons at the consecration of the wall of Jerusalem (Neh. xii. 36).

Gilbo'a, a mountain range on the eastern side of the plain of Esdrælon, rising over the city of Jezreel (comp. 1 Sam. xxviii. 4 with xxix. 1). It is only mentioned in Scripture in connexion with one event in Israelitish history, the defeat and death of Saul and Jonathan by the Philistines (1 Sam. xxxi. 1; 2 Sam. i. 6, xxi. 12; 1 Chr. x. 1, 8). Of the identity of Gilboa with the ridge which stretches eastward, from the ruins of Jezreel, no doubt can be

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entertained. The village is now called *Jelbûn*. The range of Gilboa extends in length some ten miles from W. to E. The greatest height is not more than 500 or 600 feet above the plain. Their modern local name is *Jebel Fukûah*.

Gil'ead. **1.** A mountainous region east of the Jordan; bounded on the north by Bashan, on the east by the Arabian plateau, and on the south by Moab and Ammon (Gen. xxxi. 21; Deut. iii. 12-17). It is sometimes called "Mount Gilead" (Gen. xxxi. 25), sometimes "the land of Gilead" (Num. xxxii. 1); and sometimes simply "Gilead" (Ps. lx. 7; Gen. xxxvii. 25); but a comparison of the several passages shows that they all mean the same thing. The name Gilead, as is usual in Palestine, describes the physical aspect of the country. It signifies "a hard rocky region." The statements in Gen. xxxi. 48, are not opposed to this etymology. The old name of the district was Gilead, but by a slight change in the pronunciation, the radical letters being retained, the meaning was made beautifully applicable to the "heap of stones" Jacob and Laban had built up—"the heap of witness." Those acquainted with the modern Arabs and their literature will see how intensely such a play upon the word would be appreciated by them. The extent of Gilead we can ascertain with tolerable exactness from incidental notices in the Holy Scriptures. The Jordan was its western border (1 Sam. xiii. 7; 2 K. x. 33). A comparison of a number of passages shows that the river Hieromax, the modern *Sheriat el-Mandhûr*, separated it from Bashan on the north. On the east the mountain range melts away gradually into the high plateau of Arabia. The boundary of Gilead is here not so clearly defined, but it may be regarded as running along the foot of the range. The valley of Heshbon may, in all probability, be the southern boundary of Gilead. Gilead thus extended from the parallel of the south end of the Sea of Galilee to that of the north end of the Dead Sea—about 60 miles; and its average breadth scarcely exceeded 20. The section of Gilead lying between the Jabbok and the Hieromax is now called *Jebel Ajlûn*; while that to the south of the Jabbok constitutes the modern province of *Belka*. One of the most conspicuous peaks in the mountain range still retains the ancient name, being called *Jebel Jil'ad*, "Mount Gilead." The mountains of Gilead have a real elevation of from two to three thousand feet; but their apparent elevation on the western side is much greater, owing to the depression of the Jordan valley, which averages about 1000 feet. Their outline is singularly uniform, resembling a massive wall running along the horizon. The name Galaad occurs several times in the history of the Maccabees (1 Macc. v. 9 sq.).—**2.** Possibly the name of a mountain west of the Jordan, near Jezreel (Judg. vii. 3). We are inclined, however, to agree with the suggestion of Clericus and others, that the true reading in this place should be *Gilboa*.—**3.** Son of Machir, grandson of Manasseh (Num. xxvi. 29, 30).—**4.** The father of Jephthah (Judg. xi. 1, 2).

Gil'eadites, the, Judg. xii. 4, 5; Num. xxvi. 29; Judg. x. 3. A branch of the tribe of Manasseh, descended from Gilead. There appears to have been an old standing feud betwen them and the Ephraimites, who taunted them with being deserters. See Judg. xii. 4, which may be rendered, "And the men of Gilead smote Ephraim, because they said, Runagates of Ephraim are ye (Gilead is between Ephraim and Manasseh);" the last clause being added parenthetically.

Gil'gal. **1.** The site of the first camp of the Israelites on the west of the Jordan, the place at which they passed the first night after crossing the river, and where the twelve stones were set up which had been taken from the bed of the stream (Josh. iv. 19, 20, comp. 3); where also they kept their first passover in the land of Canaan (v. 10). It was in the "end of the east of Jericho" (A. V. "in the east border of Jericho") apparently on a hillock or rising ground (v. 3, comp. 9) in the Arboth-Jericho (A. V. "the plains"), that is, the hot depressed district of the Ghor which lay between the town and the Jordan (v. 10). (2.) We again encounter Gilgal in the time of Saul, when it seems to have exchanged its military associations for those of sanctity. (3.) We again have a glimpse of it, some sixty years later, in the history of David's return to Jerusalem (2 Sam. xix.). Beyond the general statements above quoted, the sacred text contains no indications of the position of Gilgal. Neither in the Apocrypha nor the N. T. is it mentioned. No modern traveller has succeeded in eliciting the name, or in discovering a probable site. In Van de Velde's map (1858) a spot named *Moharfer*, a little S.E. of *er-Riha*, is marked as possible; but no explanation is afforded either in his *Syria*, or his *Memoir*. But, **2.** this was certainly a distinct place from the Gilgal which is connected with the last scene in the life of Elijah, and with one of Elisha's miracles (2 K. ii.). The mention of Baal-shalisha (iv. 42) gives a clue to its situation, when taken with the notice of Eusebius (*Onom.* Bethsarisa) that that place was fifteen miles from Diospolis (Lydda) towards the north. In that very position stand now the ruins bearing the name of *Jiljilieh*, i. e. Gilgal.—**3.** The "KING OF THE NATIONS OF GILGAL," or rather perhaps the "king of Goim-at-Gilgal," is mentioned in the catalogue of the chiefs overthrown by Joshua (Josh. xii. 23). The name occurs next to DOR (22) in an enumeration apparently proceeding southwards, and therefore the position of the *Jiljilieh* just named is not wholly inappropriate. A place of the same name has also been discovered nearer the centre of the country, to the left of the main north road, four miles from Shiloh (*Seilûn*), and rather more than the same distance from Bethel (*Beitîn*). It may be the Beth-Gilgal of Neh. xii. 29; while the *Jiljilieh* north of Lydd may be that of Josh. xii. 23. Another Gilgal, under the slightly different form of *Kilkilieh*, lies about two miles E. of *Kefr Saba*.—**4.** A Gilgal is spoken of in Josh. xv. 7, in describing the north border of Judah.

Gi'loh, a town in the mountainous part of Judah, named in the first group, with Debir and Eshtemoh (Josh. xv. 51); it was the native place of the famous Ahithophel (2 Sam. xv. 12). The site has not yet been met with.

Gi'lonite, the, native of Giloh (2 Sam. xv. 12; xxiii. 34).

Gim'zo, a town which with its dependent villages was taken possession of by the Philistines in the reign of Ahaz (2 Chr. xxviii. 18). The name (*Jimzu*) still remains attached to a large village between two and three miles S.W. of Lydda, south of the road between Jerusalem and Jaffa.

Gin, a trap for birds or beasts: it consisted of a net (Is. viii. 14), and a stick to act as a springe (Am. iii. 5).

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Gi'nath, father of Tibni (1 K. xvi. 21, 22).

Gin'netho, one of the chief of the priests and Levites who returned to Judaea with Zerubbabel (Neh. xii. 4). He is doubtless the same person as

Gin'nethon, a priest who sealed the covenant with Nehemiah (Neh. x. 6).

Girdle, an essential article of dress in the East, and worn both by men and women. The common girdle was made of leather (2 K. i. 8; Matt. iii. 4), like that worn by the Bedouins of the present day. A finer girdle was made of linen (Jer. xiii. 1; Ez. xvi. 10), embroidered with silk, and sometimes with gold and silver thread (Dan. x. 5; Rev. i. 13, xv. 6), and frequently studded with gold and precious stones or pearls. The manufacture of these girdles formed part of the employment of women (Prov. xxxi. 24). The girdle was fastened by a clasp of gold or silver, or tied in a knot so that the ends hung down in front, as in the figures on the ruins of Persepolis. It was worn by men about the loins (Is. v. 27, xi. 5). The girdle of women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged (Prov. xxxi. 17). The military girdle was worn about the waist; the sword or dagger was suspended from it (Judg. iii. 16; 2 Sam. xx. 8; Ps. xlv. 3). Hence girding up the loins denotes preparation for battle or for active exertion. In times of mourning, girdles of sackcloth were worn as marks of humiliation and sorrow (Is. iii. 24, xxii. 12). In consequence of the costly materials of which girdles were made, they were frequently given as presents (1 Sam. xviii. 4; 2 Sam. xviii. 11). They were used as pockets, as among the Arabs still, and as purses, one end of the girdle being folded back for the purpose (Matt. x. 9; Mark vi. 8). The *abnêt*, or girdle worn by the priests about the close-fitting tunic (Ex. xxviii. 39, xxxix. 29), is described by Josephus as made of linen so fine of texture as to look like the slough of a snake, and embroidered with flowers of scarlet, purple, blue, and fine linen. It was about four fingers' broad, and was wrapped several times round the priest's body, the ends hanging down to the feet. The "curious girdle" (Ex. xxviii. 8) was made of the same materials and colours as the ephod, that is of "gold, blue, and purple, and scarlet, and fine twined linen." Josephus describes it as sewn to the breastplate. After passing once round it was tied in front upon the seam, the ends hanging down.

Gir'gashites, the, one of the nations who were in possession of Canaan before the entrance thither of the children of Israel. The name occurs in the following passages:—Gen. x. 16, xv. 21; Deut. vii. 1; Josh. iii. 10, xxiv. 11; 1 Chr. i. 14; Neh. ix. 8.

Gir'gasite, the (Gen. x. 16). See the foregoing.

Gis'pa, one of the overseers of the Nethinim, in "the Ophel," after the return from captivity (Neh. xi. 21).

Git'tah-Hepher, Josh. xix. 13. [GATH-HEPHER.]

Gitta'im, a place incidentally mentioned in 2 Sam. iv. 3. Gittaim is again mentioned in the list of places inhabited by the Benjamites after their return from the captivity. Gittaim is the dual form of the word Gath, which suggests the Philistine plain as its locality. But there is no evidence for or against this.

Git'tites, the 600 men who followed David from Gath, under Ittai the Gittite (2 Sam. xv. 18, 19), and who probably acted as a kind of body-guard. Obed-edom "the Gittite" may have been so named from the town of Gittaim in Benjamin (2 Sam. iv. 3; Neh. xi. 33), or from Gath-rimmon.

Git'tith, a musical instrument, by some supposed to have been used by the people of Gath; and by others to have been employed at the festivities of the vintage (Ps. viii., lxxxi., lxxxiv.).

Gi'zonite, the. "The sons of Hashem the Gizonite" are named amongst the warriors of David's guard (1 Chr. xi. 34). Kennicott concludes that the name should be GOUNI.

Glass. The Heb. word occurs only in Job xxviii. 17, where in A. V., it is rendered "crystal." It seems that Job xxviii. 17 contains the only allusion to glass found in the O. T., and even this reference is disputed. In spite of this absence of specific allusion to glass in the sacred writings, the Hebrews must have been aware of the invention. From paintings representing the process of glass-blowing which have been discovered at Beni-Hassan, and in tombs at other places, we know that the invention is at least as remote as the age of Osirtasen the first (perhaps a contemporary of Joseph), 3500 years ago. Fragments too of wine-vases as old as the Exodus have been discovered in Egypt. The art was known to the ancient Assyrians. There is little doubt that the honour of the discovery belongs to the Egyptians. Glass was not only known to the ancients, but used by them far more extensively than in modern times. The Egyptians knew the art of cutting, grinding, and engraving it, and they could even inlay it with gold or enamel, and "permeate opaque glass with designs of various colours." Besides this they could colour it with such brilliancy as to be able to imitate precious stones in a manner which often defied detection. In the N. T. glass is alluded to as an emblem of brightness (Rev. iv. 6, xv. 2, xxi. 18).

Gleaning. The remarks under CORNER on the definite character of the rights of the poor, or rather of poor relations and dependants, to a share of the crop, are especially exemplified in the instance of Ruth gleaning in the field of Boaz. The gleaning of fruit trees, as well as of cornfields, was reserved for the poor.

Glede, the old name for the common kite (*milvus ater*) occurs only in Deut. xiv. 13 among the unclean birds of prey.

Gnat, mentioned only in the proverbial expression used by our Saviour in Matt. xxiii. 24.

Goad. The equivalent terms in the Hebrew are (1) *malmêd* (Judg. iii. 31) and (2) *dârebân* (1 Sam. xiii. 21; Eccl. xii. 11). The latter may refer to anything pointed, and the context of Eccl. xii. requires rather the sense of a peg or nail, anything in short which can be *fastened*; while in 1 Sam. xiii. the point of the *ploughshare* is more probably intended. The former does probably refer to the goad, the long handle of which might be used as a formidable weapon. The instrument, as still used in the countries of southern Europe and western Asia, consists of a rod about eight feet long, brought to a sharp point and sometimes cased with iron at the head.

Goat. Of the Hebrew words which are translated *goat* and *she-goat* in A. V. the most common is *'êz*, which denotes either a he-goat or a she-goat. All the other words, with two exceptions, denote the he-goat. These are *yê'êlîm*, wild or mountain goats (1 Sam. xxiv. 2; Job xxxix. 1, and Ps. civ. 18); and *akko*, rendered *the wild goat* in Deut.

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xiv. 5. It is more properly the *tragelaphus* or *goat-deer*. There appear to be two or three varieties of the common goat (*Hircus aegagrus*) at present bred in Palestine and Syria, but whether they are identical with those which were reared by the ancient Hebrews it is not possible to say. The most marked varieties are the Syrian goat (*Capra Mambrica*, Linn.), and the Angora goat (*Capra Angorensis*, Linn.), with fine long hair. There is also a variety that differs but little from British specimens. As to the *ye'êlîm* ("wild goats," A. V.), it is not at all improbable that some species of *ibex* is denoted, perhaps the *Capra Sinaitica*, the Beden or Jaela of Egypt and Arabia.

Long-eared Syrian goat.

Goat, Scape. [ATONEMENT, DAY OF.].

Go'ath, a place apparently in the neighbourhood of Jerusalem, and named, in connexion with the hill Gareb, only in Jer. xxxi. 39.

Gob, a place mentioned only in 2 Sam. xxi. 18, 19, as the scene of two encounters between David's warriors and the Philistines. In the parallel account in 1 Chr. xx. 4, the name is given as GEZER. On the other hand the LXX. and Syriac have Gath in the first case, a name which in Hebrew somewhat resembles Gob.

Goblet, a circular vessel for wine or other liquid.

Gog. 1. A Reubenite (1 Chr. v. 4), son of Shemaiah. 2. [MAGOG.]

Golan, a city of Bashan (Deut. iv. 43) allotted out of the half tribe of Manasseh to the Levites (Josh. xxi. 27), and one of the three cities of refuge east of the Jordan (xx. 8). Its very site is now unknown. The city of Golan is several times referred to by Josephus; he, however, more frequently speaks of the province which took its name from it, Gaulanitis. It seems that when the city of Golan rose to power it became the head of a large province, the extent of which is pretty accurately given by Josephus. It lay east of Galilee, and north of Gadaritis (GADARA). The river Hieromax may be regarded as the south border of Gaulanitis. The Jordan from the Sea of Galilee to its fountains at Dan and Caesarea-Philippi, formed the western boundary. It is important to observe that the boundaries of the modern province of *Jaulân* (which is the Arabic form of the Hebrew Golan), correspond so far with those of Gaulanitis; we may, therefore, safely assume that their northern and eastern boundaries are also identical. Jaulân is bounded on the north by *Jedûr* (the ancient *Ituraea*), and on the east by Haurân. The greater part of Gaulanitis is a flat and fertile table-land, well watered, and clothed with luxuriant grass. It is probably to this region the name *Mishor* is given in 1 K. xx. 23, 25—"the plain" in which the Syrians were overthrown by the Israelites, near Aphek, which perhaps stood upon the site of the modern *Fîk*. The western side of Gaulanitis, along the Sea of Galilee, is steep, rugged, and bare. It was once densely populated, but is now almost completely deserted.

Gold, the most valuable of metals, from its colour, lustre, weight, ductility, and other useful properties (Plin. *H. N.* xxxiii. 19). Hence it is used as an emblem of purity (Job xxiii. 10) and nobility (Lam. iv. 1). Gold was known from the very earliest times (Gen. ii. 11). It was at first chiefly used for ornaments, &c. (Gen. xxiv. 22). Coined money was not known to the ancients till a comparatively late period; and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes. (Comp. Gen. xliii. 21). Gold was extremely abundant in ancient times (1 Chr. xxii. 14; 2 Chr. i. 15, ix. 9; Nah. ii. 9; Dan. iii. 1); but this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture, &c. (1 K. vi. 22, x. passim; Cant. iii. 9, 10; Esth. i. 6; Jer. x. 9). The chief countries mentioned as producing gold are Arabia, Sheba, and Ophir (1 K. ix. 28, x. 1; Job xxviii. 16). Other gold-bearing countries were Uphaz (Jer. x. 9; Dan. x. 5) and Parvaim (2 Chr. iii. 6). Metallurgic processes are mentioned in Ps. lxvi. 10; Prov. xvii. 3, xxvii. 21; and in Is. xlvi. 6, the trade of goldsmith (cf. Judg. xvii. 4) is alluded to in connexion with the overlaying of idols with gold-leaf.

Gol'gotha, the Hebrew name of the spot at which our Lord was crucified (Matt. xxvii. 33; Mark xv. 22; John xix. 17). By these three Evangelists it is interpreted to mean the "place of a skull." St. Luke's words are really as follows—"the place which is called 'a skull'"—not, as in the other Gospels, "of a skull," thus employing the Greek term exactly as they do the Hebrew one. Two explanations of the name are given: (1) that it was a spot where executions ordinarily took place, and therefore abounded in skulls. Or (2) it may come from the look or form of the spot itself, bald, round, and skull-like, and therefore a mound or hillock, in accordance with the common phrase—for which there is no direct authority—"Mount Calvary." Whichever of these is the correct explanation, Golgotha seems to have been a known spot. Its locality in regard to Jerusalem is fully examined in the description of the city.

Goli'ath, a famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel (1 Sam. xvii.). He was possibly descended from the old Rephaim, of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites (Deut. ii. 20, 21; 2 Sam. xxi. 22). His height was "six cubits and a span," which, taking the cubit at 21 inches, would make him 10½ feet high. But the LXX. and Josephus

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read "*four* cubits and a span." The scene of his combat with David was the Valley of the Terebinth, between Shochoh and Azekah, probably among the western passes of Benjamin, although a confused modern tradition has given the name of *Ain Jahlood* (spring of Goliath) to the spring of Harod (Judg. vii. 1). In 2 Sam. xxi. 19, we find that another Goliath of Gath was slain by Elhanan, also a Bethlehemite. [ELHANAN.]

Go'mer. **1.** The eldest son of Japheth, and the father of Ashkenaz, Riphath, and Togarmah (Gen. x. 2, 3). His name is subsequently noticed but once (Ez. xxxviii. 6) as an ally or subject of the Scythian king Gog. He is generally recognised as the progenitor of the early Cimmerians, of the later Cimbri and the other branches of the Celtic family, and of the modern Gael and Cymry, the latter preserving with very slight deviation the original name.—**2.** The daughter of Diblaim, and concubine of Hosea (i. 3).

Gomor'rah, one of the five "cities of the plain," or "vale of Siddim," that under their respective kings joined battle there with Chedorlaomer (Gen. xiv. 2-8) and his allies, by whom they were discomfited till Abraham came to the rescue. Four out of the five were afterwards destroyed by the Lord with fire from heaven (Gen. xix. 23-29). One of them only, Zoar or Bela, which was its original name, was spared at the request of Lot, in order that he might take refuge there. Of these Gomorrah seems to have been only second to Sodom in importance, as well as in the wickedness that led to their overthrow. What that atrocity was may be gathered from Gen. xix. 4-8. Their geographical position is discussed under SODOM.

Gomo'rrha, the manner in which the name GOMORRAH is written in the A. V. of the Apocryphal books and the N. Testament.

Gopher wood. Only once in Gen. vi. 14. The Heb. word does not occur in the cognate dialects. The A. V. has made no attempt at translation. Two principal conjectures have been proposed:—1. That the "trees of Gopher" are any trees of the resinous kind, such as pine, fir, &c. 2. That Gopher is cypress.

Gor'gias, a general in the service of Antiochus Epiphanes (1 Macc. iii. 38), who was appointed by his regent Lysias to a command in the expedition against Judaea (B.C. 166), in which he was defeated by Judas Maccabaeus with great loss (1 Macc. iv. 1 ff.). At a later time (B.C. 164) he held a garrison in Jamnia, and defeated the forces of Joseph and Azarias, who attacked him contrary to the orders of Judas (1 Macc. v. 56 ff.; 2 Macc. xii. 32). The account of Gorgias in 2 Macc. is very obscure.

Gorty'na, a city of Crete, and in ancient times its most important city, next to Cnossus (1 Macc. xv. 23). It was nearly half-way between the Eastern and Western extremities of the island, and seems to have been the capital under the Romans.

Go'shen, a word of uncertain etymology, the name of a part of Egypt where the Israelites dwelt for the whole period of their sojourn in that country. It is usually called the "land of Goshen," but also Goshen simply. It appears to have borne another name, "the land of Rameses" (Gen. xlvii. 11), unless this be the name of a district of Goshen. It was between Joseph's residence at the time and the frontier of Palestine, and apparently the extreme province towards that frontier (Gen. xlvi. 29). Gen. xlvi. 33, 34 shows that Goshen was scarcely regarded as a part of Egypt Proper, and was not peopled by Egyptians—characteristics that would positively indicate a frontier-province. The next mention of Goshen confirms the previous inference that its position was between Canaan and the Delta (Gen. xlvii. 1, 5, 6, 11). Goshen was a pastoral country where some of Pharaoh's cattle were kept. The clearest indications of the exact position of Goshen are those afforded by the narrative of the Exodus. The Israelites set out from the town of Rameses in the land of Goshen, made two days' journey to "the edge of the wilderness," and in one day more reached the Red Sea. At the starting-point two routes lay before them, "the way of the land of the Philistines . . . that [was] near," and "the way of the wilderness of the Red Sea" (Ex. xiii. 17, 18). From these indications we infer that the land of Goshen must have in part been near the eastern side of the ancient Delta, Rameses lying within the valley now called the *Wádi-t-Tumeylát*, about thirty miles in a direct course from the ancient western shore of the Arabian Gulf. The results of an examination of Biblical evidence are that the land of Goshen lay between the eastern part of the ancient Delta and the western border of Palestine, that it was scarcely a part of Egypt Proper, was inhabited by other foreigners besides the Israelites, and was in its geographical names rather Shemitic than Egyptian; that it was a pasture-land, especially suited to a shepherd-people, and sufficient for the Israelites, who there prospered, and were separate from the main body of the Egyptians; and lastly, that one of its towns lay near the western extremity of the *Wádi-t-Tumeylát*. These indications seem to us decisively to indicate the *Wádi-t-Tumeylát*, the valley along which anciently flowed the canal of the Red Sea. Other identifications seem to us to be utterly untenable.—**2.** The "land" or the "country of Goshen," is twice named as a district in Southern Palestine (Josh. x. 41, xi. 16), apparently between the south country and the lowlands of Judah.—**3.** A town of the same name is once mentioned in company with Debir, Socoh, and others, as in the mountains of Judah (Josh. xv. 51). It has not yet been identified.

Gospels. The name Gospel is applied to the four inspired histories of the life and teaching of Christ contained in the New Testament, of which separate accounts will be given in their place. They were all composed during the latter half of the first century: those of St. Matthew and St. Mark some years before the destruction of Jerusalem; that of St. Luke probably about A.D. 64; and that of St. John towards the close of the century. Before the end of the second century, there is abundant evidence that the four Gospels, as one collection, were generally used and accepted. For this we have the testimony of Irenaeus, Papias, Tertullian, Origen, Theophilus, and Tatian. The Muratorian fragment describes the Gospels of Luke and John; but time and carelessness seem to have destroyed the sentences relating to Matthew and Mark. Another source of evidence is open to us, in the citations from the Gospels found in the earliest writers. Barnabas, Clemens Romanus, and Polycarp, quote passages from them, but not with verbal exactness. The testimony of Justin Martyr (born about A.D. 99, martyred A.D. 165) is much fuller; many of his quotations are found verbatim in the Gospels of St. Matthew, St. Luke, and St. John, and possibly

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of St. Mark also, whose words it is more difficult to separate. Besides these, St. Matthew appears to be quoted by the author of the Epistle to Diognetus, by Hegesippus, Irenaeus, Tatian, Athenagoras, and Theophilus. Eusebius records that Pantaenus found in India (? the south of Arabia) Christians who used the Gospel of St. Matthew. All this shows that long before the end of the second century the Gospel of St. Matthew was in general use. From the fact that St. Mark's Gospel has few places peculiar to it, it is more difficult to identify citations not expressly assigned to him; but Justin Martyr and Athenagoras appear to quote his Gospel, and Irenaeus does so by name. St. Luke is quoted by Justin, Irenaeus, Tatian, Athenagoras, and Theophilus; and St. John by all of these, with the addition of Ignatius, the Epistle to Diognetus, and Polycrates. From these we may conclude that before the end of the second century the Gospel collection was well known and in general use. There is yet another line of evidence. The heretical sects, as well as the Fathers of the Church, knew the Gospels; and as there was the greatest hostility between them, if the Gospels had become known in the Church *after* the dissension arose, the heretics would never have accepted them as genuine from such a quarter. But the Gnostics and Marcionites arose early in the second century; and therefore it is probable that the Gospels were then accepted, and thus they are traced back almost to the times of the Apostles. As a matter of literary history, nothing can be better established than the genuineness of the Gospels. On comparing these four books one with another, a peculiar difficulty claims attention, which has had much to do with the controversy as to their genuineness. In the fourth Gospel the narrative coincides with that of the other three in a few passages only. Putting aside the account of the Passion, there are only three facts which John relates in common with the other Evangelists. Two of these are, the feeding of the five thousand, and the storm on the Sea of Galilee (cfi. vi.). The third is the anointing of His feet by Mary. Whilst the others present the life of Jesus in Galilee, John follows him into Judaea; nor should we know, but for him, that our Lord had journeyed to Jerusalem at the prescribed feasts. The received explanation is the only satisfactory one, namely, that John, writing last, at the close of the first century, had seen the other Gospels, and purposely abstained from writing anew what they had sufficiently recorded. In the other three Gospels there is a great amount of agreement. If we suppose the history that they contain to be divided into sections, in 42 of these all the three narratives coincide, 12 more are given by Matthew and Mark only, 5 by Mark and Luke only, and 14 by Matthew and Luke. To these must be added 5 peculiar to Matthew, 2 to Mark, and 9 to Luke; and the enumeration is complete. But this applies only to general coincidence as to the facts narrated: the amount of verbal coincidence, that is, the passages either verbally the same, or coinciding in the use of many of the same words, is much smaller. Without going minutely into the examination of examples, which would be desirable if space permitted, the leading facts connected with the subject may be thus summed up:—The verbal and material agreement of the three first Evangelists is such as does not occur in any other authors who have written independently of one another. The verbal agreement is greater where the spoken words of others are cited than where facts are recorded; and greatest in quotations of the words of our Lord. But in some leading events, as in the call of the four first disciples, that of Matthew, and the Transfiguration, the agreement even in expression is remarkable: there are also narratives where there is no verbal harmony in the outset, but only in the crisis or emphatic part of the story (Matt. viii. 3 = Mark i. 41 = Luke v. 13, and Matt. xiv. 19, 20 = Mark vi. 41-43 = Luke ix. 16, 17). The language of all three is Greek, with Hebrew idioms: the Hebraisms are most abundant in St. Mark, and fewest in St. Luke. In quotations from the Old Testament, the Evangelists, or two of them, sometimes exhibit a verbal agreement, although they differ from the Hebrew and from the Septuagint version (Matt. iii. 3 = Mark i. 3 = Luke iii. 4. Matt. iv. 10 = Luke iv. 8. Matt. xi. 10 = Mark i. 2 = Luke vii. 27, &c.). Except as to 24 verses, the Gospel of Mark contains no principal facts which are not found in Matthew and Luke; but he often supplies details omitted by them, and these are often such as would belong to the graphic account of an eye-witness. There are no cases in which Matthew and Luke exactly harmonise, where Mark does not also coincide with them. In several places the words of Mark have something in common with each of the other narratives, so as to form a connecting link between them, where their words slightly differ. The examples of verbal agreement between Mark and Luke are not so long or so numerous as those between Matthew and Luke, and Matthew and Mark; but as to the arrangement of events Mark and Luke frequently coincide, where Matthew differs from them. These are the leading particulars; but they are very far from giving a complete notion of a phenomenon that is well worthy of that attention and reverent study of the sacred text by which alone it can be fully and fairly apprehended. The attempts at a solution are so many, that they can be more easily classified than enumerated. The first and most obvious suggestion would be, that the narrators made use of each other's work. Accordingly Grotius, Mill, Wetstein, Griesbach, and many others, have endeavoured to ascertain which Gospel is to be regarded as the first; which is copied from the first; and which is the last, and copied from the other two. But the theory in its crude form is in itself most improbable; and the wonder is that so much time and learning have been devoted to it. It assumes that an Evangelist has taken up the work of his predecessor, and, without substantial alteration, has made a few changes in form, a few additions and retrenchments, and has then allowed the whole to go forth under his name. The supposition of a common original from which the three Gospels were drawn, each with more or less modification, would naturally occur to those who rejected the notion that the Evangelists had copied from each other. It appeared to Eichhorn that the portions which are common to all the three Gospels were contained in a certain common document, from which they all drew. He considers himself entitled to assume that he can reconstruct the original document, and also that there must have been four other documents to account for the phenomena of the text. Thus he makes—1. The original document. 2. An altered copy which St. Matthew used. 3. An altered copy which St. Luke used. 4. A third copy, made from the two preceding, used by St. Mark. 5. A fourth

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altered copy, used by St. Matthew and St. Luke in common. As there is no *external* evidence worth considering that this original or any of its numerous copies ever existed, the value of this elaborate hypothesis must depend upon its furnishing the only explanation, and that a sufficient one, of the facts of the text. Bishop Marsh, however, finds it necessary, in order to complete the account of the text, to raise the number of documents to eight, still without producing any external evidence for the existence of any of them; and this, on one side, deprives Eichhorn's theory of the merit of completeness, and, on the other, presents a much broader surface to the obvious objections. He assumes the existence of—1. A Hebrew original. 2. A Greek translation. 3. A transcript of No. 1, with alterations and additions. 4. Another, with another set of alterations and additions. 5. Another, combining both the preceding, used by St. Mark, who also used No. 2. 6. Another, with the alterations and additions of No. 3, and with further additions, used by St. Matthew. 7. Another, with those of No. 4 and further additions, used by St. Luke, who also used No. 2. 8. A wholly distinct Hebrew document, in which our Lord's precepts, parables, and discourses were recorded, but not in chronological order; used both by St. Matthew and St. Luke. It will be allowed that this elaborate hypothesis, whether in the form given it by Marsh or by Eichhorn, possesses almost every fault that can be charged against an argument of that kind. For every new class of facts a new document must be assumed to have existed. The "original Gospel" is supposed to have been of such authority as to be circulated everywhere: yet so defective, as to require annotation from any hand, so little reverenced that no hand spared it. If all the Evangelists agreed to draw from such a work, it must have been widely if not universally accepted in the Church; and yet there is no record of its existence. The force of this dilemma has been felt by the supporters of the theory: if the work was of high authority, it would have been preserved, or at least mentioned; if of lower authority, it could not have become the basis of three canonical Gospels: and various attempts have been made to escape from it. There is another supposition to account for these facts, of which perhaps Gieseler has been the most acute expositor. It is probable that none of the Gospels was written until many years after the day of Pentecost on which the Holy Spirit descended on the assembled disciples. From that day commenced at Jerusalem the work of preaching the Gospel and converting the world. Prayer and preaching were the business of the Apostles' lives. Now their preaching must have been, from the nature of the case, in great part historical; it must have been based upon an account of the life and acts of Jesus of Nazareth. There was no written record to which the hearers might be referred for historical details, and therefore the preachers must furnish not only inferences from the life of our Lord, but the facts of the life itself. The preaching, then, must have been of such a kind as to be to the hearers what the reading of lessons from the Gospels is to us. There is no improbability in supposing that in the course of twenty or thirty years' assiduous teaching, without a written Gospel, the matter of the apostolic preaching should have taken a settled form. Not only might the Apostles think it well that their own accounts should agree, as in substance so in form; but the teachers whom they sent forth, or left behind in the churches they visited, would have to be prepared for their mission; and, so long as there was no written Gospel to put into their hands, it might be desirable that the oral instruction should be as far as possible one and the same to all. The guidance of the Holy Spirit supplied for a time such aid as made a written Gospel unnecessary; but the Apostles saw the dangers and errors which a traditional Gospel would be exposed to in the course of time; and, whilst they were still preaching the oral Gospel in the strength of the Holy Ghost, they were admonished by the same Divine Person to prepare those written records which were hereafter to be the daily spiritual food of all the Church of Christ. Nor is there anything unnatural in the supposition that the Apostles intentionally uttered their witness in the same order, and even, for the most part, in the same form of words. The language of their first preaching was the Syro-Chaldaic, which was a poor and scanty language; and though Greek was now widely spread, and was the language even of several places in Palestine, though it prevailed in Antioch, whence the first missions to Greeks and Hellenists, or Jews who spoke Greek, proceeded (Acts xi. 20, xiii. 1-3), the Greek tongue, as used by Jews, partook of the poverty of the speech which it replaced; as, indeed, it is impossible to borrow a whole language without borrowing the habits of thought upon which it has built itself. It is supposed, then, that the preaching of the Apostles, and the teaching whereby they prepared others to preach, as they did, would tend to assume a common form, more or less fixed; and that the portions of the three Gospels which harmonise most exactly owe their agreement not to the fact that they were copied from each other, although it is impossible to say that the later writer made no use of the earlier one, nor to the existence of any original document now lost to us, but to the fact that the apostolic preaching had already clothed itself in a settled or usual form of words, to which the writers inclined to conform without feeling bound to do so; and the differences which occur, often in the closest proximity to the harmonies, arise from the feeling of independence with which each wrote what he had seen and heard, or, in the case of Mark and Luke, what apostolic witnesses had told him. The harmonies begin with the baptism of John; that is, with the consecration of the Lord to His Messianic office; and with this event probably the ordinary preaching of the Apostles would begin, for its purport was that Jesus is the Messiah, and that as Messiah He suffered, died, and rose again. They are very frequent as we approach the period of the Passion, because the sufferings of the Lord would be much in the mouth of every one who preached the Gospel, and all would become familiar with the words in which the Apostles described it. But as regards the Resurrection, which differed from the Passion in that it was a fact which the enemies of Christianity felt bound to dispute (Matt. xxviii. 15), it is possible that the divergence arose from the intention of each Evangelist to contribute something towards the weight of evidence for this central truth. Accordingly, all the four, even St. Mark (xvi. 14), who oftener throws a new light upon old ground than opens out new, mention distinct acts and appearances of the Lord to establish that He was risen indeed. The verbal

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agreement is greater where the words of others are recorded, and greatest of all where they are those of Jesus, because here the apostolic preaching would be especially exact; and where the historical fact is the utterance of certain words, the duty of the historian is narrowed to a bare record of them. That this opinion would explain many of the facts connected with the text is certain. Whether, besides conforming to the words and arrangement of the apostolic preaching, the Evangelists did in any cases make use of each other's work or not, it would require a more careful investigation of details to discuss than space permits. How does this last theory bear upon our belief in the inspiration of the Gospels? Supposing that the portion of the three first Gospels which is common to all has been derived from the preaching of the Apostles in general, then it is drawn directly from a source which we know from our Lord Himself to have been inspired. Now the inspiration of an historical writing will consist in its truth, and in its selection of events. Everything narrated must be substantially and exactly true, and the comparison of the Gospels one with another offers us nothing that does not answer to this test. There are differences of arrangement of events; here some details of a narrative or a discourse are supplied which are wanting there; and if the writer had professed to follow a strict chronological order, or had pretended that his record was not only true but complete, then one inversion of order, or one omission of a syllable, would convict him of inaccuracy. But if it is plain—if it is all but avowed—that minute chronological data are not part of the writer's purpose—if it is also plain that nothing but a selection of the facts is intended, or, indeed, possible (John xxi. 25)—then the proper test to apply is, whether each gives us a picture of the life and ministry of Jesus of Nazareth that is self-consistent and consistent with the others, such as would be suitable to the use of those who were to believe on His Name—for this is their evident intention. About the answer there should be no doubt. We have seen that each Gospel has its own features, and that the divine element has controlled the human but not destroyed it. But the picture which they conspire to draw is one full of harmony. The histories are true according to any test that should be applied to a history; and the events that they select—though we could not presume to say that they were more important than what are omitted, except from the fact of the omission—are at least such as to have given the whole Christian Church a clear conception of the Redeemer's life, so that none has ever complained of insufficient means of knowing Him.

Gotholi'as. Josias, son of Gotholias, was one of the sons of Elam who returned from Babylon with Esdras (1 Esd. viii. 33).

Gotho'niel, father of Chabris (Jud. vi. 15).

Gourd. 1. *Kikâyôn*, only in Jon. iv. 6-10. A difference of opinion has long existed as to the plant which is intended by this word; but there can be no reasonable doubt that the *kikâyôn* which afforded shade to the prophet Jonah before Nineveh is the *Ricinus communis*, or castor-oil plant, which, formerly a native of Asia, is now naturalised in America, Africa, and the south of Europe. This plant varies considerably in size, being in India a tree, but in England seldom attaining a greater height than three or four feet. The leaves are large and palmate, with serrated lobes, and would form an excellent shelter for the sun-stricken prophet. The seeds contain the oil so well known under the name of "castor-oil," which has

Castor-oil plant.

for ages been in high repute as a medicine. 2. *Pakku'ôth* and *pĕkâ'îm*. (i.) In 2 K. iv. 39, a fruit used as food, disagreeable to the taste, and supposed to be poisonous. (ii.) In 1 K. vi. 18, vii. 24, as an architectural ornament, where A. V. "knops." With regard to the "wild gourds" (*pakku'ôth*) of 2 K. iv. 39, which one of "the sons of the prophets" gathered ignorantly, supposing them to be good for food, there can be no doubt that it is a species of the gourd tribe (*Cucurbitaceae*), which contains some plants of a very bitter and dangerous character. The leaves and tendrils of this family of plants bear some resemblance to those of the

Colocynth.

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vine. Hence the expression "wild vine;" and as several kinds of *Cucurbitaceae*, such as melons, pumpkins, &c., are favourite articles of refreshing food amongst the Orientals, we can easily understand the cause of the mistake. The etymology of the word from *pâka'*, "to split or burst open," has been thought to favour the identification of the plant with the *Ecbalium elaterium* or "squirting cucumber," so called from the elasticity with which the fruit, when ripe, opens and scatters the seeds when touched. Celsius, Rosenmüller, Winer, and Gesenius are in favour of this explanation, and, it must be confessed, not without some reason. The old versions, however, understand the colocynth, the fruit of which is about the size of an orange. The drastic medicine in such general use is a preparation from this plant. Since the dry gourds of the colocynth, when crushed, burst with a crashing noise, there is much reason for being satisfied with an explanation which has authority, etymology, and general suitableness in its favour.

Governor. In the Auth. Ver. this one English word is the representative of no less than ten Hebrew and four Greek words. 1. *Allûph*, the chief of a tribe or family (Judg. vi. 15; Is. lx. 22; Mic. v. 1), and equivalent to the "prince of a thousand" of Ex. xviii. 21, or the "head of a thousand" of Num. i. 16. It is the term applied to the "dukes" of Edom (Gen. xxxiv.).—2. *Chôkêk* (Judg. v. 9), and 3. *mechôkêk* (Judg. v. 14), denote a ruler in his capacity of *lawgiver* and dispenser of justice (Gen. xlix. 10; Prov. viii. 15; comp. Judg. v. 14, with Is. x. 1).—4. *Môshêl*, a ruler considered especially as having *power* over the property and persons of his subjects (Josh. xii. 2; Ps. cv. 20: Gen. xxiv. 2). The "governors of the people," in 2 Chr. xxiii. 20, appear to have been the king's body-guard (*cf.* 2 K. xi. 19).—5. *Nâgîd* denotes a *prominent* personage, whatever his capacity. It is applied to a king as the military and civil chief of his people (2 Sam. v. 2, vi. 21; 1 Chr. xxix. 22), to the general of an army (2 Chr. xxxii. 21), and to the head of a tribe (2 Chr. xix. 11). It denotes an officer of high rank in the palace, the lord high chamberlain (2 Chr. xxviii. 7).—6. *Nâsî*. The prevailing idea in this word is that of *elevation*. It is applied to the chief of the tribe (Gen. xvii. 20; Num. ii. 3, &c.), to the heads of sections of a tribe (Num. iii. 32, vii. 2), and to a powerful sheykh (Gen. xxiii. 6). In general it denotes a man of elevated rank.—7. *Pechâh* is a word probably of Assyrian origin. It is applied in 1 K. x. 15 to the petty chieftains who were tributary to Solomon (2 Chr. ix. 14); to the military commander of the Syrians (1 K. xx. 24), the Assyrians (2 K. xviii. 24, xxiii. 6), the Chaldeans (Jer. li. 23), and the Medes (Jer. li. 38). Under the Persian viceroys, during the Babylonian captivity, the land of the Hebrews appears to have been portioned out among "governors" (*pachôth*) inferior in rank to the satraps (Ezr. viii. 36), like the other provinces which were under the dominion of the Persian king (Neh. ii. 7, 9). It is impossible to determine the precise limits of their authority, or the functions which they had to perform. It appears from Ezr. vi. 8 that these governors were entrusted with the collection of the king's taxes; and from Neh. v. 18, xii. 26, that they were supported by a contribution levied upon the people, which was technically termed "the bread of the governor" (comp. Ezr. iv. 14). They were probably assisted in discharging their official duties by a council (Ezr. iv. 7, vi. 6). The "governor" beyond the river had a judgment-seat at Jerusalem, from which probably he administered justice when making a progress through his province (Neh. iii. 7).—8. *Pâkîd* denotes simply a person *appointed* to any office. It is used of the officers proposed to be appointed by Joseph (Gen. xli. 34); of Zebul, Abimelech's lieutenant (Judg. ix. 28); of an officer of the high-priest (2 Chr. xxiv. 11); and of a priest or Levite of high rank (Neh. xi, 14, 22).—9. *Shallît*, a man of *authority*. Applied to Joseph as Pharaoh's prime minister (Gen. xlii. 6); to Arioch, the captain of the guard; to the king of Babylon (Dan. ii. 15); and to Daniel as third in rank under Belshazzar (Dan. v. 29).—10. *Sar*, a *chief*, in any capacity. The term is used equally of the general of an army (Gen. xxi. 22), or the commander of a division (1 K. xvi. 9, xi. 24), as of the governor of Pharaoh's prison (Gen. xxxix. 21), and the chief of his butlers and bakers (Gen. xl. 2), or herdsmen (Gen. xlvii. 6).—11. ἐθνάρχης (2 Cor. xi. 32), an officer of rank under Aretas, the Arabian king of Damascus. It has been conjectured that the ethnarch of Damascus was merely the governor of the resident Jews, but it does not seem probable that an officer of such limited jurisdiction would be styled "the ethnarch of Aretas the king;" and as the term is clearly capable of a wide range of meaning, it was most likely intended to denote one who held the city and district of Damascus as the king's vassal or representative.—12. ἡγεμών, the *procurator* of Judnea under the Romans (Matt. xxvii. 2, &c.).—13. οἰκονόμος (Gal. iv. 2), a steward, apparently entrusted with the management of a minor's property.—14. ἀρχιτρίκλινος (John ii. 9), "the *governor* of the feast." Lightfoot supposes him to have been a kind of chaplain, who pronounced the blessings upon the wine that was drunk during the seven days of the marriage feast. He appears to have been on intimate terms with the bridegroom, and to have presided at the banquet in his stead. The duties of the master of a feast are given at full length in Ecclus. xxxv. (xxxii.).

Go'zan seems in the A. V. of 1 Chr. v. 26, to be the name of a river; but in Kings (2 K. xvii. 6, and xviii. 11) it is evidently applied not to a river but a country. Gozan was the tract to which the Israelites were carried away captive by Pul, Tiglath-Pileser, and Shalmaneser, or possibly Sargon. It has been variously placed; but it is probably identical with the *Gauzanitis* of Ptolemy, and may be regarded as represented by the Mygdonia of other writers. It was the tract watered by the Habor, the modern *Khabour*, the great Mesopotamian affluent of the Euphrates.

Gra'ba, 1 Esd. v. 29. [HAGABA.]

Grape. [VINE.]

Grass. 1. This is the ordinary rendering of the Hebrew word *châtsîr* (1 K. xviii. 5; Job xl. 5, Ps. civ. 14; Is. xv. 6). As the herbage rapidly fades under the parching heat of the sun of Palestine, it has afforded to the sacred writers an image of the fleeting nature of human fortunes (Job viii. 12; Ps. xxxvii. 2), and also of the brevity of human life (Is. xl. 6, 7; Ps. xc. 5).—2. In the A. V. of Jer. l. 11, "as the heifer at grass" should be "as the heifer treading out corn" (comp. Hos. x. 11).—3. In Num. xxii. 4, where mention is made of the ox licking up the grass of the field, the Heb. word is *yerek*, which elsewhere is rendered *green*.—

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4. *'êseb* signifies *herbs* for human food (Gen. i. 30; Ps. civ. 14), but also fodder for cattle (Deut. xi. 15; Jer. xiv. 6). It is the grass of the field (Gen. ii. 5; Ex. ix. 22) and of the mountain (Is. xlii. 15; Prov. xxvii. 25). In the N. T. wherever the word grass occurs it is the representative of the Greek χόρτος.

Grasshopper. [LOCUST.]

Grave. [BURIAL.]

Greaves (*mitschâh*). This word occurs in the A. V. only in 1 Sam. xvii. 6. Its ordinary meaning is a piece of defensive armour which reached from the foot to the knee, and thus protected the shin of the wearer. But the *mitschâh* of the above passage can hardly have been armour of this nature. It was not worn on the legs, but on the feet of Goliath, and would therefore appear to have been a kind of shoe or boot.

Greece, Greeks, Grecians. The histories of Greece and Palestine are as little connected as those of any other two nations exercising the same influence on the destinies of mankind could well be. The Homeric Epos in its widest range does not include the Hebrews, while on the other hand the Mosaic idea of the Western world seems to have been sufficiently indefinite. It is possible that Moses may have derived some geographical outlines from the Egyptians; but he does not use them in Gen. x. 2-5, where he mentions the descendants of Javan as peopling the isles of the Gentiles. From the time of Moses to that of Joel we have no notice of the Greeks in the Hebrew writings. When indeed the Hebrews came into contact with the Ionians of Asia Minor, and recognized them as the long-lost islanders of the western migration, it was natural that they should mark the similarity of sound between *Javan* and Ions; and the application of that name to the Asiatic Greeks would tend to satisfy in some measure a longing to realize the Mosaic ethnography. Accordingly the O. T. word which is *Grecia*, in A. V. *Greece, Greeks*, &c., is in Hebrew *Javan* (Joel iii. 6; Dan. viii. 21): the Hebrew, however, is sometimes retained (Is. lxvi. 19; Ez. xxvii. 13). The Greeks and Hebrews met for the first time in the slave-market. The medium of communication seems to have been the Tyrian slave-merchants. About B.C. 800 Joel speaks of the Tyrians as selling the children of Judah to the Grecians (Joel iii. 6); and in Ez. xxvii. 13 the Greeks are mentioned as bartering their brazen vessels for slaves. Prophetical notice of Greece occurs in Dan. viii. 21, &c., where the history of Alexander and his successors is rapidly sketched. Zechariah (ix. 13) foretells the triumphs of the Maccabees against the Graeco-Syrian empire, while Isaiah looks forward to the conversion of the Greeks, amongst other Gentiles, through the instrumentality of Jewish missionaries (lxvi. 19). In 1 Macc. xii. 5-23 we have an account of an embassy and letter sent by the Lacedaemonians to the Jews. The most remarkable feature in the transaction is the claim which the Lacedaemonians prefer to kindred with the Jews, and which Areus professes to establish by reference to a book. The notices of the Jewish people which occur in Greek writers have been collected by Josephus (*c. Apion.* i. 22). The chief are Pythagoras, Herodotus, Choerilus, Aristotle, Theophrastus, and Hecataeus. After the complete subjugation of the Greeks by the Romans, and the absorption into the Roman empire of the kingdoms which were formed out of the dominions of Alexander, the political connexion between the Greeks and Jews as two independent nations no longer existed. The name of the country, Greece, occurs once in N. T. (Acts xx. 2), as opposed to Macedonia.

Greyhound. The translation in the text of the A. V. (Prov. xxx. 31) of the Hebrew words *zarzir mothnayin*, i. e. "one girt about the loins." Various are the opinions as to what animal "comely in going" is here intended. Some think "a leopard," others "an eagle," or "a man girt with armour," or "a zebra," or "a war-horse girt with trappings." But, later, Maurer (*Comment. Gram. in Vet. Test.*) decides unhesitatingly in favour of a "wrestler," when girt about the loins for a contest. There is great probability that he is correct.

Grinding. [MILL.]

Grove. A word used in the A. V., with two exceptions, to translate the mysterious Hebrew term *Asherah*, which is not a grove, but probably an idol or image of some kind. [See ASHERAH.] It is also probable that there was a connexion between this symbol or image, whatever it was, and the sacred symbolic tree, the representation of which occurs so frequently on Assyrian sculptures, and is figured below.—2. The two exceptions noticed above are Gen. xxi. 33, and 1 Sam. xxii. 6 (margin). In the religions of the ancient heathen world groves play a prominent part. In the old times altars only were erected to the gods. It was thought wrong to shut up the gods within walls, and hence, as Pliny expressly tells us, trees were the first temples; and from the earliest times groves are mentioned in connexion with religious worship (Gen. xii. 6, 7, xiii. 18; Deut. xi. 30; A. V. "plain"). The groves were

Sacred Symbolic Tree of the Assyrians. From Lord Aberdeen's Black Stone. (Fergusson's *Nineveh and Persepolis*, p. 298.)

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generally found connected with temples, and often had the right of affording an asylum. Some have supposed that even the Jewish Temple had an enclosure planted with palm and cedar (Ps. xcii. 12, 13) and olive (Ps. lii. 8), as the mosk which stands on its site now has. This is more than doubtful; but we know that a celebrated oak stood by the sanctuary at Shechem (Josh. xxiv. 26; Judg. ix. 6). There are in Scripture many memorable trees: *e.g.* Allon-bachuth (Gen. xxxv. 8), the tamarisk in Gibeah (1 Sam. xxii. 6), the terebinth in Shechem (Jos. xxiv. 26) under which the law was set up, the palm-tree of Deborah (Judg. iv. 5), the terebinth of enchantments (Judg. ix. 37), the terebinth of wanderers (Judg. iv. 11), and others (1 Sam. xiv. 2, x. 3, sometimes "plain" in A. V.). This observation of particular trees was among the heathen extended to a regular worship of them.

Guard. (1.) *Tabbach* originally signified a "cook;" and as butchering fell to the lot of the cook in Eastern countries it gained the secondary sense of "executioner," and is applied to the body-guard of the kings of Egypt (Gen. xxxvii. 36) and Babylon (2 K. xxv. 8; Jer. xxxix. 9, xl. 1; Dan. ii. 14).—(2.) *Rûts* properly means a "runner," and is the ordinary term employed for the attendants of the Jewish kings, whose office it was to run before the chariot (2 Sam. xv. 1; 1 K. i. 5), and to form a military guard (1 Sam. xxii. 17; 2 K. x. 25, xi. 6; 2 Chr. xii. 10).—(3.) The terms *mishmereth* and *mishmar* express properly the *act of watching*, but are occasionally transferred to the persons who kept watch (Neh. iv. 9, 22, vii. 3, xii. 9; Job vii. 12).

Gud'godah, Deut. x. 7. [HOR HAGIDGAD.]

Guest. [HOSPITALITY.]

Gul'loth, a Hebrew term of unfrequent occurrence in the Bible, and used only in two passages—and those identical relations of the same occurrence—to denote a natural object, viz. the springs added by the great Caleb to the south land in the neighbourhood of Debir, which formed the dowry of his daughter Achsah (Josh. xv. 19; Judg. i. 15). The springs were "upper" and "lower"—possibly one at the top and the other at the bottom of a ravine or glen; and they may have derived their unusual name from their appearance being different to that of the ordinary springs of the country. The root (*gâlal*) has the force of rolling or tumbling over, and perhaps this may imply that they welled up in that round or mushroom form which is not uncommon here, though apparently most rare in Palestine. The rendering of the Vat. LXX. is singular. In Josh. it has τὴν Βοτθανίς, and τὴν Γουαιθλάν, the latter doubtless a mere corruption of the Hebrew. The Alex. MS., as usual, is faithful to the Hebrew text. In Judges both have Λύτρωσις. An attempt has been lately made by Dr. Rosen to identify these springs with the *Ain Nunkur* near Hebron (see *Zeitschrift der D. M. G.* 1857); but the identification can hardly be received without fuller confirmation (Stanley, *S. & P.* App. §54). [DEBIR.]

Gu'ni. **1.** A son of Naphtali (Gen. xlvi. 24; 1 Chr. vii. 13), the founder of the family of the Gunites (Num. xxvi. 48).—**2.** A descendant of Gad (1 Chr. v. 15).

Gu'nites, the, descendants of Guni, son of Naphtali (Num. xxvi. 48).

Gur, the going up to, an ascent or rising ground, at which Ahaziah received his death-blow while flying from Jehu after the slaughter of Joram (2 K. ix. 27). It was probably some place more than usually steep on the difficult road which leads from the plain of Esdraelon to *Jenîn*.

Gur Baal, a place or district in which dwelt Arabians, as recorded in 2 Chr. xxvi. 7. It appears from the context to have been in the country lying between Palestine and the Arabian peninsula; but this, although probable, cannot be proved. The Arab geographers mention a place called Baal, on the Syrian road, north of El-Medeeneh.

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Haahash'tari, a man, or a family, immediately descended from Ashur, "father of Tekoa" by his second wife Naarah (1 Chr. iv. 6).

Habai'ah. Bene-Habaiah were among the sons of the priests who returned from Babylon with Zerubbabel (Ezr. ii. 61; Neh. vii. 63).

Hab'akkuk. 1. Of the facts of the prophet's life we have no certain information, and with regard to the period of his prophecy there is great division of opinion. The Rabbinical tradition that Habakkuk was the son of the Shunammite woman whom Elisha restored to life is repeated by Abarbanel in his commentary, and has no other foundation than a fanciful etymology of the prophet's name, based on the expression in 2 K. iv. 16. In the title of the history of Bel and the Dragon, as found in the LXX. version in Origen's *Tetrapla*, the author is called "Habakkuk the son of Joshua, of the tribe of Levi." Pseudo-Epiphanius and Dorotheus relate that when Jerusalem was sacked by Nebuchadnezzar, Habakkuk fled to Ostracine, and remained there till after the Chaldeans had left the city, when he returned to his own country, and died at his farm two years before the return from Babylon, B.C. 538. It was during his residence in Judaea that he is said to have carried food to Daniel in the den of lions at Babylon.—2. The Rabbinical traditions agree in placing Habakkuk with Joel and Nahum in the reign of Manasseh. Davidson decides in favour of the early part of the reign of Josiah. Delitzsch concludes that Habakkuk delivered his prophecy about the 12th or 13th year of Josiah (B.C. 630 or 629). This view receives some confirmation from the position of his prophecy in the O. T. Canon. The prophet commences by announcing his office and important mission (i. 1). He bewails the corruption and social disorganization by which he is surrounded, and cries to Jehovah for help (i. 2-4). Next follows the reply of the Deity, threatening swift vengeance (i. 5-11). The prophet, transferring himself to the near future foreshadowed in the divine threatenings, sees the rapacity and boastful impiety of the Chaldean hosts, but, confident that God has only employed them as the instruments of correction, assumes (ii. 1) an attitude of hopeful expectancy, and waits to see the issue. He receives the divine command to write in an enduring form the vision of God's retributive justice, as revealed to his prophetic eye (ii. 2, 3). The doom of the Chaldeans is first foretold in general terms (ii. 4-6), and the announcement is followed by a series of denunciations pronounced upon them by the nations who had suffered from their oppression (ii. 6-20). The strophical arrangement of these "woes" is a remarkable feature of the prophecy. The whole concludes with the mag-

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nificent Psalm in chap. iii., "Habakkuk's Pindaric ode" (Ewald), a composition unrivalled for boldness of conception, sublimity of thought, and majesty of diction.

Habazini'ah, apparently the head of one of the families of the RECHABITES (Jer. xxxv. 3).

Hab'bacuc, the form in which the name of the prophet HABAKKUK is given in the Apocrypha (Bel, 33-39).

Habergeon, a coat of mail covering the neck and breast. [ARMS.]

Ha'bor, the "river of Gozan" (2 K. xvii. 6, and xviii. 11), is identified beyond all reasonable doubt with the famous affluent of the Euphrates, which is called Aborrhas by Strabo, and Chaboras by Pliny and Ptolemy. The stream in question still bears the name of the *Khabour*. It flows from several sources in the mountain-chain, which in about the 37th parallel closes in the valley of the Tigris upon the south—the Mons Masius of Strabo and Ptolemy, at present the *Kharej Dagh*.

Hachali'ah, the father of Nehemiah (Neh. i. 1; x. 1).

Hach'ilah, the Hill, a hill apparently situated in a wood in the wilderness or waste land in the neighbourhood of Ziph; in the fastnesses, or passes, of which David and his six hundred followers were lurking when the Ziphites informed Saul of his whereabouts (1 Sam. xxiii. 19; comp. 14, 15, 18). No trace of the name Hachilah has yet been discovered. By Eusebius and Jerome *Echela* is named as a village then standing; but the situation—seven miles from Eleutheropolis, *i. e.* on the the N.W. of Hebron—would be too far from Ziph and Maon.

Hach'moni, Son of, and **The Hach'monite** (1 Chr. xxvii. 32, xi. 11), both renderings—the former the correct one—of the same Hebrew words. Hachmon or Hachmoni was no doubt the founder of a family to which these men belonged: the actual father of Jashobeam was Zabdiel (1 Chr. xxvii. 2), and he is also said to have belonged to the Korhites (1 Chr. xii. 6), possibly the Levites descended from Korah.

Ha'dad was originally the indigenous appellation of the Sun among the Syrians, and was thence transferred to the king, as the highest of earthly authorities. The title appears to have been an official one, like Pharaoh. It is found occasionally in the altered form Hadar (Gen. xxv. 15, xxxvi. 39, compared with 1 Chr. i. 30, 50). **1.** Son of Ishmael (Gen. xxv. 15; 1 Chr. i. 30).—**2.** A king of Edom who gained an important victory over the Midianites on the field of Moab (Gen. xxxvi. 35; 1 Chr. i. 46).—**3.** Also a king of Edom, with Pau for his capital (1 Chr. i. 50).—**4.** A member of the royal house of Edom (1 K. xi. 14 ff.). In his childhood he escaped the massacre under Joab, in which his father appears to have perished, and fled with a band of followers into Egypt. Pharaoh, the predecessor of Solomon's father-in-law, treated him kindly, and gave him his sister-in-law in marriage. After David's death Hadad resolved to attempt the recovery of his dominion: Pharaoh in vain discouraged him, and upon this he left Egypt and returned to his own country. It does not appear from the text, as it now stands, how Hadad became subsequently to this an "adversary unto Solomon" (ver. 14), still less how he gained the sovereignty over Syria (ver. 25). The LXX., however, refers ver. 25 entirely to him, and substitutes for *Aram* (*Syria*), *Edom*. This reduces the whole to a consistent and intelligible narrative.

Hadade'zer (2 Sam. viii. 3-12; 1 K. xi. 23). [HADAREZER.]

Ha'dad-Rim'mon is, according to the ordinary interpretation of Zech. xii. 11, a place in the valley of Megiddo, named after two Syrian idols, where a national lamentation was held for the death of king Josiah.

Ha'dar, a son of Ishmael (Gen. xxv. 15), written in 1 Chr. i. 30 *Hadad*. The mountain *Hadad*, belonging to *Teymà* on the borders of the Syrian desert, north of *El-Medeeneh*, is perhaps the most likely to be correctly identified with the ancient dwellings of this tribe.—**2.** One of the kings of Edom, successor of Baal-hanan ben-Acbor (Gen. xxxvi. 30), and about contemporary with Saul.

Hadare'zer, son of Rehob (2 Sam. viii. 3), the king of the Aramite state of Zobah, who, while on his way to "establish his dominion" at the Euphrates, was overtaken by David, and defeated with great loss both of chariots, horses, and men (1 Chr. xviii. 3, 4). After the first repulse of the Ammonites and their Syrian allies by Joab, Hadarezer sent his army to the assistance of his kindred the people of Maachah, Rehob, and Ishtob (1 Chr. xix. 16; 2 Sam. x. 15, comp. 8). Under the command of Shophach, or Shobach, the captain of the host, they crossed the Euphrates, joined the other Syrians, and encamped at a place called Helam. David himself came from Jerusalem to take the command of the Israelite army. As on the former occasion, the rout was complete.

Had'ashah, one of the towns of Judah, in the maritime low country (Josh. xv. 37 only). No satisfactory reason presents itself why Hadashah should not be the ADASA of the Maccabaean history. Hitherto it has eluded discovery in modern times.

Hadas'sah, a name, probably the earlier name, of Esther (Esth. ii. 7).

Hadat'tah. According to the A. V. one of the towns of Judah in the extreme south (Josh. xv. 25); but the accents of the Hebrew connect the word with that preceding it, as if it were Hazor-chadattah, *i. e.* New Hazor, in distinction from the place of the same name in ver. 23.

Ha'did, a place named, with Lod (Lydda) and Ono, only in the later books of the history (Ezr. ii. 33; Neh. vii. 37, xi. 34). In the time of Eusebius a town called Aditha, or Adatha, existed to the east of Diospolis (Lydda). This was probably Hadid. About three miles east of Lydd stands a village called *el-Haditheh*, marked in Van de Velde's map.

Hadlai', a man of Ephraim (2 Chr. xxviii. 12).

Had'oram, the fifth son of Joktan (Gen. x. 27; 1 Chr. i. 21). His settlements, unlike those of many of Joktan's sons, have not been identified.—**2.** Son of Tou or Toi king of Hamath; his father's ambassador to congratulate David on his victory over Hadarezer king of Zobah (1 Chr. xviii. 10).—**3.** The form assumed in Chronicles by the name of the intendant of taxes under David, Solomon, and Rehoboam (2 Chr. x. 18). In Kings the name is given in the longer form of ADONIRAM, but in Samuel (2 Sam. xx. 24) as ADORAM.

Ha'drach, a country of Syria, mentioned once only, by the prophet Zechariah (ix. 1, 2). The position of the district, with its borders, is here generally stated; but the name itself seems to have wholly disappeared. It still remains unknown.

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Ha'gab. Bene-Hagab were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 46).

Hag'aba. Bene-Hagaba were among the Nethinim who came back from captivity with Zerubbabel (Neh. vii. 48). The name is slightly different in form from

Hag'abah, under which it is found in the parallel list of Ezr. ii. 45.

Ha'gar, an Egyptian woman, the handmaid, or slave, of Sarah (Gen. xvi. 1), whom the latter gave as a concubine to Abraham, after he had dwelt ten years in the land of Canaan and had no children by Sarah (xvi. 2 and 3). That she was a bondwoman is stated both in the O. T. and in the N. T., in the latter as part of her typical character. It is recorded that "when she saw that she had conceived, her mistress was despised in her eyes" (4), and Sarah, with the anger, we may suppose, of a free woman, rather than of a wife, reproached Abraham for the results of her own act. Hagar fled, turning her steps towards her native land through the great wilderness traversed by the Egyptian road. By the fountain in the way to Shur, the angel of the Lord found her, charged her to return and submit herself under the hands of her mistress, and delivered the remarkable prophecy respecting her unborn child, recorded in ver. 10-12. On her return, she gave birth to Ishmael, and Abraham was then eighty-six years old. Mention is not again made of Hagar in the history of Abraham until the feast at the weaning of Isaac, when "Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking"; and in exact sequence with the first flight of Hagar, we now read of her expulsion. The verisimilitude, oriental exactness, and simple beauty of this story are internal evidences attesting its truth apart from all other evidence. The name of Hagar occurs elsewhere only when she takes a wife to Ishmael (xxi. 21); and in the genealogy (xxv. 12). St. Paul refers to her as the type of the old covenant, likening her to Mount Sinai, the Mount of the Law (Gal. iv. 22 seqq.). In Mohammedan tradition Hagar is represented as the wife of Abraham.

Ha'garenes, Ha'garites, a people dwelling to the east of Palestine, with whom the tribe of Reuben made war in the time of Saul (1 Chr. v. 10, 18-20). The same people, as confederate against Israel, are mentioned in Ps. lxxxiii. Who these people were is a question that cannot readily be decided, though it is generally believed that they were named after Hagar. It is uncertain whether the important town and district of *Hejer* represent the ancient name and a dwelling of the Hagarenes; but it is reasonable to suppose that they do. *Hejer*, or *Hejerà*, is the capital town, and also a subdivision, of the province of north-eastern Arabia called *El-Bahreyn*, on the borders of the Persian Gulf.

Ha'gerite, the. Jaziz the Hagerite, *i. e.* the descendant of Hagar, had the charge of David's sheep (1 Chr. xxvii. 31).

Hag'gai, the tenth in order of the minor prophets, and first of those who prophesied after the Captivity. With regard to his tribe and parentage both history and tradition are alike silent. In the absence of any direct evidence on the point, it is more than probable that he was one of the exiles who returned with Zerubbabel and Joshua. The rebuilding of the temple, which was commenced in the reign of Cyrus (B.C. 535), was suspended during the reigns of his successors, Cambyses and Pseudo-Smerdis, in consequence of the determined hostility of the Samaritans. On the accession of Darius Hystaspis (B.C. 521), the prophets Haggai and Zechariah urged the renewal of the undertaking, and obtained the permission and assistance of the king (Ezr. v. 1, vi. 14). According to tradition, Haggai was born in Babylon, was a young man when he came to Jerusalem, and was buried with honour near the sepulchres of the priests. The names of Haggai and Zechariah are associated in the LXX. in the titles of Ps. 137, 145-148; in the Vulgate in those of Ps. 111, 145; and in the Peshito Syriac in those of Ps. 125, 126, 145, 146, 147, 148. It may be that tradition assigned to these prophets the arrangement of the above-mentioned psalms for use in the temple service. According to Pseudo-Epiphanius, Haggai was the first who chanted the Hallelujah in the second temple. The style of his writing is generally tame and prosaic, though at times it rises to the dignity of severe invective, when the prophet rebukes his countrymen for their selfish indolence and neglect of God's house. But the brevity of the prophecies is so great, and the poverty of expression which characterises them so striking, as to give rise to a conjecture, not without reason, that in their present form they are but the outline or summary of the original discourses. They were delivered in the second year of Darius Hystaspis (B.C. 520), at intervals from the 1st day of the 6th month to the 24th day of the 9th month in the same year.

Hag'geri. "MIBHAR son of Haggeri," was one of the mighty men of David's guard, according to 1 Chr. xi. 38. The parallel passage—2 Sam. xxiii. 36—has "Bani the Gadite," which is probably the correct reading.

Hag'gi, second son of Gad (Gen. xlvi. 16; Num. xxvi. 15).

Haggi'ah, a Merarite Levite (1 Chr. vi. 30).

Hag'gites, the, a Gadite family sprung from Haggi (Num. xxvi. 15).

Hag'gith, one of David's wives, the mother of Adonijah (2 Sam. iii. 4; 1 K. i. 5, 11, ii. 13; 1 Chr. iii. 2).

Ha'gia, 1 Esd. v. 34. [HATTIL.]

Ha'i. The form in which the well-known place AI appears in the A. V. on its first introduction (Gen. xii. 8, xiii. 3).

Hair. The Hebrews were fully alive to the importance of the hair as an element of personal beauty, whether as seen in the "curled locks, black as a raven," of youth (Cant. v. 11), or in the "crown of glory" that encircled the head of old age (Prov. xvi. 31). The customs of ancient nations in regard to the hair varied considerably: the Egyptians allowed the women to wear it long, but kept the heads of men closely shaved from early childhood. The Greeks admired long hair, whether in men or women. The Assyrians also wore it long. The Hebrews on the other hand, while they encouraged the growth of hair, observed the natural distinction between the sexes by allowing the women to wear it long (Luke vii. 38; John xi. 2; 1 Cor. xi. 6 ff.), while the men restrained theirs by frequent clipping to a moderate length. This difference between the Hebrews and the surrounding nations, especially the Egyptians, arose no doubt partly from natural taste, but partly also from legal enactments: clipping the hair in a certain manner and offering the locks, was in early times connected with religious

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worship: and hence the Hebrews were forbidden to "round the corners of their heads" (Lev. xix. 27), meaning the locks along the forehead and temples, and behind the ears. The prohibition against cutting off the hair on the death of a relative (Deut. xiv. 1) was probably grounded on a similar reason. In addition to these regulations, the Hebrews dreaded baldness, as it was frequently the result of leprosy (Lev. xiii. 40 ff.), and hence formed one of the disqualifications for the priesthood (Lev. xxi. 20, LXX.). Long hair was admired in the case of young men; it is especially noticed in the description of Absalom's person (2 Sam. xiv. 26). The care requisite to keep the hair in order in such cases must have been very great, and hence the practice of wearing long hair was unusual, and only resorted to as an act of religious observance. In times of affliction the hair was altogether cut off (Is. iii. 17, 24, xv. 2; Jer. vii. 29). Tearing the hair (Ezr. ix. 3) and letting it go dishevelled, were similar tokens of grief. Wigs were commonly used by the Egyptians, but not by the Hebrews. The usual and favourite colour of the hair was black (Cant. v. 11), as is indicated in the comparisons to a "flock of goats" and the "tents of Kedar" (Cant. iv. 1, i. 5): a similar hue is probably intended by the *purple* of Cant. vii. 5. A fictitious hue was occasionally obtained by sprinkling gold-dust on the hair. It does not appear that dyes were ordinarily used. The approach of age was marked by a *sprinkling* (Hos. vii. 9) of gray hairs, which soon overspread the whole head (Gen. xlii. 38, xliv. 29; 1 K. ii. 6, 9; Prov. xvi. 31, xx. 29). Pure white hair was deemed characteristic of the Divine Majesty (Dan. vii. 9; Rev. i. 14). The chief beauty of the hair consisted in curls, whether of a natural or artificial character. With regard to the mode of dressing the hair, we have no very precise information; the terms used are of a general character, as of Jezebel (2 K. ix. 30), of Judith (x. 3). The terms used in the N. T. (1 Tim. ii. 9; 1 Pet. iii. 3) are also of a general character; Schleusner understands them of *curling* rather than plaiting. The arrangement of Samson's hair into seven locks, or more properly *braids* (Judg. xvi. 13, 19) involves the practice of plaiting, which was also familiar to the Egyptians and Greeks. The locks were probably kept in their place by a fillet as in Egypt.

Egyptian Wigs. (Wilkinson.)

The Hebrews, like other nations of antiquity, anointed the hair profusely with ointments, which were generally compounded of various aromatic ingredients (Ruth iii. 3; 2 Sam. xiv. 2; Ps. xxiii. 5, xlv. 7, xcii. 10; Eccl. ix. 8; Is. iii. 24); more especially on occasion of festivities or hospitality (Matt. vi. 17, xxvi. 7; Luke vii. 46). It appears to have been the custom of the Jews in our Saviour's time to swear by the hair (Matt. v. 36), much as the Egyptian women still swear by the side-lock, and the men by their beards (Lane, i. 52, 71, notes).

Hak'katan. Johanan, son of Hakkatan, was the chief of the Bene-Azgad who returned from Babylon with Ezra (Ezr. viii. 12).

Hak'koz, a priest, the chief of the seventh course in the service of the sanctuary, as appointed by David (1 Chr. xxiv. 10). In Ezr. ii. 61 and Neh. iii. 4, 21, the name occurs again as Koz in the A. V.

Haku'pha. Bene-Hakupha were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 51; Neh. vii. 53).

Ha'lah is probably a different place from the Calah of Gen. x. 11. It may with some confidence be identified with the Chalcitis of Ptolemy. The name is thought to remain in the modern *Gla*, a large mound on the upper *Khabour*.

Ha'lak, the Mount, a mountain twice, and twice only, named as the southern limit of Joshua's conquests (Josh. xi. 17, xii. 7), but which has not yet been identified.

Hal'hul, a town of Judah in the mountain district (Josh. xv. 58). The name still remains unaltered, attached to a conspicuous hill a mile to the left of the road from Jerusalem to Hebron, between 3 and 4 miles from the latter.

Ha'li, a town on the boundary of Asher, named between Helkath and Beten (Josh. xix. 25). Nothing is known of its situation.

Halicarnas'sus in CARIA, a city of great renown, as being the birthplace of Herodotus and of the later historian Dionysius, and as embellished by the Mausoleum erected by Artemisia, but of no Biblical interest except as the residence of a Jewish population in the periods between the Old and New Testament histories (1 Macc. xv. 23). The modern name of the place is *Budrûm*.

Hall, used of the court of the high-priest's house (Luke xxii. 55). In Matt. xxvii. 27, and Mark xv. 16, "hall" is syn. with "praetorium," which in John xviii. 28 is in A. V. "judgment-hall." The hall or court of a house or palace would probably be an enclosed but uncovered space, on a lower level than the apartments of the lowest floor which looked into it.

Hallelujah. [ALLELUIA.]

Hallo'hesh, one of the "chief of the people" who sealed the covenant with Nehemiah (Neh. x. 24).

Halo'hesh. Shallum, son of Hal-lohesh, was "ruler of the half part of Jerusalem" at the time of the repair of the wall by Nehemiah (Neh. iii. 12).

Ham. 1. The name of one of the three sons of Noah, apparently the second in age. It probably signifies "warm" or "hot." This meaning seems to be confirmed by that of the Egyptian word KEM (Egypt), which we believe to be the Egyptian equivalent of Ham, and which, as an adjective, signifies "black," probably implying warmth as well as blackness. Of the history of Ham nothing is related except his irreverence to his father, and the curse which that patriarch pronounced. The sons of Ham are stated to have been "Cush and Mizraim and Phut and Canaan" (Gen. x. 6; comp. 1 Chr.

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i. 8). The name of Ham alone, of the three sons of Noah, if our identification be correct, is known to have been given to a country (Ps. lxxviii. 51, cv. 23, cvi. 22). The settlements of the descendants of Cush have occasioned the greatest difficulty to critics. We have been led to the conclusion that settlements of Cush extended from Babylonia along the shores of the Indian Ocean to Ethiopia above Egypt, and to the supposition that there was an eastern as well as a western Cush. If, as we suppose, Mizraim in the lists of Gen. x. and 1 Chr. i. stand for Mizrim, we should take the singular Mazor to be the name of the progenitor of the Egyptian tribes. It is remarkable that Mazor appears to be identical in signification with Ham, so that it may be but another name of the patriarch. In this case the mention of Mizraim (or Mizrim) would be geographical, and not indicative of a Mazor, son of Ham. The Mizraites, like the descendants of Ham, occupy a territory wider than that bearing the name of Mizraim. We may, however, suppose that Mizraim included all the first settlements, and that in remote times other tribes besides the Philistines migrated, or extended their territories. Phut has been always placed in Africa, where we find, in the Egyptian inscriptions, a great nomadic people corresponding to it. Respecting the geographical position of the Canaanites there is no dispute, although all the names are not identified. The Hamathites alone of those identified were settled in early times wholly beyond the land of Canaan. Perhaps there was a primeval extension of the Canaanite tribes after their first establishment in the land called after their ancestor, for before the specification of its limits as those of their settlements it is stated "afterward were the families of the Canaanites spread abroad" (Gen. x. 18, 19). One of their most important extensions was to the north-east. Philologers are not agreed as to a Hamitic class of language. Recently Bunsen has applied the term "Hamitism," or as he writes it, Chamitism, to the Egyptian language, or rather family. Sir H. Rawlinson has applied the term Cushite to the primitive language of Babylonia, and the same term has been used for the ancient language of the southern coast of Arabia. The Biblical evidence seems at first sight, in favour of Hebrew being classed as a Hamitic rather than a Shemitic form of speech. It is called in the Bible "the language of Canaan" (Is. xix. 18), although those speaking it are elsewhere said to speak "Jewishly" (2 K. xviii. 26, 28; Is. xxxvi. 11, 13; Neh. xiii. 24). But the one term, as Gesenius remarks, indicates the country where the language was spoken, the other as evidently indicates a people by whom it was spoken. Elsewhere we might find evidence of the use of a so-called Shemitic language by nations either partly or wholly of Hamite origin. This evidence would favour the theory that Hebrew was Hamitic; but on the other hand we should be unable to dissociate Shemitic languages from Shemitic peoples. The Egyptian language would also offer great difficulties, unless it were held to be but partly of Hamitic origin, since it is mainly of an entirely different class to the Shemitic. It is mainly Nigritian, but it also contains Shemitic elements. We are of opinion that the groundwork is Nigritian, and that the Shemitic part is a layer added to a complete Nigritian language. An inquiry into the history of the Hamite nations presents considerable difficulties, since it cannot be determined in the cases of the most important of those commonly held to be Hamite that they were purely of that stock. It is certain that the three most illustrious Hamite nations—the Cushites, the Phoenicians, and the Egyptians—were greatly mixed with foreign peoples. There are some common characteristics, however, which appear to connect the different branches of the Hamite family, and to distinguish them from the children of Japheth and Shem. Their architecture has a solid grandeur that we look for in vain elsewhere. The early history of each of the chief Hamite nations shows great power of organising an extensive kingdom, of acquiring material greatness, and checking the inroads of neighbouring nomadic peoples.—**2.** According to the Masoretic text (Gen. xiv. 5), Chedorlaomer and his allies smote the Zuzim in a place called Ham. If, as seems likely, the Zuzim be the same as the Zamzummim, Ham must be placed in what was afterwards the Ammonite territory. Hence it has been conjectured by Tuch, that Ham is but another form of the name of the chief stronghold of the children of *Am*mon, Rabbah, now *Am*-man.—**3.** In the account of a migration of the Simeonites to the valley of Gedor, and their destroying the pastoral inhabitants, the latter, or possibly their predecessors, are said to have been "of Ham" (1 Chr. iv. 40). This may indicate that a Hamite tribe was settled here, or, more precisely, that there was an Egyptian settlement.

Ha'man, the chief minister or vizier of king Ahasuerus (Esth. iii. 1). After the failure of his attempt to cut off all the Jews in the Persian empire, he was hanged on the gallows which he had erected for Mordecai. The Targum and Josephus interpret the description of him—the Agagite—as signifying that he was of Amalekitish descent: but he is called a Macedonian by the LXX. in Esth. ix. 24.

Ha'math appears to have been the principal city of Upper Syria from the time of the Exodus to that of the prophet Amos. It was situated in the valley of the Orontes, about half way between its source near *Baalbek*, and the bend which it makes at *Jisr-hadid*. It thus naturally commanded the whole of the Orontes valley, from the low screen of hills which forms the watershed between the Orontes and the *Litâny*—the "entrance of Hamath," as it is called in Scripture (Num. xxxiv. 8; Josh. xiii. 5, &c.)—to the defile of Daphne below Antioch; and this tract appears to have formed the kingdom of Hamath, during the time of its independence. The Hamathites were a Hamitic race, and are included among the descendants of Canaan (Gen. x. 18). We must regard them as closely akin to the Hittites on whom they bordered, and with whom they were generally in alliance. Nothing appears of the power of Hamath, until the time of David (2 Sam. viii. 10). Hamath seems clearly to have been included in the dominions of Solomon (1 K. iv. 21-4). The "store-cities," which Solomon "built in Hamath" (2 Chr. viii. 4), were perhaps staples for trade. In the Assyrian inscriptions of the time of Ahab (B.C. 900) Hamath appears as a separate power, in alliance with the Syrians of Damascus, the Hittites, and the Phoenicians. About three-quarters of a century later Jeroboam the second "recovered Hamath" (2 K. xiv. 28). Soon afterwards the Assyrians took it (2 K. xviii. 34, xix. 13, &c.), and from this time it ceased to be a place of much importance.

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Antiochus Epiphanes changed its name to Epiphaneia. The natives, however, called it Hamath, even in St. Jerome's time, and its present name, *Hamah*, is but slightly altered from the ancient form.

Ha'math-Zo'bah (2 Chr. viii. 3) has been conjectured to be the same as Hamath. But the name *Hamath-Zobah* would seem rather suited to another Hamath which was distinguished from the "Great Hamath" by the suffix "Zobah."

Ham'athite, the, one of the families descended from Canaan, named last in the list (Gen. x. 18; 1 Chr. i. 16).

Ham'math, one of the fortified cities in the territory allotted to Naphtali (Josh. xix. 35). It is not possible from this list to determine its position, but the notices of the Talmudists leave no doubt that it was near Tiberias, one mile distant—in fact that it had its name, Chammath, "hot baths," because it contained those of Tiberias. Josephus mentions it under the name of Emmaus as a village not far from Tiberias. The *Hammâm*, at present three in number, still send up their hot and sulphureous waters, at a spot rather more than a mile south of the modern town. In the list of Levitical cities given out of Naphtali (Josh. xxi. 32) the name of this place seems to be given as HAMMOTH-DOR, and in 1 Chr. vi. 76 it is further altered to HAMMON.

Hammeda'tha, father of the infamous Haman (Esth. iii. 1, 10, viii. 5, ix. 24).

Hammel'ech, lit. "the king," unnecessarily rendered in the A. V. as a proper name (Jer. xxxvi. 26, xxxviii. 6).

Hammer. The Hebrew language has several names for this indispensable tool. (1.) *Pattîsh*, which was used by the gold-beater (Is. xli. 7, A. V. "carpenter") as well as by the quarry-man (Jer. xxiii. 29). (2.) *Makkâbâh*, properly a tool for *hollowing*, hence a stonecutter's mallet (1 K. vi. 7). (3.) *Halmûth*, used only in Judg. v. 26. (4.) A kind of hammer, named *mappêts*, Jer. li. 20 (A. V. "battle-axe"), or *mêphîts*, Prov. xxv. 18 (A. V. "maul"), was used as a weapon of war.

Hammolek'eth, daughter of Machir and sister of Gilead (1 Chr. vii. 17, 18).

Ham'mon. **1.** A city in Asher (Josh. xix. 28), apparently not far from Zidon-rabbah.—**2.** A city allotted out of the tribe of Naphtali to the Levites (1 Chr. vi. 76), and answering to the somewhat similar names HAMMATH and HAMMOTH-DOR in Joshua.

Ham'moth-Dor, a city of Naphtali, allotted with its suburbs to the Gershonite Levites, and for a city of refuge (Josh. xxi. 32). Unless there were two places of the same or very similar name in Naphtali, this is identical with HAMMATH.

Ham'onah, the name of a city mentioned in Ezekiel (xxxix. 16).

Ha'mon-Gog, the Valley of, the name to be bestowed on a ravine or glen, previously known as "the ravine of the passengers on the east of the sea," after the burial there of "Gog and all his multitude" (Ez. xxxix. 11, 15).

Ha'mor, a Hivite (or according to the Alex. LXX. a Horite), who at the time of the entrance of Jacob on Palestine was prince of the land and city of Shechem (Gen. xxxiii. 19, xxxiv. 2, 4, 6, 8, 13, 18, 20, 24, 26).

Ha'muel, a man of Simeon; son of Mishma, of the family of Shaul (1 Chr. iv. 26).

Ha'mul, the younger son of Pharez, Judah's son by Tamar (Gen. xlvi. 12; 1 Chr. ii. 5).

Ha'mulites, the, the family of the preceding (Num. xxvi. 21).

Ham'utal, daughter of Jeremiah of Libnah; one of the wives of king Josiah (2 K. xxiii. 31, xxiv. 18; Jer. lii. 1).

Han'ameel, son of Shallum, and cousin of Jeremiah (Jer. xxxii. 7, 8, 9, 12; and comp. 44).

Ha'nan. **1.** One of the chief people of the tribe of Benjamin (1 Chr. viii. 23).—**2.** The last of the six sons of Azel, a descendant of Saul (1 Chr. viii. 38, ix. 44).—**3.** "Son of Maachah," *i. e.* possibly a Syrian of Aram-Maacah, one of the heroes of David's guard (1 Chr. xi. 43).—**4.** The sons of Hanan were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 46; Neh. vii. 49).—**5.** One of the Levites who assisted Ezra in his public exposition of the law (Neh. viii. 7). The same person is probably mentioned in x. 10.—**6.** One of the "heads" of the "people," who also sealed the covenant (x. 22).—**7.** Another of the chief laymen on the same occasion (x. 26).—**8.** Son of Zaccur, son of Mattaniah, whom Nehemiah made one of the storekeepers of the provisions collected as tithes (Neh. xiii. 13).—**9.** Son of Igdaliah (Jer. xxxv. 4).

Han'aneel, the Tower of, a tower which formed part of the wall of Jerusalem (Neh. iii. 1, xii. 39). From these two passages, particularly from the former, it might almost be inferred that Hananeel was but another name for the Tower of Meah: at any rate they were close together, and stood between the sheep-gate and the fish-gate. This tower is further mentioned in Jer. xxxi. 38. The remaining passage in which it is named (Zech. xiv. 10) also connects this tower with the "corner gate," which lay on the other side of the sheep-gate.

Hana'ni.—**1.** One of the sons of Heman, and head of the 18th course of the service (1 Chr. xxv. 4, 25).—**2.** A seer who rebuked (B.C. 941) Asa, king of Judah (2 Chr. xvi. 7). For this he was imprisoned (10). He (or another Hanani) was the father of Jehu the seer, who testified against Baasha (1 K. xvi. 1, 7), and Jehoshaphat (2 Chr. xix. 2, xx. 34).—**3.** One of the priests who in the time of Ezra had taken strange wives (Ezr. x. 20).—**4.** A brother of Nehemiah (Neh. i. 2) was afterwards made governor of Jerusalem under Nehemiah (vii. 2).—**5.** A priest mentioned in Neh. xii. 36.

Hanani'ah. **1.** One of the 14 sons of Heman, and chief of the 16th course of singers (1 Chr. xxv. 4, 5, 23).—**2.** A general in the army of king Uzziah (2 Chr. xxvi. 11).—**3.** Father of Zedekiah, in the reign of Jehoiakim (Jer. xxxvi. 12).—**4.** Son of Azur, a Benjamite of Gibeon and a false prophet in the reign of Zedekiah king of Judah. In the 4th year of his reign, B.C. 595, Hananiah withstood Jeremiah the prophet, and publicly prophesied in the temple that within two years Jeconiah and all his fellow-captives, with the vessels of the Lord's house which Nebuchadnezzar had taken away to Babylon, should be brought back to Jerusalem (Jer. xxviii.): an indication that treacherous negotiations were already secretly opened with Pharaoh-Hophra. Hananiah corroborated his prophecy by taking from off the neck of Jeremiah the yoke which he wore by Divine command (Jer. xxvii.) in token of the subjection of Judaea and the neighbouring countries to the Babylonian empire, and breaking it. But Jeremiah was bid to go and tell

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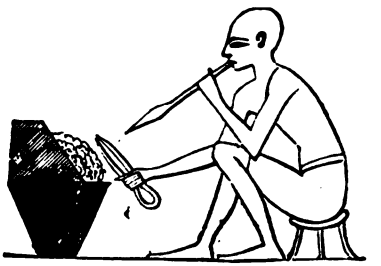
Hananiah that for the wooden yokes which he had broken he should make yokes of iron, so firm was the dominion of Babylon destined to be for seventy years. The prophet Jeremiah added this rebuke and prediction of Hananiah's death, the fulfilment of which closes the history of this false prophet. The history of Hananiah is of great interest, as throwing much light upon the Jewish politics of that eventful time, divided as parties were into the partisans of Babylon on one hand, and Egypt on the other.—**5.** Grandfather of Irijah, the captain of the ward at the gate of Benjamin who arrested Jeremiah, on the charge of deserting to the Chaldaeans (Jer. xxxvii. 13).—**6.** Head of a Benjamite house (1 Chr. viii. 24).—**7.** The Hebrew name of Shadrach. He was of the house of David, according to Jewish tradition (Dan. i. 3, 6, 7, 11, 19; ii. 17).—**8.** Son of Zerubbabel (1 Chr. iii. 19), from whom CHRIST derived his descent. He is the same person who is by St. Luke called Joanna. The identity of the two names Hananiah and Joanna is apparent immediately we compare them in Hebrew.—**9.** One of the sons of Bebai, who returned with Ezra from Babylon (Ezr. x. 28).—**10.** A priest, one of the makers of the sacred ointments and incense, who built a portion of the wall of Jerusalem in the days of Nehemiah (Neh. iii. 8). He may be the same as is mentioned in ver. 30 as having repaired another portion. If so, he was son of Shelemiah; perhaps the same as is mentioned xii. 41.—**11.** Head of the priestly course of Jeremiah in the days of Joiakim, Neh. xii. 12.—**12.** Ruler of the palace at Jerusalem under Nehemiah. The arrangements for guarding the gates of Jerusalem were entrusted to him with Hanani, the Tirshatha's brother (Neh. vii. 2, 3).—**13.** An Israelite, Neh. x. 23.

Handicraft. (Acts xviii. 3, xix. 25; Rev. xviii. 22). In the present article brief notices can only be given of such handicraft trades as are mentioned in Scripture. 1. The preparation of iron for use either in war, in agriculture, or for domestic purposes, was doubtless one of the earliest applications of labour; and, together with iron, working in brass, or rather copper alloyed with tin, bronze, is mentioned in the same passage as practised in antediluvian times (Gen. iv. 22). We know that iron was used for warlike purposes by the Assyrians, and on the other hand that stone-tipped arrows, as was the case also in Mexico, were used in the earlier times by the Egyptians as well as the Persians and Greeks. In the construction of the Tabernacle, copper, but no iron, appears to have been used, though the use of iron was at the same period well known to the Jews, both from their own use of it and from their Egyptian education, whilst the Canaanite inhabitants of Palestine and Syria were in full possession of its use both for warlike and domestic purposes (Ex. xx. 25, xxv. 3, xxvii. 19; Num. xxxv. 16; Deut. iii. 11, iv. 20, viii. 9; Josh. viii. 31, xvii. 16, 18). After the establishment of the Jews in Canaan, the occupation of a smith became recognised as a distinct employment (1 Sam. xiii. 19). The smith's work and its results are often mentioned in Scripture (2 Sam. xii. 31; 1 K. vi. 7; 2 Chr. xxvi. 14; Is. xliv. 12, liv. 16).

The worker in gold and silver must have found employment both among the Hebrews and the neighbouring nations in very early times, as appears from the ornaments sent by Abraham to Rebekah (Gen. xxiv. 22, 53, xxxv. 4, xxxviii. 18; Deut. vii. 25). But, whatever skill the Hebrews possessed, it is quite clear that they must have learned much from Egypt and its "iron furnaces," both in metal-work and in the arts of setting and polishing precious stones. Various processes of the goldsmith's work are illustrated by Egyptian monuments. After the conquest frequent notices are found both of moulded and wrought metal, including soldering, which last had long been known in Egypt; but the Phœnicians appear to have possessed greater skill than the Jews in these arts,



Egyptian Blow-pipe, and small fireplace with cheeks to confine and reflect the heat. (Wilkinson.)

at least in Solomon's time (Judg. viii. 24, 27, xvii. 4; 1 K. vii. 13, 45, 46; Is. xli. 7; Wisd. xv. 4; Ecclus. xxxviii. 28; Bar. vi. 50, 55, 57). 2. The work of the carpenter is often mentioned in Scripture (Gen. vi. 14; Ex. xxxvii.; Is. xliv. 13). In the palace built by David for himself the workmen employed were chiefly Phœnicians sent by Hiram (2 Sam. v. 11; 1 Chr. xiv. 1), as most probably were those, or at least the principal of those who were employed by Solomon in his works (1 K. v. 6). But in the repairs of the Temple, executed under Joash king of Judah, and also in the rebuilding under Zerubbabel, no mention is made of foreign

Carpenters. (Wilkinson.)

r, drills a hole in the seat of a chair, s. t t, legs of chair. u u, adzes. v, a square. w, man planing or polishing the leg of a chair.

workmen, though in the latter case the timber is expressly said to have been brought by sea to Joppa by Zidonians (2 K. xii. 11; 2 Chr. xxiv. 12; Ezra iii. 7). That the Jewish carpenters must have been able to carve with some skill is evident from Is. xli. 7, xliv. 13. In N.T. the occupation of a carpenter is mentioned in connexion with Joseph the husband of the Virgin Mary, and ascribed to our Lord himself by way of reproach (Mark vi. 3; Matt. xiii. 55). 3. The masons employed by David and Solomon, at least the chief of them, were Phœnicians (1 K. v. 18; Ez. xxvii. 9). Among

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their implements are mentioned the saw, the plumb-line, the measuring-reed. Some of these, and also the chisel and mallet, are represented on Egyptian monuments. The large stones used in Solomon's Temple are said by Josephus to have been fitted together exactly without either mortar or cramps, but the foundation stones to have been fastened with lead. For ordinary building, mortar was used; sometimes, perhaps, bitumen, as was the case at Babylon (Gen. xi. 3). The lime, clay, and straw of which mortar is generally composed in the East, require to be very carefully mixed and united so as to resist wet. The wall "daubed with untempered mortar" of Ezekiel (xiii. 10) was perhaps a sort of cob-wall of mud or clay without lime, which would give way under heavy rain. The use of whitewash on tombs is remarked by our Lord (Matt. xxiii. 27). Houses infected with leprosy were required by the Law to be re-plastered (Lev. xiv. 40-45). 4. Akin to the craft of the carpenter is that of ship and boat-building, which must have been exercised to some extent for the fishing-vessels on the lake of Gennesaret (Matt. viii. 23, ix. 1; John xxi. 3, 8). Solomon built, at Ezion-Geber, ships for his foreign trade, which were manned by Phoenician crews, an experiment which Jehoshaphat endeavoured in vain to renew (1 K. ix. 26, 27, xxii. 48; 2 Chr. xx. 36, 37). 5. The perfumes used in the religious services, and in later times in the funeral rites of monarchs, imply knowledge and practice in the art of the "apothecaries," who appear to have formed a guild or association (Ex. xxx. 25, 35; Neh. iii. 8; 2 Chr. xvi. 14; Eccl. vii. 1, x. 1; Ecclus. xxxviii. 8). 6. The arts of spinning and weaving both wool and linen were carried on in early times, as they are still usually among the Bedouins, by women. One of the excellences attributed to the good house-wife is her skill and industry in these arts (Ex. xxxv. 25, 26; Lev. xix. 19; Deut. xxii. 11; 2 K. xxiii. 7; Ez. xvi. 16; Prov. xxxi. 13, 24). The loom, with its beam (1 Sam. xvii. 7), pin (Judg. xvi. 14), and shuttle (Job vii. 6), was, perhaps, introduced later, but as early as David's time (1 Sam. xvii. 7). Together with weaving we read also of embroidery, in which gold and silver threads were interwoven with the body of the stuff, sometimes in figure patterns, or with precious stones set in the needle-work (Ex. xxvi. 1, xxviii. 4, xxxix. 6-13). 7. Besides these arts, those of dyeing and of dressing cloth were practised in Palestine, and those also of tanning and dressing leather (Josh. ii. 15-18; 2 K. i. 8; Matt. iii. 4; Acts ix. 43). Shoemakers, barbers, and tailors are mentioned in the Mishna (*Pesach.* iv. 6): the barber, or his occupation, by Ezekiel (v. 1; Lev. xiv. 8; Num. vi. 5), and the tailor, plasterers, glaziers, and glass vessels, painters, and goldworkers are mentioned in the Mishna (*Chel.* viii. 9, xxix. 3, 4, xxx. 1). Tent-makers are noticed in the Acts (xviii. 3), and frequent allusion is made to the trade of the potters. 8. Bakers are noticed in Scripture (Jer. xxxvii. 21; Hos. vii. 4); and the well-known valley Tyropoeon probably derived its name from the occupation of the cheese-makers, its inhabitants. Butchers, not Jewish, are spoken of 1 Cor. x. 25.

Handkerchief, Napkin, Apron. The two former of these terms, as used in the A. V. = σουδάριον, the latter = σιμικίνθιον. Both words are of Latin origin: σουδάριον = *sudarium* from *sudo*, "to sweat;" σιμικίνθιον = *semicinctium*, i. e. "a half girdle." The *sudarium* is noticed in the N. T. as a wrapper to fold up money (Luke xix. 20)—as a cloth bound about the head of a corpse (John xi. 44, xx. 7), being probably brought from the crown of the head under the chin—and lastly as an article of dress that could be easily removed (Acts xix. 12), probably a handkerchief worn on the head like the *keffieh* of the Bedouins. According to the scholiast quoted by Schleusner, the distinction between the two terms is that the *sudarium* was worn on the head, and the *semicinctium* used as a handkerchief.

Ha'nes, a place in Egypt only mentioned in Is. xxx. 4: "For his princes were at Zoan, and his messengers came to Hanes." Hanes has been supposed by Vitringa, Michaelis, Rosenmüller, and Gesenius, to be the same as Heracleopolis Magna in the Heptanomis. This identification depends wholly upon the similarity of the two names: a consideration of the sense of the passage in which Hanes occurs shows its great improbability. We are disposed to think that the Chald. Paraphr. is right in identifying it with Tahpanhes, a fortified town on the eastern frontier.

Hanging; Hangings. These terms represent both different words in the original, and different articles in the furniture of the Temple. (1.) The "hanging" was a curtain or "covering" to close an entrance; one was placed before the door of the Tabernacle (Ex. xxvi. 36, 37, xxxix. 38); another was placed before the entrance of the court (Ex. xxvii. 16, xxxviii. 18; Num. iv. 26); the term is also applied to the vail that concealed the Holy of Holies (Ex. xxxv. 12, xxxix. 34, xl. 21; Num. iv. 5). (2.) The "hangings" were used for covering the walls of the court of the Tabernacle, just as tapestry was in modern times (Ex. xxvii. 9, xxxv. 17, xxxviii. 9; Num. iii. 26, iv. 26). In 2 K. xxiii. 7, the term *bottîm*, strictly "houses," A. V. "hangings," is probably intended to describe tents used as portable sanctuaries.

Han'iel, one of the sons of Ulla of the tribe of Asher (1 Chr. vii. 39).

Han'nah, one of the wives of Elkanah, and mother of Samuel (1 Sam. i. ii.). A hymn of thanksgiving for the birth of her son is in the highest order of prophetic poetry; its resemblance to that of the Virgin Mary (comp. 1 Sam. ii. 1-10 with Luke i. 46-55; see also Ps. cxiii.) has been noticed by the commentators. More recent critics have, however, assigned its authorship to David.

Han'nathon, one of the cities of Zebulun (Josh. xix. 14).

Han'niel, son of Ephod, and prince of Manasseh (Num. xxxiv. 23).

Ha'noch. 1. The third in order of the children of Midian (Gen. xxv. 4).—**2.** Eldest son of Reuben (Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 5; 1 Chr. v. 3), and founder of the family of

Ha'nochites, the, Num. xxvi. 5.

Ha'nun. 1. Son of Nahash (2 Sam. x. 1, 2; 1 Chr. xix. 1, 2), king of Ammon, who dishonoured the ambassadors of David (2 Sam. x. 4), and involved the Ammonites in a disastrous war (2 Sam. xii. 31; 1 Chr. xix. 6).—**2.** A man who, with the people of Zanoah, repaired the ravine-gate in the wall of Jerusalem (Neh. iii. 13).—**3.** The 6th son of Zalaph, who also assisted in the repair of the wall, apparently on the east side (Neh. iii. 30).

Haphra'im, a city of Issachar, mentioned next to Shunem (Josh. xix. 19). About 6 miles north-

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east of *Lejjun*, and 2 miles west of *Solam* (the ancient Shunem), stands the village of *el-'Afûleh*, which may possibly be the representative of Haphraim.

Ha'ra (1 Chr. v. 26 only), is either a place utterly unknown, or it must be regarded as identical with Haran or Charran.

Har'adah, a desert station of the Israelites (Num. xxxiii. 24, 25); its position is uncertain.

Ha'ran. **1.** The third son of Terah, and therefore youngest brother of Abram (Gen. xi. 26). Three children are ascribed to him—Lot (27, 31), and two daughters, viz. Milcah, who married her uncle Nahor (29), and Iscah (29). Haran was born in Ur of the Chaldees, and he died there while his father was still living (28). The ancient Jewish tradition is that Haran was burnt in the furnace of Nimrod for his wavering conduct during the fiery trial of Abraham.—**2.** A Gershonite Levite in the time of David, one of the family of Shimei (1 Chr. xxiii. 9).

Ha'ran, a son of the great Caleb by his concubine Ephah (1 Chr. ii. 46).

Ha'ran, is the name of the place whither Abraham migrated with his family from Ur of the Chaldees, and where the descendants of his brother Nahor established themselves (comp. Gen. xxiv. 10, with xxvii. 43). It is said to be in Mesopotamia (Gen. xxiv. 10), or more definitely, in Padan-Aram (xxv. 20), the cultivated district at the foot of the hills, a name well applying to the beautiful stretch of country which lies below Mount Masius between the *Khabour* and the Euphrates. Here, about midway in this district, is a town still called *Harrán*, which really seems never to have changed its appellation, and beyond any reasonable doubt is the Haran or Charran of Scripture. *Harrán* lies upon the *Belik* (ancient Bilichus), a small affluent of the Euphrates, which falls into it nearly in long. 39°. It is now a small village inhabited by a few families of Arabs.

Ha'rarite, the, the designation of three of David's guard. **1.** AGEE, a Hararite (2 Sam. xxiii. 11).—**2.** SHAMMAH the Hararite (2 Sam. xxiii. 33.)—**3.** SHARAR (2 Sam. xxiii. 33) or SACAR (1 Chr. xi. 35) the Hararite, was the father of Ahiam, another member of the guard.

Har'bona, the third of the seven chamberlains, or eunuchs, who served king Ahasuerus (Esth. i. 10).

Har'bonah (Esth. vii. 9), the same as the preceding.

Hare (Heb. *arnebeth*) occurs only in Lev. xi. 6 and Deut. xiv. 7, amongst the animals disallowed as food by the Mosaic law. There is no doubt at all that *arnebeth* denotes a "hare;" and in all probability the species *Lepus Sinaiticus*, and *L. Syriacus*, are those which were best known to the ancient Hebrews. The hare is at this day called *arneb* by the Arabs in Palestine and Syria. It was erroneously thought by the ancient Jews to have chewed the cud. They were no doubt misled, as in the case of the *shâphân* (*Hyrax*) by the habit these animals have of moving the jaw about.

Hare of Mount Sinai.

Har'el. In the margin of Ez. xliii. 15 the word rendered "altar" in the text is given "Harel, *i. e.* the mountain of God." Junius explains it of the ἐσχάρα or hearth of the altar of burnt-offering, covered by the network on which the sacrifices were placed over the burning wood.

Harem. [HOUSE.]

Ha'reph, a name occurring in the genealogies of Judah, as a son of Caleb, and as "father of Bethgader" (1 Chr. ii. 51, only).

Ha'reth, the Forest of, in which David took refuge, after, at the instigation of the prophet Gad, he had quitted the "hold" or fastness of the cave of Adullam—if indeed it was Adullam and not Mizpeh of Moab, which is not quite clear (1 Sam. xxii. 5).

Harhai'ah, father of Uzziel 6 (Neh. iii. 8).

Har'has, an ancestor of Shallum the husband of Huldah (2 K. xxii. 14).

Har'hur. The sons of Harhur were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 51; Neh. vii. 53).

Ha'rim. **1.** A priest who had charge of the third division in the house of God (1 Chr. xxiv. 8).—**2.** Bene-Harim, probably descendants of the above, to the number of 1017, came up from Babylon with Zerubbabel (Ezr. ii. 39; Neh. vii. 42). The name, probably as representing the family, is mentioned on two other occasions (Neh. x. 5; Ezr. x. 21).—**3.** It further occurs in a list of the families of priests "who went up with Zerubbabel and Jeshua," and of those who were their descendants in the next generation—in the days of Joiakim the son of Jeshua (Neh. xii. 15). In the former list (xii. 4) the name is changed to REHUM.—**4.** Another family of Bene-Harim, three hundred and twenty in number, came from the captivity in the same caravan (Ezr. ii. 32; Neh. vii. 35). They also appear among those who had married foreign wives (Ezr. x. 31), as well as those who sealed the covenant (Neh. x. 27).

Ha'riph. A hundred and twelve of the Bene-Hariph returned from the captivity with Zerubbabel (Neh. vii. 24). The name occurs again among the "heads of the people" who sealed the covenant (x. 19).

Harlot. That this class of persons existed in the earliest states of society is clear from Gen. xxxviii. 15. Rahab (Josh. ii. 1), is said by the Chaldee paraph., to have been an innkeeper, but if there were such persons, considering what we know of Canaanitish morals (Lev. xviii. 27), we may conclude that they would, if women, have been of this class. The law forbids (xix. 29) the father's compelling his daughter to sin, but does not mention it as a voluntary mode of life on her part without his complicity. The term (*kedêshâh* "consecrated") points to one description of persons and *nochrîyâh* ("foreign woman") to another, of whom this class mostly consisted. The first term refers

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to the impure worship of the Syrian Astarte (Num. xxv. 1; comp. Herod. i. 199). The latter class would grow up with the growth of great cities and of foreign intercourse, and hardly could enter into the view of the Mosaic institutes. As regards the fashions involved in the practice, similar outward marks seem to have attended its earliest forms to those which we trace in the classical writers, *e. g.* a distinctive dress and a seat by the way side (Gen. xxxviii. 14; comp. Ez. xvi. 16, 25; Bar. vi. 43). Public singing in the streets occurs also (Is. xxiii. 16; Ecclus. ix. 4). Those who thus published their infamy were of the worst repute, others had houses of resort, and both classes seem to have been known among the Jews (Prov. vii. 8-12, xxiii. 28; Ecclus. ix. 7, 8); the two women, 1 K. iii. 16, lived as Greek hetaerae sometimes did in a house together. In earlier times the price of a kid is mentioned (Gen. xxxviii.), and great wealth doubtless sometimes accrued to them (Ez. xvi. 33, 39, xxiii. 26). But lust, as distinct from gain, appears as the inducement in Prov. vii. 14, 15. The "harlots" are classed with "publicans," as those who lay under the ban of society in the N. T. (Matt. xxi. 32). The children of such persons were held in contempt, and could not exercise privileges nor inherit (John viii. 41; Deut. xxiii. 2; Judg. xi. 1, 2).

Harneph'er, one of the sons of Zophah, of the tribe of Asher (1 Chr. vii. 36).

Ha'rod, the Well of, a spring by which Gideon and his great army encamped on the morning of the day which ended in the rout of the Midianites (Judg. vii. 1), and where the trial of the people by their mode of drinking apparently took place. The *Ain Jalûd*, with which Dean Stanley would identify Harod, is very suitable to the circumstances, as being at present the largest spring in the neighbourhood, and as forming a pool of considerable size, at which great numbers might drink.

Ha'rodite, the, the designation of two of the thirty-seven warriors of David's guard, SHAMMAH and ELIKA (2 Sam. xxiii. 25), doubtless derived from a place named Harod.

Haro'eh, a name occurring in the genealogical lists of Judah as one of the sons of "Shobal, father of Kirjath-jearim" (1 Chr. ii. 52).

Har'orite, the, the title given to SHAMMOTH, one of the warriors of David's guard (1 Chr. xi. 27).

Haro'sheth, or rather "Harosheth of the Gentiles," as it was called, from the mixed races that inhabited it, a city in the north of the land of Canaan, supposed to have stood on the west coast of the lake Merom (*el-Huleh*), from which the Jordan issues forth in one unbroken stream, and in the portion of the tribe of Naphtali. It was the residence of Sisera, captain of Jabin, king of Canaan (Judg. iv. 2), and it was the point to which the victorious Israelites under Barak pursued the discomfited host and chariots of the second potentate of that name (Judg. iv. 16). The site of Harosheth does not appear to have been identified by any modern traveller.

Harp (Heb. *kinnôr*). The *kinnôr* was the national instrument of the Hebrews, and was well known throughout Asia. The writer of the Pentateuch assigns its invention to the antediluvian period (Gen. iv. 21). Touching the shape of the *kinnôr* a great difference of opinion prevails. The author of *Shilte Haggibborim* describes it as resembling the modern harp; Pfeiffer gives it the form of a guitar; and St. Jerome declares it to have resembled in shape the Greek letter delta. Josephus records that the *kinnôr* had ten strings, and that it was played on with the plectrum; others assign to it twenty-four, and in the *Shilte Haggibborim* it is said to have had forty-seven. Josephus's statement, however, is in open contradiction to what is set forth in the 1st book of Samuel (xvi. 23, xviii. 10), that David played on the *kinnôr* with his *hand*. Probably there was a smaller and a larger *kinnôr*, and these may have been played in different ways (1 Sam. x. 5).

Harrow. The word so rendered 2 Sam. xii. 31, 1 Chr. xx. 3, is probably a threshing-machine, the verb rendered "to harrow" (Is. xxviii. 24; Job xxxix. 10; Hos. x. 11), expresses apparently the breaking of the clods, and is so far analogous to our harrowing, but whether done by any such machine as we call "a harrow," is very doubtful.

Har'sha. Bene-Harsha were among the families of Nethinim who came back from Babylon with Zerubbabel (Ezr. ii. 52; Neh. vii. 54).

Hart. The hart is reckoned among the clean animals (Deut. xii. 15, xiv. 5, xv. 22), and seems, from the passages quoted as well as from 1 K. iv. 23, to have been commonly killed for food. The Heb. masc. noun *ayyâl* denotes, there can be no doubt, some species of *Cervidae* (deer tribe), either the *Dama vulgaris*, fallow-deer, or the *Cervus Barbarus*, the Barbary deer, the southern representative of the European stag (*C. elaphus*), which occurs in Tunis and the coast of Barbary.

Ha'rum. Father of Aharhel, in one of the most obscure genealogies of Judah (1 Chr. iv. 8).

Har'umaph, father or ancestor of Jedaiah (Neh. iii. 10).

Har'uphite, the, the designation of Shephatiah, one of the Korhites who repaired to David at Ziklag (1 Chr. xii. 5).

Ha'rus, a man of Jotbah, father of Meshullemeth, queen of Manasseh (2 K. xxi. 19).

Harvest. [AGRICULTURE.]

Hasadi'ah, one of a group of five persons among the descendants of the royal line of Judah (1 Chr. iii. 20), apparently sons of Zerubbabel.

Hasen'uah, a Benjamite, of one of the chief families in the tribe (1 Chr. ix. 7).

Hashabi'ah. **1.** A Merarite Levite (1 Chr. vi. 45; heb. 30).—**2.** Another Merarite Levite (1 Chr. ix. 14).—**3.** The fourth of the six sons of Jeduthun (1 Chr. xxv. 3), who had charge of the twelfth course (19).—**4.** One of the descendants of Hebron the son of Kohath (1 Chr. xxvi. 30).—**5.** The son of Kemuel, who was prince of the tribe of Levi in the time of David (1 Chr. xxvii. 17).—**6.** A Levite, one of the "chiefs" of his tribe, who officiated for King Josiah at his great passover-feast (2 Chr. xxxv. 9).—**7.** A Merarite Levite who accompanied Ezra from Babylon (Ezr. viii. 19).—**8.** One of the chiefs of the priests who formed part of the same caravan (Ezr. viii. 24).—**9.** Ruler of half the circuit or environs of Keilah; he repaired a portion of the wall of Jerusalem under Nehemiah (Neh. iii. 17).—**10.** One of the Levites who sealed the covenant of reformation after the return from the captivity (Neh. x. 11). Probably this is the person named as one of the chiefs of the Levites in the times immediately subsequent to the return from Babylon (xii. 24; comp. 26).—**11.** Another Levite, son of Bunni (Neh. xi. 15).—**12.** A Levite, son of Mattaniah (Neh. xi. 22).—**13.** A priest of the family of Hilkiah in the days of Joiakim son of Jeshua (Neh. xii. 21).

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Hashab'nah, one of the chief of the "people" who sealed the covenant with Nehemiah (Neh. x. 25).

Hashabni'ah. **1.** Father of Hattush (Neh. iii. 10).—**2.** A Levite who was among those who officiated at the great fast under Ezra and Nehemiah when the covenant was sealed (Neh. ix. 5).

Hashbad'ana, one of the men (probably Levites) who stood on Ezra's left hand while he read the law to the people in Jerusalem (Neh. viii. 4).

Ha'shem. The sons of Hashem the Gizonite are named amongst the members of David's guard in 1 Chr. (xi. 34).

Hash'mannim. This word occurs only in the Hebrew of Ps. lxviii. 31: "Hashmannim (A. V. "princes") shall come out of Egypt, Cush shall make her hands to hasten to God." The old derivation from the civil name of Hermopolis Magna in the Heptanomis seems to us reasonable. The ancient Egyptian name is Ha-shmen, or Ha-shmoon, the abode of eight. If we suppose that Hashmannim is a proper name and signifies Hermopolites, the mention might be explained by the circumstance that Hermopolis Magna was the great city of the Egyptian Hermes, Thoth, the god of wisdom.

Hash'monah, a station of the Israelites, mentioned Num. xxxiii. 29, as next before Moseroth.

Ha'shub. **1.** A son of Pahath-Moab who assisted in the repair of the wall of Jerusalem (Neh. iii. 11).—**2.** Another who assisted in the same work (Neh. iii. 23).—**3.** One of the heads of the people who sealed the covenant with Nehemiah (Neh. x. 23).—**4.** A Merarite Levite (Neh. xi. 15).

Hash'ubah, the first of a group of five men, apparently the latter half of the family of Zerubbabel (1 Chr. iii. 20).

Ha'shum. **1.** Bene-Hashum, two hundred and twenty-three in number, came back from Babylon with Zerubbabel (Ezr. ii. 19; Neh. vii. 22). Seven men of them had married foreign wives from whom they had to separate (Ezr. x. 33). The chief man of the family was among those who sealed the covenant with Nehemiah (Neh. x. 18).—**2.** One of the priests or Levites who stood on Ezra's left hand while he read the law to the congregation (Neh. viii. 4).

Hash'upha, one of the families of Nethinim who returned from captivity in the first caravan (Neh. vii. 46).

Has'rah, the form in which the name HARHAS is given in 2 Chr. xxxiv. 22 (comp. 2 K. xxii. 14).

Hassena'ah. The Bene-has-senaah rebuilt the fish-gate in the repair of the wall of Jerusalem (Neh. iii. 3).

Has'shub, a Merarite Levite (1 Chr. ix. 14), mentioned again Neh. xi. 15.

Has'upha. Bene-Hasupha were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 43).

Hat. [HEAD-DRESS.]

Ha'tach, one of the eunuchs in the court of Ahasuerus (Esth. iv. 5, 6, 9, 10).

Ha'thath, one of the sons of Othniel the Kenazite (1 Chr. iv. 13).

Hat'ipha. Bene-Hatipha were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 54; Neh. vii. 56).

Hat'ita. Bene-Hatita were among the "porters" (*i. e.* the gate-keepers), who returned from the captivity with Zerubbabel (Ezr. ii. 42; Neh. vii. 45).

Hat'til. Bene-Hattil were among the "children of Solomon's slaves" who came back from captivity with Zerubbabel (Ezr. ii. 57; Neh. vii. 59).

Hat'tush. **1.** A descendant of the kings of Judah, apparently one of the sons of Shechaniah (1 Chr. iii. 22), in the fourth or fifth generation from Zerubbabel. A person of the same name accompanied Ezra from Babylon to Jerusalem (Ezr. viii. 2). In another statement Hattush is said to have returned with Zerubbabel (Neh. xii. 2).—**2.** Son of Hashabniah; one of those who assisted Nehemiah in the repair of the wall of Jerusalem (Neh. iii. 10).

Hau'ran, a province of Palestine twice mentioned by Ezekiel (xlvii. 16, 18). There can be little doubt that it is identical with the well-known Greek province of *Auranitis*, and the modern *Haurán*. Josephus frequently mentions Auranitis in connexion with Trachonitis, Batanea, and Gaulanitis, which with it constituted the ancient kingdom of Bashan.

Hav'ilah. **1.** A son of Cush (Gen. x. 7); and **2.** a son of Joktan (x. 29). Various theories have been advanced respecting these obscure peoples. It appears to be most probable that both stocks settled in the same country, and there intermarried; thus receiving one name, and forming one race, with a common descent. The Cushite people of this name formed the westernmost colony of Cush along the south of Arabia, and the Joktanites were an earlier colonization. It is commonly thought that the district of Khäwlán, in the Yemen, preserves the trace of this ancient people. The district of Khäwlán lies between the city of San'à and the Hijáz, *i. e.* in the north-western portion of the Yemen. It took its name, according to the Arabs, from Khäwlán, a descendant of Kahtán [JOKTAN], or, as some say, of Kahlán, brother of Himyer. This genealogy says little more than that the name was Joktanite. Khäwlán is a fertile territory, embracing a large part of myrrhiferous Arabia; mountainous; with plenty of water; and supporting a large population. Those who separate the Cushite and Joktanite Havilah either place them in Niebuhr's two Khäwláns, or they place 2 on the north of the peninsula, following the supposed argument derived from Gen. xxv. 18, and 1 Sam. xv. 7, and finding the name in that of the Χαυλοταῖοι. A Joktanite settlement so far north is however very improbable. They discover 1 in the Avalitae on the African coast.

Hav'ilah (Gen. ii. 11). [EDEN.]

Ha'voth-Ja'ir, certain villages on the east of Jordan, in Gilead or Bashan, which were taken by Jair the son of Manasseh, and called after his name (Num. xxxii. 41; Deut. iii. 14). In the records of Manasseh in Josh. xiii. 30, and 1 Chr. ii. 23, the Havoth-jair are reckoned with other districts as making up sixty "cities" (comp. 1 K. iv. 13). There is apparently some confusion in these different statements as to what the sixty cities really consisted of. No less doubtful is the number of the Havoth-jair. In 1 Chr. ii. 22 they are specified as twenty-three, but in Judg. x. 4, as thirty.

Hawk (Heb. *nêts*), the translation of the above-named Heb. term (Lev. xi. 16; Deut. xiv. 15; Job xxxix. 26). The word is doubtless generic, as appears from the expression in Deut. and Lev. "after his kind," and includes various species of the *Falconidae*, with more especial allusion perhaps to the small diurnal birds, such as the kestrel (*Falco tinnunculus*), the hobby (*Hypotriorchis subbuteo*), the gregarious lesser kestrel (*Tinnunculus cenchris*),

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common about the ruins in the plain districts of Palestine, all of which were probably known to the ancient Hebrews. With respect to the passage in Job (*l. c.*), which appears to allude to the migratory habits of hawks, it is curious to observe that of the ten or twelve lesser raptors of Palestine, nearly all are summer migrants. The kestrel remains all the year, but *T. cenchris*, *Micronisus gabar*, *Hyp. eleonorae*, and *F. melanopterus*, are all migrants from the south. Besides the abovenamed smaller hawks, the two magnificent species, *F. Saker* and *F. lanarius*, are summer visitors to Palestine.

Falco Saker.

Hay (Heb. *châtsîr*), the rendering of the A. V. in Prov. xxvii. 25, and Is. xv. 6, of the abovenamed Heb. term, which occurs frequently in the O. T., and denotes "grass" of any kind. Harmer, quoting from a MS. paper of Sir J. Chardin, states that hay is not made anywhere in the East, and that the "hay" of the A. V. is therefore an error of translation. It is quite probable that the modern Orientals do not make hay in our sense of the term; but it is certain that the ancients did mow their grass, and probably made use of the dry material. See Ps. xxxvii. 2. We may remark that there is an express Hebrew term for "dry grass" or "hay," viz. *chashash*, which, in the only two places where the word occurs (Is. v. 24, xxxiii. 11) is rendered "chaff" in the A. V. We do not, however, mean to assert that the *chashash* of the Orientals represents our modern English hay. Doubtless the "dry grass" was not stacked, but only cut in small quantities, and then consumed.

Ha'zael was a king of Damascus, who reigned from about B.C. 886 to B.C. 840. He appears to have been previously a person in a high position at the court of Benhadad, and was sent by his master to Elisha, to inquire if he would recover from the malady under which he was suffering. Elisha's answer led to the murder of Benhadad by his ambitious servant, who forthwith mounted the throne (2 K. viii. 7-15). He was soon engaged in hostilities with Ahaziah king of Judah, and Jehoram king of Israel, for the possession of the city of Ramoth-Gilead (ibid. viii. 28). The Assyrian inscriptions show that about this time a bloody and destructive war was being waged between the Assyrians on the one side, and the Syrians, Hittites, Hamathites, and Phoenicians on the other. Towards the close of the reign of Jehu, Hazael led them against the Israelites (about B.C. 860), whom he "smote in all their coasts" (2 K. x. 32), thus accomplishing the prophecy of Elisha (ibid. viii. 12). At the close of his life, having taken Gath (ibid. xii. 17; comp. Am. vi. 2), he proceeded to attack Jerusalem (2 Chr. xxiv. 24), and was about to assault the city, when Joash bribed him to retire (2 K. xii. 18). Hazael appears to have died about the year B.C. 840 (ibid. xiii. 24), having reigned 46 years.

Hazai'ah, a man of Judah of the family of the Shilonites, or descendants of SHELAH (Neh. xi. 5).

Ha'zar-ad'dar, &c. [HAZER.]

Hazarma'veth, the third, in order, of the sons of Joktan (Gen. x. 26). The name is preserved, almost literally, in the Arabic *Hadramäut* and *Hadrumäut*, and the appellation of a province and an ancient people of Southern Arabia. The province of Hadramäwt is situate east of the *modern* Yemen. Its capital is Satham, a very ancient city, and its chief ports are Mirbát, Zafári, and Kisheem, from whence a great trade was carried on, in ancient times, with India and Africa.

Hazel. The Hebrew term *lûz* occurs only in Gen. xxx. 37. Authorities are divided between the hazel and the almond tree, as representing the *lûz*. The latter is most probably correct.

Haselelpo'ni, the sister of the sons of Etam in the genealogies of Judah (1 Chr. iv. 3).

Ha'zer, topographically, seems generally employed for the "villages" of people in a roving and unsettled life, the semi-permanent collections of dwellings which are described by travellers among the modern Arabs to consist of rough stone walls covered with the tent-cloths. As a proper name it appears in the A. V.:—1. In the plural, HAZERIM, and HAZEROTH, for which see below. 2. In the slightly different form of HAZOR. 3. In composition with other words.—**1. HAZAR-ADDAR**, a place named as one of the landmarks on the southern boundary of the land promised to Israel (Num. xxxiv. 4; ADAR, Josh. xv. 3). Its site does not appear to have been encountered in modern times.—**2. HAZAR-ENAN**, the place at which the northern boundary of the land promised to the children of Israel was to terminate (Num. xxxiv. 9, 10; comp. Ez. xlvii. 17, xlviii. 1). Mr. Porter would identify Hazarenan with *Kuryetein*, a village more than sixty miles E.N.E. of Damascus.—**3. HAZAR-GADDAH**, one of the towns in the southern district of Judah (Josh. xv. 27), named between Moladah and Heshmon.—**4. HAZAR-HAT-TICON**, a place named in Ezekiel's prophecy of the ultimate boundaries of the land (Ez. xlvii. 16), and specified as being on the boundary of Hauran. It is not yet known.—**5. HAZAR-SHUAL**, a town in the southern district of Judah, lying between Hazar-gaddah and Beersheba (Josh. xv. 28, xix. 3; 1 Chr. iv. 28).—**6. HAZAR-SUSAH**, one of the "cities" allotted to Simeon in the extreme south of the territory of Judah (Josh. xix. 5).—**7. HAZAR-SUSIM**, the form under which the preceding name appears in the list of the towns of Simeon in 1 Chr. iv. 31.

Ha'zerim. The AVIMS, or more accurately the AVVIM, are said to have lived "in the villages (A.V. "Hazerim") as far as Gaza" (Deut. ii. 23) before their expulsion by the Caphtorim.

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Ha'zeroth (Num. xi. 35, xii. 16, xxxiii. 17; Deut. i. 1), a station of the Israelites in the desert, and perhaps recognizable in the Arabic *Hudhera*.

Ha'zezon-Ta'mar, and **Ha'zazon-Ta'mar**, the ancient name of Engedi (Gen. xiv. 7). The name occurs only once again—in the records of the reign of Hezekiah (2 Chr. xx. 2).

Ha'ziel, a Levite in the time of David, of the family of Shimei or Shimi, the younger branch of the Gershonites (1 Chr. xxiii. 9).

Ha'zo, a son of Nahor, by Milcah his wife (Gen. xxii, 22).

Ha'zor. **1.** A fortified city, which on the occupation of the country was allotted to Naphtali (Josh. xix. 36). Its position was apparently between Ramah and Kedesh (ibid. xii. 19), on the high ground overlooking the Lake of Merom. There is no reason for supposing it a different place from that of which Jabin was king (Josh. xi. 1. Judg. iv. 2, 17; 1 Sam. xii. 9). It was the principal city of the whole of North Palestine (Josh. xi. 10). It was fortified by Solomon (1 K. iv. 15), and its inhabitants were carried captive by Tiglath-Pileser (2 K. xv. 29). We encounter it once more in 1 Macc. xi. 67 (A. V. Nasor). The most probable site of Hazor is *Tell Khuraïbeh*.—**2.** One of the "cities" of Judah in the extreme south, named next in order to Kedesh (Josh. xv. 23).—**3.** Hazor-Hadattah, = "new Hazor," another of the southern towns of Judah (Josh. xv. 25).—**4.** "Hezron which is Hazor" (Josh. xv. 25).—**5.** A place in which the Benjamites resided after their return from the captivity (Neh. xi. 33). It would seem to have lain north of Jerusalem, but it has not yet been discovered.

Head-dress. The Hebrews do not appear to have regarded a covering for the head as an essential article of dress. The earliest notice we have of such a thing is in connexion with the sacerdotal vestments (Ex. xxviii. 40). We may infer that it was not ordinarily worn in the Mosaic age. Even in after times it seems to have been reserved especially for purposes of ornament: thus the *Tsânîph* is noticed as being worn by nobles (Job xxix. 14), ladies (Is. iii. 23), and kings (Is. lxii. 3), while the *Peêr* was an article of holiday dress (Is. lxi. 3, A. V. "beauty;" Ez. xxiv. 17, 23), and was worn at weddings (Is. lxi. 10). The former of these terms undoubtedly describes a kind of *turban*, and its form probably resembled that of the High-priest's *Mitsnepheth*, as described by Josephus (*Ant.* iii. 7, §3). The other term, *Peêr*, primarily means an *ornament*, and is so rendered in the A. V. (Is. lxi. 10; see also ver. 3, "beauty"), and is specifically applied to the head-dress from its ornamental character. It is uncertain what the term properly describes, but it may have applied to the jewels and other ornaments with which the turban is frequently decorated. The ordinary head-dress of the Bedouin consists of the *keffieh*, a square handkerchief, generally of red and yellow cotton, or cotton and silk, folded so that three of the corners hang down over the back and shoulders, leaving the face exposed, and bound round the head by a cord. It is not improbable that a similar covering was used by the Hebrews on certain occasions. The introduction of the Greek hat by Jason, as an article of dress adapted to the *gymnasium*, was regarded as a national dishonour (2 Macc. iv. 12). The Assyrian head-dress is described in Ez. xxiii. 15 under the terms "exceeding in dyed attire." The word rendered "hats" in Dan. iii. 21 properly applies to a *cloak*.

Bedouin Head-dress; the Keffiyeh.

Hearth. One way of baking much practised in the East is to place the dough on an iron plate, either laid on, or supported on legs above the vessel sunk in the ground, which forms the oven. The cakes baked "on the hearth" (Gen. xviii. 6) were probably baked in the existing Bedouin manner, on hot stones covered with ashes. The "hearth" of king Jehoiakim's winter palace (Jer. xxxvi. 23) was possibly a pan or brazier of charcoal.

Heath, Heb. *'ârô'êr* (Jer. xlviii. 6), and *'ar'âr*. There seems no reason to doubt Celsius' conclusion that the *'ar'âr* (Jer. xvii. 6) is identical with the *'arar* of Arabic writers, which is some species of juniper, probably the *Juniperus Sabina*, or savin.

Heathen (Heb. *gôi*, *gôyim*). 1. While as yet the Jewish nation had no political existence, *gôyim* denoted generally the nations of the world, especially including the immediate descendants of Abraham (Gen. xviii. 18; comp. Gal. iii. 16). The latter, as they grew in numbers and importance, were distinguished in a most marked manner from the nations by whom they were surrounded, and were provided with a code of laws and a religious ritual which made the distinction still more peculiar. The nations from whom they were thus separated received the especial appellation of *gôyim*. They are ever associated with the worship of false gods, and the foul practices of idolaters (Lev. xviii. xx.), and these constituted their chief distinctions, as *gôyim*, from the worshippers of the one God, the people of Jehovah (Num. xv. 41; Deut. xxviii. 10). This distinction was maintained in its full force during the early times of the monarchy (2 Sam. vii. 23; 1 K. xi. 4-8, xiv. 24; Ps. cvi. 35).—2. But, even in early Jewish times, the term *gôyim* received by anticipation a significance of wider range than the national experience (Lev. xxvi. 33, 38; Deut. xxx. 1); and as the latter was gradually developed during the prosperous times of the monarchy, the *gôyim* were the surrounding nations generally, with whom the Israelites were brought into contact by the extension of their commerce. In the time of the Maccabees, following the customs of the *gôyim* denoted the neglect or concealment of circumcision (1 Macc. i. 15), disregard of sacrifices, profanation of the Sabbath, eating of swine's flesh and meat offered to idols (2 Macc. vi. 6-9, 18, xv. 1, 2), and adoption of the Greek national games (2 Macc. iv. 12, 14). In all points Judaism and heathenism are strongly contrasted. The "barbarous multitude"

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in 2 Macc. ii. 21 are opposed to those who played the men for Judaism, and the distinction now becomes an ecclesiastical one (comp. Matt. xviii. 17). But, in addition to its significance as an ethnographical term, *gôyim* had a moral sense which must not be overlooked. In Ps. ix. 5, 15, 17 (comp. Ez. vii. 21) the word stands in parallelism with "the wicked;" and in ver. 17 the people thus designated are described as "forgetters of God," that know not Jehovah (Jer. x. 25).

Heaven. There are four Hebrew words thus rendered in the O. T., which we may briefly notice. 1. *Râkî'a* (A. V. firmament), a solid expanse. Through its open lattices (Gen. vii. 11; 2 K. vii. 2, 19) or doors (Ps. lxxviii. 23) the dew and snow and hail are poured upon the earth (Job xxxviii. 22, 37). This firm vault, which Job describes as being "strong as a molten looking-glass" (xxxvii. 18), is transparent, like pellucid sapphire, and splendid as crystal (Dan. xii. 3; Ex. xxiv. 10; Ez. i. 22; Rev. iv. 6), over which rests the throne of God (Is. lxvi. 1; Ez. i. 26), and which is opened for the descent of angels, or for prophetic visions (Gen. xxviii. 17; Ez. i. 1; Acts vii. 56, x. 11). In it, like gems or golden lamps, the stars are fixed to give light to the earth, and regulate the seasons (Gen. i. 14-19); and the whole magnificent, immeasurable structure (Jer. xxxi. 37) is supported by the mountains as its pillars, or strong foundations (Ps. xviii. 7; 2 Sam. xxii. 8; Job xxiv. 11).—2. *Shâmayim.* This is the word used in the expression "the heaven and the earth," or "the upper and lower regions" (Gen. i. 1).—3. *Mârôm*, used for heaven in Ps. xviii. 16; Jer. xxv. 30; Is. xxiv. 18. Properly speaking it means a mountain, as in Ps. cii. 19; Ex. xvii. 23.—4. *Shechâkîm*, "expanses," with reference to the *extent* of heaven (Deut. xxxiii. 26; Job xxxv. 5). St. Paul's expression "third heaven" (2 Cor. xii. 2) has led to much conjecture. Grotius said that the Jews divided the heaven into three parts, viz. 1. the air or atmosphere, where clouds gather; 2. the firmament, in which the sun, moon, and stars are fixed; 3. the upper heaven, the abode of God and his angels.

He'ber. 1. Grandson of the patriarch Asher (Gen. xlvi. 17; 1 Chr. vii. 31; Num. xxvi. 45).—2. Of the tribe of Judah (1 Chr. iv. 18).—3. A Gadite (1 Chr. v. 13).—4. A Benjamite (1 Chr. viii. 17).—5. Another Benjamite (1 Chr. viii. 22).—6. Heber, the Kenite, the husband of Jael (Judg. iv. 11-17, v. 24).—7. The patriarch EBER (Luke iii. 35).

He'berites, the, descendants of Heber, a branch of the tribe of Asher (Num. xxvi. 45).

He'brew, He'brews. This word first occurs as applied to Abraham (Gen. xiv. 13). It was afterwards given as a name to his descendants. Four derivations have been proposed: I. From Abram.—II. From *'âbar*, = "crossed over," applied by the Canaanites to Abraham upon his crossing the Euphrates (Gen. xiv. 13).—III. From *'êber*, "beyond, on the other side," is essentially the same with II., since both rest upon the hypothesis that Abraham and his posterity were called Hebrews in order to express a distinction between the races E. and W. of the Euphrates.—IV. From the patriarch Eber. But no special prominence is in the genealogy assigned to Eber such as might entitle him to the position of head or founder of the race. From the genealogical scheme in Gen. xi. 10-26, it does not appear that the Jews thought of Eber as a source primary, or even secondary of the national descent. There is, indeed, only one passage in which it is possible to imagine any peculiar resting-point as connected with the name of Eber. In Gen. x. 21 Shem is called "the father of all the children of Eber," *i. e.* father of the nations to the east of the Euphrates. The appellative derivation (from *'âbar* or *'êber*) is strongly confirmed by the historical use of the word *Hebrew.* A patronymic would naturally be in use only among the people themselves, while the appellative which had been originally applied to them as strangers in a strange land would probably continue to designate them in their relations to neighbouring tribes, and would be their current name among foreign nations. This is precisely the case with the terms Israelite and Hebrew respectively. The former was used by the Jews of themselves among themselves, the latter was the name by which they were known to foreigners. Briefly, we suppose that *Hebrew* was originally a Cis-Euphratian word applied to Trans-Euphratian immigrants: it was accepted by these immigrants in their external relations; and after the general substitution of the word *Jew*, it still found a place in that marked and special feature of national contradistinction, the language.

Hebrewess, a Hebrew woman (Jer. xxxiv. 9).

Hebrews, Epistle to the. *Canonical authority.* Was it received and transmitted as canonical by the immediate successors of the apostles? The most important witness among these, Clement (A.D. 70 or 95), refers to this Epistle in the same way as, and more frequently than, to any other canonical book. Little stress can be laid upon the few possible allusions to it in Barnabas, Hermas, Polycarp, and Ignatius. It is received as canonical by Justin Martyr, and by the compilers of the Peshito version of the New Testament. Basilides and Marcion are recorded as distinctly rejecting the Epistle. But at the close of that period, in the North African church, where first the Gospel found utterance in the Latin tongue, orthodox Christianity first doubted the canonical authority of the Epistle to the Hebrews. To the old Latin version of the Scriptures, which was completed probably about A.D. 173, this Epistle seems to have been added as a composition of Barnabas, and as destitute of canonical authority. During the next two centuries the extant fathers of the Roman and North African churches regard the Epistle as a book of no canonical authority; but in the fourth century its authority began to revive. At the end of the fourth century, Jerome, the most learned and critical of the Latin fathers, reviewed the conflicting opinions as to the authority of this Epistle. He considered that the prevailing, though not universal view of the Latin churches was of less weight than the view not only of ancient writers, but also of all the Greek and all the Eastern churches, where the Epistle was received as canonical and read daily; and he pronounced a decided opinion in favour of its authority. The great contemporary light of North Africa, St. Augustine, held a similar opinion. The 3rd Council of Carthage, A.D. 397, and a Decretal of Pope Innocent, A.D. 416, gave a final confirmation to their decision. But such doubts were confined to the Latin churches from the middle of the second to the close of the fourth century. All the rest of orthodox Christendom from the beginning was agreed upon

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the canonical authority of this Epistle. Cardinal Cajetan, the opponent of Luther, was the first to disturb the tradition of a thousand years, and to deny its authority. Erasmus, Calvin, and Beza questioned only its authorship. Luther, when he printed his version of the Bible, separated this book from St. Paul's Epistles, and placed it with the Epistles of St. James and St. Jude, next before the Revelation; indicating by this change of order his opinion that the four relegated books are of less importance and less authority than the rest of the New Testament.—II. *Who was the author of the Epistle?*—The superscription, the ordinary source of information, is wanting; but there is no reason to doubt that at first, everywhere, except in North Africa, St. Paul was regarded as the author. Clement ascribed to St. Luke the translation of the Epistle into Greek from a Hebrew original of St. Paul. Origen believed that the thoughts were St. Paul's, the language and composition St. Luke's or Clement's of Rome. Tertullian names Barnabas as the reputed author according to the North African tradition. The view of the Alexandrian fathers, a middle point between the Eastern and Western traditions, won its way in the Church. Luther's conjecture that Apollos was the author has been widely adopted. Luke by Grotius. Silas by others. Neander attributes it to some apostolic man of the Pauline school, whose training and method of stating doctrinal truth differed from St. Paul's. The distinguished name of Ewald has been given recently to the hypothesis that it was written by some Jewish teacher residing at Jerusalem to a church in some important Italian town, which is supposed to have sent a deputation to Palestine. If it be asked to what extent, and by whom was St. Paul assisted in the composition of this Epistle, the reply must be in the words of Origen, "Who wrote [*i. e.* as in Rom. xvi. 22, wrote from the author's dictation] this Epistle, only God knows." The similarity in phraseology which exists between the acknowledged writings of St. Luke and this Epistle, his constant companionship with St. Paul, and his habit of listening to and recording the Apostle's arguments, form a strong presumption in his favour.—III. *To whom was the Epistle sent?*—This question was agitated as early as the time of Chrysostom, who replies,—to the Jews in Jerusalem and Palestine. The argument of the Epistle is such as could be used with most effect to a church consisting exclusively of Jews by birth, personally familiar with and attached to the Temple-service. Ebrard limits the primary circle of readers even to a section of the church at Jerusalem. Some critics have maintained that this Epistle was addressed directly to Jewish believers everywhere: others have restricted it to those who dwelt in Asia and Greece.—IV. *Where and when was it written?*—Eastern traditions of the fourth century, in connexion with the opinion that St. Paul is the writer, name Italy and Rome, or Athens, as the place from whence the Epistle was written. Either place would agree with, perhaps was suggested by, the mention of Timothy in the last chapter. The Epistle was evidently written before the destruction of Jerusalem in A.D. 70. The whole argument, and specially the passages viii. 4 and sq., ix. 6 and sq., and xiii. 10 and sq., imply that the Temple was standing, and that its usual course of Divine service was carried on without interruption. The date which best agrees with the traditionary account of the authorship and destination of the Epistle is A.D. 63, about the end of St. Paul's imprisonment at Rome, or a year after Albinus succeeded Festus as Procurator.—V. *In what language was it written?*—Like St. Matthew's Gospel, the Epistle to the Hebrews has afforded ground for much unimportant controversy respecting the language in which it was originally written. The earliest statement is that of Clement of Alexandria to the effect that it was written by St. Paul in Hebrew, and translated by St. Luke into Greek. But nothing is said to lead us to regard it as a tradition, rather than a conjecture suggested by the style of the Epistle. Bleek argues in support of a Greek original, on the grounds of (1.) the purity and easy flow of the Greek; (2.) the use of Greek words which could not be adequately expressed in Hebrew without long periphrase; (3.) the use of paronomasia; and (4.) the use of the Septuagint in quotations and references.—VI. *Condition of the Hebrews, and scope of the Epistle.*—The numerous Christian churches scattered throughout Judaea (Acts ix. 31; Gal. i. 22) were continually exposed to persecution from the Jews (1 Thess. ii. 14); but in Jerusalem there was one additional weapon in the hands of the predominant oppressors of the Christians. The magnificent national Temple might be shut against the Hebrew Christian; and even if this affliction were not often laid upon him, yet there was a secret burden which he bore within him, the knowledge that the end of all the beauty and awfulness of Zion was rapidly approaching. What could take the place of the Temple, and that which was behind the veil, and the Levitical sacrifices, and the Holy City, when they should cease to exist? What compensation could Christianity offer him for the loss which was pressing the Hebrew Christian more and more? The writer of this Epistle meets the Hebrew Christians on their own ground. His answer is—"Your new faith gives you Christ, and, in Christ, all you seek, all your fathers sought. In Christ the Son of God you have an all-sufficient Mediator, nearer than angels to the Father, eminent above Moses as a benefactor, more sympathising and more prevailing than the High-priest as an intercessor: His sabbath awaits you in heaven; to His covenant the old was intended to be subservient; His atonement is the eternal reality of which sacrifices are but the passing shadow; His city heavenly, not made with hands. Having Him, believe in Him with all your heart, with a faith in the unseen future, strong as that of the saints of old, patient under present, and prepared for coming woe, full of energy, and hope, and holiness, and love." Such was the teaching of the Epistle to the Hebrews.

He'bron. 1. The third son of Kohath, who was the second son of Levi; the younger brother of Amram, father of Moses and Aaron (Ex. vi. 18; Num. iii. 19; 1 Chr. vi. 2, 18, xxiii. 12). The immediate children of Hebron are not mentioned by name (comp. Ex. vi. 21, 22), but he was the founder of a family of Hebronites (Num. iii. 27, xxvi. 58; 1 Chr. xxvi. 23, 30, 31) or Bene-Hebron (1 Chr. xv. 9, xxiii. 19).—2. In the genealogical lists of the tribe of Judah (1 Chr. ii. 42, 43), Mareshah is said to have been the "father of Hebron." It is impossible at present to say whether these names are intended to be those of the places themselves or of persons who founded them.

He'bron. 1. A city of Judah (Josh. xv. 54);

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situated among the mountains (Josh. xx. 7), 20 Roman miles south of Jerusalem, and the same distance north of Beersheba. Hebron is one of the most ancient cities in the world still existing; and in this respect it is the rival of Damascus. It was built, says a sacred writer, "seven years before Zoan in Egypt" (Num. xiii. 22); and was a well-known town when Abraham entered Canaan 3780 years ago (Gen. xiii. 18). Its original name was Kirjath-Arba (Judg. i. 10), "the city of Arba;" so called from Arba, the father of Anak, and progenitor of the giant Anakim (Josh. xxi. 11, xv. 13, 14). The chief interest of this city arises from its having been the scene of some of the most striking events in the lives of the patriarchs. Sarah died at Hebron; and Abraham then bought from Ephron the Hittite the field and cave of Machpelah, to serve as a family tomb (Gen. xxiii. 2-20). The cave is still there; and the massive walls of the *Haram* or mosque, within which it lies, form the most remarkable object in the whole city. Abraham is called by Mohammedans *el-Khulil*, "the Friend," *i. e.* of God, and this is the modern name of Hebron. Hebron now contains about 5000 inhabitants, of whom some 50 families are Jews. It is picturesquely situated in a narrow valley, surrounded by rocky hills. The valley runs from north to south; and the main quarter of the town, surmounted by the lofty walls of the venerable *Haram*, lies partly on the eastern slope (Gen. xxxvii. 14; comp. xxiii. 19). About a mile from the town, up the valley, is one of the largest oak-trees in Palestine. This, say some, is the very tree beneath which Abraham pitched his tent, and it still bears the name of the patriarch.—**2.** One of the towns in the territory of Asher (Josh. xix. 28), on the boundary of the tribe. No one in modern times has discovered its site. Besides, it is not certain whether the name should not rather be Ebdon or Abdon, since that form is found in many MSS.

Heb'ronites, the. A family of Kohathite Levites, descendants of Hebron the son of Kohath (Num. iii. 27, xxvi. 58; 1 Chr. xxvi. 23).

Hedge. Three of the Heb. words thus rendered in the A. V. denote simply that which surrounds or encloses, whether it be a stone wall (*geder*, Prov. xxiv. 31; Ez. xlii. 10), or a fence of other materials. *Gâdêr* and *gedêrâh* are used of the hedge of a vineyard (Num. xxii. 24; Ps. lxxxix. 40; 1 Chr. iv. 23), and the latter is employed to describe the rude walls of stone, or fences of thorn, which served as a shelter for sheep in winter and summer (Num. xxxii. 16). The stone walls which surround the sheepfolds of modern Palestine are frequently crowned with sharp thorns. In order to protect the vineyards from the ravages of wild beasts (Ps. lxxx. 12) it was customary to surround them with a wall of loose stones or mud (Matt. xxi. 33; Mark xii. 1), which was a favourite haunt of serpents (Eccl. x. 8), and a retreat for locusts from the cold (Nah. iii. 17). A wall or fence of this kind is clearly distinguished in Is. v. 5 from the tangled hedge, *mesûcâh* (Mic. vii. 4), which was planted as an additional safeguard to the vineyard (cf. Ecclus. xxviii. 24), and was composed of the thorny shrubs with which Palestine abounds. The prickly pear, a species of cactus, so frequently employed for this purpose in the East at present, is believed to be of comparatively modern introduction.

Hega'i, one of the eunuchs (A. V. "chamberlains") of the court of Ahasuerus (Esth. ii. 8, 15).

He'ge, another form of the preceding (Esth. ii. 3).

Heifer. The Hebrew language has no expression that exactly corresponds to our heifer; for both *eglah* and *parah* are applied to cows that have calved (1 Sam. vi. 7-12; Job xxi. 10; Is. vii. 21). The heifer or young cow was not commonly used for ploughing, but only for treading out the corn (Hos. x. 11; but see Judg. xiv. 18), when it ran about without any headstall (Deut. xxv. 4); hence the expression an "unbroken heifer" (Hos. iv. 16; A. V. "backsliding"), to which Israel is compared.

Heir. The Hebrew institutions relative to inheritance were of a very simple character. Under the Patriarchal system the property was divided among the sons of the legitimate wives (Gen. xxi. 10, xxiv. 36, xxv. 5), a larger portion being assigned to one, generally the eldest, on whom devolved the duty of maintaining the females of the family. The sons of concubines were portioned off with presents (Gen. xxv. 6). At a later period the exclusion of the sons of concubines was rigidly enforced (Judg. xi. 1 ff.). Daughters had no share in the patrimony (Gen. xxxi. 14), but received a marriage portion. The Mosaic law regulated the succession to real property thus: it was to be divided among the sons, the eldest receiving a double portion (Deut. xxi. 17), the others equal shares; if there were no sons, it went to the daughters (Num. xxvii. 8), on the condition that they did not marry out of their own tribe (Num. xxxvi. 6 ff.; Tob. vi. 12, vii. 13), otherwise the patrimony was forfeited. If there were no daughters, it went to the brother of the deceased; if no brother, to the paternal uncle; and, failing these, to the next of kin (Num. xxvii. 9-11). In the case of a widow being left without children, the nearest of kin on her husband's side had the right of marrying her, and in the event of his refusal the next of kin (Ruth iii. 12, 13): with him rested the obligation of redeeming the property of the widow (Ruth iv. 1 ff.), if it had been either sold or mortgaged. If none stepped forward to marry the widow, the inheritance remained with her until her death, and then reverted to the next of kin. The land being thus so strictly tied up, the notion of *heirship*, as we understand it, was hardly known to the Jews. Testamentary dispositions were of course superfluous. The references to wills in St. Paul's writings are borrowed from the usages of Greece and Rome (Heb. ix. 17), whence the custom was introduced into Judaea.

He'lah, one of the two wives of Ashur, father of Tekoa (1 Chr. iv. 5).

He'lam, a place east of the Jordan, but west of the Euphrates, at which the Syrians were collected by Hadarezer, and at which David met and defeated them (2 Sam. x. 16, 17). The most probable conjecture perhaps is that it is identical with Alamatha, a town named by Ptolemy, and placed by him on the west of the Euphrates near Nicephorium.

Hel'bah, a town of Asher, probably on the plain of Phoenicia, not far from Sidon (Judg. i. 31).

Hel'bon, a place only mentioned in Ezekiel xxvii. Geographers have hitherto represented Helbon as identical with the city of Aleppo, called *Haleb* by the Arabs; but there are strong reasons

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against this. A few years ago Mr. Porter directed attention to a village and district within a few miles of Damascus, still bearing the ancient name *Helbon*, and still celebrated as producing the finest grapes in the country. There cannot be a doubt that this village, and not Aleppo, is the Helbon of Ezekiel.

Helchi'ah, 1 Esd. viii. 1. [HILKIAH.]

Helchi'as, 2 Esd. i. 1. [HILKIAH.]

Helda'i. 1. The twelfth captain of the monthly courses for the temple service (1 Chr. xxvii. 15). 2. An Israelite who seems to have returned from the Captivity (Zech. vi. 10).

He'leb, son of Baanah, the Netophathite, one of the heroes of king David's guard (2 Sam. xxiii. 29). In the parallel list the name is given as

He'led, 1 Chr. xi. 30.

He'lek, one of the descendants of Manasseh, and second son of Gilead (Num. xxvi. 30).

He'lekites, the, the family descended from the foregoing (Num. xxvi. 30).

He'lem. 1. A descendant of Asher (1 Chr. vii. 35).—2. A man mentioned only in Zech. vi. 14. Apparently the same as HELDAI.

Hel'eph, the place from which the boundary of the tribe of Naphtali started (Josh. xix. 33). Van de Velde proposes to identify it with *Beitlif*.

Hel'es. 1. One of "the thirty" of David's guard (2 Sam. xxiii. 26; 1 Chr. xi. 27), an Ephraimite, and captain of the seventh monthly course (1 Chr. xxvii. 10).—2. A man of Judah, son of Azariah (1 Chr. ii. 39).

He'li. 1. The father of Joseph, the husband of the Virgin Mary (Luke iii. 23); maintained by Lord A. Hervey, the latest investigator of the genealogy of Christ, to have been the real brother of Jacob the father of the Virgin herself.—2. The third of three names inserted between ACHITOB and AMARIAS in the genealogy of Ezra, in 2 Esd. i. 2 (compare Ezr. vii. 2, 3).

Heli'as, 2 Esd. vii. 39. [ELIJAH.]

Heliodo'rus, the treasurer of Seleucus Philopator, who was commissioned by the king to carry away the private treasures deposited in the Temple at Jerusalem. According to 2 Macc. iii. 9 ff., he was stayed from the execution of his design by a "great apparition," and fell down speechless. He was afterwards restored at the intercession of the High-priest Onias (2 Macc. iii.). The full details of the narrative are not supported by any other evidence.

Helka'i, a priest of the family of Meraioth, in the days of Joiakim (Neh. xii. 15).

Hel'kath, the town named as the starting-point for the boundary of the tribe of Asher (Josh. xix. 25), and allotted with its "suburbs" to the Gershonite Levites (xxi. 31). Its site has not been recovered.

Hel'kath Has'surim, a smooth piece of ground, apparently close to the pool of Gibeon, where the combat took place between the two parties of Joab's men and Abner's men, which ended in the death of the whole of the combatants, and brought on a general battle (2 Sam. ii. 16).

Helki'as. 1 Esd. i. 8. [HILKIAH.]

Hell. This is the word generally and unfortunately used by our translators to render the Hebrew *Sheol*. It would perhaps have been better to retain the Hebrew word *Sheol*, or else render it always by "the grave" or "the pit." It is deep (Job xi. 8) and dark (Job xi. 21, 22), in the centre of the earth (Num. xvi. 30; Deut. xxxii. 22), having within it depths on depths (Prov. ix. 18), and fastened with gates (Is. xxxviii. 10) and bars (Job xvii. 16). In this cavernous realm are the souls of dead men, the Rephaim and ill-spirits (Ps. lxxxvi. 13, lxxxix. 48; Prov. xxiii. 14; Ez. xxxi. 17, xxxii. 21). It is clear that in many passages of the O. T. *Sheol* can only mean "the grave," and is so rendered in the A. V. (see, for example, Gen. xxxvii. 35, xlii. 38; 1 Sam. ii. 6; Job xiv. 13). In other passages, however, it seems to involve a notion of punishment, and is therefore rendered in the A. V. by the word "Hell." But in many cases this translation misleads the reader. It is obvious, for instance, that Job xi. 8; Ps. cxxxix. 8; Am. ix. 2 (where "hell" is used as the antithesis of "heaven"), merely illustrate the Jewish notions of the locality of *Sheol* in the bowels of the earth. The Hebrew ideas respecting *Sheol* were of a vague description. Generally speaking, the Hebrews regarded the grave as the end of all sentient and intelligent existence. In the N. T. the word Hades, like *Sheol*, sometimes means merely "the grave" (Rev. xx. 13; Acts ii. 31; 1 Cor. xv. 55), or in general "the unseen world." It is in this sense that the creeds say of our Lord "He went down into hell," meaning the state of the dead in general, without any restriction of happiness or misery, a doctrine certainly, though only virtually, expressed in Scripture (Eph. iv. 9; Acts ii. 25-31). Elsewhere in the N. T. Hades is used of a place of torment (Luke xvi. 23; 2 Pet. ii. 4; Matt. xi. 23, &c.). Consequently it has been the prevalent, almost the universal, notion that Hades is an *intermediate state* between death and resurrection, divided into two parts, one the abode of the blessed and the other of the lost. In holding this view, main reliance is placed on the parable of Dives and Lazarus; but it is impossible to ground the proof of an important theological doctrine on a passage which confessedly abounds in Jewish metaphors. The word most frequently used in the N. T. for the place of future punishment is *Gehenna* or *Gehenna of fire* (see GEHENNA and HINNOM).

Hel'lenist. In one of the earliest notices of the first Christian Church at Jerusalem (Acts vi. 1), two distinct parties are recognised among its members, "Hebrews" and "Hellenists" (Grecians), who appear to stand towards one another in some degree in a relation of jealous rivalry (comp. Acts ix. 29). The name, according to its derivation, marks a class distinguished by peculiar habits, and not by descent. Thus the Hellenists as a body included not only the proselytes of Greek (or foreign) parentage, but also those Jews who, by settling in foreign countries, had adopted the prevalent form of the current Greek civilisation, and with it the use of the common Greek dialect. The flexibility of the Greek language gained for it in ancient times a general currency similar to that which French enjoys in modern Europe; but with this important difference, that Greek was not only the language of educated men, but also the language of the masses in the great centres of commerce. Peculiar words and forms adopted at Alexandria were undoubtedly of Macedonian origin, but the later Attic may be justly regarded as the real basis of Oriental Greek. The vocabulary was enriched by the addition of foreign words, and the syntax was modified by new constructions. In this way a variety of local

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dialects must have arisen. One of these dialects has been preserved after the ruin of the people among whom it arose, by being consecrated to the noblest service which language has yet fulfilled. The functions which this Jewish-Greek had to discharge were of the widest application, and the language itself combined the most opposite features. It was essentially a fusion of Eastern and Western thought. For disregarding peculiarities of inflexion and novel words, the characteristic of the Hellenistic dialect is the combination of a Hebrew spirit with a Greek body, of a Hebrew form with Greek words. The conception belongs to one race, and the expression to another. This view of the Hellenistic dialect will at once remove one of the commonest misconceptions relating to it. For it will follow that its deviations from the ordinary laws of classic Greek are themselves bound by some common law, and that irregularities of construction and altered usages of words are to be traced to their first source, and interpreted strictly according to the original conception out of which they sprang. The adoption of a strange language was essentially characteristic of the true nature of Hellenism. The purely outward elements of the national life were laid aside with a facility of which history offers few examples, while the inner character of the people remained unchanged. In every respect the thought, so to speak, was clothed in a new dress. Hellenism was, as it were, a fresh incorporation of Judaism according to altered laws of life and worship. It accomplished for the outer world what the Return accomplished for the Palestinian Jews: it was the necessary step between a religion of form and a religion of spirit: it witnessed against Judaism as final and universal, and it witnessed for it, as the foundation of a spiritual religion which should be bound by no local restrictions. The Hellenists themselves were at once missionaries to the heathen, and prophets to their own countrymen. Yet this new development of Judaism was obtained without the sacrifice of national ties. In another aspect Hellenism served as the preparation for a Catholic creed. As it furnished the language of Christianity, it supplied also that literary instinct which counteracted the traditional reserve of the Palestinian Jews.

Helmet. [ARMS.]

He'lon, father of Eliab, of the tribe of Zebulun (Num. i. 9, ii. 7, vii. 24, 29, x. 16).

Hem of Garment (Heb. *tsitsith*). The importance which the later Jews, especially the Pharisees (Matt. xxiii. 5), attached to the hem or fringe of their garments was founded upon the regulation in Num. xv. 38, 39, which gave a symbolical meaning to it. But the fringe was only in the first instance the ordinary mode of finishing the robe, the ends of the threads composing the woof being left in order to prevent the cloth from unravelling, just as in the Assyrian robes as represented in the bas-reliefs of Nineveh: the blue riband being added to strengthen the border. The *beged* or outer robe was a simple quadrangular piece of cloth, and generally so worn that two of the corners hung down in front: these corners were ornamented with a "riband of blue," or rather dark violet.

He'mam. Hori and Hemam were sons of Lotan, the eldest son of Seir (Gen. xxxvi. 22).

He'man. **1.** Son of Zerah (1 Chr. ii. 6; 1 K. iv. 31).—**2.** Son of Joel, and grandson of Samuel the prophet, a Kohathite. He is called "the singer," rather, the *musician* (1 Chr. vi. 33), and was the first of the three Levites to whom was committed the vocal and instrumental music of the temple-service in the reign of David (1 Chr. xv. 16-22), Asaph and Ethan, or rather, according to xxv. 1, 3, Jeduthun, being his colleagues. A further account of Heman is given 1 Chr. xxv., where he is called (ver. 5) "the king's seer in the matters of God." We there learn that Heman had fourteen sons, and three daughters. Whether or no this Heman is the person to whom the 88th Psalm is ascribed is doubtful. He is there called "the Ezrahite;" and the 89th Psalm is ascribed to "Ethan the Ezrahite." But since Heman and Ethan are described in 1 Chr. ii. 6, as "sons of Zerah," it is in the highest degree probable that Ezrahite means "of the family of Zerah," and consequently that Heman of the 88th Psalm is different from Heman the singer, the Kohathite. In 1 K. iv. 31 again (hebr. v. 11), we have mention, as of the wisest of mankind, of Ethan the Ezrahite, Heman, Chalcol and Darda, the sons of Mahol, a list corresponding with the names of the sons of Zerah, in 1 Chr. ii. 6. If Heman the Kohathite, or his father, had married an heiress of the house of Zerah, and was so reckoned in the genealogy of Zerah, then all the notices of Heman might point to the same person.

He'math. Another form—not warranted by the Hebrew—of the well-known name HAMATH (Am. vi. 14).

He'math, a person, or place, named in the genealogical lists of Judah, as the origin of the Kenites, and the "father" of the house of RECHAB (1 Chr. ii. 55).

Hem'dan, the eldest son of Dishon, son of Anah the Horite (Gen. xxxvi. 26). [AMRAM 2.] The name Hemdan is by Knobel compared with those of *Humeidy* and *Hamady*, who are located to the E. and S.E. of Akaba. Also with the *Bene-Hamyde*, who are found a short distance S. of Kerek.

Hemlock. The Hebrew *rôsh* is rendered "hemlock" in two passages (Hos. x. 4; Am. vi. 12), but elsewhere "gall." [GALL.]

Hen. According to the A. V. of Zech. vi. 14, Hen is a son of Zephaniah, and apparently the same who is called Josiah in ver. 10. But by the LXX. and others, the words are taken to mean "for the favour of the son of Zephaniah."

Hen. The hen is nowhere noticed in the Bible except in Matt. xxiii. 37; Luke xiii. 34. That a bird so common in Palestine should receive such slight notice, is certainly singular.

He'na seems to have been one of the chief cities of a monarchical state which the Assyrian kings had reduced shortly before the time of Sennacherib (2 K. xix. 13; Is. xxxvii. 13). Here, at no great distance from Sippara (now *Mosaib*), is an ancient town called *Ana* or *Anah*, which may be the same as Hena. A further conjecture identifies *Ana* with a town called *Anat*, which is mentioned in the Assyrian inscriptions as situated on an island in the Euphrates. The modern *Anat* is on the right bank of the stream.

He'nadad, the head of a family of the Levites who took a prominent part in the rebuilding of the Temple (Ezr. iii. 9).

He'noch. **1.** Enoch, 2 (1 Chr. i. 3). **2.** Hanoch, 1 (1 Chr. i. 33).

He'pher. **1.** The youngest of the sons of Gilead (Num. xxvi. 32), and head of the family of the

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HEPHERITES.—**2.** Son of Ashur, the "father of Tekoa" (1 Chr. iv. 6).—**3.** The Mecherathite, one of the heroes of David's guard (1 Chr. xi. 36).

He'pher, a place in ancient Canaan, which occurs in the list of conquered kings (Josh. xii. 17). It was on the west of Jordan (comp. 7 and 1 K. iv. 10).

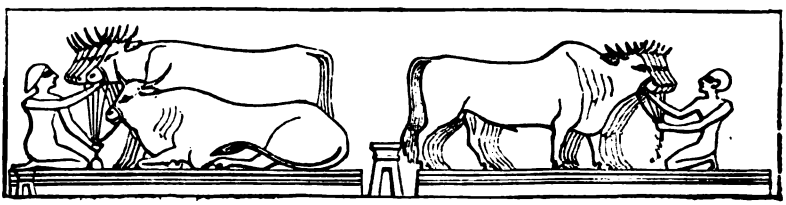
He'pherites, the, the family of Hepher the son of Gilead (Num. xxvi. 32).

Heph'zi-bah. 1. A name signifying "My delight in her," which is to be borne by the restored Jerusalem (Is. lxii. 4).—**2.** The queen of King Hezekiah, and the mother of Manasseh (2 K. xxi. 1).

Herald. The only notice of this officer in the O. T. occurs in Dan. iii. 4. The term "herald" might be substituted for "preacher" in 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.

Her'cules, the name commonly applied by the Western nations to the tutelary deity of Tyre (2 Macc. iv. 19 &c.), whose national title was *Melkart = king of the city*. The identification was based upon a similarity of the legends and attributes referred to the two deities, but Herodotus (ii. 44) recognised their distinctness, and dwells on the extreme antiquity of the Tyrian rite. The worship of Melkart was spread throughout the Tyrian colonies, and was especially established at Carthage. There can be little doubt but that Melkart is the proper name of the Baal mentioned in the later history of the O. T.

Herd, Herdsman. The herd was greatly regarded both in the patriarchal and Mosaic period. The ox was the most precious stock next to horse and mule. The herd yielded the most esteemed sacrifice (Num. vii. 3; Ps. lxix. 31; Is. lxvi. 3); also flesh-meat and milk, chiefly converted, probably, into butter and cheese (Deut. xxxii. 14; 2 Sam. xvii. 29), which such milk yields more copiously than that of small cattle. The full-grown ox is hardly ever slaughtered in Syria; but, both for sacrificial and convivial purposes, the young animal was preferred (Ex. xxix. 1). The agricultural and general usefulness of the ox, in ploughing, threshing, and as a beast of burden (1 Chr. xii. 40; Is. xlvi. 1), made such a slaughtering seem wasteful. The animal was broken to service probably in his third year (Is. xv. 5; Jer. xlviii. 34). In the moist season, when grass abounded in the waste lands, especially in the "south" region, herds grazed there. Especially was the eastern table-land (Ex. xxxix. 18; Num. xxxii. 4) "a place for cattle." Herdsmen, &c., in Egypt were a low, perhaps the lowest caste; but of the abundance of cattle in Egypt, and of the care there bestowed on them, there is no doubt (Gen. xlvii. 6, 17; Ex. ix. 4, 20). So the plague of hail was sent to smite especially the cattle (Ps. lxxviii. 48), the firstborn of which also were smitten (Ex. xii. 29). The Israelites departing stipulated for (Ex. x. 26) and took "much cattle" with them (xii. 38). Cattle formed thus one of the traditions of the Israelitish nation in its greatest period, and became almost a part of that greatness. When pasture failed, a mixture of various grains (Job vi. 5) was used, as also "chopped straw" (Gen. xxiv. 25; Is. xi. 7, lxv. 25), which was torn in pieces by the threshing-machine and used probably for feeding in stalls. These last formed an important adjunct to cattle-



Egyptian farm-yard. (Wilkinson.)

keeping, being indispensable for shelter at certain seasons (Ex. ix. 6, 19). The occupation of herdsman was honourable in early times (Gen. xlvii. 6; 1 Sam. xi. 5; 1 Chr. xxvii. 29, xxviii. 1). Saul himself resumed it in the interval of his cares as king; also Doeg was certainly high in his confidence (1 Sam. xxi. 7). Pharaoh made some of Joseph's brethren "rulers over his cattle." David's herd-masters were among his chief officers of state. The prophet Amos at first followed this occupation (Am. i. 1, vii. 14).

He'res (Is. xix. 18). See IR-HA-HERES.

Her'esh, a Levite attached to the tabernacle (1 Chr. ix. 15).

Her'mas, the name of a Christian resident at Rome to whom St. Paul sends greeting in his Epistle to the Romans (xvi. 14). Irenaeus, Tertullian, and Origen, agree in attributing to him the work called the *Shepherd:* which is supposed to have been written in the pontificate of Clement I.; while others affirm it to have been the work of a namesake in the following age. It existed for a long time only in a Latin version, but the first part in Greek is to be found at the end of the Codex Sinaiticus. It was never received into the canon; but yet was generally cited with respect only second to that which was paid to the authoritative books of the N. T., and was held to be in some sense inspired.

Her'mes, a man mentioned in Rom. xvi. 14. According to tradition he was one of the Seventy disciples, and afterwards Bishop of Dalmatia.

Hermog'enes, a person mentioned by St. Paul in the latest of all his Epistles (2 Tim. i. 15) when all in Asia had turned away from him, and among their number "Phygellus and Hermogenes."

Her'mon, a mountain on the north-eastern border of Palestine (Deut. iii. 8; Josh. xii. 1), over against Lebanon (Josh. xi. 17), adjoining the plateau of Bashan (1 Chr. v. 23). Its situation being thus clearly defined in Scripture, there can be no doubt as to its identity. It stands at the southern end, and is the culminating point of the anti-Libanus range; it towers high above the ancient border-city of Dan and the fountains of the Jordan, and is the most conspicuous and beautiful mountain in Palestine or Syria. The name *Hermon* was doubtless suggested by its appearance—"a lofty prominent

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peak," visible from afar. The Sidonians called it *Sirion*, and the Amorites *Shenir*. It was also named *Sion*, "the elevated" (Deut. iv. 48). So now, at the present day, it is called *Jebel esh-Sheikh*, "the chief-mountain;" and *Jebel eth-Thelj* "snowy mountain." When the whole country is parched with the summer sun, white lines of snow streak the head of Hermon. This mountain was the great landmark of the Israelites. It was associated with their northern border almost as intimately as the *sea* was with the western. Hermon has three summits, situated like the angles of a triangle, and about a quarter of a mile from each other. This may account for the expression in Ps. xlii. 7 (6), "I will remember thee from the land of the Jordan and the *Hermons*." In two passages of Scripture this mountain is called *Baal-hermon* (Judg. iii. 3; 1 Chr. v. 23), possibly because Baal was there worshipped. The height of Hermon has never been measured, though it has often been estimated. It may safely be reckoned at 10,000 feet.

Her'monites, the. Properly "the Hermons," with reference to the three summits of Mount Hermon (Ps. xlii. 6 [7]).

Herod. Various accounts are given of the ancestry of the Herods; but neglecting the exaggerated statements of friends and enemies, it seems certain that they were of Idumaean descent. But though aliens by race, the Herods were Jews in faith. The general policy of the whole Herodian family centred in the endeavour to found a great and independent kingdom, in which the power of Judaism should subserve to the consolidation of a state.—I. HEROD THE GREAT was the second son of Antipater, who was appointed procurator of Judaea by Julius Caesar, B.C. 47, and Cypros, an Arabian of noble descent. At the time of his father's elevation, though only fifteen years old, he received the government of Galilee, and shortly afterwards that of Coele-Syria. When Antony came to Syria, B.C. 41, he appointed Herod and his elder brother Phasael tetrarchs of Judaea. Herod was forced to abandon Judaea next year by an invasion of the Parthians, who supported the claims of Antigonus, the representative of the Asmonaean dynasty, and fled to Rome (B.C. 40). At Rome he was well received by Antony and Octavian, and was appointed by the senate king of Judaea to the exclusion of the Hasmonaean line. In the course of a few years, by the help of the Romans, he took Jerusalem (B.C. 37), and completely established his authority throughout his dominions. After the battle of Actium he visited Octavian at Rhodes, and his noble bearing won for him the favour of the conqueror, who confirmed him in the possession of the kingdom, B.C. 31, and in the next year increased it by the addition of several important cities, and afterwards gave him the province of Trachonitis and the district of Paneas. The remainder of the reign of Herod was undisturbed by external troubles, but his domestic life was embittered by an almost uninterrupted series of injuries and cruel acts of vengeance. The terrible acts of bloodshed which Herod perpetrated in his own family were accompanied by others among his subjects equally terrible, from the number who fell victims to them. According to the well-known story, he ordered the nobles whom he had called to him in his last moments to be executed immediately after his decease, that so at least his death might be attended by universal mourning. It was at the time of his fatal illness that he must have caused the slaughter of the infants at Bethlehem (Matt. ii. 16-18), and from the comparative insignificance of the murder of a few young children in an unimportant village when contrasted with the deeds which he carried out or designed, it is not surprising that Josephus has passed it over in silence. In dealing with the religious feelings or prejudices of the Jews, Herod showed as great contempt for public opinion as in the execution of his personal vengeance. But while he alienated in this manner the affections of the Jews by his cruelty and disregard for the Law, he adorned Jerusalem with many splendid monuments of his taste and magnificence. The Temple, which he rebuilt with scrupulous care, was the greatest of these works. The restoration was begun B.C. 20, and the Temple itself was completed in a year and a half. But fresh additions were constantly made in succeeding years, so that it was said that the Temple was "built in forty and six years" (John ii. 20), a phrase which expresses the whole period from the commencement of Herod's work to the completion of the latest addition then made.—II. HEROD ANTIPAS was the son of Herod the Great by Malthace, a Samaritan. His father had originally destined him as his successor in the kingdom, but by the last change of his will appointed him "tetrarch of Galilee and Peraea" (Matt. xiv. 1; Luke iii. 19, ix. 7; Acts xiii. 1. Cf. Luke iii. 1). He first married a daughter of Aretas, "king of Arabia Petraea," but after some time he made overtures of marriage to Herodias, the wife of his half-brother Herod-Philip, which she received favourably. Aretas, indignant at the insult offered to his daughter, found a pretext for invading the territory of Herod, and defeated him with great loss. This defeat, according to the famous passage in Josephus, was attributed by many to the murder of John the Baptist, which had been committed by Antipas shortly before, under the influence of Herodias (Matt. xiv. 4 ff.; Mark vi. 17 ff.; Luke iii. 19). At a later time the ambition of Herodias proved the cause of her husband's ruin. She urged him to go to Rome to gain the title of king (cf. Mark vi. 14); but he was opposed at the court of Caligula by the emissaries of Agrippa, and condemned to perpetual banishment at Lugdunum, A.D. 39. Herodias voluntarily shared his punishment, and he died in exile. Pilate took occasion from our Lord's residence in Galilee to send Him for examination (Luke xxiii. 6 ff.) to Herod Antipas, who came up to Jerusalem to celebrate the Passover. The city of TIBERIAS, which Antipas founded and named in honour of the emperor, was the most conspicuous monument of his long reign.—III. HEROD PHILIP I. (Philip, Mark vi. 17) was the son of Herod the Great, and Mariamne, and must be carefully distinguished from the tetrarch Philip. He married Herodias, the sister of Agrippa I., by whom he had a daughter Salome. Herodias, however, left him, and made an infamous marriage with his half-brother Herod Antipas (Matt. xiv. 3; Mark vi. 17; Luke iii. 19). He was excluded from all share in his father's possessions in consequence of his mother's treachery, and lived afterwards in a private station.—IV. HEROD PHILIP II. was the son of Herod the Great and Cleopatra. Like his half-brothers Antipas and Archelaus, he was brought up at home. He received as his own government Batanea, Trachonitis, Auranitis (Gaulonitis), and some parts about Jamnia with the title

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of tetrarch (Luke iii. 1). He built a new city on the site of Paneas, near the sources of the Jordan, which he called Caesarea (Matt. xvi. 13; Mark viii. 27), and raised Bethsaida to the rank of a city under the title of Julias, and died there A.D. 34. He married Salome, the daughter of Herod Philip I., and Herodias.—V. HEROD AGRIPPA I. was the son of Aristobulus and Berenice, and grandson of Herod the Great. He was brought up at Rome with Claudius and Drusus, and after a life of various vicissitudes, was thrown into prison by Tiberius, where he remained till the accession of Caius (Caligula) A.D. 37. The new emperor gave him the governments formerly held by the tetrarchs Philip and Lysanias, and bestowed on him the ensigns of royalty and other marks of favour (Acts xii. 1). On the banishment of Antipas, his dominions were added to those already held by Agrippa. Afterwards Agrippa rendered important services to Claudius, and received from him in return (A.D. 41) the government of Judaea and Samaria. Unlike his predecessors, Agrippa was a strict observer of the Law, and he sought with success the favour of the Jews. It is probable that it was with this view he put to death James the son of Zebedee, and further imprisoned Peter (Acts xii. 1 ff.). But his sudden death interrupted his ambitious projects. In the fourth year of his reign over the whole of Judaea (A.D. 44) Agrippa attended some games at Caesarea, held in honour of the Emperor. When he appeared in the theatre (Acts xii. 21) his flatterers saluted him as a god; and suddenly he was seized with terrible pains, and being carried from the theatre to the palace died after five days' agony. —VI. HEROD AGRIPPA II. was the son of Herod Agrippa I. and Cypros, a grand-niece of Herod the Great. At the time of the death of his father A.D. 44 he was at Rome. Not long afterwards, however, the Emperor gave him (*c.* A.D. 50) the kingdom of Chalcis, which had belonged to his uncle; and then transferred him (A.D. 52) to the tetrarchies formerly held by Philip and Lysanias with the title of king (Acts xxv. 13). The relation in which he stood to his sister Berenice (Acts xxv. 13) was the cause of grave suspicion. In the last Roman war Agrippa took part with the Romans, and after the fall of Jerusalem retired with Berenice to Rome, where he died in the third year of Trajan (A.D. 100). The appearance of St. Paul before Agrippa (A.D. 60) offers several characteristic traits. The "pomp" with which the king came into the audience chamber (Acts xxv. 23) was accordant with his general bearing; and the cold irony with which he met the impassioned words of the Apostle (Acts xxvi. 27, 28) suits the temper of one who was contented to take part in the destruction of his nation.

Hero'dians. In the account which is given by St. Matthew (xxii. 15 ff.) and St. Mark (xii. 13 ff.) of the last efforts made by different sections of the Jews to obtain from our Lord Himself the materials for His accusation, a party under the name of *Herodians* is represented as acting in concert with the Pharisees (Matt. xxii. 16; Mark xii. 13; comp. also iii. 6, viii. 15). There were probably many who saw in the power of the Herodian family the pledge of the preservation of their national existence in the face of Roman ambition. Two distinct classes might thus unite in supporting what was a domestic tyranny as contrasted with absolute dependence on Rome: those who saw in the Herods a protection against direct heathen rule, and those who were inclined to look with satisfaction upon such a compromise between the ancient faith and heathen civilisation, as Herod the Great and his successors had endeavoured to realise, as the true and highest consummation of Jewish hopes.

Hero'dias, daughter of Aristobulus, one of the sons of Mariamne and Herod the Great, and consequently sister of Agrippa I. She first married Herod Philip I.; then she eloped from him to marry Herod Antipas, her step-uncle, who had been long married to, and was still living with, the daughter of Aeneas or Aretas, king of Arabia. The consequences both of the crime, and of the reproof which it incurred, are well known. Aretas made war upon Herod for the injury done to his daughter, and routed him with the loss of his whole army. The head of John the Baptist was granted to the request of Herodias (Matt. xiv. 8-11; Mark vi. 24-28). According to Josephus the execution took place in a fortress called Machaerus, looking down upon the Dead Sea from the south. She accompanied Antipas into exile to Lugdunum.

Hero'dion, a relative of St. Paul, to whom he sends his salutation amongst the Christians of the Roman Church (Rom. xvi. 11).

Heron. The Hebrew *anâphah* appears as the name of an unclean bird in Lev. xi. 19, Deut. xiv. 18. It was probably a generic name for a well-known class of birds. The only point on which any two commentators seem to agree is that it is *not* the *heron*. On etymological grounds, Gesenius considers the name applicable to some irritable bird, perhaps the goose.

He'sed, the son of Hesed, or Ben-Chesed, was commissary for Solomon in the district of "the Arubboth, Socoh, and all the land of Hepher" (1 K. iv. 10).

Hesh'bon, the capital city of Sihon king of the Amorites (Num. xxi. 26). It stood on the western border of the high plain (*Mishor*, Josh. xiii. 17), and on the boundary-line between the tribes of Reuben and Gad. The ruins of *Hesbân*, 20 miles east of the Jordan, on the parallel of the northern end of the Dead Sea, mark the site, as they bear the name, of the ancient Heshbon. The ruins of Heshbon stand on a low hill rising out of the great undulating plateau. They are more than a mile in circuit, but not a building remains entire. There are many cisterns among the ruins (comp. Cant. vii. 4).

Hesh'mon, a place named, with others, as lying in the extreme south of Judah (Josh. xv. 27). Nothing further is known of it.

Hes'ron. HEZRON, the son of Reuben (Num. xxvi. 6).

Hes'ronites, the. Descendants of Hesron, or Hezron, the son of Reuben (Num. xxvi. 6).

Heth, the forefather of the nation of THE HITTITES. In the genealogical tables of Gen. x. and 1 Chr. i., Heth is a son of Canaan. The Hittites were therefore a Hamite race, neither of the "country" nor the "kindred" of Abraham and Isaac (Gen. xxiv. 3, 4, xxviii. 1, 2).

Heth'lon, the name of a place on the northern border of Palestine (Ez. xlvii. 15, xlviii. 1). In all probability the "way of Hethlon" is the pass at the northern end of Lebanon, and is thus identical with "the entrance of Hamath" in Num. xxxiv. 8, &c.

He'zeki, a Benjamiuite, one of the Bene-Elpaal, a descendant of Shaaraim (1 Chr. viii. 17).

Hezeki'ah, twelfth king of Judah, son of the apostate Ahaz and Abi (or Abijah), ascended the throne at the age of 25, B.C. 726. Since, however,

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Ahaz died at the age of 36, some prefer to make Hezekiah only 20 years old at his accession, as otherwise he must have been born when Ahaz was a boy of 11 years old; but, if any change be desirable, it is better to suppose that *Ahaz* was 25 and not 20 years old at his accession. Hezekiah was one of the three most perfect kings of Judah (2 K. xviii. 5; Ecclus. xlix. 4). His first act was to purge, and repair, and reopen with splendid sacrifices and perfect ceremonial, the Temple which had been despoiled and neglected during the careless and idolatrous reign of his father. This consecration was accompanied by a revival of the theocratic spirit, so strict as not even to spare "the high places," which, although tolerated by many well-intentioned kings, had naturally been profaned by the worship of images and Asherahs (2 K. xviii. 4). A still more decisive act was the destruction of a brazen serpent, said to have been the one used by Moses in the miraculous healing of the Israelites (Num. xxi. 9), which had become an object of adoration. When the kingdom of Israel had fallen, Hezekiah extended his pious endeavours to Ephraim and Manasseh; and by inviting the scattered inhabitants to a peculiar Passover, kindled their indignation also against the idolatrous practices which still continued among them. This Passover was, from the necessities of the case, celebrated at an unusual, though not illegal (Num. ix. 10, 11) time; and by an excess of Levitical zeal it was continued for the unprecedented period of fourteen days. For these latter facts the Chronicler (2 Chr. xxix., xxx., xxxi.) is our sole authority, and he characteristically narrates them at great length. At the head of a repentant and united people, Hezekiah ventured to assume the aggressive against the Philistines; and in a series of victories not only rewon the cities which his father had lost (2 Chr. xxviii. 18), but even dispossessed them of their own cities, except Gaza (2 K. xviii. 8) and Gath. It was perhaps to the purposes of this war that he applied the money which would otherwise have been used to pay the tribute exacted by Shalmanezer, according to the agreement of Ahaz with his predecessor, Tiglath-Pileser. When, after the capture of Samaria, the king of Assyria applied for this impost, Hezekiah refused it, and in open rebellion omitted to send even the usual presents (2 K. xviii. 7). Instant war was averted by the heroic and long-continued resistance of the Tyrians under their king Eluloeus. This must have been a critical and intensely anxious period for Jerusalem; and Hezekiah used every available means to strengthen his position, and render his capital impregnable (2 K. xx. 20; 2 Chr. xxxii. 3-5, 30; Is. xxii. 8-11, xxxiii. 18). According to a scheme of chronology proposed by Dr. Hincks, Hezekiah's dangerous illness (2 K. xx.; Is. xxxviii.; 2 Chr. xxxii. 24) nearly synchronised with Sargon's futile invasion, in the fourteenth year of Hezekiah's reign, eleven years before *Sennacherib's* invasion. That it must have *preceded* the attack of Sennacherib is nearly obvious from the promise in 2 K. xx. 6, as well as from modern discoveries. Hezekiah, whose kingdom was in a dangerous crisis, who had at that time no heir (for Manasseh was not born till long afterwards, 2 K. xxi. 1), and who regarded death as the end of existence (Is. xxxviii.), "turned his face to the wall and wept sore" at the threatened approach of dissolution. God had compassion on his anguish, and heard his prayer. Isaiah had hardly left the palace when he was ordered to promise the king immediate recovery, and a fresh lease of life, ratifying the promise by a sign, and curing the boil by a plaster of figs, which were often used medicinally in similar cases. What was the exact nature of the disease we cannot say: according to Mead it was fever terminating in abscess. Various ambassadors came with letters and gifts to congratulate Hezekiah on his recovery (2 Chr. xxxii. 23), and among them an embassy from Merodach-Baladan (or Berodach, 2 K. xx. 12), the viceroy of Babylon, the Mardokempados of Ptolemy's canon. The ostensible object of this mission was to compliment Hezekiah on his convalescence (2 K. xx. 12; Is. xxxix. 1), and "to inquire of the wonder that was done in the land" (2 Chr. xxxii. 31), a rumour of which could not fail to interest a people devoted to astrology; but its real purpose was to discover how far an alliance between the two powers was possible or desirable, for Mardokempados, no less than Hezekiah, was in apprehension of the Assyrians. Community of interest made Hezekiah receive the overtures of Babylon with unconcealed gratification; and, perhaps, to enhance the opinion of his own importance as an ally, he displayed to the messengers the princely treasures which he and his predecessors had accumulated. If ostentation were his motive it received a terrible rebuke, and he was informed by Isaiah that from the then tottering and subordinate province of Babylon, and not from the mighty Assyria, would come the ruin and captivity of Judah (Is. xxxix. 5). Sargon was succeeded (B.C. 702) by his son Sennacherib, whose two invasions occupy the greater part of the Scripture records concerning the reign of Hezekiah. The first of these took place in the third year of Sennacherib (B.C. 702), and occupies only three verses (2 K. xviii. 13-16), though the route of the advancing Assyrians may be traced in Is. x. 5, xi. The rumour of the invasion redoubled Hezekiah's exertions, and he prepared for a siege by providing offensive and defensive armour, stopping up the wells, and diverting the watercourses, conducting the water of Gihon into the city by a subterranean canal (Ecclus. xlviii. 17). But the main hope of the political faction was the alliance with Egypt, and they seem to have sought it by presents and private entreaties (Is. xxx. 6). The account given of this first invasion in the *Annals of Sennacherib* is that he attacked Hezekiah because the Ekronites had sent their king Padiya (or "Haddiya") as a prisoner to Jerusalem (cf. 2 K. xviii. 8); that he took forty-six cities ("all the fenced cities" in 2 K. xviii. 13 is apparently a general expression, cf. xix. 8) and 200,000 prisoners; that he besieged Jerusalem with mounds (cf. 2 K. xix. 32); and although Hezekiah promised to pay 800 talents of silver (of which perhaps 300 only were ever paid) and 30 of gold (2 K. xviii. 14), yet not content with this he mulcted him of a part of his dominions, and gave them to the kings of Ekron, Ashdod, and Gaza. In almost every particular this account agrees with the notice in Scripture. Hezekiah's bribe (or fine) brought a temporary release, for the Assyrians marched into Egypt, where, if Herodotus and Josephus are to be trusted, they advanced without resistance to Pelusium. In spite of this advantage, Sennacherib was forced to raise the siege of Pelusium, by the advance of Tirhakah or Tarakos. Returning from his futile expedition, Sennacherib "dealt treacherously" with Hezekiah (Is. xxxiii.

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1) by attacking the stronghold of Lachish. This was the commencement of that *second* invasion, respecting which we have such full details in 2 K. xviii. 17 sq.; 2 Chr. xxxii. 9 sq.; Is. xxxvi. Although the annals of Sennacherib on the great cylinder in the Brit. Museum reach to the end of his *eighth* year, and this second invasion belongs to his fifth year (B.C. 698, the twenty-eighth year of Hezekiah), yet no allusion to it has been found. So shameful a disaster was naturally concealed by national vanity. From Lachish he sent against Jerusalem an army under two officers and his cupbearer the orator Rabshakeh, with a blasphemous and insulting summons to surrender. Hezekiah's ministers were thrown into anguish and dismay, but the undaunted Isaiah hurled back threatening for threatening with unrivalled eloquence and force. Meanwhile Sennacherib, having taken Lachish, was besieging Libnah, when, alarmed by a "rumour" of Tirhakah's advance, he was forced to relinquish once more his immediate designs, and content himself with a defiant letter to Hezekiah. The next event of the campaign, about which we are informed, is that the Jewish king with simple piety prayed to God with Sennacherib's letter outspread before him, and received a prophecy of immediate deliverance. Accordingly "that night the Angel of the Lord went out and smote in the camp of the Assyrians 185,000 men." There is no doubt that some secondary cause was employed in the accomplishment of this event. We are certainly "not to suppose," as Dr. Johnson observed, "that the angel went about with a sword in his hand stabbing them one by one, but that some powerful natural agent was employed." Josephus, followed by an immense majority of ancient and modern commentators, attributes it to the Pestilence. Hezekiah only lived to enjoy for about one year more his well-earned peace and glory. He slept with his fathers after a reign of twenty-nine years, in the 56th year of his age (B.C. 697).—**2.** Son of Neariah, one of the descendants of the royal family of Judah (1 Chr. iii. 23).—**3.** The same name, though rendered in the A. V. HIZKIAH, is found in Zeph. i. 1.—**4.** ATER-OF-HEZEKIAH. [ATER.]

Hez'ion, a king of Aram (Syria), father of Tabrimon, and grandfather of Benhadad I. He and his father are mentioned only in 1 K. xv. 18. In the absence of all information, the natural suggestion is that he is identical with REZON, the contemporary of Solomon, in 1 K. xi. 23; the two names being very similar in Hebrew, and still more so in the versions.

He'zir. **1.** A priest in the time of David, leader of the 17th monthly course in the service (1 Chr. xxiv. 15.—**2.** One of the heads of the people (laymen) who sealed the solemn covenant with Nehemiah (Neh. x. 20).

Hezra'i, one of the thirty heroes of David's guard (2 Sam. xxiii. 35). In the parallel list the name appears as

Hez'ro, in 1 Chr. xi. 37.

Hez'ron. **1.** A son of Reuben (Gen. xlvi. 9; Ex. vi. 14),—**2.** A son of Pharez (Gen. xlvi. 12; Ruth iv. 18).

Hez'ronites, the. **1.** Descendants of Hezron the son of Reuben (Num. xxvi. 6).—**2.** A branch of the tribe of Judah, descendants of Hezron, the son of Pharez (Num. xxvi. 31).

Hidda'i, one of the thirty-seven heroes of David's guard (2 Sam. xxiii. 30).

Hiddek'el, one of the rivers of Eden, the river which "goeth eastward to Assyria" (Gen. ii. 14), and which Daniel calls "the Great river" (Dan. x. 4), seems to have been rightly identified by the LXX. with the Tigris. *Dekel* is clearly an equivalent of *Digla* or *Diglath*, a name borne by the Tigris in all ages. The name now in use among the inhabitants of Mesopotamia is *Dijleh*. It has generally been supposed that *Digla* is a mere Shemitic corruption of *Tigra*, and that this latter is the true name of the stream; but it must be observed that the two forms are found side by side in the Babylonian transcript of the Behistun inscription, and that the ordinary name of the stream in the inscriptions of Assyria is *Tiggar*.

Hi'el, a native of Bethel, who rebuilt Jericho in the reign of Ahab (1 K. xvi. 34); and in whom was fulfilled the curse pronounced by Joshua (Josh. v. i. 26).

Hierap'olis. This place is mentioned only once in Scripture (Col. iv. 13), with COLOSSAE and LAODICEA. Such association is just what we should expect; for the three towns were all in the basin of the Maeander, and within a few miles of one another. Its modern name is *Pambouk-Kalessi*.

Hier'eel, 1 Esd. ix. 21. [JEHIEL.]

Hier'emoth. **1.** 1 Esd. ix. 27. [JEREMOTH.] —**2.** 1 Esd. ix. 30. [RAMOTH.]

Hierie'lus, 1 Esd. ix. 27, answers to JEHIEL in Ezr. x.

Hier'mas, 1 Esd. ix. 26. [RAMIAH.]

Hieron'ymus, a Syrian general in the time of Antiochus V. Eupator (2 Macc. xii. 2).

Higgai'on, a word which occurs three times in the book of Psalms (ix. 17, xix. 15, xcii. 4). Mendelssohn translates it *meditation, thought, idea*. It should seem that Higgaion has two meanings, one of a general character implying *thought, reflection*, and another in Ps. ix. 17, and Ps. xcii. 4, of a technical nature, the precise meaning of which cannot at this distance of time be determined.

High Places. From the earliest times it was the custom among all nations to erect altars and places of worship on lofty and conspicuous spots. To this general custom we find constant allusion in the Bible (Is. lxv. 7; Jer. iii. 6; Ez. vi. 13, xviii. 6; Hos. iv. 13), and it is especially attributed to the Moabites (Is. xv. 2, xvi. 12; Jer. xlviii. 35). Even Abraham built an altar to the Lord on a mountain near Bethel (xii. 7, 8; cf. xxii. 2-4, xxxi. 54), which shows that the practice was then as innocent as it was natural; and although it afterwards became mingled with idolatrous observances (Num. xxiii. 3), it was in itself far less likely to be abused than the consecration of groves (Hos. iv. 13). It is, however, quite obvious that if every grove and eminence had been suffered to become a place for legitimate worship, especially in a country where they had already been defiled with the sins of polytheism, the utmost danger would have resulted to the pure worship of the one true God. It was therefore implicitly forbidden by the law of Moses (Deut. xii. 11-14), which also gave the strictest injunction to destroy these monuments of Canaanitish idolatry (Lev. xxvi. 30; Num. xxxiii. 52; Deut. xxxiii. 29), without stating any general reason for this command, beyond the fact that they *had* been connected with such associations. The command was a *prospective* one, and was not to come into force until such time as the tribes were

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settled in the promised land. Thus we find that both Gideon and Manoah built altars on high places by Divine command (Judg. vi. 25, 26, xiii. 16-23), and it is quite clear from the tone of the book of Judges that the law on the subject was either totally forgotten or practically obsolete. It is more surprising to find this law absolutely ignored at a much later period, when there was no intelligible reason for its violation—as by Samuel at Mizpeh (1 Sam. vii. 10) and at Bethlehem (xvi. 5); by Saul at Gilgal (xiii. 9) and at Ajalon (? xiv. 35); by David (1 Chr. xxi. 26); by Elijah on Mount Carmel (1 K. xviii. 30); and by other prophets (1 Sam. x. 5). The explanations which are given are sufficiently unsatisfactory; but it is at any rate certain that the worship in high places was organised and all but universal throughout Judea, not only during (1 K. iii. 2-4), but even after the time of Solomon. The convenience of them was obvious, because, as local centres of religious worship, they obviated the unpleasant and dangerous necessity of visiting Jerusalem for the celebration of the yearly feasts (2 K. xxiii. 9). Many of the pious kings of Judah were either too weak or too ill-informed to repress the worship of Jehovah at these local sanctuaries, while they of course endeavoured to prevent it from being contaminated with polytheism. At last Hezekiah set himself in good earnest to the suppression of this prevalent corruption (2 K. xviii. 4, 22), both in Judah and Israel (2 Chr. xxxi. 1), although, so rapid was the growth of the evil, that even his sweeping reformation required to be finally consummated by Josiah (2 K. xxiii.), and that too in Jerusalem and its immediate neighbourhood (2 Chr. xxxiv. 3). After the time of Josiah we find no further mention of these Jehovistic high places.

High-Priest. In treating of the office of high-priest among the Israelites it will be convenient to consider it—I. Legally. II. Theologically. III. Historically.—I. The *legal* view of the high-priest's office comprises all that the law of Moses ordained respecting it. The first distinct separation of Aaron to the office of the priesthood, which previously belonged to the firstborn, was that recorded Ex. xxviii. We find from the very first the following characteristic attributes of Aaron and the high-priests his successors, as distinguished from the other priests:—(1.) Aaron alone was anointed (Lev. viii. 12), whence one of the distinctive epithets of the high-priest was "the anointed priest" (Lev. iv. 3, 5, 16, xxi. 10; see Num. xxxv. 25). This appears also from Ex. xxix. 29, 30. The anointing of the sons of Aaron, *i. e.* the common priests, seems to have been confined to sprinkling their garments with the anointing oil (Ex. xxix. 21, xxviii. 41, &c.). The anointing of the high-priest is alluded to in Ps. cxxxiii. 2. The composition of the anointing oil is prescribed Ex. xxx. 22-25. The manufacture of it was entrusted to certain priests, called apothecaries (Neh. iii. 8).—(2.) The high-priest had a peculiar dress, which passed to his successor at his death. This dress consisted of eight parts, as the Rabbins constantly note, the *breastplate*, the *ephod* with its curious girdle, the *robe* of the ephod, the *mitre*, the *broidered coat* or diaper tunic, and the *girdle*, the materials being gold, blue, red, crimson, and fine (white) linen (Ex. xxviii.). To the above are added, in ver. 42, the *breeches* or *drawers* (Lev. xvi. 4) of linen; and to make up the number 8, some reckon the high-priest's mitre, or the plate separately from the bonnet; while others reckon the curious girdle of the ephod separately from the ephod. Of these 8 articles of attire, 4—viz. the coat or tunic, the girdle, the breeches, and the bonnet or turban (*miẏbâ'âh*) instead of the mitre (*mitsnepheth*)—belonged to the common priests. Taking the articles of the high-priest's dress in the order in which they are enumerated above, we have (*a.*) the breastplate, or, as it is further named (vers. 15, 29, 30), the breastplate of judgment. It was, like the inner curtains of the tabernacle, the vail, and the ephod, of "cunning work." The breastplate was originally 2 spans long, and 1 span broad, but when doubled it was square, the shape in which it was worn. It was fastened at the top by rings and chains of wreathen gold to the two onyx stones on the shoulders, and beneath with two other rings and a lace of blue to two corresponding rings in the ephod, to keep it fixed in its place, above the curious girdle. But the most remarkable and most important part of this breastplate were the 12 precious stones, set in 4 rows, 3 in a row, thus corresponding to the 12 tribes, and divided in the same manner as their camps were; each stone having the name of one of the children of Israel engraved upon it. According to the LXX. and Josephus, and in accordance with the language of Scripture, it was these stones which constituted the Urim and Thummim. [URIM and THUMMIM.] The addition of precious stones and costly ornaments expresses glory beyond simple justification (comp. Is. lxii. 3; Rev. xxi. 11, 12-21). But, moreover, the high-priest being a representative personage, the fortunes of the whole people would most properly be indicated in his person. A striking instance of this, in connexion too with symbolical dress, is to be found in Zech. iii. It seems to be sufficiently obvious that the breastplate of righteousness or judgment, resplendent with the same precious stones which symbolize the glory of the New Jerusalem, and on which were engraved the names of the 12 tribes, worn by the high-priest, who was then said to bear the judgment of the children of Israel upon his heart, was intended to express by symbols the acceptance of Israel grounded upon the sacrificial functions of the high-priest.—(*b.*) The Ephod. This consisted of two parts, of which one covered the back, and the other the front, *i. e.* the breast and upper part of the body. These were clasped together on the shoulder with two large onyx stones, each having engraved on it 6 of the names of the tribes of Israel. It was further united by a "curious girdle" of gold, blue, purple, scarlet, and fine twined linen round the waist [EPHOD; GIRDLE].—(*c.*) The Robe of the ephod. This was of inferior material to the ephod itself, being all of blue (ver. 31), which implied its being only of "woven work" (xxxix. 22). It was worn immediately under the ephod, and was longer than it. The blue robe had no sleeves, but only slits in the sides for the arms to come through. It had a hole for the head to pass through, with a border round it of woven work, to prevent its being rent. The skirt of this robe had a remarkable trimming of pomegranates in blue, red, and crimson, with a bell of gold between each pomegranate alternately. The bells were to give a sound when the high-priest went in and came out of the Holy Place.—(*d.*) The mitre or upper turban, with its gold plate, engraved with HOLINESS TO THE LORD, fastened to it by a ribbon of blue. Josephus applies the term *mitsnepheth* to the turbans of the common priests as well, but says that

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in addition to this, and sewn on to the top of it, the high-priest had another turban of blue; that besides this he had outside the turban a triple crown of gold, consisting, that is, of 3 rims one above the other, and terminating at top in a kind of conical calyx, like the inverted calyx of the herb hyoscyamus. Josephus doubtless gives a true account of the high-priest's turban as worn in his day. He also describes the lamina or gold plate, which he says covered the forehead of the high-priest.—(*c.*) The broidered coat was a tunic or long skirt of linen with a tessellated or diaper pattern, like the setting of a stone. The girdle, also of linen, was wound round the body several times from the breast downwards, and the ends hung down to the ancles. The breeches or drawers, of linen, covered the loins and thighs; and the bonnet or *migbâ'âh* was a turban of linen, partially covering the head, but not in the form of a cone like that of the high-priest when the mitre was added to it. These four last were common to all priests.—(3.) Aaron had peculiar functions. To him alone it appertained, and he alone was permitted, to enter the Holy of Holies, which he did once a year, on the great day of atonement, when he sprinkled the blood of the sin-offering on the mercy-seat, and burnt incense within the vail (Lev. xvi.). He is said by the Talmudists not to have worn his full pontifical robes on this occasion, but to have been clad entirely in white linen (Lev. xvi. 4, 32). It is singular, however, that on the other hand Josephus says that the great fast day was the chief, if not the only day in the year, when the high-priest wore all his robes.—(4.) The high-priest had a peculiar place in the law of the manslayer, and his taking sanctuary in the cities of refuge. The manslayer might not leave the city of refuge during the lifetime of the existing high-priest who was anointed with the holy oil (Num. xxxv. 25, 28). It was also forbidden to the high priest to follow a funeral, or rend his clothes for the dead, according to the precedent in Lev. x. 6. The other respects in which the high-priest exercised superior functions to the other priests arose rather from his position and opportunities, than were distinctly attached to his office, and they consequently varied with the personal character and abilities of the high-priest. Even that portion of power which most naturally and usually belonged to him, the rule of the Temple, and the government of the priests and Levites who ministered there, did not invariably fall to the share of the high-priest. The Rabbins speak very frequently of one second in dignity to the high-priest, whom they call the Sagan, and who often acted in the high-priest's room. He is the same who in the O. T. is called "the second priest" (2 K. xxiii. 4, xxv. 18). Thus too it is explained of Annas and Caiaphas (Luke iii. 2), that Annas was Sagan. Ananias is also thought by some to have been Sagan, acting for the high-priest (Acts xxiii. 2). It does not appear by whose authority the high-priests were appointed to their office before there were kings of Israel. But as we find it invariably done by the civil power in later times, it is probable that, in the times preceding the monarchy, it was by the elders, or Sanhedrim. It should be added, that the usual age for entering upon the functions of the priesthood, according to 2 Chr. xxxi. 17, is considered to have been 20 years, though a priest or high-priest was not actually incapacitated if he had attained to puberty. Again, according to Lev. xxi., no one that had a blemish could officiate at the altar.—II. Theologically. The theological view of the high-priesthood does not fall within the scope of this Dictionary. It must suffice therefore to indicate that such a view would embrace the consideration of the office, dress, functions, and ministrations of the high-priest, considered as typical of the priesthood of our Lord Jesus Christ, and as setting forth under shadows the truths which are openly taught under the Gospel. This has been done to a great extent in the Epistle to the Hebrews. It would also embrace all the moral and spiritual teaching supposed to be intended by such symbols.—III. To pass to the historical view of the subject. The history of the high-priests embraces a period of about 1370 years, and a succession of about 80 high-priests, beginning with Aaron, and ending with Phannias. They naturally arrange themselves into three groups—(*a.*) those before David; (*b.*) those from David to the captivity; (*c.*) those from the return of the Babylonish captivity till the cessation of the office at the destruction of Jerusalem. (*a.*) The high-priests of the first group who are distinctly made known to us as such are—1. Aaron; 2. Eleazar; 3. Phinehas; 4. Eli; 5. Ahitub (1 Chr. ix. 11; Neh. xi. 11; 1 Sam. xiv. 3); 6. Ahiah; 7. Ahimelech. Phinehas the son of Eli, and father of Ahitub, died before his father, and so was not high-priest. Of the above, the three first succeeded in regular order, Nadab and Abihu, Aaron's eldest sons, having died in the wilderness (Lev. x.). But Eli, the 4th, was of the line of Ithamar. What was the exact interval between the death of Phinehas and the accession of Eli, what led to the transference of the chief priesthood from the line of Eleazar to that of Ithamar, we have no means of determining from Scripture. Josephus asserts that the father of Bukki—whom he calls Joseph, and Abiezer, *i. e.* Abishua—was the last high-priest of Phinehas's line, before Zadok. If Abishua died, leaving a son or grandson under age, Eli, as head of the line of Ithamar, might have become high-priest as a matter of course, or he might have been appointed by the elders. If Ahiah and Ahimelech are not variations of the name of the same person, they must have been brothers, since both were sons of Ahitub. The high-priests then before David's reign may be set down as *eight* in number, of whom *seven* are said in Scripture to have been high-priests, and *one* by Josephus alone.—(*b.*) Passing to the second group, we begin with the unexplained circumstance of there being two priests in the reign of David, apparently of nearly equal authority, viz. Zadok and Abiathar (1 Chr. xv. 11; 2 Sam. vii. 17). It is not unlikely that after the death of Ahimelech and the secession of Abiathar to David, Saul may have made Zadok priest, and that David may have avoided the difficulty of deciding between the claims of his faithful friend Abiathar and his new and important ally Zadok by appointing them to a joint priesthood: the first place, with the Ephod, and Urim and Thummim, remaining with Abiathar, who was in actual possession of them. The first considerable difficulty that meets us in the historical survey of the high-priests of the second group is to ascertain who was high-priest at the dedication of Solomon's Temple. Josephus says that Zadok was, and the Seder Olam makes him the high-priest in the reign of Solomon; but 1 K. iv. 2 distinctly asserts that Azariah the son of Zadok was priest under Solomon,

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and 1 Chr. vi. 10 tells us of Azariah, "he it is that executed the priest's office in the temple that Solomon built in Jerusalem," obviously meaning at its first completion. We can hardly therefore be wrong in saying that Azariah the son of Ahimaaz was the first high-priest of Solomon's Temple. In constructing the list of the succession of priests of this group, our method must be to compare the genealogical list in 1 Chr. vi. 8-15 (A. V.) with the notices of high-priests in the sacred history, and with the list given by Josephus. Now as regards the genealogy, it is seen at once that there is something defective; for whereas from David to Jeconiah there are 20 kings, from Zadok to Jehozadak there are but 13 priests. Then again, while the pedigree in its six first generations from Zadok, inclusive, exactly suits the history, yet is there a great gap in the middle; for between Amariah, the high-priest in Jehoshaphat's reign, and Shallum the father of Hilkiah, the high-priest in Josiah's reign—an interval of about 240 years—there are but two names, Ahitub and Zadok, and those liable to the utmost suspicion from their reproducing the same sequence which occurs in the earlier part of the same genealogy—Amariah, Ahitub, Zadok. But the historical books supply us with four or five names for this interval, viz. Jehoiada in the reigns of Athaliah and Joash, and probably still earlier; Zechariah his son; Azariah in the reign of Uzziah; Urijah in the reign of Ahaz; and Azariah in the reign of Hezekiah. If, however, in the genealogy of 1 Chr. vi., Azariah and Hilkiah have been accidentally transposed, as is not unlikely, then the Azariah who was high-priest in Hezekiah's reign will be the Azariah of 1 Chr. vi. 13, 14. Putting the additional historical names at four, and deducting the two suspicious names from the genealogy, we have 15 high-priests indicated in Scripture as contemporary with the 20 kings, with room, however, for one or two more in the history. In addition to these, the Sudeas of Josephus, who corresponds to Zedekiah in the reign of Amaziah in the Seder Olam, and Odeas, who corresponds to Hoshaiah in the reign of Manasseh, according to the same Jewish chronicle, may really represent high-priests whose names have not been preserved in Scripture. This would bring up the number to 17, or, if we retain Azariah as the father of Seraiah, to 18, which agrees nearly with the 20 kings. Reviewing the high-priests of this second group, the following are some of the most remarkable incidents:—(1) The transfer of the seat of worship from Shiloh in the tribe of Ephraim to Jerusalem in the tribe of Judah, effected by David and consolidated by the building of the magnificent Temple of Solomon. (2) The organization of the Temple service under the high-priest. (3) The revolt of the ten tribes. (4) The overthrow of the usurpation of Athaliah by Jehoiada the high-priest. (5) The boldness and success with which the high-priest Azariah withstood the encroachments of the king Uzziah upon the office and functions of the priesthood. (6) The repair of the Temple by Jehoiada, the restoration of the Temple services by Azariah in the reign of Hezekiah, and the discovery of the book of the law and the religious reformation by Hilkiah in the reign of Josiah. (7) In all these great religious movements, however, excepting the one headed by Jehoiada, it is remarkable how the civil power took the lead. The preponderance of the civil over the ecclesiastical power, as an historical fact, in the kingdom of Judah, although kept within bounds by the hereditary succession of the high-priests, seems to be proved from these circumstances. The priests of this series ended with Seraiah, who was taken prisoner by Nebuzar-adan, and slain at Riblah by Nebuchadnezzar, together with Zephaniah the second priest or Sagan, after the burning of the Temple and the plunder of all the sacred vessels (2 K. xx. 18). His son Jehozadak or Josedech was at the same time carried away captive (1 Chr. vi. 15). The time occupied by these high-priests was about 454 years, which gives an average of something more than twenty-five years to each high-priest. It is remarkable that not a single instance is recorded after the time of David of an inquiry by Urim and Thummim. The ministry of the prophets seems to have superseded that of the high-priests (see *e. g.* 2 Chr. xv., xviii., xx. 14, 15; 2 K. xix. 1, 2, xxii. 12-14; Jer. xxi. 1, 2).—(c.) An interval of about fifty-two years elapsed between the high-priests of the second and third group, during which there was neither Temple, nor altar, nor ark, nor priest. Jehozadak, or Josedech, as it is written in Haggai (i. 1, 14, &c.), who should have succeeded Seraiah, lived and died a captive at Babylon. The pontifical office revived in his son Jeshua, of whom such frequent mention is made in Ezra and Nehemiah, Haggai and Zechariah, 1 Esdr. and Ecclus.; and he therefore stands at the head of this third and last series, honourably distinguished for his zealous co-operation with Zerubbabel in rebuilding the Temple, and restoring the dilapidated commonwealth of Israel. His successors, as far as the O. T. guides us, were Joiakim, Eliashib, Joiada, Johanan (or Jonathan), and Jaddua. Jaddua was high-priest in the time of Alexander the Great. Jaddua was succeeded by Onias I., his son, and he again by Simon the Just, the last of the men of the great synagogue. Upon Simon's death, his son Onias being under age, Eleazar, Simon's brother, succeeded him. The high-priesthood of Eleazar is memorable as being that under which the LXX. version of the Scriptures was made at Alexandria for Ptolemy Philadelphus, according to the account of Josephus taken from Aristeas. Viewed in its relation to Judaism and the high-priesthood, this translation was a sign, and perhaps a helping cause of their decay. It marked a growing tendency to Hellenise, utterly inconsistent with the spirit of the Mosaic economy. What, however, for a time saved the Jewish institutions, was the cruel and impolitic persecution of Antiochus Epiphanes. The result was that after the high-priesthood had been brought to the lowest degradation by the apostasy and crimes of the last Onias or Menelaus, the son of Eleazar, and after a vacancy of seven years had followed the brief pontificate of Alcimus, his no less infamous successor, a new and glorious succession of high-priests arose in the Asmonean family, who united the dignity of civil rulers, and for a time of independent sovereigns, to that of the high-priesthood. The Asmonean family were priests of the course of Joiarib, the first of the twenty-four courses (1 Chr. xxiv. 7), whose return from captivity is recorded 1 Chr. ix. 10; Neh. xi. 10. They were probably of the house of Eleazar, though this cannot be affirmed with certainty. This Asmonean dynasty lasted from B.C. 153, till the family was damaged by intestine divisions, and then destroyed by Herod the Great. Aristobulus, the last high-priest of his line, brother of Mariamne, was mur-

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dered by order of Herod, his brother-in-law, B.C. 35. There were no fewer than twenty-eight high-priests from the reign of Herod to the destruction of the Temple by Titus, a period of 107 years. The N. T. introduces us to some of these later, and oft-changing high-priests, viz. Annas, Caiaphas, and Ananias. Theophilus, the son of Ananus, was the high-priest from whom Saul received letters to the synagogue at Damascus (Acts ix. 1, 14). Phannias, the last high-priest, was appointed by lot by the Zealots from the course of priests called by Josephus Eniachim (probably a corrupt reading for Jachim). The subjoined table shows the succession of high-priests, as far as it can be ascertained, and of the contemporary civil rulers.

CIVIL RULER.	HIGH-PRIEST.
Moses	Aaron.
Joshua	Eleazar.
Othniel	Phinehas.
Ahishua	Abishua.
Eli	Eli.
Samuel	Ahitub.
Saul	Abijah.
David	Zadok and Abiathar.
Solomon	Azariah.
Abijah	Johanan.
Asa	Azariah.
Jehoshaphat	Amariah.
Jehoram	Jehoiada.
Ahaziah	,,
Jehoash	Do. and Zechariah.
Amaziah	?
Uzziah	Azariah.
Jotham	?
Ahaz	Urijah.
Hezekiah	Azariah.
Manasseh	Shallum.
Amon	,,
Josiah	Hilkiah.
Jehoiakim	Azariah?
Zedekiah	Seraiah.
Evil-Merodach	Jehozadak.
Zerubbabel (Cyrus and Darius).	Jeshua.
Mordecai? (Xerxes)	Joiakim.
Ezra and Nehemiah (Artaxerxes).	Eliashib.
Darius Nothus	Joiada.
Artaxerxes Mnemon	Johanan.
Alexander the Great	Jaddua.
Onias I. (Ptolemy Soter, Antigonus).	Onias I.
Ptolemy Soter	Simon the Just.
Ptolemy Philadelphus	Eleazar.
,,	Manasseh.
Ptolemy Euergetes	Onias II.
Ptolemy Philopator	Simon II.
Ptolemy Epiphanes and Antiochus.	Onias III.
Antiochus Epiphanes	(Joshua, or) Jason.
,,	Onias, or Menelaus.
Demetrius	Jacimus, or Alcimus.
Alexander Balas	Jonathan, brother of Judas Maccabeus (Asmonean).
Simon (Asmonean)	Simon (Asmonean).
John Hyrcanus (Asm.)	John Hyrcanus (Do.).
King Aristobulus (Asm.)	Aristobulus (Do.).
King Alexander Jannaeus (Asmonean).	Alexander Jannaeus (Do.).
Queen Alexandra (Asm.)	Hyrcanus II. (Do.).
King Aristobulus II. (Asmonean).	Aristobulus II. (Do.).
Pompey the Great and Hyrcanus, or rather, towards the end of his pontificate, Antipater.	Hyrcanus II. (Do.).
Pacorus the Parthian	Antigonus (Do.).
Herod K. of Judaea	Ananelus.
,,	Aristobulus (last of Asmoneans), murdered by Herod.
,,	Ananelus restored.
Herod the Great	Jesus, son of Faneus.
,,	Simon, son of Boethus, father-in-law to Herod.
,,	Matthias, son of Theophilus.
,,	Jozarus, son of Simon.
Archelaus K. of Judaea	Eleazar.
,,	Jesus, son of Sie
,,	Jozarus (second time).
Cyrenius, governor of Syria, second time.	Ananus.
Valerius Gratus, procurator of Judea.	Ishmael, son of Phabi.
,,	Eleazar, son of Ananus.
,,	Simon, son of Kamith.
Vitellius, governor of Syria	Caiaphas, called also Joseph.
,,	Jonathan, son of Ananus.
,,	Theophilus, brother of Jonathan
Herod Agrippa	Simon Cantheras.
,,	Matthias, brother of Jonathan, son of Ananus.
,,	Elioenus, son of Cantheras.
Herod, king of Chalcis	Joseph, son of Camei.
,,	Ananias, son of Nebedeus.
,,	Jonathan.
,,	Ismael, son of Fabi.
,,	Joseph, son of Simon.
,,	Ananus, son of Ananus, or Ananias.
Appointed by the people	Jesus, son of Gamaliel.
Do. (Whiston on *B. J.* iv. 3, §7).	Matthias, son of Theophilus.
Chosen by lot	Phannias, son of Samuel.

Hi'len, the name of a city of Judah allotted with its suburbs to the priests (1 Chr. vi. 58).

Hilki'ah. **1.** Father of Eliakim (2 K. xviii. 37, Is. xxii. 20, xxxvi. 22). [ELIAKIM.]—**2.** High-priest in the reign of Josiah (2 K. xxii. 4 sqq.; 2 Chr. xxxiv. 9 sqq.; 1 Esdr. i. 8). According to the genealogy in 1 Chr. vi. 13 (A. V.) he was son of Shallum, and from Ezr. vii. 1, apparently the ancestor of Ezra the scribe. His high-priesthood was rendered particularly illustrious by the great reformation effected under it by king Josiah, by the solemn Passover kept at Jerusalem in the 18th year of that king's reign, and above all by the discovery which he made of the book of the law of Moses in the temple. With regard to the latter, Kennicott is of opinion that it was the original autograph copy of the Pentateuch written by Moses which Hilkiah found, but his argument is far from conclusive. A difficult and interesting question arises, What was the book found by Hilkiah? Our means of answering this question seem to be limited, (1) to an examination of the terms in which the depositing the book of the law by the ark was originally enjoined; (2) to an examination of the contents of the book discovered by Hilkiah, as far as they transpire; (3) to any indications which may be gathered from the contemporary writings of Jeremiah, or from any other portions of Scripture. A consideration of all these points raises a strong probability that the book in question was the book of Deuteronomy.—**3.** A Merarite Levite, son of Amzi (1 Chr. vi. 45; hebr. 30).—**4.** Another Merarite Levite, second son of Hosah (1 Chr. xxvi. 11).—**5.** One of those who stood on the right hand of Ezra when he read the law to the people. Doubtless a Levite, and probably a priest (Neh. viii. 4). He may be identical with the Hilkiah who came up in the expedition with Jeshua and Zerubbabel (xii. 7).—**6.** A priest of Anathoth, father of the prophet Jeremiah (Jer. i. 1).—**7.** Father of Gemariah, who was one of Zedekiah's envoys to Babylon (Jer. xxix. 3).

Hil'lel, a native of Pirathon in Mount Ephraim, father of ABDON, one of the judges of Israel (Judg. xii. 13, 15).

Hills. The structure and characteristics of the

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hills of Palestine will be most conveniently noticed in the general description of the features of the country. But it may not be unprofitable to call attention here to the various Hebrew terms for which the word "hill" has been employed in the Auth. Version. 1. *Gibeah*, from a root which seems to have the force of curvature or humpishness. A word involving this idea is peculiarly applicable to the rounded hills of Palestine. 2. But our translators have also employed the same English word for the very different term *har*, which has a much more extended sense than *gibeah*, meaning a whole district rather than an individual eminence, and to which our word "mountain" answers with tolerable accuracy. This exchange is always undesirable, but it sometimes occurs so as to confuse the meaning of a passage where it is desirable that the topography should be unmistakeable. For instance, in Ex. xxiv. 4, the "hill" is the same which is elsewhere in the same chapter (12, 13, 18, &c.) and book, consistently and accurately rendered "mount" and "mountain." The country of the "hills," in Deut. i. 7; Josh. ix. 1, x. 40, xi. 16, is the elevated district of Judah, Benjamin and Ephraim, which is correctly called "the mountain" in the earliest descriptions of Palestine (Num. xiii. 29), and in many subsequent passages. In 2 K. i. 9 and iv. 27, the use of the word "hill" obscures the allusion to Carmel, which in other passages of the life of the prophet (*e.g.* 1 K. xviii. 19; 2 K. iv. 25) has the term "mount" correctly attached to it. 3. On one occasion the word *Ma'aleh*, better "ascent," is rendered "hill" (1 Sam. ix. 11). 4. In the N. T. the word "hill" is employed to render the Greek word *βουνός*; but on one occasion it is used for *ὄρος*, elsewhere "mountain," so as to obscure the connexion between the two parts of the same narrative (Luke ix. 37).

Hin. [MEASURES.]

Hind, the female of the common stag or *cervus elaphus*. It is frequently noticed in the poetical parts of Scripture as emblematic of activity (Gen. xlix. 21; 2 Sam. xxii. 34; Ps. xviii. 33; Hab. iii. 19), gentleness (Prov. v. 19), feminine modesty (Cant. ii. 7, iii. 5), earnest longing (Ps. xlii. 1), and maternal affection (Jer. xiv. 5). Its shyness and remoteness from the haunts of men are also alluded to (Job xxxix. 1), and its timidity, causing it to cast its young at the sound of thunder (Ps. xxix. 9).

Hinge. Both ancient Egyptian and modern Oriental doors were and are hung by means of pivots turning in sockets both on the upper and lower sides (1 K. vii. 50). In Syria, and especially the Haurân, there are many ancient doors consisting of stone slabs with pivots carved out of the same piece, inserted in sockets above and below, and fixed during the building of the house. The allusion in Prov. xxvi. 14 is thus clearly explained.

Hin'nom, Valley of, otherwise called "the valley of the son" or "children of Hinnom," a deep and narrow ravine, with steep, rocky sides to the S. and W. of Jerusalem, separating Mount Zion to the N. from the "Hill of Evil Counsel," and the sloping rocky plateau of the "plain of Rephaim" to the S. The earliest mention of the Valley of Hinnom in the sacred writings is in Josh. xv. 8, xviii. 16, where the boundary-line between the tribes of Judah and Benjamin is described, as passing along the bed of the ravine. On the southern brow, overlooking the valley at its eastern extremity, Solomon erected high places for Molech (1 K. xi. 7), whose horrid rites were revived from time to time in the same vicinity by the later idolatrous kings. Ahaz and Manasseh made their children "pass through the fire" in this valley (2 K. xvi. 3; 2 Chr. xxviii. 3, xxxiii. 6), and the fiendish custom of infant sacrifice to the fire-gods seems to have been kept up in Tophet, at its S.E. extremity for a considerable period (Jer. vii. 31; 2 K. xxx. 10). To put an end to these abominations the place was polluted by Josiah, who rendered it ceremonially unclean by spreading over it human bones, and other corruptions (2 K. xxiii. 10, 13, 14; 2 Chr. xxxiv. 4, 5), from which time it appears to have become the common cesspool of the city, into which its sewage was conducted, to be carried off by the waters of the Kidron, as well as a laystall, where all its solid filth was collected. From its ceremonial defilement, and from the detested and abominable fire of Molech, if not from the supposed everburning funeral piles, the later Jews applied the name of this valley *Ge Hinnom, Gehenna*, to denote the place of eternal torment. The name by which it is now known is *Wâdy Jehennam*, or *Wâdy er Rubêb*.

Hippopot'amus. There is hardly a doubt that the Hebrew *behemoth* describes the hippopotamus: the word itself bears the strongest resemblance to the Coptic name *pehemout*, "the water-ox," and at the same time expresses in its Hebrew form the idea of a very large beast. Though now no longer found in the lower Nile, it was formerly common there. The association of it with the crocodile in the passage in which it is described (Job xl. 15 ff.), and most of the particulars in that passage are more appropriate to the hippopotamus than to any other animal.

Hi'rah, an Adullamite, the friend of Judah (Gen. xxxviii. 1, 12; and see 20).

Hi'ram, or **Hu'ram.** **1.** The king of Tyre who sent workmen and materials to Jerusalem, first (2 Sam. v. 11, 1 Chr. xiv. 1) to build a palace for David whom he ever loved (1 K. v. 1), and again (1 K. v. 10, vii. 13, 2 Chr. 14, 16) to build the Temple for Solomon, with whom he had a treaty of peace and commerce (1 K. v. 11, 12). The contempt with which he received Solomon's present of Cabul (1 K. ix. 12) does not appear to have caused any breach between the two kings. He admitted Solomon's ships, issuing from Joppa, to a share in the profitable trade of the Mediterranean (1 K. x. 22); and Jewish sailors, under the guidance of Tyrians, were taught to bring the gold of India (1 K. ix. 26) to Solomon's two harbours on the Red Sea. Dius the Phoenician historian, and Menander of Ephesus assign to Hiram a prosperous reign of 34 years; and relate that his father was Abibal, his son and successor Baleazar. Others relate that Hiram, besides supplying timber for the Temple, gave his daughter in marriage to Solomon. —**2.** Hiram was the name of a man of mixed race (1 K. vii. 13, 40), the principal architect and engineer sent by king Hiram to Solomon.

Hirca'nus, "a son of Tobias," who had a large treasure placed for security in the treasury of the temple at the time of the visit of Heliodorus (c. 187 B.C.; 2 Macc. iii. 11). The name appears simply to be a local appellative.

Hit'tites, the, the nation descended from Cheth (A. V. "Heth"), the second son of Canaan. Our first introduction to the Hittites is in the time of

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Abraham, when he bought from the Bene-Cheth, "Children of Heth," the field and the cave of Machpelah, belonging to Ephron the Hittite. They were then settled at the town which was afterwards, under its new name of Hebron, to become one of the most famous cities of Palestine, then bearing the name of Kirjath-arba, and perhaps also of Mamre (Gen. xxiii. 19, xxv. 9). The propensities of the tribe appear at that time to have been rather commercial than military. As Ewald well says, Abraham chose his allies in warfare from the Amorites, but he goes to the Hittites for his grave. But the tribe was evidently as yet but small, not important enough to be noticed beside "the Canaanite and the Perizzite" who shared the bulk of the land between them (Gen. xii. 6, xiii. 7). Throughout the book of Exodus the name of the Hittites occurs only in the usual formula for the occupants of the Promised Land. From this time their quiet habits vanish, and they take their part against the invader, in equal alliance with the other Canaanite tribes (Josh. ix. 1, xi. 3, &c.). Henceforward the notices of the Hittites are very few and faint. We meet with two individuals, both attached to the person of David. (1.) "Ahimelech the Hittite" (1 Sam. xxvi. 6). (2.) "Uriah the Hittite," one of "the thirty" of David's bodyguard (2 Sam. xxiii. 39; 1 Chr. xi. 41). The Egyptian annals tell us of a very powerful confederacy of Hittites in the valley of the Orontes, with whom Sether I., or Sethos, waged war about B.C. 1340, and whose capital, Ketesh, situate near Emesa, he conquered. In the Assyrian inscriptions, as lately deciphered, there are frequent references to a nation of *Khatti*, whose territory also lay in the valley of the Orontes, and who were sometimes assisted by the people of the sea-coast, probably the Phoenicians. If the identification of these people with the Hittites should prove to be correct, it affords a clue to the meaning of some passages which are otherwise puzzling.

Hi'vites, the. The name is, in the original, uniformly found in the singular number. In the genealogical tables of Genesis, "the Hivite" is named as one of the descendants—the sixth in order—of Canaan, the son of Ham (Gen. x. 17; 1 Chr. i. 15). In the first enumeration of the nations who, at the time of the call of Abraham, occupied the promised land (Gen. xv. 19-21), the Hivites are omitted from the Hebrew text. The name is also absent in the report of the spies (Num. xiii. 29). Perhaps this is owing to the then insignificance of the Hivites. We first encounter the actual people of the Hivites at the time of Jacob's return to Canaan. Shechem was then in their possession, Hamor the Hivite being the "prince of the land" (Gen. xxxiv. 2). They were at this time, to judge of them by their rulers, a warm and impetuous people, credulous and easily deceived by the crafty and cruel sons of Jacob. The narrative further exhibits them as peaceful and commercial, given to "trade" (10, 21), and to the acquiring of "possessions" of cattle and other "wealth" (10, 23, 28, 29). We next meet with the Hivites during the conquest of Canaan (Josh. ix. 7, xi. 19). Their character is now in some respects materially altered. They are still evidently averse to fighting, but they have acquired—possibly by long experience in traffic—an amount of craft which they did not before possess, and which enables them to turn the tables on the Israelites in a highly successful manner (Josh. ix. 3-27). The main body of the Hivites, however, were at this time living on the northern confines of western Palestine—"under Hermon, in the land of Mizpeh" (Josh. xi. 3;—"in Mount Lebanon, from Mount Baal-Hermon to the entering in of Hamath" (Judg. iii. 3, comp. 2 Sam. xxiv. 7).

Hizki'ah, an ancestor of Zephaniah the prophet (Zeph. i. 1).

Hizki'jah, according to the A. V. a man who sealed the covenant with Nehemiah (Neh. x. 17). But there is no doubt that the name should be taken with that preceding it, as "Ater-Hizkijah."

Ho'bab. This name is found in two places only (Num. x. 29; Judg. iv. 11), and it seems doubtful whether it denotes the father-in-law of Moses, or his son. (1.) In favour of the latter are (*a.*) the express statement that Hobab was "the son of Raguel" (Num. x. 29); Raguel or Reuel—the Hebrew word in both cases is the same—being identified with Jethro, not only in Ex. ii. 18 (comp. iii. 1, &c.), but also by Josephus. (*b.*) The fact that Jethro had some time previously left the Israelite camp to return to his own country (Ex. xviii. 27). (2.) In favour of Hobab's identity with Jethro are (*a.*) the words of Judg. iv. 11; but it should be remembered that this is, ostensibly, of later date than the other, and altogether a more casual statement. (*b.*) Josephus in speaking of Raguel remarks that he "had Iothor (*i. e.* Jethro) for a surname." The Mahometan traditions are certainly in favour of the identity of Hobab with Jethro. But whether Hobab was the father-in-law of Moses or not, the notice of him in Num. x. 29-32, though brief, is full of point and interest. While Jethro is preserved to us as the wise and practised administrator, Hobab appears as the experienced Bedouin sheikh, to whom Moses looked for the material safety of his cumbrous caravan in the new and difficult ground before them.

Ho'bah, the place to which Abraham pursued the kings who had pillaged Sodom (Gen. xiv. 15). It was situated "to the north of Damascus." The Jews of Damascus affirm that the village of *Jôbar*, not far from Burzeh, is the Hobah of Scripture.

Hod, one of the sons of Zophah, among the descendants of Asher (1 Chr. vii. 37).

Hodai'ah, son of Elioenai, of the royal line of Judah (1 Chr. iii. 24).

Hodavi'ah. **1.** A man of Manasseh, one of the heads of the half-tribe on the east of Jordan (1 Chr. v. 24).—**2.** A man of Benjamin, son of Has-senuah (1 Chr. ix. 7).—**3.** A Levite, who seems to have given his name to an important family in the tribe (Ezr. ii. 40).

Ho'desh, a woman named in the genealogies of Benjamin (1 Chr. viii. 9) as the wife of Shaharaim.

Ho'devah, Neh. vii. 43. [HODAVIAH, 3.]

Hodi'ah; one of the two wives of Ezra, a man of Judah (1 Chr. iv. 19). She is doubtless the same person as Jehudijah in verse 18.

Hodi'jah. **1.** A Levite in the time of Ezra and Nehemiah (Neh. viii. 7; and probably also ix. 5; x. 10).—**2.** Another Levite at the same time (Neh. x. 13).—**3.** A layman; one of the "heads" of the people at the same time (Neh. x. 18).

Hog'lah, the third of the five daughters of Zelophehad (Num. xxvi. 33, xxvii. 1, xxxvi. 11, Josh. xvii. 3).

Ho'ham, king of Hebron at the time of the conquest of Canaan (Josh. x. 3).

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Holm-Tree occurs only in the apocryphal story of Susanna (ver. 58). The passage contains a characteristic play on the names of the two trees mentioned by the elders in their evidence. The πρῖνος of Theophrastus and Dioscorides denotes, there can be no doubt, the *Quercus coccifera*. The Lat. *ilex* was applied both to the holm-oak (*Q. ilex*) and to the Kermes-oak (*Q. coccifera*).

Holofer'nes, or, more correctly, OLOFERNES, was, according to the book of Judith, a general of Nebuchadnezzar, king of the Assyrians (Jud. ii. 4), who was slain by the Jewish heroine Judith during the siege of Bethulia.

Ho'lon. 1. A town in the mountains of Judah; one of the first group, of which Debir was apparently the most considerable (Josh. xv. 51, xxi. 15). [HILEN.]—2. A city of Moab (Jer. xlviii. 21, only). No identification of it has yet taken place.

Ho'mam, the form under which, in 1 Chr. i. 39, an Edomite name appears, which in Gen. xxxvi. is given HEMAM.

Homer. [MEASURES.]

Honey. The Hebrew *dĕbash*, in the first place, applies to the product of the bee, to which we exclusively give the name of honey. All travellers agree in describing Palestine as a land "flowing with milk and honey" (Ex. iii. 8); bees being abundant even in the remote parts of the wilderness, where they deposit their honey in the crevices of the rocks or in hollow trees. In some parts of northern Arabia the hills are so well stocked with bees, that no sooner are hives placed than they are occupied. In the second place the term *dĕbash* applies to a decoction of the juice of the grape, which is still called *dibs*, and which forms an article of commerce in the East; it was this, and not ordinary bee-honey, which Jacob sent to Joseph (Gen. xliii. 11), and which the Tyrians purchased from Palestine (Ez. xxvii. 17). A third kind has been described by some writers as "vegetable" honey, by which is meant the exudations of certain trees and shrubs, such as the *Tamarix mannifera*, found in the peninsula of Sinai, or the stunted oaks of Luristan and Mesopotamia. The honey, which Jonathan ate in the wood (1 Sam. xiv. 25), and the "wild honey," which supported St. John (Matt. iii. 4), have been referred to this species. But it was probably the honey of the wild bees. A fourth kind is described by Josephus, as being manufactured from the juice of the date.

Hook, Hooks. Various kinds of hooks are noticed in the Bible, of which the following are the most important. 1. Fishing-hooks, (Am. iv. 2; Job xli. 2; Is. xix. 8; Hab. i. 15). 2. Properly a *ring* (A. V. "thorn,") placed through the mouth of a large fish and attached by a cord to a stake for the purpose of keeping it alive in the water (Job xli. 2); the word meaning the *cord* is rendered "hook" in the A. V. 3. A *ring*, such as in our country is placed through the nose of a bull, and similarly used in the East for leading about lions (Ez. xix. 4, where the A. V. has "with chains"), camels and other animals. A similar method was adopted for leading prisoners, as in the case of Manasseh, who was led with rings (2 Chr. xxxiii. 11; A. V. "in the thorns"). An illustration of this practice is found in a bas-relief discovered at Khorsabad (Layard, ii. 376). 4. The hooks of the pillars of the Tabernacle. (Ex. xxvi. 32, 37, xxvii. 10 ff., xxxviii. 13 ff.) 5. A vine-dresser's pruning-hook (Is. ii. 4, xviii. 5; Mic. iv. 3; Joel iii. 10). 6. A flesh-hook for getting up the joints of meat out of the boiling-pot (Ex. xxvii. 3; 1 Sam. ii. 13-14). 7. Probably "hooks" used for the purpose of hanging up animals to flay them (Ez. xl. 43).

Hook. (Layard's *Nineveh.*)

Hoph'ni and PHINEAS, the two sons of Eli, who fulfilled their hereditary sacerdotal duties at Shiloh. Their brutal rapacity and lust, which seemed to acquire fresh violence with their father's increasing years (1 Sam. ii. 22, 12-17), filled the people with disgust and indignation, and provoked the curse which was denounced against their father's house first by an unknown prophet (27-36), and then by Samuel (1 Sam. iii. 11-14). They were both cut off in one day in the flower of their age, and the ark which they had accompanied to battle against the Philistines was lost on the same occasion (1 Sam. iv. 10, 11).

Hor, Mount. 1. The mountain on which Aaron died (Num. xx. 25, 27). The word Hor is regarded by the lexicographers as an archaic form of *Har*, the usual Hebrew term for "mountain." The few facts given us in the Bible regarding Mount Hor are soon told. It was "on the boundary line" (Num. xx. 23) or "at the edge" (xxxiii. 37) of the land of Edom. It was the halting-place of the people next after Kadesh (xx. 22, xxxiii. 37), and they quitted it for Zalmonah (xxxiii. 41) in the road to the Red Sea (xxi. 4). It was during the encampment at Kadesh that Aaron was gathered to his fathers. It is almost unnecessary to state that it is situated on the eastern side of the great valley of the *Arabah*, the highest and most conspicuous of the whole range of the sandstone mountains of Edom, having close beneath it on its eastern side the mysterious city of Petra. The tradition has existed from the earliest date. It is now the *Jebel Nebi-Harûn*, "the mountain of the Prophet Aaron." Of the geological formation of Mount Hor we have no very trustworthy accounts. The general structure of the range of Edom, of which it forms the most prominent feature, is new red sandstone, displaying istelf to an enormous thickness. Mount Hor itself is said to be entirely sandstone, in very horizontal strata. Its height, according to the latest measurements, is 4800 feet (Eng.) above the Mediterranean, that is to say about 1700 feet above the town of Petra, 4000 above the level of the Arabah, and more than 6000 above the Dead Sea. The mountain is marked far and near by its double top, which rises like a huge castellated building from a lower base, and is surmounted by a circular dome of the tomb of Aaron, a distinct white spot on the dark red surface of the mountain. The impression received on the spot is that Aaron's death took place in the small basin between the two peaks, and that the people were stationed either on the plain at the base of the peaks, or at that part of the *Wady Abu-Kusheybeh* from which the top is commanded. The chief interest of Mount Hor will always consist in the prospect from its summit—the last view of Aaron—that view which was to him what Pisgah was to

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his brother.—**2.** A mountain, entirely distinct from the preceding, named in Num. xxxiv. 7, 8, only, as one of the marks of the northern boundary of the land which the children of Israel were about to conquer. The identification of this mountain has always been one of the puzzles of Sacred Geography. The Mediterranean was the western boundary. The northern boundary started from the sea; the first point in it was Mount Hor, and the second the entrance of Hamath. The entrance of Hamath seems to have been determined by Mr. Porter as the pass at *Kalat el-Husn*, close to *Hums*, the ancient Hamath—at the other end of the range of Lebanon. Surely "Mount Hor" then can be nothing else than the great chain of Lebanon itself. It is so clearly the natural northern boundary of the country, that there seems no reason to doubt that the whole range is intended by the term Hor.

View of the summit of Mount Hor. (From Laborde.)

Ho'ram, king of GEZER at the time of the conquest of the south-western part of Palestine (Josh. x. 33).

Ho'reb. Ex. iii. 1, xvii. 6, xxxiii. 6; Deut. i. 2, 6, 19, iv. 10, 15, v. 2, ix. 8, xviii. 16, xxix. 1; 1 K. viii. 9, xix. 8; 2 Chr. v. 10; Ps. cvi. 19; Mal. iv. 4; Ecclus. xlviii. 7. [SINAI.]

Ho'rem, one of the fortified places in the territory of Naphtali; named with Iron and Migdal-el (Josh. xix. 38). Van de Velde suggests *Hurah* as the site of Horem.

Hor Hagid'gad, the name of a desert station where the Israelites encamped (Num. xxxiii. 32), probably the same as Gudgodah (Deut. x. 7). On the west side of the Arabah Robinson has a *Wady Ghŭdâghidh*, which may bear the same meaning; but as that meaning might be perhaps applied to a great number of localities, it would be dangerous to infer identity.

Ho'ri. **1.** A Horite, son of Lotan, the son of Seir (Gen. xxxvi. 22; 1 Chr. i. 39).—**2.** In Gen. xxxvi. 30, the name has in the original the definite article prefixed "the Horite;" and is in fact precisely the same word with that which in the preceding verse, and also in 21, is rendered in the A. V. "the Horites."—**3.** A man of Simeon; father of Shaphat (Num. xiii. 5).

Ho'rites and **Ho'rims**, the aboriginal inhabitants of Mount Seir (Gen. xiv. 6), and probably allied to the Emims and Rephaims. The name *Horite* appears to have been derived from their habits as "cave-dwellers." Their excavated dwellings are still found in hundreds in the sandstone cliffs and mountains of Edom, and especially in Petra.

Hor'mah, or Zephath, (Judg. i. 17), was the chief town of a king of a Canaanitish tribe on the south of Palestine, which was reduced by Joshua, and became a city of the territory of Judah (xv. 30; 1 Sam. xxx. 30), but apparently belonged to Simeon (1 Chr. iv. 30).

Horn. I. LITERAL. (Josh. vi. 4, 5; comp. Ex. xix. 13; 1 Sam. xvi. 1, 13; 1 K. i. 39; Job xli. 14.)—Two purposes are mentioned in the Scriptures to which the horn seems to have been applied. Trumpets were probably at first merely horns perforated at the tip, such as are still used upon mountain-farms for calling home the labourers at meal-time. The word *horn* is also applied to a flask, or vessel made of horn, containing *oil* (1 Sam. xvi. 1, 13; 1 K. i. 39), or used as a kind of toilet-bottle, filled with the preparation of antimony with which women tinged their eye-lashes.—II. METAPHORICAL. 1. *From similarity of form.*—To this use belongs the application of the word *horn* to a trumpet of metal, as already mentioned. The *horns of the altar* (Ex. xxvii. 2) are not supposed to have been made of horn, but to have been metallic projections from the four corners. The *peak* or *summit* of a hill was called a horn (Is. v. 1). 2. *From similarity of position and use.*—Two principal applications of this metaphor will be found—*strength* and *honour*. Of *strength* the horn of the unicorn was the most frequent representative (Deut. xxxiii. 17, &c.), but not always; comp. 1 K. xxii. 11, where probably horns of iron, worn defiantly and symbolically on the head, are intended. Among the Druses upon Mount Lebanon the married women wear silver horns on their heads. In the sense of *honour*, the word *horn* stands for the *abstract* (*my* horn, Job xvi. 15; *all the horns of Israel*, Lam. ii. 3), and so for the supreme authority. It also stands for the

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concrete, whence it comes to mean *king*, *kingdom* (Dan. viii. 2, &c.; Zech. i. 18). Out of either or both of these two last metaphors sprang the idea of representing gods with horns.

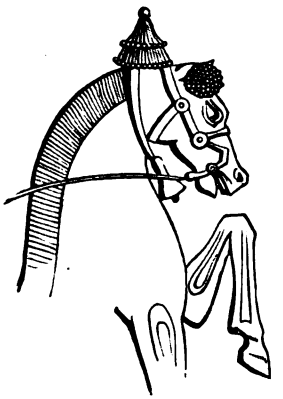
Heads of modern Asiatics ornamented with horns.

Hornet. That the Hebrew word *tzir'âh* describes the hornet, may be taken for granted on the almost unanimous authority of the ancient versions. Not only were bees exceedingly numerous in Palestine, but from the name Zoreah (Josh. xv. 33) we may infer that hornets in particular infested some parts of the country. In Scripture the hornet is referred to only as the means which Jehovah employed for the extirpation of the Canaanites (Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12; Wisd. xii. 8). Some commentators regard the word as used in its literal sense, but it more probably expresses under a vivid image the consternation with which Jehovah would inspire the enemies of the Israelites, as declared in Deut. ii. 25, Josh. ii. 11.

Horona'im, a town of Moab, possibly a sanctuary, named with Zoar and Luhith (Is. xv. 5; Jer. xlviii. 3, 5, 34). No clue is afforded to its position, either by the notices of the Bible or by mention in other works. It seems to have been on an eminence, and approached by a road which is styled the "way" (Is. xv. 5), or the "descent" (Jer. xlviii. 5).

Hor'onite, the, the designation of Sanballat (Neh. ii. 10, 19; xiii. 28). It is derived by Gesenius from Horonaim.

Horse. The most striking feature in the Biblical notices of the horse is the exclusive application of it to warlike operations; in no instance is that useful animal employed for the purposes of ordinary locomotion or agriculture, if we except Is. xxviii. 28, where we learn that horses (A. V. "horsemen") were employed in threshing, not, however, in that case put in the gears, but simply driven about wildly over the strewed grain. This remark will be found to be borne out by the historical passages hereafter quoted; but it is equally striking in the poetical parts of Scripture. The animated description of the horse in Job xxxix. 19-25 applies solely to the war-horse. The terms under which the horse is described in the Hebrew language are usually *sûs* and *pârâsh*. There is a marked distinction between the *sûs* and the *pârâsh*; the former were horses for driving in the war chariot, of a heavy build, the latter were for riding, and particularly for cavalry. This distinction is not observed in the A. V. from the circumstance that *pârâsh* also signifies horseman; the correct sense is essential in the following passages—1 K. iv. 26, "forty thousand *chariot*-horses and twelve thousand *cavalry*-horses;" Ez. xxvii. 14, "driving-horses and riding-horses;" Joel ii. 4, "as riding-horses, so shall they run:" and Is. xxi. 7, "a train of horses in couples." In addition to these terms we have *recesh* to describe a swift horse, used for the royal post (Esth. viii. 10, 14) and similar purposes (1 K. iv. 28; A. V. "dromedary" as also in Esth.) or for a rapid journey (Mic. i. 13); *rammâc*, used once for a *mare* (Esth. viii. 10); and *sûsâh* in Cant. i. 9, where it is regarded in the A. V. as a collective term, "company of horses;" it rather means, according to the received punctuation, "my mare," but still better, by a slight alteration in the punctuation, "mares." The Hebrews in the patriarchal age, as a pastoral race, did not stand in need of the services of the horse, and for a long period after their settlement in Canaan they dispensed with it, partly in consequence of the hilly nature of the country, which only admitted of the use of chariots in certain localities (Judg. i. 19), and partly in consequence of the prohibition in Deut. xvii. 16, which would be held to apply at all periods. David first established a force of cavalry and chariots after the defeat of Hadadezer (2 Sam. viii. 4). But the great supply of horses was subsequently effected by Solomon through his connexion with Egypt (1 K. iv. 26). Solomon also established a very active trade in horses, which



Trappings of Assyrian horse. (Layard.)

were brought by dealers out of Egypt and resold at a profit to the Hittites, who lived between Palestine and the Euphrates (1 K. x. 28, 29). In the countries adjacent to Palestine, the use of the horse was much more frequent. It was introduced into Egypt probably by the Hyksos, as it is not represented on the monuments before the 18th dynasty. The Jewish kings sought the assistance of the Egyptians against the Assyrians in this respect (Is. xxxi. 1, xxxvi. 8; Ez. xvii. 15). But the cavalry of the Assyrians and other eastern nations was regarded as most formidable; the horses themselves were highly bred, as the Assyrian sculptures still testify, and fully merited the praise bestowed on them by Habakkuk (i. 8). With regard to the trappings and management of the horse we have little information; the bridle was placed over the

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horse's nose (Is. xxx. 28), and a bit or curb is also mentioned (2 K. xix. 28; Ps. xxxii. 9; Prov. xxvi. 3; Is. xxxvii. 29; in the A. V. it is incorrectly given "bridle," with the exception of Ps. xxxii.). The harness of the Assyrian horses was profusely decorated, the bits being gilt (1 Esdr. iii. 6), and the bridles adorned with tassels; on the neck was a collar terminating in a bell, as described by Zechariah (xiv. 20). Saddles were not used until a late period. The horses were not shod, and therefore hoofs as hard "as flint" (Is. v. 28) were regarded as a great merit. The chariot-horses were covered with embroidered trappings (Ez. xxvii. 20). Horses and chariots were used also in idolatrous processions, as noticed in regard to the sun (2 K. xxiii. 11).

Horseleach (Heb. *'ălûkâh*) occurs once only, viz. Prov. xxx. 15. There is little if any doubt that *'ălûkâh* denotes some species of leech, or rather is the generic term for any bloodsucking annelid, such as *Hirudo* (the medicinal leech), *Haemopis* (the horseleech), *Limnatis*, *Trochetia*, and *Aulastoma*, if all these genera are found in the marshes and pools of the Bible-lands. The bloodsucking leeches, such as *Hirudo* and *Haemopis*, were without a doubt known to the ancient Hebrews, and as the leech has been for ages the emblem of rapacity and cruelty, there is no reason to question that this annelid is denoted by *ălûkâh*. The Arabs to this day denominate the *Limnatis Nilotica*, *'alak*. As to the expression "two daughters" it is figurative, and is intended to denote its bloodthirsty propensity.

Ho'sah, a city of Asher (Josh. xix. 29), the next landmark on the boundary to Tyre.

Ho'sah, a Merarite Levite (1 Chr. xxvi. 10), chosen by David to be one of the first doorkeepers to the ark after its arrival in Jerusalem (1 Chr. xxvi. 38).

Hosan'na ("Save, we pray"), the cry of the multitudes as they thronged in our Lord's triumphal procession into Jerusalem (Matt. xxi. 9, 15; Mar. xi. 9, 10; John xii. 13). The Psalm from which it was taken, the 118th, was one with which they were familiar from being accustomed to recite the 25th and 26th verses at the Feast of Tabernacles. On that occasion the *Hallel*, consisting of Psalms cxiii.–cxviii., was chanted by one of the priests, and at certain intervals the multitudes joined in the responses, waving their branches of willow and palm, and shouting as they waved them Hallelujah, or Hosanna, or "O Lord, I beseech thee, send now prosperity" (Ps. cxviii. 25). On each of the seven days during which the feast lasted the people thronged in the court of the Temple, and went in procession about the altar, setting their boughs bending towards it; the trumpets sounding as they shouted Hosanna. It was not uncommon for the Jews in later times to employ the observances of this feast, which was pre-eminently a feast of gladness, to express their feelings on other occasions of rejoicing (1 Macc. xiii. 51; 2 Macc. x. 6, 7).

Hose'a, son of Beeri, and first of the Minor Prophets, as they appear in the A. V. *Time.*—This question must be settled, as far as it can be settled, partly by reference to the *title*, partly by an inquiry into the contents of the book. For the *beginning* of Hosea's ministry the title gives us the reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II. king of Israel; it therefore yields a date not later than B.C. 783. The pictures of social and political life which Hosea draws so forcibly are rather applicable to the interregnum which followed the death of Jeroboam (782-772), and to the reign of the succeeding kings. It seems almost certain that very few of his prophecies were written until after the death of Jeroboam (783), and probably the life, or rather the prophetic career of Hosea, extended from 784 to 725, a period of fifty-nine years.—*Place.*—There seems to be a general consent among commentators that the prophecies of Hosea were delivered in the kingdom of Israel.—*Tribe and Parentage.*—Tribe quite unknown. The Pseudo-Epiphanius, it is uncertain upon what ground, assigns Hosea to the tribe of Issachar. Of his father Beeri we know absolutely nothing.—*Order in the Prophetic series.*—Most ancient and mediæval interpreters make Hosea the first of the prophets. But by moderns he is generally assigned the third place. It is perhaps more important to know that Hosea must have been more or less contemporary with Isaiah, Amos, Jonah, Joel, and Nahum.—*Division of the Book.*—It is easy to recognise two great divisions, which, accordingly, have been generally adopted: (1.) chap. i. to iii.; (2.) iv. to end. The subdivision of these several parts is a work of greater difficulty: that of Eichhorn will be found to be based upon a highly subtle, though by no means precarious criticism. (1.) According to him the first division should be subdivided into three separate poems, each originating in a distinct aim, and each after its own fashion attempting to express the idolatry of Israel by imagery borrowed from the matrimonial relation. The first, and therefore the least elaborate of these, is contained in chap. iii., the second in i. 2-11, the third in i. 2-9, and ii. 1-23. These three are progressively elaborate developments of the same reiterated idea. Chap. i. 2-9 is common to the second and third poems, but not repeated with each severally (iv. 273 ff.). (2.) Attempts have been made by Wells, Eichhorn, &c., to subdivide the second part of the book. These divisions are made either according to reigns of contemporary kings, or according to the subject-matter of the poem. The former course has been adopted by Wells, who gets *five*, the latter by Eichhorn, who gets *sixteen* poems out of this part of the book. These prophecies were probably collected by Hosea himself towards the end of his career.

Hoshai'ah. **1.** A man who assisted in the dedication of the wall of Jerusalem after it had been rebuilt by Nehemiah (Neh. xii. 32).—**2.** The father of a certain Jezaniah, or Azariah, who was a man of note after the destruction of Jerusalem by Nebuchadnezzar (Jer. xlii. 1, xliii. 2).

Hosh'ama, one of the sons of Jeconiah, or Jehoiachin, the last king of Judah but one (1 Chr. iii. 18).

Hoshe'a, the nineteenth, last, and best king of Israel. He succeeded Pekah, whom he slew in a successful conspiracy, thereby fulfilling a prophecy of Isaiah (Is. vii. 16). Although Josephus calls Hoshea a *friend* of Pekah, we have no ground for calling this a treacherous murder. It took place B.C. 737, in the 20th year of Jotham (2 K. xv. 30), *i. e.*, "in the 20th year *after* Jotham became sole king," for he only reigned 16 years (2 K. xv. 33). But there must have been an interregnum of at least eight years before Hoshea came to the throne, which was not till B.C. 729, in the 12th

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year of Ahaz (2 K. xvii. 1). It is expressly stated (2 K. xvii. 2) that Hoshea was not so sinful as his predecessors. In the third year of his reign (B.C. 726) Shalmaneser cruelly stormed the strong caves of Beth-arbel (Hos. 8. 14), and made Israel tributary (2 K. xvii. 3) for three years. At the end of this period, encouraged perhaps by the revolt of Hezekiah, Hoshea entered into a secret alliance with So, king of Egypt, to throw off the Assyrian yoke. The alliance did him no good; it was revealed to the court of Nineveh by the Assyrian party in Ephraim, and Hoshea was immediately seized as a rebellious vassal, shut up in prison, and apparently treated with the utmost indignity (Mic. v. 1). Of the subsequent fortunes of Hoshea we know nothing.

Hoshe'a. **1.** The son of Nun, *i. e.*, Joshua (Deut. xxxii. 44; and also in Num. xiii. 8, though there the A. V. has OSHEA).—**2.** Son of Azaziah (1 Chr. xxvii. 20); like his great namesake, a man of Ephraim, ruler of his tribe in the time of king David.—**3.** One of the heads of the people, who sealed the covenant with Nehemiah (Neh. x. 23).

Hospitality. Hospitality was regarded by most nations of the ancient world as one of the chief virtues, and especially by peoples of the Shemitic stock; but that it was not characteristic of these alone is amply shown by the usages of the Greeks and even the Romans. Among the Arabs we find the best illustrations of the old Bible narratives, and among them see traits that might beseem their ancestor Abraham. The laws respecting strangers (Lev. xix. 33, 34) and the poor (Lev. xxv. 14 seq.; Deut. xv. 7), and concerning redemption (Lev. xxv. 23 seqq.), &c., are framed in accordance with the spirit of hospitality; and the strength of the national feeling regarding it is shown in the incidental mentions of its practice. In the Law, compassion to strangers is constantly enforced by the words, "for ye were strangers in the land of Egypt" (Lev. xix. 34). And before the Law, Abraham's entertainment of the angels (Gen. xviii. 1 seqq.), and Lot's (xix. 1), are in exact agreement with its precepts, and with modern usage (comp. Ex. ii. 20; Judg. xiii. 15, xix. 17, 20, 21). In the N. T. hospitality is yet more markedly enjoined; and in the more civilised state of society which then prevailed, its exercise became more a social virtue than a necessity of patriarchal life. The good Samaritan stands for all ages as an example of Christian hospitality, embodying the command to love one's neighbour as himself. The neglect of Christ is symbolised by inhospitality to our neighbours (Matt. xxv. 43). The Apostles urged the church to "follow after hospitality" (Rom. xii. 13; cf. 1 Tim. v. 10); to remember Abraham's example (Heb. xiii. 2); to "use hospitality one to another without grudging" (1 Pet. iv. 9); while a bishop must be a "lover of hospitality" (Tit. i. 8, cf. 1 Tim. iii. 2). The practice of the early Christians was in accord with these precepts. They had all things in common, and their hospitality was a characteristic of their belief. Such having been the usage of Biblical times, it is in the next place important to remark how hospitality was shown. In the patriarchal ages we may take Abraham's example as the most fitting, as we have of it the fullest account. "Hospitality," says Mr. Lane, "is a virtue for which the natives of the East in general are highly and deservedly admired; and the people of Egypt are well entitled to commendation on this account. . . . There are very few persons here who would think of sitting down to a meal, if there was a stranger in the house, without inviting him to partake of it, unless the latter were a menial, in which case he would be invited to eat with the servants. . . . The account of Abraham's entertaining the three angels, related in the Bible, presents a perfect picture of the manner in which a modern Bedawee sheykh receives travellers arriving at his encampment. He immediately orders his wife or women to make bread, slaughters a sheep or some other animal, and dresses it in haste, and bringing milk and any other provisions that he may have ready at hand, with the bread and the meat which he has dressed, sets them before his guests. If these be persons of high rank, he stands by them while they eat, as Abraham did in the case above alluded to. Most Bedawees will suffer almost any injury to themselves or their families rather than allow their guests to be ill-treated while under their protection." The Oriental respect for the covenant of bread and salt, or salt alone, certainly sprang from the high regard in which hospitality was held.

Ho'tham, a man of Asher; son of Heber, of the family of Beriah (1 Chr. vii. 32).

Ho'than, a man of Aroer, father of Shama and Jehiel (1 Chr. xi. 44).

Ho'thir, the 13th son of HEMAN, "the king's seer" (1 Chr. xxv. 4, 28), and therefore a Kohathite Levite.

Hour. The ancient Hebrews were probably unacquainted with the division of the natural day into 24 parts. The general distinctions of "morning, evening, and noonday" (Ps. lv. 17) were sufficient for them at first, as they were for the early Greeks; afterwards the Hebrews parcelled out the period between sunrise and sunset into a series of minute divisions distinguished by the sun's course. The early Jews appear to have divided the day into *four* parts (Neh. ix. 3), and the night into three watches (Judg. vii. 19), and even in the N. T. we find a trace of this division in Matt. xx. 1-5. The Greeks adopted the division of the day into 12 hours from the Babylonians. At what period the Jews became first acquainted with this way of reckoning time is unknown, but it is generally supposed that they too learnt it from the Babylonians during the captivity. In whatever way originated, it was known to the Egyptians at a very early period. They had 12 hours of the day and of the night. There are two kinds of hours, viz. (1.) the astronomical or equinoctial hour, *i. e.*, the 24th part of a civil day, and (2.) the natural hour, *i.e.*, the 12th part of the natural day, or of the time between sunrise and sunset. These are the hours meant in the N. T., Josephus, and the Rabbis (John xi, 9, &c.), and it must be remembered that they perpetually vary in length, so as to be very different at different times of the year. What horologic contrivances the Jews possessed in the time of our Lord is uncertain; but we may safely suppose that they had gnomons, dials, and clepsydræ, all of which had long been known to the Persians and other nations with whom they had come in contact. For the purposes of prayer the old division of the day into 4 portions was continued in the Temple service, as we see from Acts ii. 15, iii. 1, x. 9.

House, a dwelling in general, whether literally,

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as house, tent, palace, citadel, tomb; derivatively as tabernacle, temple, heaven; or metaphorically as family. Although in Oriental language, every tent may be regarded as a house, yet the distinction between the permanent dwelling-house and the tent must have taken rise from the moment of the division of mankind into dwellers in tents and builders of cities, *i. e.*, of permanent habitations (Gen. iv. 17, 20; Is. xxxviii. 12). The Hebrews did not become dwellers in cities till the sojourn in Egypt and after the conquest of Canaan (Gen. xlvii. 3; Ex. xii. 7; Heb. xi. 9), while the Canaanites as well as the Assyrians were from an earlier period builders and inhabitants of cities, and it was into the houses and cities built by the former that the Hebrews entered to take possession after the conquest (Gen. x. 11, 19, xix. 1, xxiii. 10, xxxiv. 20; Num. xi. 27; Deut. vi. 10, 11). The houses of the rural poor in Egypt, as well as in most parts of Syria, Arabia, and Persia, are for the most part mere huts of mud, or sunburnt bricks. In some parts of Palestine and Arabia stone is used, and in certain districts caves in the rock are used as dwellings (Amos v. 11). The houses are usually of one story only, viz., the ground floor, and sometimes contain only one apartment. Sometimes a small court for the cattle is attached; and in some cases the cattle are housed in the same building, or the people live on a raised platform, and the cattle round them on the ground (1 Sam. xxviii. 24). The windows are small apertures high up in the walls, sometimes grated with wood. The roofs are commonly but not always flat, and are usually formed of a plaster of mud and straw laid upon boughs or rafters; and upon the flat roofs, tents, or "booths" of boughs or rushes are often raised to be used as sleeping-places in summer The

A Nestorian House, with stages upon the roof for sleeping. (Layard, *Nineveh*, i. 177.)

difference between the poorest houses and those of the class next above them is greater than between these and the houses of the first rank. The prevailing plan of Eastern houses of this class presents, as was the case in ancient Egypt, a front of wall, whose blank and mean appearance is usually relieved only by the door and a few latticed and projecting windows. Within this is a court or courts with apartments opening into them. Over the door is a projecting window with a lattice more or less elaborately wrought, which, except in times of public celebrations, is usually closed (2 K. ix. 30).

Inner court of house in Cairo, with Mak'ad. (Lane, *Modern Egyptians.*)

An awning is sometimes drawn over the court, and the floor strewed with carpets on festive occasions. The stairs to the upper apartments are in Syria usually in a corner of the court. Around part, if not the whole, of the court is a verandah, often nine or ten feet deep, over which, when there is more than one floor, runs a second gallery of like depth with a balustrade. Bearing in mind that the reception room is raised above the level of the court, we may, in explaining the circumstances of the miracle of the paralytic (Mark ii. 3; Luke v. 18), suppose, 1. either that our Lord was standing under the verandah, and the people in front in the court. The bearers of the sick man ascended the stairs to the roof of the house, and taking off a portion of the boarded covering of the verandah, or removing the awning, in the former case let down the bed *through* the verandah roof, or in the latter, *down by way of* the roof, and deposited it before the Saviour. 2. Another explanation presents itself in considering the room where the company were assembled as the *ὑπερῷον*, and the roof opened for the bed to be the true roof of the house. 3. And one still more simple is found in regarding the house as one of the rude dwellings now to be seen near the Sea of Galilee, a mere room 10 or 12 feet high and as many or more square, with no opening except the door. The roof, used as a sleeping-place, is reached by a ladder from the outside, and the bearers of the paralytic, unable to approach the door, would thus have ascended the roof, and having uncovered it, let him down into the room where our Lord was. When there is no second floor, but more than one court, the women's apartments, *hareem*, *harem* or *haram*, are usually in the second court; otherwise they form a separate building within the general enclosure, or are above on the first floor. When there is an upper story, the Ka'ah forms the most important apartment, and thus probably answers to the *ὑπερῷον*,

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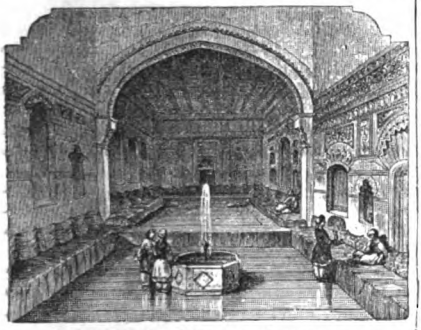
which was often the "guest-chamber" (Luke xxii. 12; Acts i. 13, ix. 37, xx. 8). The windows of the upper rooms often project one or two feet, and form a kiosk or latticed chamber. Such may have been the "chamber in the wall" (2 K. iv. 10, 11). The "lattice" through which Ahaziah fell, perhaps belonged to an upper chamber of this kind (2 K. i. 2), as also the "third loft," from which Eutychus fell (Acts xx. 9; comp. Jer. xxii. 13). There are usually no special bed-rooms in Eastern houses. The outer doors are closed with a wooden lock, but in some cases the apartments are divided from each other by curtains only. There are no chimneys, but fire is made when required with charcoal in a chafing-dish; or a fire of wood might be kindled in the open court of the house (Luke xxii. 55). Some houses in Cairo have an apartment, open in front to the court, with two or more arches, and a railing; and a pillar to support the wall above. It was in a chamber of this kind, probably one of the largest size to be found in a palace, that our Lord was being arraigned before the High-priest, at the time when the denial of Him by St. Peter took place. He "turned and



Interior of house (harem) in Damascus.

looked" on Peter as he stood by the fire in the court (Luke xxii. 56, 61; John xviii. 24), whilst He himself was in the "hall of Judgment." In no point do Oriental domestic habits differ more from European than in the use of the roof. Its flat surface is made useful for various household purposes, as drying corn, hanging up linen, and preparing figs and raisins. The roofs are used as places of recreation in the evening, and often as sleeping-places at night (2 Sam. xi. 2, xvi. 22; Dan. iv. 29; 1 Sam. ix. 25, 26; Job xxvii. 18; Prov. xxi. 9). They were also used as places for devotion, and even idolatrous worship (Jer. xxxii. 29, xix. 13; 2 K. xxiii. 12; Zeph. i. 5; Acts x. 9). At the time of the Feast of Tabernacles booths were erected by the Jews on the tops of their houses. Protection of the roof by parapets was enjoined by the law (Deut. xxii. 8). Special apartments were devoted in larger houses to winter and summer uses (Jer. xxxvi. 22; Am. iii. 15). The ivory house of Ahab was probably a palace largely ornamented with inlaid ivory. The circumstance of Samson's pulling down the house by means of the pillars, may be explained by the fact of the company being assembled on tiers of balconies above each other, supported by central pillars on the basement; when these were pulled down the whole of the upper floors would fall also (Judg. xvi. 26).

Huk'kok, a place on the boundary of Naphtali (Josh. xix. 34) named next to Aznoth-Tabor. It has been recovered in *Yakuk*, a village in the mountains of Naphtali, west of the upper end of the Sea of Galilee.

Hu'kok, a name which in 1 Chr. vi. 75 is substituted for Helkath in Josh. xxi.

Hul, the second son of Aram, and grandson of Shem (Gen. x. 23). The geographical position of the people whom he represents is not well decided. The strongest evidence is in favour of the district about the roots of Lebanon.

Hul'dah, a prophetess, whose husband Shallum was keeper of the wardrobe in the time of king Josiah. It was to her that Josiah had recourse when Hilkiah found a book of the law, to procure an authoritative opinion on it (2 K. xxii. 14; 2 Chr. xxxiv. 22).

Hum'tah, a city of Judah, one of those in the mountain-district, the next to Hebron (Josh. xv. 54).

Hunting. The objects for which hunting is practised, indicate the various conditions of society and the progress of civilization. Hunting, as a matter of necessity, whether for the extermination of dangerous beasts, or for procuring sustenance, betokens a rude and semi-civilized state; as an amusement, it betokens an advanced state. The Hebrews, as a pastoral and agricultural people, were not given to the sports of the field; the density of the population, the earnestness of their character, and the tendency of their ritual regulations, particularly those affecting food, all combined to discourage the practice of hunting. There was no lack of game in Palestine; on their entrance into the land, the wild beasts were so numerous as to be dangerous (Ex. xxiii. 29). Some of the fiercer animals survived to a late period, as lions. The manner of catching these animals was either by digging a pitfall, which was the usual manner with the larger animals, as the lion (2 Sam. xxiii. 20; Ez. xix. 4, 8); or secondly by a trap, which was set under ground (Job xviii. 10), in the run of the animal (Prov. xxii. 5), and caught it by the leg (Job xviii. 9); or lastly by the use of the net, of which there were various kinds, as for the gazelle (Is. li. 20, A. V. "wild bull") and other animals of that class. Birds formed an article of food among the Hebrews (Lev. xvii. 13), and much skill was exercised in catching them. The following were the most approved methods:—(1.) The trap, which consisted of two parts, a net, strained over a frame, and a stick to support it, but so placed that it should give way at the slightest touch (Am. iii. 5, "gin;" Ps. lxix. 22, "trap"). (2.) The snare (Job xviii. 9, A. V. "robber"), consisting of a cord (Job xviii. 10; comp. Ps. xviii. 5, cxvi. 3, cxl. 5), so set as to catch the bird by the leg. (3.) The net. (4.) The decoy, to which reference is made in Jer. v. 26, 27.

Hu'pham, a son of Benjamin, founder of the family of the HUPHAMITES (Num. xxvi. 39).

Hu phamites, the, descendants of Hupham of the tribe of Benjamin (Num. xxvi. 39).

Hup'pah, a priest in the time of David (1 Chr. xxiv. 13).

Hup'pim, head of a Benjamite family. According to the text of the LXX. in Gen., a son of Bela, but 1 Chr. vii. 12, tells us that he was son of Ir, or Iri.

Hur. 1. A man who is mentioned with Moses and Aaron on the occasion of the battle with Am-

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alek at Rephidim (Ex. xvii. 10), when with Aaron he stayed up the hands of Moses (12). He is mentioned again in xxiv. 14, as being, with Aaron, left in charge of the people by Moses during his ascent of Sinai. The Jewish tradition is that he was the husband of Miriam, and that he was identical with —**2.** The grandfather of Bezaleel, the chief artificer of the tabernacle—"son of Huri, son of Hur—of the tribe of Judah" (Ex. xxxi. 2, xxxv. 30, xxxviii. 22). In the lists of the descendants of Judah in 1 Chr. the pedigree is more fully preserved. Hur there appears as one of the great family of Pharez. He was the son of Caleb ben-Hezron, by a second wife, Ephrath (ii. 19, 20; comp. 5, also iv. 1), the first fruit of the marriage (ii. 50, iv. 4), and the father, besides Uri (ver. 20), of three sons, who founded the towns of Kirjath-jearim, Bethlehem, and Beth-gader (51). Hur's connexion with Bethlehem would seem to have been of a closer nature than with the others.—**3.** The fourth of the five kings of Midian, who were slain with Balaam after the "matter of Peor" (Num. xxxi. 8). In a later mention of them (Josh. xiii. 21) they are called princes of Midian and dukes.—**4.** Father of Rephaiah, who was ruler of half of the environs of Jerusalem, and assisted Nehemiah in the repair of the wall (Neh. iii. 9).—**5.** The "son of Hur"—Ben-Hur—was commissariat officer for Solomon in Mount Ephraim (1 K. iv. 8).

Hura'i, one of David's guard—Hurai of the torrents of Gash—according to the list of 1 Chr. xi. 32. [HIDDAI.]

Hu'ram. 1. A Benjamite; son of Bela, the firstborn of the patriarch (1 Chr. viii. 5).—**2.** The form in which the name of the king of Tyre in alliance with David and Solomon—and elsewhere given as HIRAM—appears in Chronicles (1 Chr. xiv. 1; 2 Chr. ii. 3, 11, 12; viii. 2, 18; ix. 10, 21).—**3.** The same change occurs in Chronicles in the name of Hiram the artificer, which is given as Huram in the following places: 2 Chr. ii. 13; iv. 11, 16.

Hu'ri, a Gadite; father of Abihail (1 Chr. v. 14).

Husband. [MARRIAGE.]

Hu'shah, a name which occurs in the genealogies of the tribe of Judah (1 Chr. iv. 4)—"Ezer, father of Hushah." It may perhaps be the name of a place.

Husha'i, an Archite, *i. e.* possibly an inhabitant of a place called Erec (2 Sam. xv. 32 ff., xvi. 16 ff.). He is called the "friend" of David (2 Sam. xv. 37); in 1 Chr. xxvii. 33, the word is rendered "companion." To him David confided the delicate and dangerous part of a pretended adherence to the cause of Absalom. He was probably the father of Baana (1 K. iv. 16).

Hu'sham, one of the early kings of Edom (Gen. xxxvi. 34, 35; 1 Chr. i. 45, 46).

Hu'shathite, the, the designation of two of the heroes of David's guard. **1.** SIBBECHAI (2 Sam. xxi. 18; 1 Chr. xi. 29, xx. 4, xxvii. 11). Josephus, however, calls him a Hittite.—**2.** MEBUNNAI (2 Sam. xxiii. 27) a mere corruption of SIBBECHAI.

Hu'shim. 1. In Gen. xlvi. 23, "the children of Dan" are said to have been Hushim. The name is plural, as if of a tribe rather than an individual. In Num. xxvi. the name is changed to SHUHAM.—**2.** A Benjamite (1 Chr. vii. 12); and here again apparently the plural nature of the name is recognized, and Hushim is stated to be "the sons of Aher."—**3.** One of the two wives of Shaharaim (1 Chr. viii. 8).

Husks. The word rendered in the A. V. "husks" (Luke xv. 16), describes really the fruit of a particular kind of tree, viz.: the carob or *Ceratonia siliqua* of botanists. This tree is very commonly met with in Syria and Egypt; it produces pods, shaped like a horn, varying in length from 6 to 10 inches, and about a finger's breadth, or rather more.

Hus, the eldest son of Nahor and Milcah (Gen. xxii. 21).

Hus'sab, according to the general opinion of the Jews, was the queen of Nineveh at the time when Nahum delivered his prophecy (Nah. ii. 7). The moderns follow the rendering in the margin of our English Bible—"that which was established." Still it is not improbable that after all Huzzab may really be a proper name. *Huzzab* may mean "the *Zab* country," or the fertile tract east of the Tigris, watered by the upper and lower *Zab* rivers (*Zab Ala* and *Zab Asfal*), the A-*diab*-ênê of the geographers.

Hyaena. Authorities are at variance as to whether the term *tzâbû'a* in Jer. xii. 9 means a "hyaena" as the LXX. has it, or a "speckled bird," as in the A. V. The etymological force of the word is equally adapted to either, the hyaena being *streaked*. The only other instance in which it occurs is as a proper name, Zeboim (1 Sam. xiii. 18, "the valley of hyaenas," Aquila; Neh. xi. 34). The hyaena was common in ancient as in modern Egypt, and is constantly depicted on monuments: it must therefore have been well known to the Jews, if indeed not equally common in Palestine (Ecclus. xiii. 18).

Hydas'pes, a river noticed in Jud. i. 6, in connexion with the Euphrates and Tigris. It is uncertain what river is referred to. We may perhaps identify it with the Choaspes of Susiana.

Hymenae'us, the name of a person occurring twice in the correspondence between St. Paul and Timothy; the first time classed with Alexander (1 Tim. i. 20); and the second time classed with Philetus (2 Tim. ii. 17, 18). In the error with which he was charged he stands as one of the earliest of the Gnostics. As regards the sentence passed upon him—it has been asserted by some writers of eminence, that the "delivering to Satan" is a mere synonym for ecclesiastical excommunication. Such can hardly be the case. As the Apostles healed all manner of bodily infirmities, so they seem to have possessed and exercised the same power in inflicting them,—a power far too perilous to be continued when the manifold exigencies of the Apostolical age had passed away (Acts v. 5, 10, ix. 17, 40, xiii. 11). Even apart from actual intervention by the Apostles, bodily visitations are spoken of in the case of those who approached the Lord's Supper unworthily (1 Cor. xi. 30). On the other hand Satan was held to be the instrument or executioner of all these visitations. Thus, while the "delivering to Satan" may resemble ecclesiastical excommunication in some respects, it has its own characteristics likewise, which show plainly that one is not to be confounded or placed on the same level with the other.

Hymn. Among the later Jews the word *hymn* was more or less vague in its application, and capable of being used as occasion should arise. To Christians the Hymn has always been something different from the Psalm; a different conception in thought, a different type in composition. There is some dispute about the hymn sung by our Lord and his Apostles on the occasion of the Last Supper;

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but even supposing it to have been the *Hallel*, or Paschal Hymn, consisting of Pss. cxiii.-cxviii., it is obvious that the word *hymn* is in this case applied not to an individual psalm, but to a number of psalms chanted successively, and altogether forming a kind of devotional exercise which is not unaptly called a hymn. In the jail at Philippi, Paul and Silas "sang hymns" (A. V. "praises") unto God, and so loud was their song that their fellow-prisoners heard them. This must have been what we mean by singing, and not merely recitation. It was in fact a veritable singing of hymns. And it is remarkable that the noun *hymn* is only used in reference to the services of the Greeks, and in the same passages is clearly distinguished from the psalm (Eph. v. 19, Col. iii. 16), "psalms, and hymns, and spiritual songs." It is worth while inquiring what profane models the Greek hymnographers chose to work after. In the old religion of Greece the word *hymn* had already acquired a sacred and liturgical meaning. The special *forms* of the Greek hymn were various. The Homeric and Orphic hymns were written in the epic style, and in hexameter verse. Their metre was not adapted for singing. In the Pindaric hymns we find a sufficient variety of metre, and a definite relation to music. These were sung to the accompaniment of the lyre; and it is very likely that they engaged the attention of the early hymn-writers. The first impulse of Christian devotion was to run into the moulds ordinarily used by the worshippers of the old religion. In 1 Cor. xiv. 26 allusion is made to *improvised* hymns, which being the outburst of a passionate emotion would probably assume the dithyrambic form. It was in the Latin church that the trochaic and iambic metres became most deeply rooted, and acquired the greatest depth of tone and grace of finish. The introduction of hymns into the Latin church is commonly referred to Ambrose. But it is impossible to conceive that the West should have been so far behind the East: and it is more likely that the tradition is due to the very marked prominence of Ambrose as the greatest of all the Latin hymnographers.

Hyssop. Perhaps no plant mentioned in the Scriptures has given rise to greater differences of opinion than this. The difficulty arises from the fact that in the LXX. the Greek ὕσσωπος is the uniform rendering of the Hebrew *ēzōb*, and that this rendering is endorsed by the Apostle in the Epistle to the Hebrews (ix. 19, 21), when speaking of the ceremonial observances of the Levitical law. Whether, therefore, the LXX. made use of the Greek ὕσσωπος as the word most nearly resembling the Hebrew in sound, as Stanley suggests, or as the true representative of the plant indicated by the latter, is a point which, in all probability, will never be decided. Botanists differ widely even with regard to the identification of the ὕσσωπος of Dioscorides. The name has been given to the *Satureia Graeca* and the *S. Juliana*, to neither of which it is appropriate. Kühn gives it as his opinion that the Hebrews used the *Origanum Aegyptiacum* in Egypt, the *O. Syriacum* in Palestine, and that the hyssop of Dioscorides was the *O. Smyrnaeum*. The *ēzōb* was used to sprinkle the doorposts of the Israelites in Egypt with the blood of the paschal lamb (Ex. xii. 22); it was employed in the purification of lepers and leprous houses (Lev. xiv. 4, 51), and in the sacrifice of the red heifer (Num. xix. 6). In consequence of its detergent qualities, or from its being associated with the purificatory services, the Psalmist makes use of the expression, "purge me with *ēzōb*" (Ps. li. 7). It is described in 1 K. iv. 33 as growing on or near walls. Bochart decides in favour of marjoram, or some plant like it, and to this conclusion, it must be admitted, all ancient tradition points. The monks on Jebel Musa give the name of hyssop to a fragrant plant called *ja'deh*, which grows in great quantities on that mountain. Celsius concludes that we have no alternative but to accept the *Hyssopus officinalis*. An elaborate and interesting paper by the late Dr. J. Forbes Royle, *On the Hyssop of Scripture*, in the *Journ. of the Roy. As. Soc.* viii. 193-212, goes far to throw light upon this difficult question. Dr. R., after a careful investigation of the subject, arrived at the conclusion that the hyssop is no other than the caper-plant, or *capparis spinosa* of Linnaeus. The Arabic name of this plant, *asuf*, by which it is sometimes, though not commonly, described, bears considerable resemblance to the Hebrew. In the present state of the evidence, however, there does not seem sufficient reason for departing from the old interpretation, which identified the Greek ὕσσωπος with the Hebrew *ēzōb*.

I

I'bhar, one of the sons of David (2 Sam. v. 15; 1 Chr. iii. 6, xiv. 5) born in Jerusalem.

Ib'leam, a city of Manasseh, with villages or towns dependent on it (Judg. i. 27). It appears to have been situated in the territory of either Issachar or Asher (Josh. xvii. 11). The ascent of GUR was "at Ibleam" (2 K. ix. 27), somewhere near the present *Jenin*, probably to the north of it.

Ibnei'ah, son of Jeroram, a Benjamite (1 Chr. ix. 8).

Ibni'jah, a Benjamite (1 Chr. ix. 8).

Ib'ri, a Merarite Levite of the family of Jaaziah (1 Chr. xxiv. 27), in the time of David.

Ib'zan, a native of Bethlehem of Zebulon, who judged Israel for seven years after Jephthah (Judg. xii. 8, 10). He had 30 sons and 30 daughters, and took home 30 wives for his sons, and sent out his daughters to as many husbands abroad. He was buried at Bethlehem.

Ich'abod, the son of Phinehas, and grandson of Eli (1 Sam. iv. 21).

Ico'nium, the modern *Konieh*, is situated in the western part of an extensive plain, on the central table-land of Asia Minor, and not far to the north of the chain of Taurus. This level district was anciently called LYCAONIA. Xenophon reckons Iconium as the most easterly town of PHRYGIA; but all other writers speak of it as being in Lycaonia, of which it was practically the capital. It was on the great line of communication between Ephesus and the western coast of the peninsula on one side, and Tarsus, Antioch, and the Euphrates on the other. Iconium was a well chosen place for missionary operations (Acts xiv. 1, 3, 21, 22, xvi. 1, 2, xviii. 23). The Apostle's first visit was on his first circuit, in company with Barnabas; and on this occasion he approached it from Antioch in Pisidia, which lay to the west. From its position it could not fail to be an important centre of Christian influence in the early ages of the church. In the declining period of the Roman empire, Iconium was

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made a *colonia*. *Konieh* is still a town of considerable size.

Id'alah, one of the cities of the tribe of Zebulun, named between Shimron and Bethlehem (Josh. xix. 15).

Id'bash, one of the three sons of Abi-Etam, among the families of Judah (1 Chr. iv. 3).

Id'do. 1. The father of Abinadab (1 K. iv. 14). —2. A descendant of Gershom, son of Levi (1 Chr. vi. 21).—3. Son of Zechariah, ruler of the tribe of Manasseh east of Jordan in the time of David (1 Chr. xxvii. 21).—4. A seer whose "visions" against Jeroboam incidentally contained some of the acts of Solomon (2 Chr. ix. 29). He appears to have written a chronicle or story relating to the life and reign of Abijah (2 Chr. xiii. 22), and also a book "concerning genealogies," in which the acts of Rehoboam were recorded (xii. 15). These books are lost, but they may have formed part of the foundation of the existing books of Chronicles.—5. The grandfather of the prophet Zechariah (Zech. i. 1, 7), although in other places Zechariah is called "the son of Iddo" (Ezr. v. 1; vi. 14). Iddo returned from Babylon with Zerubbabel and Jeshua (Neh. xii. 4).—6. The chief of those who assembled at Casiphia, at the time of the second caravan from Babylon. He was one of the Nethinim (Ezr. viii. 17; comp. 20).

Idol, Image. As no less than twenty-one different Hebrew words have been rendered in the A. V. either by idol or image, and that by no means uniformly, it will be of some advantage to attempt to discriminate between them, and assign, as nearly as the two languages will allow, the English equivalents for each. But, before proceeding to the discussion of those words which in themselves indicate the objects of false worship, it will be necessary to notice a class of abstract terms, which, with a deep moral significance, express the degradation associated with it, and stand out as a protest of the language against the enormities of idolatry. Such are—1. *Âven*, rendered elsewhere "nought," "vanity," "iniquity," "wickedness," "sorrow," &c., and once only "idol" (Is. lxvi. 3). The primary idea of the root seems to be emptiness, nothingness, as of breath or vapour; and, by a natural transition, in a moral sense, wickedness in its active form of mischief, and then, as the result, sorrow and trouble. Hence *âven* denotes a vain, false, wicked thing, and expresses at once the essential nature of idols, and the consequences of their worship.—2. *Êlîl*, is thought by some to have a sense akin to that of "falsehood," and would therefore much resemble *âven*, as applied to an idol. It is used of the idols of Noph or Memphis (Ez. xxx. 13). In strong contrast with Jehovah it appears in Ps. xc. 5, xcvii. 7.—3. *Êmâh*, "horror," or "terror," and hence an object of horror or terror (Jer. l. 38), in reference either to the hideousness of the idols or to the gross character of their worship. In this respect it is closely connected with—4. *Miphletseth*, a "fright," "horror," applied to the idol of Maachah, probably of wood, which Asa cut down and burned (1 K. xv. 13; 2 Chr. xv. 16), and which was unquestionably the phallus, the symbol of the productive power of nature and the nature-goddess Ashera. With this must be noticed, though not actually rendered "image" or "idol,"—5. *Bôsheth*, "shame," or "shameful thing" (A. V. Jer. xi. 13; Hos. ix. 10), applied to Baal or Baal-Peor, as characterising the obscenity of his worship. With *êlîl* is found in close connexion—6. *Gillûlîm*, also a term of contempt, but of uncertain origin (Ez. xxx. 13). The Rabbinical authorities, referring to such passages as Ez. iv. 2, Zeph. i. 17, have favoured the interpretation given in the margin of the A. V. to Deut. xxix. 17, "dungy gods." The expression is applied, principally in Ezekiel, to false gods and their symbols (Deut. xxix. 17; Ez. viii. 10, &c.). It stands side by side with other contemptuous terms in Ez. xvi. 36, xx. 8; as for example *shekets*, "filth," "abomination" (Ez. viii. 10), and—7. The cognate *shikkûts*, "filth," "impurity," especially applied, like *shekets*, to that which produced ceremonial uncleanness (Ez. xxxvii. 23; Nah. iii. 6). As referring to the idols themselves, it primarily denotes the obscene rites with which their worship was associated, and hence, by metonymy, is applied both to the objects of worship and also to their worshippers. We now come to the consideration of those words which more directly apply to the images or idols, as the outward symbols of the deity who was worshipped through them. —8. *Semel*, or *sêmel*, signifies a "likeness," "semblance" (Lat. *simulacrum*). It occurs in 2 Chr. xxxiii. 7, 15 (A. V. "idol"); Deut. iv. 16 ("figure"), and Ez. viii. 3, 5 ("image").—9. *Tselem* (Ch. *id.* and *tselam*) is by all lexicographers, ancient and modern, connected with *tsêl*, "a shadow." It is the "image" of God in which man was created (Gen. i. 27; cf. Wisd. ii. 23), distinguished from *demûth*, or "likeness," as the "image" from the "idea" which it represents, though it would be rash to insist upon this distinction. But whatever abstract term may best define the meaning of *tselem*, it is unquestionably used to denote the visible forms of external objects, and is applied to figures of gold and silver (1 Sam. vi. 5; Num. xxxiii. 52; Dan. iii. 1), such as the golden image of Nebuchadnezzar, as well as to those painted upon walls (Ez. xxxiii. 14). "Image" perhaps most nearly represents it in all passages. Applied to the human countenance (Dan. iii. 19) it signifies the "expression."—10. *Temûnâh*, rendered "image" in Job iv. 16; elsewhere "similitude" (Deut. i. 12), "likeness" (Deut. i. 8): "form," or "shape" would be better. —11. *Âtsâb*, 12. *'etseb* (Jer. xxii. 28), or 13. *'ôtseb* (Is. xlviii. 5), "a figure," all derived from a root *'âtsab*, "to work," or "fashion," are terms applied to idols as expressing that their origin was due to the labour of man.—14. *Tsîr*, once only applied to an idol (Is. xlv. 16). The word signifies "a form," or "mould," and hence an "idol."—15. *Mattsêbâh*, anything set up, a "statue" (Gen. xxviii. 18, xxxi. 45, xxxv. 14, 15). Such were the stones set up by Joshua (Josh. iv. 9) after the passage of the Jordan, and at Shechem (xxiv. 26), and by Samuel, when victorious over the Philistines (1 Sam. vii. 12). When solemnly dedicated they were anointed with oil, and libations were poured upon them. The word is applied to denote the obelisks which stood at the entrance to the temple of the Sun at Heliopolis (Jer. xliii. 13). The Phoenicians consecrated and anointed stones like that at Bethel, which were called, as some think, from this circumstance *Baetylia*. Many such are said to have been seen on the Lebanon, near Heliopolis, dedicated to various gods. The Palladium of Troy, the black stone in the Kaaba at Mecca, said to have been brought from heaven by the angel Gabriel, and the stone at Ephesus "which fell down from Jupiter" (Acts xix. 35), are examples of the belief, anciently

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so common, that the gods sent down their images upon earth. Closely connected with these "statues" of Baal, whether in the form of obelisks or otherwise, were—16. *Chammânîm*, rendered in the margin of most passages "sun-images." The word has given rise to much discussion. Gesenius mentions the occurrence of *Chamman* as a synonym of Baal in the Phoenician and Palmyrene inscriptions in the sense of "Dominus Solaris," and its after application to the statues or columns erected for his worship. The Palmyrene inscription at Oxford has been thus rendered: "This column (*Chammânâ*), and this altar, the sons of Malchu, &c. have erected and dedicated to the Sun." From the expressions in Ez. vi. 4, 6, and Lev. xxvi. 30, it may be inferred that these columns, which perhaps represented a rising flame of fire and stood upon the altar of Baal (2 Chr. xxxiv. 4) were of wood or stone.—17. *Mascîth*, occurs in Lev. xxvi. 1; Num. xxiii. 52; Ez. viii. 12: "device," most nearly suits all passages (cf. Ps. lxxiii. 7; Prov. xviii. 11, xxv. 11). The general opinion appears to be that *eben mascîth*, signifies a stone with figures graven upon it. Gesenius explains it as a stone with the image of an idol, Baal or Astarte, and refers to his *Mon. Phoen.* 21-24 for others of similar character.—18. *Teràphîm*. [TERAPHIM.] The terms which follow have regard to the material and workmanship of the idol rather than to its character as an object of worship.—19. *Pesel*, and 20. *pesîlîm*, usually translated in the A. V. "graven or carved images." In two passages the latter is ambiguously rendered "quarries" (Judg. iii. 19, 26) following the Targum, but there seems no reason for departing from the ordinary signification. These "sculptured" images were apparently of wood, iron, or stone, covered with gold or silver (Deut. vii. 25; Is. xxx. 22; Hab. ii. 19), the more costly being of solid metal (Is. xl. 19). The several stages of the process by which the metal or wood became the "graven image" are so vividly described in Is. xliv. 10-20, that it is only necessary to refer to that passage, and we are at once introduced to the mysteries of idol manufacture, which, as at Ephesus, "brought no small gain unto the craftsmen."—21. *Nesec*, or *nêsec*, and 22. *massêcâh*, are evidently synonymous 'Is. xli. 29, xlviii. 5; Jer. x. 14) in later Hebrew, and denote a "molten" image. *Massêcâh* is frequently used in distinction from *pesel* or *pesîlîm* (Deut. xxvii. 15; Judg. xvii. 3, &c.). Among the earliest objects of worship, regarded as symbols of deity, were, as has been said above, the meteoric stones which the ancients believed to have been the images of the gods sent down from heaven. From these they transferred their regard to rough unhewn blocks, to stone columns or pillars of wood, in which the divinity worshipped was supposed to dwell, and which were consecrated, like the sacred stone at Delphi, by being anointed with oil, and crowned with wool on solemn days. Such customs are remarkable illustrations of the solemn consecration by Jacob of the stone at Bethel, as showing the religious reverence with which these memorials were regarded. Of the forms assumed by the idolatrous images we have not many traces in the Bible. Dagon, the fish-god of the Philistines, was a human figure terminating in a fish; and that the Syrian deities were represented in later times in a symbolical human shape we know for certainty. The Hebrews imitated their neighbours in this respect as in others (Is. xliv. 13; Wisd. xiii. 13). When the process of adorning the image was completed, it was placed in a temple or shrine appointed for it (Epist. Jer. 12, 19; Wisd. xiii. 15; 1 Cor. viii. 10). From these temples the idols were sometimes carried in procession (Epist. Jer. 4, 26) on festival days. Their priests were maintained from the idol treasury, and feasted upon the meats which were appointed for the idols' use (Bel and the Dragon, 3, 13).

Idolatry, strictly speaking, denotes the worship of deity in a visible form, whether the images to which homage is paid are symbolical representations of the true God, or of the false divinities which have been made the objects of worship in His stead.—I. The first undoubted allusion to idolatry or idolatrous customs in the Bible is in the account of Rachel's stealing her father's teraphim (Gen. xxxi. 19), a relic of the worship of other gods, whom the ancestors of the Israelites served "on the other side of the river, in old time" (Josh. xxiv. 2). These he consulted as oracles (Gen. xxx. 27, A. V. "learned by experience") though without entirely losing sight of the God of Abraham and the God of Nahor, to whom he appealed when occasion offered (Gen. xxxi. 53), while he was ready, in the presence of Jacob, to acknowledge the benefits conferred upon him by Jehovah (Gen. xxx. 27). Such, indeed, was the character of most of the idolatrous worship of the Israelites. Like the Cuthean colonists in Samaria, who "feared Jehovah and served their own gods" (2 K. xvii. 33), they blended in a strange manner a theoretical belief in the true God with the external reverence which, in different stages of their history, they were led to pay to the idols of the nations by whom they were surrounded. And this marked feature of the Hebrew character is traceable throughout the entire history of the people. During their long residence in Egypt, the country of symbolism, they defiled themselves with the idols of the land, and it was long before the taint was removed (Josh. xxiv. 14; Ez. xx. 7). To these gods Moses, as the herald of Jehovah, flung down the gauntlet of defiance, and the plagues of Egypt smote their symbols (Num. xxxiii. 4). Yet, with the memory of their deliverance fresh in their minds, their leader absent, the Israelites clamoured for some visible shape in which they might worship the God who had brought them up out of Egypt (Ex. xxxii.). Aaron lent himself to the popular cry, and chose as the symbol of deity one with which they had long been familiar—the calf—embodiment of Apis, and emblem of the productive power of nature. For a while the erection of the tabernacle, and the establishment of the worship which accompanied it, satisfied that craving for an outward sign which the Israelites constantly exhibited; and for the remainder of their march through the desert, with the dwelling-place of Jehovah in their midst, they did not again degenerate into open apostasy. But it was only so long as their contact with the nations was of a hostile character that this seeming orthodoxy was maintained. During the lives of Joshua and the elders who outlived him, they kept true to their allegiance; but the generation following, who knew not Jehovah, nor the works he had done for Israel, swerved from the plain path of their fathers, and were caught in the toils of the foreigner (Judg. ii.). From this time forth their history becomes little more than a chronicle of the inevitable sequence of offence and punishment (Judg. ii. 12, 14). By turns each conquering nation strove to establish the

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worship of its national god. Thus far idolatry is a national sin. The episode of Micah, in Judg. xvii. xviii., sheds a lurid light on the secret practices of individuals, who without formally renouncing Jehovah, though ceasing to recognise Him as the theocratic King (xvii. 6), linked with His worship the symbols of ancient idolatry. The house of God, or sanctuary, which Micah made in imitation of that at Shiloh, was decorated with an ephod and teraphim dedicated to God, and with a graven and molten image consecrated to some inferior deities. It is a significant fact, showing how deeply rooted in the people was the tendency to idolatry, that a Levite, who, of all others, should have been most sedulous to maintain Jehovah's worship in its purity, was found to assume the office of priest to the images of Micah; and that this Levite, priest afterwards to the idols of Dan, was no other than Jonathan, the son of Gershom, the son of Moses. In later times the practice of secret idolatry was carried to greater lengths. Images were set up on the corn-floors, in the wine-vats, and behind the doors of private houses (Is. lvii. 8; Hos. ix. 1, 2); and to check this tendency the statute in Deut. xxvii. 15 was originally promulgated. Under Samuel's administration a fast was held, and purificatory rites performed, to mark the public renunciation of idolatry (1 Sam. vii. 3-6). But in the reign of Solomon all this was forgotten. Each of his many foreign wives brought with her the gods of her own nation; and the gods of Ammon, Moab, and Zidon, were openly worshipped. Rehoboam, the son of an Ammonite mother, perpetuated the worst features of Solomon's idolatry (1 K. xiv. 22-24); and in his reign was made the great schism in the national religion: when Jeroboam, fresh from his recollections of the Apis worship of Egypt, erected golden calves at Bethel and at Dan, and by this crafty state-policy severed for ever the kingdoms of Judah and Israel (1 K. xii. 26-33). The successors of Jeroboam followed in his steps, till Ahab, who married a Zidonian princess, at her instigation (1 K. xxi. 25) built a temple and altar to Baal, and revived all the abominations of the Amorites (1 K. xxi. 26). Compared with the worship of Baal, the worship of the calves was a venial offence, probably because it was morally less detestable and also less anti-national (1 K. xii. 28; 2 K. x. 28-31). Henceforth Baal-worship became so completely identified with the northern kingdom that it is described as walking in the way or statutes of the kings of Israel (2 K. xvi. 3, xvii. 8), as distinguished from the sin of Jeroboam. The conquest of the ten tribes by Shalmaneser was for them the last scene of the drama of abominations which had been enacted uninterruptedly for upwards of 250 years. In the northern kingdom no reformer arose to vary the long line of royal apostates: whatever was effected in the way of reformation, was done by the hands of the people (2 Chr. xxxi. 1). The first act of Hezekiah on ascending the throne was the restoration and purification of the temple which had been dismantled and closed during the latter part of his father's life (2 Chr. xxviii. 24, xxix. 3). The iconoclastic spirit was not confined to Judah and Benjamin, but spread throughout Ephraim and Manasseh (2 Chr. xxxi. 1), and to all external appearance idolatry was extirpated. But the reform extended little below the surface (Is. xxix. 13). With the death of Josiah ended the last effort to revive among the people a purer ritual, if not a purer faith. The lamp of David, which had long shed but a struggling ray, flickered for a while and then went out in the darkness of Babylonian captivity. But foreign exile was powerless to eradicate the deep inbred tendency to idolatry. One of the first difficulties with which Ezra had to contend, and which brought him well nigh to despair, was the haste with which his countrymen took them foreign wives of the people of the land, and followed them in all their abominations (Ezr. ix.). The conquests of Alexander in Asia caused Greek influence to be extensively felt, and Greek idolatry to be first tolerated, and then practised, by the Jews (1 Macc. i. 43-50, 54). The attempt of Antiochus to establish this form of worship was vigorously resisted by Mattathias (1 Macc. ii. 23-26). The erection of synagogues has been assigned as a reason for the comparative purity of the Jewish worship after the captivity, while another cause has been discovered in the hatred for images acquired by the Jews in their intercourse with the Persians. It has been a question much debated whether the Israelites were ever so far given up to idolatry as to lose all knowledge of the true God. It would be hard to assert this of any nation, and still more difficult to prove. But there is still room for grave suspicion that among the masses of the people, though the idea of a supreme Being—of whom the images they worshipped were but the distorted representatives—was not entirely lost, it was so obscured as to be but dimly apprehended (2 Chr. xv. 3).—II. The old religion of the Shemitic races consisted, in the opinion of Movers, in the deification of the powers and laws of nature; these powers being considered either as distinct and independent, or as manifestations of one supreme and all-ruling being. In most instances the two ideas were co-existent. The deity following human analogy, was conceived of as male and female: the one representing the active, the other the passive principle of nature; the former the source of spiritual, the latter of physical life. The sun and moon were early selected as outward symbols of this all-pervading power, and the worship of the heavenly bodies was not only the most ancient but the most prevalent system of idolatry. Taking its rise in the plains of Chaldea, it spread through Egypt, Greece, Scythia, and even Mexico and Ceylon (comp. Deut. iv. 19, xvii. 3; Job xxxi. 26-28). It is probable that the Israelites learnt their first lessons in sun-worship from the Egyptians, in whose religious system that luminary, as Osiris, held a prominent place. The Phoenicians worshipped him under the title of "Lord of heaven." As Molech or Milcom, the sun was worshipped by the Ammonites, and as Chemosh by the Moabites. The Hadad of the Syrians is the same deity. The Assyrian Bel or Belus, is another form of Baal. By the later kings of Judah, sacred horses and chariots were dedicated to the sun-god, as by the Persians (2 K. xxiii. 11). The moon, worshipped by the Phoenicians under the name of Astarte or Baaltis, the passive power of nature, as Baal was the active, and known to the Hebrews as Ashtaroth or Ashtoreth, the tutelary goddess of the Zidonians, appears early among the objects of Israelitish idolatry. But, though we have no positive historical account of star-worship before the Assyrian period, we may infer that it was early practised in a concrete form among the Israelites from the allusions in Amos v. 26, and Acts vii. 42, 43. However this may be, Movers contends that the later star-worship, introduced by Ahaz and followed by Manasseh, was

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purer and more spiritual in its nature than the Israelito-Phoenician worship of the heavenly bodies under symbolical forms as Baal and Asherah; and that it was not idolatry in the same sense that the latter was, but of a simply contemplative character. But there is no reason to believe that the divine honours paid to the "Queen of Heaven" (or as others render "the frame" or "structure of the heavens") were equally dissociated from image worship. The allusions in Job xxxviii. 31, 32, are too obscure to allow any inference to be drawn as to the mysterious influences which were held by the old astrologers to be exercised by the stars over human destiny, nor is there sufficient evidence to connect them with anything more recondite than the astronomical knowledge of the period. The same may be said of the poetical figure in Deborah's chant of triumph, "the stars from their highways warred with Sisera" (Judg. v. 20). In the later times of the monarchy, Mazzaloth, the planets, or the zodiacal signs, received, next to the sun and moon, their share of popular adoration (2 K. xxiii. 5). Beast-worship, as exemplified in the calves of Jeroboam and the dark hints which seem to point to the goat of Mendes, has already been alluded to. There is no actual proof that the Israelites ever joined in the service of Dagon, the fish-god of the Philistines, though Ahaziah sent stealthily to Baal-zebub, the fly-god of Ekron (2 K. i.), and in later times the brazen serpent became the object of idolatrous homage (2 K. xviii. 4). Of pure hero-worship among the Shemitic races we find no trace. The reference in Wisd. xiv. 15 is to a later practice introduced by the Greeks. The singular reverence with which trees have been honoured is not without example in the history of the Hebrews. The terebinth at Mamre, beneath which Abraham built an altar (Gen. xii. 7, xiii. 18), and the memorial grove planted by him at Beersheba (Gen. xxi. 33), were intimately connected with patriarchal worship. Mountains and high places were chosen spots for offering sacrifice and incense to idols (1 K. xi. 7, xiv. 23); and the retirement of gardens and the thick shade of woods offered great attractions to their worshippers (2 K. xvi. 4; Is. i. 29; Hos. iv. 13). The host of heaven was worshipped on the house-top) 2 K. xxiii. 12; Jer. xix. 3, xxxii. 29; Zeph. i. 5). The priests of the false worship are sometimes designated Chemarim, a word of Syriac origin, to which different meanings have been assigned. It is applied to the non-Levitical priests who burnt incense on the high places (2 K. xxiii. 5) as well as to the priests of the calves (Hos. x. 5). In addition to the priests there were other persons intimately connected with idolatrous rites, and the impurities from which they were inseparable. Both men and women consecrated themselves to the service of idols: the former as *kedêshîm*, for which there is reason to believe the A. V. (Deut. xxiii. 17, &c.) has not given too harsh an equivalent; the latter as *kedêshôth*, who wove shrines for Astarte (2 K. xxiii. 7). The same class of women existed among the Phœnicians, Armenians, Lydians, and Babylonians (Epist. of Jerem. ver. 43). They are distinguished from the public prostitutes (Hos. iv. 14) and associated with the performances of sacred rites. Besides these accessories there were the ordinary rites of worship which idolatrous systems had in common with the religion of the Hebrews. Offering burnt sacrifices to the idol gods (2 K. v. 17), burning incense in their honour (1 K. xi. 8), and bowing down in worship before their images (1 K. xix. 18) were the chief parts of their ritual; and from their very analogy with the ceremonies of true worship were more seductive than the grosser forms. Nothing can be stronger or more positive than the language in which these ceremonies were denounced by Hebrew law. Every detail of idol-worship was made the subject of a separate enactment, and many of the laws, which in themselves seem trivial and almost absurd, receive from this point of view their true significance. We are told by Maimonides that the prohibitions against sowing a field with mingled seed, and wearing garments of mixed material, were directed against the practices of idolaters, who attributed a kind of magical influence to the mixture (Lev. xix. 19). Such too were the precepts which forbade that the garments of the sexes should be interchanged (Deut. xxiii. 5). There are supposed to be allusions to the practice of necromancy in Is. lxv. 4, or at any rate to superstitious rites in connexion with the dead. Cutting the flesh for the dead (Lev. xix. 28; 1 K. xviii. 28), and making a baldness between the eyes (Deut. xiv. 1) were associated with idolatrous rites: the latter being a custom among the Syrians. The law which regulated clean and unclean meats (Lev. xx. 23-26) may be considered both as a sanitary regulation and also as having a tendency to separate the Israelites from the surrounding idolatrous nations. The mouse, one of the unclean animals of Leviticus (xi. 29), was sacrificed by the ancient Magi (Is. lxvi. 17). Eating of the things offered was a necessary appendage to the sacrifice (comp. Ex. xviii. 12, xxxii. 6; xxxiv. 15; Num. xxv. 2, &c.). The Israelites were forbidden "to print any mark upon them" (Lev. xix. 28), because it was a custom of idolaters to brand upon their flesh some symbol of the deity they worshipped, as the ivy-leaf of Bacchus (3 Macc. ii. 29). Many other practices of false worship are alluded to, and made the subjects of rigorous prohibition, but none are more frequently or more severely denounced than those which peculiarly distinguished the worship of Molech. It has been attempted to deny that the worship of this idol was polluted by the foul stain of human sacrifice, but the allusions are too plain and too pointed to admit of reasonable doubt (Deut. xii. 31; 2 K. iii. 27; Jer. vii. 31; Ps. cvi. 37; Ez. xxiii. 29). Nor was this practice confined to the rites of Molech; it extended to those of Baal (Jer. xix. 5), and the king of Moab (2 K. iii. 27) offered his son as a burnt-offering to his god Chemosh. Kissing the images of the gods (1 K. xix. 18; Hos. xiii. 2), hanging votive offerings in their temples (1 Sam. xxxi. 10), and carrying them to battle (2 Sam. v. 21), as the Jews of Maccabaeus' army did with the things consecrated to the idols of the Jamnites (2 Macc. xii. 40), are usages connected with idolatry which are casually mentioned, though not made the objects of express legislation. But soothsaying, interpretation of dreams, necromancy, witchcraft, magic, and other forms of divination, are alike forbidden (Deut. xviii. 9; 2 K. i. 2; Is. lxv. 4; Ez. xxi. 21).—III. It remains now briefly to consider the light in which idolatry was regarded in the Mosaic code, and the penalties with which it was visited. If one main object of the Hebrew polity was to teach the unity of God, the extermination of idolatry was but a subordinate end. Jehovah, the God of the Israelites, was the civil head of the State. He was the theocratic king of the

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people, who had delivered them from bondage, and to whom they had taken a willing oath of allegiance. Idolatry, therefore, to an Israelite was a state offence (1 Sam. xv. 23), a political crime of the gravest character, high treason against the majesty of his king. But it was much more than all this. While the idolatry of foreign nations is stigmatised merely as an abomination in the sight of God, which called for his vengeance, the sin of the Israelites is regarded as of more glaring enormity and greater moral guilt. In the figurative language of the prophets, the relation between Jehovah and his people is represented as a marriage bond (Is. liv. 5; Jer. iii. 14), and the worship of false gods with all its accompaniments (Lev. xx. 56) becomes then the greatest of social wrongs (Hos. ii.; Jer. iii., &c.). Regarded in a moral aspect, false gods are called "stumbling blocks" (Ez. xiv. 3), "lies" (Am. ii. 4; Rom. i. 25), "horrors" or "frights" (1 K. xv. 13; Jer. l. 38), "abominations" (Deut. xxix. 17, xxxii. 16; 1 K. xi. 5; 2 K. xxiii. 13), "guilt" (abstract for concrete, Am. viii. 14, *ashmâh*, comp. 2 Chr. xxix. 18, perhaps with a play on *Ashima*, 2 K. xvii. 30), and with a profound sense of the degradation consequent upon their worship, they are characterised by the prophets, whose mission it was to warn the people against them (Jer. xliv. 4), as "shame" (Jer. xi. 13; Hos. ix. 10). As considered with reference to Jehovah, they are "other gods" (Josh. xxiv. 2, 16), "strange gods" (Deut. xxxii. 16), "new gods" (Judg. v. 8), "devils,—not God" (Deut. xxxii. 17; 1 Cor. x. 20, 21); and, as denoting their foreign origin, "gods of the foreigner" (Josh. xxiv. 14, 15). Idolatry, therefore, being from one point of view a political offence, could be punished without infringement of civil rights. No penalties were attached to mere opinions. For aught we know, theological speculation may have been as rife among the Hebrews as in modern times, though such was not the tendency of the Shemitic mind. It was not, however, such speculations, heterodox though they might be, but overt acts of idolatry, which were made the subjects of legislation. The first and second commandments are directed against idolatry of every form. Individuals and communities were equally amenable to the rigorous code. The individual offender was devoted to destruction (Ex. xxii. 20); his nearest relatives were not only bound to denounce him and deliver him up to punishment (Deut. xiii. 2-10), but their hands were to strike the first blow when, on the evidence of two witnesses at least, he was stoned (Deut. xvii. 2-5). To attempt to seduce others to false worship was a crime of equal enormity (Deut. xiii. 6-10). An idolatrous nation shared a similar fate.—IV. Much indirect evidence on this subject might be supplied by an investigation of proper names. Traces of the sun-worship of the ancient Canaanites remain in the nomenclature of their country. Beth-Shemesh, "house of the sun," En-Shemesh, "spring of the sun," and Ir-Shemesh, "city of the sun," whether they be the original Canaanitish names or their Hebrew renderings, attest the reverence paid to the source of light and heat, the symbol of the fertilising power of nature. Samson, the Hebrew national hero, took his name from the same luminary, and was born in a mountain-village above the modern *'Ain Shems* (En-Shemesh). The name of Baal, the sun-god, is one of the most common occurrence in compound words, and is often associated with places consecrated to his worship. The Moon, Astarte or Ashtaroth, gave her name to a city of Bashan (Josh. xiii. 12, 31). Nebo enters into many compounds: Nebu-zaradan, Samgar-nebo, and the like. Bel is found in Belshazzar, Belte-shazzar, and others. Chemosh, the fire-god of Moab, appears in Carchemish, and Peor in Beth-Peor. Malcom, a name which occurs but once, and then of a Moabite by birth, may have been connected with Molech and Milcom. A glimpse of star-worship may be seen in the name of the city Chesil. It is impossible to pursue this investigation to any length: the hints which have been thrown out may prove suggestive.

Id'uel, 1 Esd. viii. 43. [ARIEL, 1.]

Idume'a, Is. xxxiv. 5, 6; Ez. xxxv. 15, xxxvi. 5; 1 Macc. iv. 15, 29, 61, v. 3, vi. 31; 2 Macc. xii. 32; Mark iii. 8. [EDOM.]

Idume'ans, 2 Macc. x. 15, 16. [EDOM.]

I'gal. **1.** One of the spies, son of Joseph, of the tribe of Issachar (Num. xiii. 7).—**2.** One of the heroes of David's guard, son of Nathan of Zobah (2 Sam. xxiii. 36).

Igdali'ah, a prophet or holy man—"the man of God"—named once only (Jer. xxxv. 4), as the father of Hanan.

I'geal, a son of Shemaiah; a descendant of the royal house of Judah (1 Chr. iii. 22).

I'im. **1.** The partial or contracted form of the name IJE-ABARIM (Num. xxxiii. 45).—**2.** A town in the extreme south of Judah (Josh. xv. 28).

I'je-Ab'arim, one of the later halting places of the children of Israel (Num. xxi. 11, xxxiii. 44). It was on the boundary—the S.E. boundary—of the territory of Moab; not on the pasture-downs of the Mishor, the modern *Belka*, but in the *midbar*, the waste uncultivated "wilderness" on its skirts (xxi. 11). No identification of its situation has been attempted.

I'jon, a town in the north of Palestine, belonging to the tribe of Naphtali. It was taken and plundered by the captains of Benhadad (1 K. xv. 20; 2 Chr. xvi. 4), and a second time by Tiglath-pileser (2 K. xv. 29). At the base of the mountains of Naphtali, a few miles N.W. of the site of Dan, is a fertile and beautiful little plain called *Merj 'Ayûn*. This, in all probability, is the site of the long-lost Ijon.

Ik'kesh, the father of IRA the Tekoite (2 Sam. xxiii. 26; 1 Chr. xi. 28, xxvii. 9).

I'lai, an Ahohite, one of the heroes of David's guard (1 Chr. xi. 29).

Illyr'icum, an extensive district lying along the eastern coast of the Adriatic from the boundary of Italy on the north to Epirus on the south, and contiguous to Moesia and Macedonia on the east (Rom. xv. 19).

Image. [IDOL.]

Im'la, father or progenitor of Micaiah the prophet (2 Chr. xviii. 7, 8). The form

Im'lah, is employed in the parallel narrative (1 K. xxii. 8, 9).

Imman'uel, the symbolical name given by the prophet Isaiah to the child who was announced to Ahaz and the people of Judah, as the sign which God would give of their deliverance from their enemies (Is. vii. 14). It is applied by the Apostle Matthew to the Messiah, born of the Virgin (Matt. i. 23). In the early part of the reign of Ahaz the kingdom of Judah was threatened with annihilation by the combined armies of Syria and Israel. Jerusalem was menaced with a siege. The king had

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gone to "the conduit of the upper pool," when the prophet met him with the message of consolation. Not only were the designs of the hostile armies to fail, but within sixty-five years the kingdom of Israel would be overthrown. In confirmation of his words, the prophet bids Ahaz ask a sign of Jehovah, which the king, with pretended humility, refused to do. After administering a severe rebuke to Ahaz for his obstinacy, Isaiah announces the sign which Jehovah Himself would give unasked: "behold! the virgin is with child and beareth a son, and she shall call his name *Immanuel*." The interpreters of this passage are naturally divided into three classes. The first class consists of those who refer the fulfilment of the prophecy to a historical event, which followed immediately upon its delivery. The majority of Christian writers, till within the last fifty years, form a second class, and apply the prophecy exclusively to the Messiah, while a third class, almost equally numerous, agree in considering both these explanations true, and hold that the prophecy had an immediate and literal fulfilment, but was completely accomplished in the miraculous conception and birth of Christ. Among the first are numbered the Jewish writers of all ages, without exception. Some, as Jarchi and Aben Ezra, refer the prophecy to a son of Isaiah himself, others to Hezekiah, and others to a son of Ahaz by another wife, as Kimchi and Abarbanel. Interpreters of the second class, who refer the prophecy solely to the Messiah, of course understand by the *'almâh* the Virgin Mary. Against this hypothesis of a solely Messianic reference, it is objected that the birth of the Messiah could not be a sign of deliverance to the people of Judah in the time of Ahaz. Vitringa explains it thus: as surely as Messiah would be born of the virgin, so surely would God deliver the Jews from the threatened evil. But this explanation involves another difficulty. Before the child shall arrive at years of discretion the prophet announces the desolation of the land whose kings threatened Ahaz. In view of the difficulties which attend these explanations of the prophecy, the third class of interpreters above alluded to have recourse to a theory which combines the two preceding, viz., the hypothesis of the double sense. They suppose that the immediate reference of the prophet was to some contemporary occurrence, but that his words received their true and full accomplishment in the birth of the Messiah. From the manner in which the quotation occurs in Matt. i. 23, there can be no doubt that the Evangelist did not use it by way of accommodation, but as having in view its actual accomplishment. Whatever may have been his opinion as to any contemporary or immediate reference it might contain, this was completely obscured by the full conviction that burst upon him when he realized its completion in the Messiah. The hypothesis of the double sense satisfies most of the requirements of the problem, and as it is at the same time supported by the analogy of the Apostle's quotations from the O. T. (Matt. ii. 15, 18, 23; iv. 15), we accept it as approximating most nearly to the true solution.

Im'mer, the founder of an important family of priests (1 Chr. ix. 12; Neh. xi. 13). This family had charge of, and gave its name to, the sixteenth course of the service (1 Chr. xxiv. 14).—**2.** Apparently the name of a place in Babylonia (Ezr. ii. 59; Neh. vii. 61).

Im'na, a descendant of Asher, son of Helem (1 Chr. vii. 35; comp. 40).

Im'nah. 1. The first-born of Asher (1 Chr. vii. 30).—**2.** Kore ben-Imnah, the Levite, assisted in the reforms of Hezekiah (2 Chr. xxxi. 14).

Im'rah, a descendant of Asher, of the family of ZOPHAH (1 Chr. vii. 36).

Im'ri. 1. A man of Judah of the great family of Pharez (1 Chr. ix. 4).—**2.** Father or progenitor of ZACCUR (Neh. iii. 2).

Incense. The incense employed in the service of the tabernacle was compounded of the perfumes stacte, onycha, galbanum, and pure frankincense. All incense which was not made of these ingredients was forbidden to be offered (Ex. xxx. 9). According to Rashi on Ex. xxx. 34, the abovementioned perfumes were mixed in equal proportions, seventy manehs being taken of each. In addition to the four ingredients already mentioned Rashi enumerates seven others. Josephus mentions thirteen. The proportions of the additional spices are given by Maimonides as follows. Of myrrh, cassia, spikenard, and saffron, sixteen manehs each. Of costus twelve manehs, cinnamon nine manehs, sweet bark three manehs. The weight of the whole confection was 368 manehs. To these was added the fourth part of a cab of salt of Sodom, with amber of Jordan, and a herb called "the smoke-raiser," known only to the cunning in such matters, to whom the secret descended by tradition. In the ordinary daily service one maneh was used, half in the morning and half in the evening. Allowing then one maneh of incense for each day of the solar year, the three manehs which remained were again pounded, and used by the high-priest on the day of atonement (Lev. xvi. 12). A store of it was constantly kept in the temple. The incense possessed the threefold characteristic of being salted (not "*tempered*" as in A. V.), pure and holy. Salt was the symbol of incorruptness, and nothing, says Maimonides, was offered without it, except the wine of the drink-offerings, the blood, and the wood (cf. Lev. ii. 13). Aaron, as high-priest, was originally appointed to offer incense, but in the daily service of the second temple the office devolved upon the inferior priests, from among whom one was chosen by lot (Luke i. 9), each morning and evening. The officiating priest appointed another, whose office it was to take the fire from the brazen altar. The times of offering incense were specified in the instructions first given to Moses (Ex. xxx. 7, 8). The morning incense was offered when the lamps were trimmed in the Holy place, and before the sacrifice, when the watchman set for the purpose announced the break of day. When the lamps were lighted "between the evenings," after the evening sacrifice and before the drink-offerings were offered, incense was again burnt on the golden altar, which "belonged to the oracle" (1 K. vi. 22), and stood before the veil which separated the Holy place from the Holy of Holies, the throne of God (Rev. viii. 4). When the priest entered the Holy place with the incense, all the people were removed from the temple, and from between the porch and the altar (cf. Luke i. 10). Profound silence was observed among the congregation who were praying without (cf. Rev. viii. 1), and at a signal from the prefect the priest cast the incense on the fire, and bowing reverently towards the Holy of Holies retired slowly backwards, not prolonging his prayer that he might not alarm the congregation, or cause

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them to fear that he had been struck dead for offering unworthily (Lev. xvi. 13; Luke i. 21). On the day of atonement the service was different. The offering of incense has formed a part of the religious ceremonies of most ancient nations. It was an element in the idolatrous worship of the Israelites (Jer. xi. 12, 17, xlviii. 35; 2 Chr. xxxiv. 25). With regard to the symbolical meaning of incense, opinions have been many and widely differing. Looking upon incense in connexion with the other ceremonial observances of the Mosaic ritual, it would rather seem to be symbolical, not of prayer itself, but of that which makes prayer acceptable, the intercession of Christ. In Rev. viii. 3, 4, the incense is spoken of as something distinct from, though offered with, the prayers of all the saints (cf. Luke i. 10); and in Rev. v. 8 it is the golden vials, and not the odours or incense, which are said to be the prayers of saints.

India. The name of India does not occur in the Bible before the book of Esther, where it is noticed as the limit of the territories of Ahasuerus in the east, as Ethiopia was in the west (i. 1; viii. 9). The India of the book of Esther is not the peninsula of Hindostan, but the country surrounding the Indus, the *Punjáb* and perhaps *Scinde*. In 1 Macc. viii. 8, India is reckoned among the countries which Eumenes, king of Pergamus, received out of the former possessions of Antiochus the Great. A more authentic notice of the country occurs in 1 Macc. xi. 37. But though the *name* of India occurs so seldom, the people and productions of that country must have been tolerably well known to the Jews. There is undoubted evidence that an active trade was carried on between India and Western Asia. The trade opened by Solomon with Ophir through the Red Sea chiefly consisted of Indian articles. The connexion thus established with India led to the opinion that the Indians were included under the ethnological title of Cush (Gen. x. 6).

Inheritance. [HEIR.]

Ink, Inkhorn. [WRITING.]

Inn. The Hebrew word (*málôn*) thus rendered literally signifies "a lodging-place for the night." Inns, in our sense of the term, were, as they still are, unknown in the East where hospitality is religiously practised. The khans, or caravanserais, are the representatives of European inns, and these were established but gradually. It is doubtful whether there is any allusion to them in the Old Testament. The halting-place of a caravan was selected originally on account of its proximity to water or pasture, by which the travellers pitched their tents and passed the night. Such was undoubtedly the "inn" at which occurred the incident in the life of Moses, narrated in Ex. iv. 24 (comp. Gen. xlii. 27). On the more frequented routes, remote from towns (Jer. ix. 2), caravanserais were in course of time erected, often at the expense of the wealthy. The following description of one of those on the road from Bagdad to Babylon will suffice for all:—"It is a large and substantial square building, in the distance resembling a fortress, being surrounded with a lofty wall, and flanked by round towers to defend the inmates in case of attack. Passing through a strong gateway, the guest enters a large court, the sides of which are divided into numerous arched compartments, open in front, for the accommodation of separate parties and for the reception of goods. In the centre is a spacious raised platform, used for sleeping upon at night, or for the devotions of the faithful during the day. Between the outer wall and the compartments are wide vaulted arcades, extending round the entire building, where the beasts of burden are placed. Upon the roof of the arcades is an excellent terrace, and over the gateway an elevated tower containing two rooms—one of which is open at the sides, permitting the occupants to enjoy every breath of air that passes across the heated plain. The terrace is tolerably clean; but the court and stabling below are ankle-deep in chopped straw and filth" (Loftus, *Chaldæa*, p. 13). The πανδοχεῖον (Luke x. 34) probably differed from the καταλυμα (Luke ii. 7) in having a "host" or "innkeeper" (Luke x. 35), who supplied some few of the necessary provisions, and attended to the wants of travellers left to his charge.

Instant, Instantly. Urgent, urgently, or fervently, as will be seen from the following passages (Luke vii. 4, xxiii. 23; Acts xxvi. 7; Rom. xii. 12). In 2 Tim. iv. 2 we find "be instant in season and out of season." The literal sense is "stand ready"—"be alert" for whatever may happen.

Io'nia. The substitution of this word for "India" in 1 Macc. viii. 8 is a conjecture of Grotius without any authority of MSS. The name was given in early times to that part of the western coast of Asia Minor which lay between Aeolis on the north and Doris on the south. In Roman times Ionia ceased to have any political significance, being absorbed in the province of Asia.

Iphedei'ah, a descendant of Benjamin, one of the Bene-Shashak (1 Chr. viii. 25).

Ir, 1 Chr. vii. 12. [IRI.]

I'ra. 1. "The Jairite," named in the catalogue of David's great officers (2 Sam. xx. 26). —**2.** One of the heroes of David's guard (2 Sam. xxiii. 38; 1 Chr. xi. 40).—**3.** Another of David's guard, a Tekoite, son of Ikkesh (2 Sam. xxiii. 26; 1 Chr. xi. 28).

I'rad. Son of Enoch; grandson of Cain, and father of Mehujael (Gen. iv. 18).

I'ram, a leader of the Edomites (Gen. xxxvi. 43; 1 Chr. i. 54), *i. e.*, the chief of a family or tribe. No identification of him has been found.

Ir-ha-he'res, in A. V. THE CITY OF DESTRUCTION, the name or an appellation of a city in Egypt, mentioned only in Is. xix. 18. There are various explanations. 1. "The city of the sun," a translation of the Egyptian sacred name of Heliopolis. 2. "The city Heres," a transcription in the second word of the Egyptian sacred name of Heliopolis, HA-RA, "the abode (lit. "house"), of the sun." 3. "A city destroyed," lit. "a city of destruction," meaning that one of the five cities mentioned should be destroyed, according to Isaiah's idiom. 4. "A city preserved," meaning that one of the five cities mentioned should be preserved. The first of these explanations is highly improbable, for we find elsewhere both the sacred and the civil names of Heliopolis, so that a third name merely a variety of the Hebrew rendering of the sacred name is very unlikely. The second explanation, which we believe has not been hitherto put forth, is liable to the same objection as the preceding one, besides that it necessitates the exclusion of the article. The fourth explanation would not have been noticed had it not been supported by the name of Gesenius. The common reading and old rendering remains, which certainly present no critical difficulties. A very careful examination of the xixth chapter of

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Isaiah, and of the xviiith and xxth, which are connected with it, has inclined us to prefer it.

I'ri, 1 Esdr. viii. 62. [URIAH.]

I'ri or **Ir,** a Benjamite, son of Bela (1 Chr. vii. 7, 12).

Iri'jah, son of Shelemiah, a captain of the ward, who met Jeremiah in the gate of Jerusalem called the "gate of Benjamin," accused him of being about to desert to the Chaldeans, and led him back to the princes (Jer. xxxvii. 13, 14).

Ir'-nahash. A name which, like many other names of places, occurs in the genealogical lists of Judah (1 Chr. iv. 12). No trace of the name of Ir-nahash attached to any site has been discovered.

I'ron, one of the cities of Naphtali (Josh. xix. 38); hitherto totally unknown.

Iron (Heb. *barzel*; Ch. *parz'lâ*), mentioned with brass as the earliest of known metals (Gen. iv. 22). As it is rarely found in its native state, but generally in combination with oxygen, the knowledge of the art of forging iron, which is attributed to Tubal Cain, argues an acquaintance with the difficulties which attend the smelting of this metal. A method is employed by the natives of India, extremely simple and of great antiquity, which though rude is very effective, and suggests the possibility of similar knowledge in an early stage of civilization. Malleable iron was in common use, but it is doubtful whether the ancients were acquainted with cast-iron. The natural wealth of the soil of Canaan is indicated by describing it as "a land whose stones are iron" (Deut. viii. 9). The book of Job contains passages which indicate that iron was a metal well known. Of the manner of procuring it, we learn that "iron is taken from dust" (xxviii. 2). The "*furnace* of iron" (Deut. iv. 28; 1 K. viii. 51) is a figure which vividly expresses hard bondage, as represented by the severe labour which attended the operation of smelting. Sheet-iron was used for cooking utensils (Ex. iv. 3; cf. Lev. vii. 9). That it was plentiful in the time of David appears from 1 Chr. xxii. 3. The market of Tyre was supplied with bright or polished iron by the merchants of Dan and Javan (Ez. xxvii. 19). The Chalybes of the Pontus were celebrated as workers in iron in very ancient times. The produce of their labour is supposed to be alluded to in Jer. xv. 12, as being of superior quality. It was for a long time supposed that the Egyptians were ignorant of the use of iron, and that the allusions in the Pentateuch were anachronisms, as no traces of it have been found in their monuments; but in the sepulchres at Thebes butchers are represented as sharpening their knives on a round bar of metal attached to their aprons, which from its blue colour is presumed to be steel. One iron mine only has been discovered in Egypt, which was worked by the ancients. It is at Hammâmi between the Nile and the Red Sea; the iron found by Mr. Burton was in the form of specular and red ore. That no articles of iron should have been found is easily accounted for by the fact that it is easily destroyed by moisture and exposure to the air. The Egyptians obtained their iron almost exclusively from Assyria Proper in the form of bricks or pigs. Specimens of Assyrian iron-work overlaid with bronze were discovered by Mr. Layard, and are now in the British Museum. Iron weapons of various kinds were found at Nimroud, but fell to pieces on exposure to the air. There is considerable doubt whether the ancients were acquainted with cast-iron. The rendering given by the LXX. of Job xl. 18 seems to imply that some method nearly like that of casting was known, and is supported by a passage in Diodorus (v. 13). In Ecclus. xxxviii. 28, we have a picture of the interior of an iron-smith's (Is. xliv. 12) workshop.

Ir'peel, one of the cities of Benjamin (Josh. xviii. 27). No trace has yet been discovered of its situation.

Ir'-shem'esh, a city of the Danites (Josh. xix. 41), probably identical with BETH-SHEMESH, and, if not identical, at least connected with MOUNT HERES (Judg. i. 35).

I'ru, the eldest son of the great Caleb son of Jephunneh (1 Chr. iv. 15).

Isaac, the son whom Sarah, in accordance with the Divine promise, bore to Abraham in the hundredth year of his age, at Gerar. In his infancy he became the object of Ishmael's jealousy; and in his youth (when twenty-five years old, according to Joseph. *Ant.* i. 13, § 2) the victim, in intention, of Abraham's great sacrificial act of faith. When forty years old he married Rebekah his cousin, by whom, when he was sixty, he had two sons, Esau and Jacob. In his seventy-fifth year he and his brother Ishmael buried their father Abraham in the cave of Machpelah. From his abode by the well Lahai-roi, in the South Country—a barren tract, comprising a few pastures and wells, between the hills of Judaea and the Arabian desert, touching at its western end Philistia, and on the north Hebron—Isaac was driven by a famine to Gerar. Here Jehovah appeared to him and bade him dwell there and not go over into Egypt, and renewed to him the promises made to Abraham. Here he subjected himself, like Abraham in the same place and under like circumstances (Gen. xx. 2), to a rebuke from Abimelech the Philistine king for an equivocation. Here he acquired great wealth by his flocks; but was repeatedly dispossessed by the Philistines of the wells which he sunk at convenient stations. At Beersheba Jehovah appeared to him by night and blessed him, and he built an altar there: there, too, like Abraham, he received a visit from the Philistine king Abimelech, with whom he made a covenant of peace. After the deceit by which Jacob acquired his father's blessing, Isaac sent his son to seek a wife in Padan-aram; and all that we know of him during the last forty-three years of his life is that he saw that son, with a large and prosperous family, return to him at Hebron (xxxv. 27) before he died there at the age of 180 years. He was buried by his two sons in the cave of Machpelah. In the N.T. reference is made to the offering of Isaac (Heb. xi. 17; and James ii. 21) and to his blessing his sons (Heb. xi. 20). As the child of the promise, and as the progenitor of the children of the promise, he is contrasted with Ishmael (Rom. ix. 7, 10; Gal. iv. 28; Heb. xi. 18). In our Lord's remarkable argument with the Sadducees, his history is carried beyond the point at which it is left in the O. T., and beyond the grave. Isaac, of whom it was said (Gen. xxxv. 29) that he was gathered to his people, is represented as still living to God (Luke xx. 38, &c.); and by the same Divine authority he is proclaimed as an acknowledged heir of future glory (Matt. viii. 11, &c.). It has been asked what are the persecutions sustained by Isaac from Ishmael to which St. Paul refers (Gal. iv. 29)? Rashi relates

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a Jewish tradition of Isaac suffering personal violence from Ishmael, a tradition which, as Mr. Elhcott thinks, was adopted by St. Paul. But Origen and Augustine seem to doubt whether the passage in Gen. xxi. 9 bears the construction apparently put upon it. The offering up of Isaac by Abraham has been viewed in various lights. By Bishop Warburton (*Div. Leg.* b. vi. §5) the whole transaction was regarded as "merely an information by action, instead of words, of the great sacrifice of Christ for the redemption of mankind, given at the earnest request of Abraham, who longed impatiently to see Christ's day." Mr. Maurice (*Patriarchs and Lawgivers*, iv.) draws attention to the offering of Isaac as the last and culminating point in the divine education of Abraham, that which taught him the meaning and ground of self-sacrifice. The typical view of Isaac is barely referred to in the N. T.; but it is drawn out with minute particularity by Philo and those interpreters of Scripture who were influenced by Alexandrian philosophy.

Isai'ah, the prophet, son of Amoz. The Hebrew name, our shortened form of which occurs of other persons [see JESAIAH, JESHAIAH], signifies *Salvation of Jahu* (a shortened form of *Jehovah*). Reference is plainly made by the prophet himself, Is. viii. 18, to the significance of his own name as well as of those of his two sons. Kimchi (A.D. 1230) says in his commentary on Is. i. 1, "We know not his race, nor of what tribe he was." I. The first verse of his book runs thus: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." A few remarks on this verse will open the way to the solution of several enquiries relative to the prophet and his writings. 1. This verse plainly prefaces at least the first part of the book (chs. i.-xxxix.), which leaves off in Hezekiah's reign. 2. We are authorized to infer, that no part of the *vision*, the fruits of which are recorded in this book, belongs to the reign of Manasseh. 3. Isaiah must have been an old man at the close of Hezekiah's reign. The ordinary chronology gives 758 B.C. for the date of Jotham's accession, and 698 for that of Hezekiah's death. This gives us a period of 60 years. And since his ministry commenced before Uzziah's death (how long we know not), supposing him to have been no more than 20 years old when he began to prophesy, he would have been 80 or 90 at Manasseh's accession. 4. If we compare the contents of the book with the description here given of it, we recognise prophesyings which are certainly to be assigned to the reigns of Uzziah, Ahaz, and Hezekiah; but we cannot so certainly find any belonging to the reign of Jotham. 5. We naturally ask, Who was the compiler of the book? The obvious answer is, that it was Isaiah himself aided by a scribe (comp. Jer. xxxvi. 1-5). Isaiah we know was otherwise an author (2 Chr. xxvi. 22).—II. In order to realise the relation of Isaiah's prophetic ministry to his own contemporaries, we need to take account both of the foreign relations of Judah at the time, and internally of its social and religious aspects. Our materials are scanty, and are to be collected partly out of 2 K. and 2 Chr., and partly out of the remaining writings of contemporary prophets, Joel (probably), Obadiah, and Micah, in Judah; and Hosea, Amos, and Jonah, in Israel. Of these the most assistance is obtained from Micah. 1. Under Uzziah the political position of Judah had greatly recovered from the blows suffered under Amaziah; the fortifications of Jerusalem itself were restored; castles were built in the country; new arrangements in the army and equipments of defensive artillery were established; and considerable successes in war gained against the Philistines, the Arabians, and the Ammonites. This prosperity continued during the reign of Jotham, except that towards the close of this latter reign, troubles threatened from the alliance of Israel and Syria. The consequence of this prosperity was an influx of wealth, and this with the increased means of military strength withdrew men's confidence from Jehovah, and led them to trust in worldly resources. Moreover great disorders existed in the internal administration, all of which, whether moral or religious, were, by the very nature of the commonwealth, as theocratic, alike amenable to prophetic rebuke.—2. Now what is the tenor of Isaiah's message in the time of Uzziah and Jotham? This we read in chs. i.-v. Chap. i. is very general in its contents. The Seer stands (perhaps) in the Court of the Israelites denouncing to nobles and people, then assembling for divine worship, the whole estimate of their character formed by Jehovah, and his approaching chastisements. This discourse suitably heads the book; it sounds the keynote of the whole; fires of judgment destroying, but purifying a remnant,—such was the burden all along of Isaiah's prophesyings. Of the other public utterances belonging to this period, chs. ii.-iv. are by almost all critics considered to be one prophesying,—the leading thought of which is that the present prosperity of Judah should be destroyed for her sins, *to make room for the real glory of piety and virtue*; while ch. v. forms a distinct discourse, whose main purport is that Israel, God's vineyard, shall be brought to desolation. At first he invites attention by reciting a parable (of the vineyard) in calm and composed accents (ch. v.). But as he interprets the parable his note changes, and a sixfold "woe" is poured forth with terrible invective. It is levelled against the covetous amassers of land; against luxurious revellers; against bold sinners who defied God's works of judgment; against those who confounded moral distinctions; against self-conceited sceptics; and against profligate perverters of judicial justice. In fury of wrath Jehovah stretches forth His hand. Here there is an awful vagueness in the images of terror which the prophet accumulates, till at length out of the cloud and mist of wrath we hear Jehovah hiss for the stern and irresistible warriors (the Assyrians), who from the end of the earth should crowd forward to spoil,—after which all distinctness of description again fades away in vague images of sorrow and despair.—3. In the year of Uzziah's death an ecstatic vision fell upon the prophet. In this vision he saw Jehovah, in the Second Person of the Godhead (John xii. 41; comp. Mal. iii. 1), enthroned aloft in His own earthly tabernacle, attended by seraphim, whose praise filled the sanctuary as it were with the smoke of incense. As John at Patmos, so Isaiah was overwhelmed with awe: he felt his own sinfulness and that of all with whom he was connected, and cried "woe" upon himself as if brought before Jehovah to receive the reward of his deeds. But, as at Patmos the Son of Man laid his hand upon John saying "Fear not!" so, in obedience evidently to the will of Jehovah, a seraph with a hot stone

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taken from the altar touched his lips, the principal organ of good and evil in man, and thereby removing his sinfulness, qualified him to join the seraphim in whatever service he might be called to. This vision in the main was another mode of representing what, both in previous and in subsequent prophesyings, is so continually denounced—the almost utter destruction of the Hebrew people, with yet a purified remnant. It is a touching trait, illustrating the prophet's own feelings, that when he next appears before us, some years later, he has a son named Shearjashub, "Remnant-shall-return." The name was evidently given with significance; and the fact discovers alike the sorrow which ate his heart, and the hope in which he found solace.—4. Some years elapse between chs. vi. and vii., and the political scenery has greatly altered. The Assyrian power of Nineveh now threatens the Hebrew nation; Tiglath-pileser has already spoiled Pekah of some of the fairest parts of his dominions. After the Assyrian army was withdrawn, the Syrian kingdom of Damascus rises into notice; its monarch, Rezin, combines with the now weakened king of Israel, and probably with other small states around, to consolidate (it has been conjectured) a power which shall confront Asshur. Ahaz keeps aloof, and becomes the object of attack to the allies; he has been already twice defeated (2 Chr. xxviii. 5, 6); and now the allies are threatening him with a combined invasion (741). The news that "Aram is encamped in Ephraim" (Is. vii. 2) fills both king and people with consternation, and the king is gone forth from the city to take measures, as it would seem, to prevent the upper reservoir of water from falling into the hands of the enemy. Under Jehovah's direction Isaiah goes forth to meet the king, surrounded no doubt by a considerable company of his officers and of spectators. The prophet is directed to take with him the child whose name, Shearjashub, was so full of mystical promise, to add greater emphasis to his message. As a sign that Judah was not yet to perish, he announces the birth of the child Immanuel, who should not "know to refuse the evil and choose the good," before the land of the two hostile kings should be left desolate. But here the threat which mingles with the promise in *Shearjashub* appears, and again Isaiah predicts the Assyrian invasion.—5. As the Assyrian empire began more and more to threaten the Hebrew commonwealth with utter overthrow, it is now that the prediction of the Messiah, the Restorer of Israel, becomes more positive and clear. The king was bent upon an alliance with Assyria. This Isaiah stedfastly opposes (comp. x. 20). "Neither fear Aram and Israel, for they will soon perish; nor trust in Asshur, for she will be thy direst oppressor." Such is Isaiah's strain. And by divine direction he employs various expedients to make his testimony the more impressive. He procured a large tablet (viii. 1), and with witnesses he wrote thereon in large characters suited for a public notice the words HASTENBOOTY SPEEDSPOIL; which tablet was no doubt to be hung up for public view, in the entrance (we may suppose) to the Temple. And further: his wife—who, by the way, appears to have been herself possessed of prophetic gifts, just as this time gave birth to a son. Jehovah bids the prophet give him the name *Hastenbooty Speedspoil*, adding, that before the child should be able to talk, the wealth of Damascus and the booty of Samaria should be carried away before the king of Assyria. The people of Judah was split into political factions. The court was for Assyria, and indeed formed an alliance with Tiglath-pileser; but a popular party was for the Syro-Ephraimitic connexion formed to resist Assyria. "Fear none but Jehovah only! fear Him, trust Him: He will be your safety." Such is the purport of the discourse viii. 5–ix. 7.—6. A Prophecy was delivered at this time against the kingdom of Israel (ix. 8–x. 4). As Isaiah's message was only to Judah, we may infer that the object of this utterance was to check the disposition shown by many to connect Judah with the policy of the sister kingdom.—7. The utterance recorded in x. 5–xii. 6, one of the most highly wrought passages in the whole book, was probably one single outpouring of inspiration. It stands wholly disconnected with the preceding in the circumstances which it presupposes; and to what period to assign it, is not easy to determine.—8. The next eleven chapters, xiii.–xxiii., contain chiefly a collection of utterances, each of which is styled a "burden." (*a.*) The first (xiii. 1–xiv. 27) is against Babylon; placed first, either because it was first in point of utterance, or because Babylon in prophetic vision, particularly when Isaiah compiled his book, headed in importance all the earthly powers opposed to God's people, and therefore was to be first struck down by the shaft of prophecy. The ode of triumph (xiv. 3-23) in this burden is among the most poetical passages in all literature. (*b.*) The short and pregnant "burden" against Philistia (xiv. 29-32) in the year that Ahaz died, was occasioned by the revolt of the Philistines from Judah, and their successful inroad recorded 2 Chr. xxviii. 18. (*c.*) The "burden of Moab" (xv. xvi.) is remarkable for the elegiac strain in which the prophet bewails the disasters of Moab, and for the dramatic character of xvi. 1-6. (*d.*) Chapters xvii. xviii. This prophecy is headed "the burden of Damascus;" and yet after ver. 3 the attention is withdrawn from Damascus and turned to Israel, and then to Ethiopia. Israel appears as closely associated with Damascus. This brings us to the time of the Syro-Ephraimitic alliance; at all events Ephraim has not *yet* ceased to exist. Chap. xvii. 12-14, as well as xviii. 1-7, point again to the event of xxxvii. But why this here? The solution seems to be that, though Assyria would be the ruin both of Aram and of Israel, and though it would even threaten Judah ("us," ver. 14), it should not then conquer Judah (comp. turn of xiv. 31, 32). (*e.*) In the "burden of Egypt" (xix.) the prophet seems to be pursuing the same object. Both Israel (2 K. xvii. 4) and Judah (Is. xxxi.) were naturally disposed to look towards Egypt for succour against Assyria. Probably it was to counteract this tendency that the prophet is here directed to prophesy the utter helplessness of Egypt under God's judgments. But the result should be that numerous cities of Egypt should own Jehovah for their God. (*f.*) In the midst of these "burdens" stands a passage which presents Isaiah in a new aspect, an aspect in which he appears in this instance only. The more emphatically to enforce the warning already conveyed in the "burden of Egypt," Isaiah was commanded to appear in the streets and temple of Jerusalem stripped of his sackcloth mantle, and wearing his vest only, with his feet also bare. (*g.*) In "the burden of the desert of the sea," a poetical designation of Babylonia (xxi. 1-10), the images in which the fall of

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Babylon is indicated are sketched with Aeschylean rapidity, and certainly not less than Aeschylean awfulness and grandeur. (*h.*) "The burden of Dumah," and "of Arabia" (xxi. 11-17), relate apparently to some Assyrian invasion. (*i.*) In "the burden of *the valley of vision*" (xxii. 1-14) it is doubtless Jerusalem that is thus designated. The scene presented is that of Jerusalem during an invasion; in the hostile army are named Elam and Kir, nations which no doubt contributed troops both to the Ninevite and to the Babylonian armies. The latter is probably here contemplated. (*k.*) The passage xxii. 15-25 is singular in Isaiah as a prophesying against an individual. Shebna was one of the king's highest functionaries, and seems to have been leader of a party opposed to Jehovah (ver. 25). Perhaps he was disgraced and exiled by Hezekiah, after the event of xxxvii. If his fall was the consequence of the Assyrian overthrow, we can better understand both the denunciation against the individual and the position it occupies in the record. (*l.*) The last "burden" is against Tyre (xxiii.). Her utter destruction is not predicted by Isaiah as it afterwards was by Ezekiel.—9. The next four chapters, xxiv.-xxvii., form one prophecy essentially connected with the preceding ten "burdens" (xiii.-xxiii.), of which it is in effect a general summary. The elegy of xxiv. is interrupted at ver. 13 by a glimpse at the happy remnant, but is resumed at ver. 16, till at ver. 21 the dark night passes away altogether to usher in an inexpressibly glorious day. In xxv., after commemorating the destruction of *all* oppressors, the prophet gives us in vers. 6-9 a most glowing description of Messianic blessings, which connects itself with the N. T. by numberless links, indicating the oneness of the prophetic Spirit ("the Spirit of Christ," 1 Pet. i. 11), with that which dwells in the later revelation. In xxvi., vers. 12-18 describe the new, happy state of God's people as God's work wholly. In xxvii. 1, "Leviathan the fleeing serpent, and Leviathan the twisting serpent, and the dragon in the sea," are perhaps Nineveh and Babylon—two phases of the same Asshur—and Egypt (comp. ver. 13); all, however, symbolizing adverse powers of evil.—10. Chs. xxviii.-xxxv. The former part of this section seems to be of a fragmentary character, being probably the substances of discourses not fully communicated, and spoken at different times. xxviii. 1-6 is clearly predictive; it therefore preceded Shalmaneser's invasion, when Samaria was destroyed. And here we have a picture given us of the way in which Jehovah's word was received by Isaiah's contemporaries. Priest and prophet were drunk with a spirit of infatuation,—"they erred in vision, they stumbled in judgment," and therefore only scoffed at his ministrations.—Ch. xxix. Jerusalem was to be visited with extreme danger and terror, and then sudden deliverance, vers. 1-8. But the threatening and promise seemed very enigmatical; prophets, and rulers, and scholars, could make nothing of the riddle (9-12). Alas! the people themselves will only hearken to the prophets and priests speaking out of their own heart; even their so-called piety to Jehovah is regulated, not by His true organs, but by pretended ones (ver. 13); but all their vaunted policy shall be confounded; the wild wood shall become a fruitful field, and the fruitful field a wild wood;—the humble pupils of Jehovah and these self-wise leaders shall interchange their places of dishonour and prosperity (vers. 13-24). One instance of the false leading of these prophets and priests (xxx. 1) in opposition to the true prophets (vers. 10, 11), was the policy of courting the help of Egypt against Assyria. Against this, Isaiah is commanded to protest, which he does both in xxx. 1-17, and in xxxi. 1-3, pointing out at the same time the fruitlessness of all measures of human policy and the necessity of trusting in Jehovah alone for deliverance. In xxx. 18-33, and xxxi. 4-9, there is added to each address the prediction of the Assyrian's overthrow and its consequences, xxx. 19-24. As the time approaches, the spirit of prophecy becomes more and more glowing; that marvellous deliverance from Asshur, wherein God's "Name" (xxx. 27) so gloriously came near, opens even clearer glimpses into the time when God should indeed come and reign, in the Anointed One, and when virtue and righteousness should everywhere prevail (xxxii. 1-8, 15-20); then the mighty Jehovah should be a king dwelling amongst His people (xxxiii. 17, 22). The sinners in Zion should be filled with dismay, dreading lest His terrible judgment should alight upon themselves also (xxxiii. 14). With these glorious predictions are blended also descriptions of the grief and despair which should precede that hour, xxxii. 9-14 and xxxiii. 7-9, and the earnest prayer then to be offered by the pious (xxxiii. 2). In ch. xxxiv. the prediction must certainly be taken with a particular reference to Idumea; we are however led both by the placing of the prophecy and by lxiii. 2, to take it in a general as well as typical sense. As xxxiv. has a general sense, so xxxv. indicates in general terms the deliverance of Israel as if out of captivity, rejoicing in their secure and happy march through the wilderness.—11. xxxvii.-xxxix. At length the season so often, though no doubt obscurely foretold, arrived. The Assyrian was near with forces apparently irresistible. In the universal consternation which ensued, all the hope of the state centred upon Isaiah; the highest functionaries of the state,—Shebna too,—wait upon him in the name of their sovereign. The short answer which Jehovah gave through him was, that the Assyrian king should hear intelligence which should send him back to his own land, there to perish. How the deliverance was to be effected, Isaiah was not commissioned to tell; but the very next night (2 K. xix. 35) brought the appalling fulfilment. A divine interposition so marvellous, so evidently miraculous, was in its magnificence worthy of being the kernel of Isaiah's whole book.—Chs. xxxviii., xxxix. chronologically precede the two previous ones.—12. The last 27 chapters form a prophecy, whose coherence of structure and unity of authorship are generally admitted even by those who deny that it was written by Isaiah. The point of time and situation from which the prophet here speaks, is for the most part that of the captivity in Babylon (comp. *e. g.*, lxiv. 10, 11). But this is adopted on a principle which appears to characterise "vision," viz., that the prophet sees the future as if present. This second part falls into three sections, each, as it happens, consisting of nine chapters; the two first end with the *refrain*, "There is no peace, saith Jehovah (*or* "my God"), to the wicked;" and the third with the same thought amplified. (1.) The first section (xl.-xlviii.) has for its main topic the comforting assurance of the deliverance from Babylon by Koresh (Cyrus) who is even named twice (xli. 2, 3, 25, xliv. 28, xlv. 1-4, 13, xlvi. 11, xlviii. 14, 15). It

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is characteristic of sacred prophecy in general that the "vision" of a great deliverance leads the seer to glance at the great deliverance to come through Jesus Christ. This principle of association prevails in the second part taken as a whole; but in the first section, taken apart, it appears as yet imperfectly. (2.) The second section (xlix.–lvii.) is distinguished from the first by several features. The person of Cyrus as well as his name, and the specification of Babylon disappear altogether. Return from exile is indeed repeatedly spoken of and at length (xlix. 9-26, li. 9–lii. 12, lv. 12, 13, lvii. 14); but in such general terms as admit of being applied to the spiritual and Messianic, as well as to the literal restoration. (3.) In the third section (lviii.–lxvi.) as Cyrus nowhere appears, so neither does "Jehovah's servant" occur so frequently to view as in the second. The only delineation of the latter is in lxi. 1-3 and in lxiii. 1-6, 9. He no longer appears as suffering, but only as saving and avenging Zion. The section is mainly occupied with various practical exhortations founded upon the views of the future already set forth. —III. Numberless attacks have been made upon the integrity of the whole book, different critics pronouncing different portions of the first part spurious, and many concurring to reject the second part altogether (the last 27 chapters). A few observations, particularly on this latter point, appear therefore to be necessary. The circumstance mainly urged by them is the unquestionable fact that the author takes his stand-point at the close of the Babylonish Captivity, as if that were his present, and from thence looks forward into his subsequent future. Other grounds which are alleged are confessedly secondary and external, and are really of no great weight. The most important of these is founded upon the difference of style. On the other hand, for the authenticity of the second part the following reasons may be advanced. (*a*) The unanimous testimony of Jewish and Christian tradition (comp. Ecclus. xlviii. 24); and the evidence of the N. T. quotations (Matt. iii. 3; Luke iv. 17; Acts viii. 28; Rom. x. 16, 20). (*b*) The unity of design which connects these last 27 chapters with the preceding. The oneness of diction which pervades the whole book. The peculiar elevation and grandeur of style, which characterize the second part as well as the first. The absence of any other name than Isaiah's claiming the authorship. Lastly, the Messianic predictions which mark its inspiration, and remove the chief ground of objection against its having been written by Isaiah. In point of style we can find no difficulty in recognising in the second part the presence of the same plastic genius as we discover in the first. And, altogether, the aesthetic criticism of all the different parts of the book brings us to the conclusion that the whole of the book originated in one mind, and that mind one of the most sublime and variously gifted instruments which the Spirit of God has ever employed to pour forth Its Voice upon the world.

Is'cah, daughter of Haran the brother of Abram, and sister of Milcah and of Lot (Gen. xi. 29). In the Jewish traditions she is identified with SARAI.

Iscar'iot. [JUDAS ISCARIOT.]

Is'dael, 1 Esd. v. 33. [GIDDEL, 2.

Ish'bah, a man in the line of Judah, commemorated as the "father of Eshtemoa" (1 Chr. iv. 17).

Ish'bak, a son of Abraham and Keturah (Gen. xxv. 2; 1 Chr. i. 32), and the progenitor of a tribe of northern Arabia. The settlements of this people are very obscure, and we can only suggest as possible that they may be recovered in the name of the valley called Sabák, or, it is said, Sibák, in the Dahnà, a fertile and extensive tract, belonging to the Bence-Temeem, in Nejd, or the highland, of Arabia, on the north-east of it. There is, however, another Dahnà, nearer to the Euphrates, and some confusion may exist regarding the true position of Sabák; but either Dahnà is suitable for the settlements of Ishbak. The first-mentioned Dahnà lies in a favourable portion of the widely-stretching country known to have been peopled by the Keturahites.

Ish'bi-Beno'b, son of Rapha, one of the race of Philistine giants, who attacked David in battle, but was slain by Abishai (2 Sam. xxi. 16, 17).

Ish-bo'sheth, the youngest of Saul's four sons, and his legitimate successor. His name appears (1 Chr. viii. 33, ix. 39) to have been originally *Esh-baal*, "the man of Baal." He was 35 years of age at the time of the battle of Gilboa, but for five years Abner was engaged in restoring the dominion of the house of Saul over all Israel. Ishbosheth was then "40 years old when he began to reign over Israel, and reigned two years" (2 Sam. iii. 10). During these two years he reigned at Mahanaim, though only in name. The wars and negotiations with David were entirely carried on by Abner (2 Sam. ii. 12, iii. 6, 12). The death of Abner deprived the house of Saul of their last remaining support. When Ishbosheth heard of it, "his hands were feeble and all the Israelites were troubled" (2 Sam. iv. 1). In this extremity of weakness he fell a victim, probably, to revenge for a crime of his father. Two Beerothites, Baana and Rechab, in remembrance, it has been conjectured, of Saul's slaughter of their kinsmen the Gibeonites, determined to take advantage of the helplessness of the royal house to destroy the only representative that was left, excepting the child Mephibosheth (2 Sam. iv. 4). After assassinating Ishbosheth, they took his head to David as a welcome present. They met with a stern reception. David rebuked them for the cold-blooded murder of an innocent man, and ordered them to be executed. The head of Ishbosheth was carefully buried in the sepulchre of his great kinsman Abner, at the same place (2 Sam. iv. 9-12).

Ish'i. 1. A man of the descendants of Judah, son of Appaim (1 Chr. ii. 31); one of the great house of Hezron.—2. In a subsequent genealogy of Judah we find another Ishi, with a son Zoheth (1 Chr. iv. 20).—3. Head of a family of the tribe of Simeon (1 Chr. iv. 42).—4. One of the heads of the tribe of Manasseh on the east of Jordan (1 Chr. v. 24).

Ish'i. This word occurs in Hos. ii. 16, and signifies "my man," "my husband." It is the Israelite term, in opposition to BAALI, the Canaanite term, with the same meaning, though with a significance of its own.

Ishi'ah, the fifth of the five sons of Izrahiah; one of the heads of the tribe of Issachar in the time of David (1 Chr. vii. 3).

Ishi'jah, a lay Israelite of the Bene-Harim, who had married a foreign wife (Ezr. x. 31).

Ish'ma, a name in the genealogy of Judah (1 Chr. iv. 3).

Ish'mael, the son of Abraham by Hagar the Egyptian, his concubine; born when Abraham was fourscore and six years old (Gen. xvi. 15, 16). Ishmael was the first-born of his father. He was

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born in Abraham's house, when he dwelt in the plain of Mamre; and on the institution of the covenant of circumcision, was circumcised, he being then thirteen years old (xvii. 25). With the institution of the covenant, God renewed his promise respecting Ishmael. He does not again appear in the narrative until the weaning of Isaac. The latter was born when Abraham was a hundred years old (xxi. 5), and as the weaning, according to Eastern usage, probably took place when the child was between two and three years old, Ishmael himself must have been then between fifteen and sixteen years old. At the great feast made in celebration of the weaning, "Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking," and urged Abraham to cast out him and his mother. The patriarch, comforted by God's renewed promise that of Ishmael He would make a nation, sent them both away, and they departed and wandered in the wilderness of Beersheba. It is doubtful whether the wanderers halted by the well, or at once continued their way to the "wilderness of Paran," where, we are told in the next verse to that just quoted, he dwelt, and where "his mother took him a wife out of the land of Egypt" (Gen. xxi. 9-21). This wife of Ishmael is not elsewhere mentioned; she was, we must infer, an Egyptian. No record is made of any other wife of Ishmael, and failing such record, the Egyptian was the mother of his twelve sons, and daughter. Of the later life of Ishmael we know little. He was present with Isaac at the burial of Abraham; and Esau contracted an alliance with him when he "took unto the wives which he had Mahalath [or BASHEMATH or BASMATH, Gen. xxxi. 3] the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife." The death of Ishmael is recorded in a previous chapter, after the enumeration of his sons, as having taken place at the age of a hundred and thirty-seven years (xxv. 17, 18). It remains for us to consider, 1, the place of Ishmael's dwelling; and, 2, the names of his children, with their settlements, and the nation sprung from them. —1. From the narrative of his expulsion, we learn that Ishmael first went into the wilderness of Beersheba, and thence, but at what interval of time is uncertain, removed to that of Paran. His continuance in these or the neighbouring places seems to be proved by his having been present at the burial of Abraham; for it must be remembered that in the East sepulture follows death after a few hours' space; and by Esau's marrying his daughter at a time when he (Esau) dwelt at Beersheba. There are, however, other passages which must be taken into account. He was the first Abrahamic settler in the east country (xxv. 6). The "east country" perhaps was restricted in early times to the wildernesses of Beersheba and Paran; or Ishmael removed to that east country, northwards, without being distant from his father and his brethren; each case being agreeable with Gen. xxv. 6.—2. The sons of Ishmael were, Nebajoth (expressly stated to be his first-born), Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, Kedemah (Gen. xxv. 13-15): and he had a daughter named Mahalath (xxviii. 9), elsewhere written Bashemath (or Basmath, Gen. xxxvi. 3), the sister of Nebajoth, before mentioned. They peopled the north and west of the Arabian peninsula, and eventually formed the chief element of the Arab nation. Their language, which is generally acknowledged to have been the Arabic commonly so called, has been adopted with insignificant exceptions throughout Arabia. The term ISHMAELITE occurs on three occasions, Gen. xxxvii. 25, 27, 28, xxxix. 1; Judg. viii. 24; Ps. lxxxiii. 6. From the context of the first two instances, it seems to have been a general name for the Abrahamic peoples of the east country, the Bene-Kedem: but the second admits also of a closer meaning. In the third instance the name is applied in its strict sense to the Ishmaelites. The notions of the Arabs respecting Ishmael are partly derived from the Bible, partly from the Jewish Rabbins, and partly from native traditions. They believe that Ishmael was the first-born of Abraham, and the majority of the doctors assert that this son, and not Isaac, was offered by Abraham in sacrifice. Ishmael, say the Arabs, dwelt with his mother at Mekkeh, and both are buried in the place called the "Hejr," on the north-west (termed by the Arabs the north) side of the Kaabeh, and inclosed by a curved wall called the "Hateem."—**3.** One of the sons of Azel, a descendant of Saul through Meribbaal, or Mephibosheth (1 Chr. viii. 38, ix. 44).—**3.** A man of Judah, father of ZEBADIAH (2 Chr. xix. 11).—**4.** Another man of Judah, son of Jehohanan; one of the captains of hundreds who assisted Jehoiada in restoring Joash to the throne (2 Chr. xxiii. 1).—**5.** A priest, of the Bene-Pashur, who was forced by Ezra to relinquish his foreign wife (Ezr. x. 22).—**6.** The son of Nethaniah; a perfect marvel of craft and villany, whose treachery forms one of the chief episodes of the history of the period immediately succeeding the first fall of Jerusalem. His exploits are related in Jer. xl. 7-xli. 15, with a short summary in 2 K. xxv. 23-25. His full description is "Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal" of Judah (Jer. xli. 1; 2 K. xxv. 25). During the siege of the city he had, like many others of his countrymen (Jer. xl. 11), fled across the Jordan, where he found a refuge at the court of Baalis, the then king of the Bene-Ammon. After the departure of the Chaldeans, Ishmael made no secret of his intention to kill the superintendent left by the king of Babylon, and usurp his position. Of this Gedaliah was warned in express terms by Johanan and his companions. Thirty days after, in the seventh month (xli. 1), on the third day of the month, Ishmael again appeared at Mizpah, this time accompanied by ten men. Gedaliah entertained them at a feast (xli. 1). Before its close Ishmael and his followers had murdered Gedaliah and all his attendants with such secresy that no alarm was given outside the room. The same night he killed all Gedaliah's establishment, including some Chaldean soldiers who were there. For two days the massacre remained perfectly unknown to the people of the town. On the second day Ishmael perceived from his elevated position a large party coming southward along the main road from Shechem and Samaria. He went out to meet them. They proved to be eighty devotees, who with rent clothes, and with shaven beards, mutilated bodies, and with other marks of heathen devotion, and weeping as they went, were bringing incense and offerings to the ruins of the Temple. At his invitation they turned aside to the residence of the superintendent. As the unsuspecting pilgrims passed into the courtyard he closed the entrances behind them, and there he and his band butchered the whole number: ten only escaped by the offer of heavy ransom for their

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lives. The seventy corpses were then thrown into the well which, as at Cawnpore, was within the precincts of the house, and which was completely filled with the bodies. This done he descended to the town, surprised and carried off the daughters of king Zedekiah, who had been sent there by Nebuchadnezzar for safety, with their eunuchs and their Chaldean guard (xli. 10, 16), and all the people of the town, and made off with his prisoners to the country of the Ammonites. The news of the massacre had by this time got abroad, and Ishmael was quickly pursued by Johanan and his companions. He was attacked, two of his bravoes slain, the whole of the prey recovered; and Ishmael himself, with the remaining eight of his people, escaped to the Ammonites.

Ishmaelite. [ISHMAEL.]

Ishma'iah, son of Obadiah: the ruler of the tribe of Zebulun in the time of king David (1 Chr. xxvii. 19).

Ish'mealite (1 Chr. ii. 17) and **Ish'mealites** (Gen. xxxvii. 25, 27, 28, xxxix. 1), the form in which the descendants of Ishmael are given in a few places in the A. V.

Ishmera'i, a Benjamite; one of the family of Elpaal (1 Chr. viii. 18).

Ish'od, one of the tribe of Manasseh on the east of Jordan, son of Hammoleketh (1 Chr. vii. 18).

Ish-Pan, a Benjamite, one of the family of Shashak (1 Chr. viii. 22).

Ish'tob, apparently one of the small kingdoms or states which formed part of the general country of Aram, named with Zobah, Rehob, and Maacah (2 Sam. x. 6, 8). It is probable that the real signification is "the men of TOB."

Ish'uah, the second son of Asher (Gen. xlvi. 17).

Ish'uai, the third son of Asher (1 Chr. vii. 30), founder of a family bearing his name (Num. xxvi. 44; A. V. "Jesuites").

Ish'vi, the second son of Saul by his wife Ahinoam (1 Sam. xiv. 49, comp. 50).

Isle. The radical sense of the Hebrew word seems to be "habitable places," as opposed to water, and in this sense it occurs in Is. xlii. 15. Hence it means secondarily any maritime district, whether belonging to a continent or to an island: thus it is used of the shore of the Mediterranean (Is. xx. 6, xxiii. 2, 6), and of the coasts of Elishah (Ez. xxvii. 7), *i. e.* of Greece and Asia Minor. In this sense it is more particularly restricted to the shores of the Mediterranean, sometimes in the fuller expression "islands of the sea" (Is. xi. 11). Occasionally the word is specifically used of an island, as of Caphtor or Crete (Jer. xlvii. 4). But more generally it is applied to any region separated from Palestine by water, as fully described in Jer. xxv. 22.

Ismachi'ah, a Levite who was one of the overseers of offerings during the revival under king Hezekiah (2 Chr. xxxi. 13).

Is'mael. 1. Jud. ii. Another form for the name ISHMAEL, son of Abraham.—2. 1 Esd. ix. 29. [ISHMAEL, 5.]

Ismai'ah, a Gibeonite, one of the chiefs of those warriors who joined David at Ziklag (1 Chr. xii. 4).

Is'pah, a Benjamite, of the family of Beriah; one of the heads of his tribe (1 Chr. viii. 16).

Is'rael. 1. The name given (Gen. xxxii. 28) to Jacob after his wrestling with the Angel (Hos. xii. 4) at Peniel. Gesenius interprets Israel "soldier of God."—2. It became the national name of the twelve tribes collectively. They are so called in Ex. iii. 16 and afterwards.—3. It is used in a narrower sense, excluding Judah, in 1 Sam. xi. 8; 2 Sam. xx. 1; 1 K. xii. 16. Thenceforth it was assumed and accepted as the name of the Northern Kingdom.—4. After the Babylonian captivity, the returned exiles resumed the name Israel as the designation of their nation. The name Israel is also used to denote laymen, as distinguished from Priests, Levites, and other ministers (Ezr. vi. 16, ix. 1, x. 25, Neh. xi. 3, &c.).

Israel, Kingdom of. 1. The prophet Ahijah of Shiloh, who was commissioned in the latter days of Solomon to announce the division of the kingdom, left one tribe (Judah) to the house of David, and assigned ten to Jeroboam (1 K. xi. 35, 31). These were probably Joseph (= Ephraim and Manasseh), Issachar, Zebulun, Asher, Naphtali, Benjamin, Dan, Simeon, Gad, and Reuben; Levi being intentionally omitted. Eventually the greater part of Benjamin, and probably the whole of Simeon and Dan, were included as if by common consent in the kingdom of Judah. With respect to the conquests of David, Moab appears to have been attached to the kingdom of Israel (2 K. iii. 4); so much of Syria as remained subject to Solomon (see 1 K. xi. 24) would probably be claimed by his successor in the northern kingdom; and Ammon, though connected with Rehoboam as his mother's native land (2 Chr. xii. 13), and though afterwards tributary to Judah (2 Chr. xxvii. 5), was at one time allied (2 Chr. xx. 1), we know not how closely or how early, with Moab. The sea-coast between Accho and Japho remained in the possession of Israel.—2. The population of the kingdom is not expressly stated; and in drawing any inference from the numbers of fighting men, we must bear in mind that the numbers in the Hebrew text are strongly suspected to have been subjected to extensive, perhaps systematic, corruption. Jeroboam brought into the field an army of 800,000 men (2 Chr. xiii. 3). If in B.C. 957 there were actually under arms 800,000 men of that age in Israel, the whole population may perhaps have amounted to at least three millions and a half.—3. SHECHEM was the first capital of the new kingdom (1 K. xii. 25), venerable for its traditions, and beautiful in its situation. Subsequently Tirzah became the royal residence, if not the capital, of Jeroboam (1 K. xiv. 17) and of his successors (xv. 33, xvi. 8, 17, 23). Samaria, uniting in itself the qualities of beauty and fertility, and a commanding position, was chosen by Omri (1 K. xvi. 24), and remained the capital of the kingdom until it had given the last proof of its strength by sustaining for three years the onset of the hosts of Assyria. Jezreel was probably only a royal residence of some of the Israelitish kings.—4. The disaffection of Ephraim and the northern tribes having grown in secret under the prosperous but burdensome reign of Solomon, broke out at the critical moment of that monarch's death. It was just then that Ephraim, the centre of the movement, found in Jeroboam an instrument prepared to give expression to the rivalry of centuries.—5. The kingdom of Israel developed no new power. It was but a portion of David's kingdom deprived of many elements of strength. Its frontier was as open and as widely extended as before; but it wanted a capital for the seat of organised power. Its territory was as fertile and as tempting to the spoiler, but its people were less united and patriotic. A corrupt religion poisoned the source of national

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life. These causes tended to increase the misfortunes, and to accelerate the early end of the kingdom of Israel. It lasted 254 years, from B.C. 975 to B.C. 721, about two-thirds of the duration of its more compact neighbour Judah. But it may be doubted whether the division into two kingdoms greatly shortened the independent existence of the Hebrew race, or interfered with the purposes which, it is thought, may be traced in the establishment of David's monarchy.—6. The detailed history of the kingdom of Israel will be found under the names of its nineteen kings. A summary view may be taken in four periods:—(*a.*) B.C. 975-929. Jeroboam had not sufficient force of character in himself to make a lasting impression on his people. A king, but not a founder of a dynasty, he aimed at nothing beyond securing his present elevation. The army soon learned its power to dictate to the isolated monarch and disunited people. Baasha, in the midst of the army at Gibbethon, slew the son and successor of Jeroboam; Zimri, a captain of chariots, slew the son and successor of Baasha; Omri, the captain of the host, was chosen to punish Zimri; and after a civil war of four years he prevailed over Tibni, the choice of half the people.—(*b.*) B.C. 929-884. For forty-five years Israel was governed by the house of Omri. That sagacious king pitched on the strong hill of Samaria as the site of his capital. The princes of his house cultivated an alliance with the kings of Judah, which was cemented by the marriage of Jehoram and Athaliah. The adoption of Baal-worship led to a reaction in the nation, to the moral triumph of the prophets in the person of Elijah, and to the extinction of the house of Ahab in obedience to the bidding of Elisha.—(*c.*) B.C. 884-772. Unparalleled triumphs, but deeper humiliation, awaited the kingdom of Israel under the dynasty of Jehu. Hazael, the ablest king of Damascus, reduced Jehoahaz to the condition of a vassal, and triumphed for a time over both the disunited Hebrew kingdoms. Almost the first sign of the restoration of their strength was a war between them; and Jehoash, the grandson of Jehu, entered Jerusalem as the conqueror of Amaziah. Jehoash also turned the tide of war against the Syrians; and Jeroboam II., the most powerful of all the kings of Israel, captured Damascus, and recovered the whole ancient frontier from Hamath to the Dead Sea. This short-lived greatness expired with the last king of Jehu's line.—(*d.*) B.C. 772-721. Military violence, it would seem, broke off the hereditary succession after the obscure and probably convulsed reign of Zachariah. An unsuccessful usurper, Shallum, is followed by the cruel Menahem, who, being unable to make head against the first attack of Assyria under Pul, became the agent of that monarch for the oppressive taxation of his subjects. Yet his power at home was sufficient to insure for his son and successor Pekahiah a ten years' reign, cut short by a bold usurper, Pekah. Abandoning the northern and transjordanic regions to the encroaching power of Assyria under Tiglath-Pileser, he was very near subjugating Judah, with the help of Damascus, now the coequal ally of Israel. But Assyria interposing summarily put an end to the independence of Damascus, and perhaps was the indirect cause of the assassination of the baffled Pekah. The irresolute Hoshea, the next and last usurper, became tributary to his invader, Shalmaneser, betrayed the Assyrian to the rival monarchy of Egypt, and was punished by the loss of his liberty, and by the capture, after a three years' siege, of his strong capital, Samaria. Some gleanings of the ten tribes yet remained in the land after so many years of religious decline, moral debasement, national degradation, anarchy, bloodshed, and deportation. Even these were gathered up by the conqueror and carried to Assyria, never again, as a distinct people, to occupy their portion of that goodly and pleasant land which their forefathers won under Joshua from the heathen.

Is'raelite. In 2 Sam. xvii. 25, Ithra, the father of Amasa, is called "an Israelite," or more correctly "the Israelite," while in 1 Chr. ii. 17 he appears as "Jether the Ishmaelite." The latter is undoubtedly the true reading.

Is'sachar, the ninth son of Jacob and the fifth of Leah; the firstborn to Leah after the interval which occurred in the births of her children (Gen. xxx. 17; comp. xxix. 35). Of Issachar the individual we know nothing. At the descent into Egypt four sons are ascribed to him, who founded the four chief families of the tribe (Gen. xlvi. 13; Num. xxvi. 23, 25; 1 Chr. vii. 1). Issachar's place during the journey to Canaan was on the east of the Tabernacle, with his brothers Judah and Zebulun (Num. ii. 5), the group moving foremost in the march (x. 15). Issachar was one of the six tribes who were to stand on Mount Gerizim during the ceremony of blessing and cursing (Deut. xxvii. 12). He was still in company with Judah, Zebulun being opposite on Ebal. The number of the fighting men of Issachar, when taken in the census at Sinai, was 54,400. During the journey they seem to have steadily increased. The allotment of Issachar lay above that of Manasseh (Josh. xix. 17-23). In the words of Josephus, "it extended in length from Carmel to the Jordan, in breadth to Mount Tabor." This territory was, as it still is, among the richest land in Palestine. Westward was the famous plain which derived its name from its fertility. On the north is Tabor, which even under the burning sun of that climate is said to retain the glades and dells of an English wood. On the east, behind Jezreel, is the opening which conducts to the plain of the Jordan—to that Beth-shean which was proverbially among the Rabbis the gate of Paradise for its fruitfulness. It is this aspect of the territory of Issachar which appears to be alluded to in the Blessing of Jacob.—One among the Judges of Israel was from Issachar—TOLA (Judg. x. 1)—but beyond the length of his sway we have only the fact recorded that he resided out of the limits of his own tribe, at Shamir in Mount Ephraim. The census of the tribe taken in the reign of David has already been alluded to. It is contained in 1 Chr. vii. 1-5, and an expression occurs in it which testifies to the nomadic tendencies above noticed. Out of the whole number of the tribe no less than 36,000 were marauding mercenary troops—"bands,"—a term applied to no other tribe in this enumeration, though elsewhere to Gad, and uniformly to the irregular bodies of the Bedouin nations round Israel.—BAASHA, the son of Ahijah, of the house of Issachar, a member of the army with which Nadab and all Israel were besieging Gibbethon, apparently not of any standing in the tribe (comp. 1 K. xvi. 2), slew the king, and himself mounted the throne (1 K. xv. 27, &c.). He was evidently a fierce and warlike man (xvi. 29; 2 Chr. xvi. 1), and an idolater like Jeroboam. The Issacharite dynasty lasted during the 24 years

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of his reign and the two of his son Elah.—One more notice of Issachar remains to be added to the meagre information already collected, and distant as Jezreel was from Jerusalem, they took part in the passover with which Hezekiah sanctified the opening of his reign (2 Chr. xxxi. 1).—**2.** A Korhite Levite, one of the doorkeepers of the house of Jehovah, seventh son of OBED-EDOM (1 Chr. xxvi. 5).

Isshi'ah. **1.** A descendant of Moses by his younger son Eliezer (1 Chr. xxiv. 21; comp. xxiii. 17, xxvi. 25).—**2.** A Levite of the house of Kohath and family of Uzziel (1 Chr. xxiv. 25).

Issue, Running. The texts Lev. xv. 2, 3, xxii. 4, Num. v. 2, and Sam. iii. 29, are probably to be interpreted of gonorrhoea. In Lev. xv. 3 a distinction is introduced, which merely means that the cessation of the actual flux does not constitute ceremonial cleanness, but that the patient must bide the legal time, seven days (ver. 13), and perform the prescribed purifications and sacrifice (ver. 14).

Istalcu'rus. In 1 Esd. viii. 40, the "son of Istalcurus" is substituted for "and Zabbud" of the corresponding list in Ezra viii. 14.

Is'uah, second son of Asher (1 Chr. vii. 30).

Is'ui, third son of Asher (Gen. xlvi. 17), founder of a family called after him, though in the A. V. appearing as THE JESUITES (Num. xxvi. 44).

It'aly. This word is used in the N. T. in the usual sense of the period, *i. e.* in its true geographical sense, as denoting the whole natural peninsula between the Alps and the Straits of Messina.

Itha'i, a Benjamite, son of Ribai of Gibeah, one of the heroes of David's guard (1 Chr. xi. 31).

Ith'amar, the youngest son of Aaron (Ex. vi. 23). After the deaths of Nadab and Abihu (Lev. x. 1), Eleazar and Ithamar were appointed to succeed to their places in the priestly office (Ex. xxviii. 1, 40, 43; Num. iii. 3, 4; 1 Chr. xxiv. 2). In the distribution of services belonging to the Tabernacle, and its transport on the march of the Israelites, the Gershonites and the Merarites were placed under the superintendence of Ithamar (Ex. xxxviii. 21; Num. iv. 21-33). The high-priesthood passed into the family of Ithamar in the person of Eli, but for what reason we are not informed.

Ith'iel. **1.** A Benjamite, son of Jesaiah (Neh. xi. 7).—**2.** One of two persons—Ithiel and Ucal—to whom Agur ben-Jakeh delivered his discourse (Prov. xxx. 1).

Ith'mah, a Moabite, one of the heroes of David's guard (1 Chr. xi. 46).

Ith'nan, one of the towns in the extreme south of Judah (Josh. xv. 23). No trace of its existence has yet been discovered.

Ith'ra, an Israelite (2 Sam. xvii. 25) or Ishmaelite (1 Chr. ii. 17), the father of Amasa by Abigail, David's sister.

Ith'ran. **1.** A son of Dishon, a Horite (Gen. xxxi. 26; 1 Chr. i. 41): and probably a phylarch of a tribe of the Horim (Gen. xxxvi. 30).—**2.** A descendant of Asher (1 Chr. vii. 30-40).

Ith'ream, son of David, born to him in Hebron, and distinctly specified as the sixth, and as the child of Eglah, David's wife (2 Sam. iii. 5; 1 Chr. iii. 3).

Ith'rite, the. The designation of two of the members of David's guard, Ira and Gareb (2 Sam. xxiii. 38; 1 Chr. xi. 40). They may have come from JATTIR, in the mountains of Judah.

It'tah-ka'zin, one of the landmarks of the boundary of Zebulun (Josh. xix. 13). It has not been identified.

Ittai. **1.** "ITTAI THE GITTITE," *i. e.* the native of Gath, a Philistine in the army of king David. He appears only during the revolution of Absalom. We first discern him on the morning of David's flight. Last in the procession came the 600 heroes who had formed David's band during his wanderings in Judah, and had been with him at Gath (2 Sam. xv. 18; comp. 1 Sam. xxiii. 13, xxvii. 2, xxx. 9, 10). Amongst these, apparently commanding them, was Ittai the Gittite (ver. 19). He caught the eye of the king, who at once addressed him and besought him not to attach himself to a doubtful cause, but to return "with his brethren" and abide with the king (19, 20). But Ittai is firm; he is the king's slave, and wherever his master goes he will go. Accordingly he is allowed by David to proceed. When the army was numbered and organised by David at Mahanaim, Ittai again appears, now in command of a third part of the force (2 Sam. xviii. 2, 5, 12).—**2.** Son of Ribai, from Gibeah of Benjamin; one of the thirty heroes of David's guard (2 Sam. xxiii. 29).

Ituræ'a, a small province on the north-western border of Palestine, lying along the base of Mount Hermon, only mentioned in Luke iii. 1. JETUR the son of Ishmael gave his name, like the rest of his brethren, to the little province he colonised (Gen. xxv. 15, 16). Ituraea, with the adjoining provinces, fell into the hands of a chief called Zenodorus; but about B.C. 20, they were taken from him by the Roman emperor, and given to Herod the Great, who bequeathed them to his son Philip (Luke iii. 1). Pliny rightly places Ituraea north of Bashan and near Damascus (v. 23); and J. de Vitry describes it as adjoining Trachonitis, and lying along the base of Libanus between Tiberias and Damascus. At the place indicated is situated the modern province of *Jedûr*, which is just the Arabic form of the Hebrew Jetur. It is bounded on the east by Trachonitis, on the south by Gaulanitis, on the west by Hermon, and on the north by the plain of Damascus. It is table-land with an undulating surface, and has little conical and cup-shaped hills at intervals. The surface of the ground is covered with jagged rocks. The rock is all basalt, and the formation similar to that of the Lejah. [ARGOB.] *Jedûr* contains thirty-eight towns and villages, ten of which are now entirely desolate, and all the rest contain only a few families of poor peasants, living in wretched hovels amid heaps of ruins.

I'vah, or **Ava,** which is mentioned in Scripture twice (2 K. xviii. 34, xix. 13; comp. Is. xxxvii. 13) in connexion with Hena and Sepharvaim, and once (2 K. xvii. 24) in connexion with Babylon and Cuthah, must be sought in Babylonia, and is probably identical with the modern *Hit*. This town lay on the Euphrates, between *Sippara* (Sepharvaim) and *Anah* (Hena), with which it seems to have been politically united shortly before the time of Sennacherib (2 K. xix. 13). It is probably the Ahava of Ezra (viii. 15).

Ivory (Heb. *shên*, in all passages, except 1 K. x. 22, and 2 Chr. ix. 21, where *shenhabbîm* is so rendered). The word *shên* literally signifies the "tooth" of any animal, and hence more especially denotes the substance of the projecting tusks of elephants. It is remarkable that no word in Biblical Hebrew denotes an elephant, unless the latter portion of the compound *shenhabbîm* be supposed to have this meaning. Gesenius derives it from the Sanscrit

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ibhas, "an elephant." The Assyrians appear to have carried on a great traffic in ivory. Their early conquests in India had made them familiar with it, and (according to one rendering of the passage) their artists supplied the luxurious Tyrians with carvings in ivory from the isles of Chittim (Ez. xxvii. 6). On the obelisk in the British Museum the captives or tribute-bearers are represented as carrying tusks. Among the merchandise of Babylon, enumerated in Rev. xviii. 12, are included "all manner vessels of ivory." The skilled workmen of Hiram, king of Tyre, fashioned the great ivory throne of Solomon, and overlaid it with pure gold (1 K. x. 18; 2 Chr. ix. 17). The ivory thus employed was supplied by the caravans of Dedan (Is. xxi. 13; Ez. xxvii. 15), or was brought with apes and peacocks by the navy of Tharshish (1 K. x. 22). The Egyptians, at a very early period, made use of this material in decoration. The ivory used by the Egyptians was principally brought from Ethiopia (Herod. iii. 114), though their elephants were originally from Asia. The Ethiopians, according to Diodorus Siculus (i. 55), brought to Sesostris "ebony and gold, and the teeth of elephants." According to Pliny (viii. 10), ivory was so plentiful on the borders of Ethiopia that the natives made door-posts of it, and even fences and stalls for their cattle. The Egyptian merchants traded for ivory and onyx stones to Barygaza, the port to which was carried down the commerce of Western India from Ozene (*Peripl.* c. 49). In the early ages of Greece ivory was frequently employed for purposes of ornament. The "ivory house" of Ahab (1 K. xxii. 39) was probably a palace, the walls of which were panelled with ivory, like the palace of Menelaus described by Homer (*Odys.* iv. 73). Beds inlaid or veneered with ivory were in use among the Hebrews (Am. vi. 4), as also among the Egyptians. The great ivory throne of Solomon, the work of the Tyrian craftsmen, has been already mentioned (cf. Rev. xx. 11); but it is difficult to determine whether the "tower of ivory" of Cant. vii. 4 is merely a figure of speech, or whether it had its original among the things that were. By the luxurious Phoenicians ivory was employed to ornament the boxwood rowing benches (or "hatches" according to some) of their galleys (Ez. xxvii. 6).

Ivy, the common *Hedera helix*, of which the ancient Greeks and Romans describe two or three kinds, which appear to be only varieties. Mention of this plant is made only in 2 Macc. vi. 7.

Is'ehar. The form in which the name Izhar is given in the A. V. of Num. iii. 19 only.

Is'eharites, the. A family of Kohathite Levites, descended from Izhar the son of Kohath (Num. iii. 27): called also in the A. V. "Izharites."

Is'har, son of Kohath, grandson of Levi, uncle of Aaron and Moses, and father of Korah (Ex. vi. 18, 21; Num. iii. 19, xvi. 1; 1 Chr. vi. 2, 18). Izhar was the head of the family of the IZHARITES or IZEHARITES (Num. iii. 27; 1 Chr. xxvi. 23, 29).

Is'harites, the. The same as the preceding (1 Chr. xxiv. 22, xxvi. 23, 30).

Izrahi'ah, a man of Issachar, one of the Bene-Uzzi (1 Chr. vii. 3).

Is'rahite, the, the designation of Shamhuth (1 Chr. xxvii. 8). Its real force is probably Zerahite, that is, from the great Judaic family of Zerah.

Is'ri, a Levite leader of the fourth course or ward in the service of the house of God (1 Chr. xxv. 11). In ver. 3 he is called ZERI.

J

Ja'akan, the same as JAKAN, the forefather of the Bene-Jaakan (Deut. x. 6).

Jaako'bah, one of the princes of the families of Simeon (1 Chr. iv. 36).

Ja'ala. Bene-Jaala were among the descendants of "Solomon's slaves" who returned from Babylon with Zerubbabel (Neh. vii. 58). The name also occurs as

Ja'alah, Ezr. ii. 56.

Ja'alam, a son of Esau (Gen. xxxvi. 5, 14, 18; comp. 1 Chr. i. 35), and a phylarch (A. V. "duke") or head of a tribe of Edom.

Jaana'i. A chief man in the tribe of Gad (1 Chr. v. 12).

Ja'are-Or'egim, according to the present text of 2 Sam. xxi. 19, a Bethlehemite, and the father of Elhanan who slew Goliath. In the parallel passage, 1 Chr. xx. 5, besides other differences, Jair is found instead of Jaare, and Oregim is omitted. The conclusion of Kennicott appears a just one—that in the latter place it has been interpolated from the former, and that Jair or Jaor is the correct reading instead of Jaare.

Jaasa'u, one of the Bene-Bani who had married a foreign wife, and had to put her away (Ezr. x. 37).

Jaasi'el, son of the great Abner (1 Chr. xxvii. 21).

Jaazani'ah. 1. One of the captains of the forces who accompanied Johanan ben-Kareah to pay his respects to Gedaliah at Mizpah (2 K. xxv. 23), and who appears afterwards to have assisted in recovering Ishmael's prey from his clutches (comp. Jer. xli. 11). After that he probably went to Egypt with the rest (Jer. xliii. 4, 5).—**2.** Son of Shaphan (Ez. viii. 11). It is possible that he is identical with—**3.** Son of Azur; one of the princes of the people against whom Ezekiel was directed to prophesy (Ez. xi. 1).—**4.** A Rechabite, son of Jeremiah (Jer. xxxv. 3).

Ja'azer or **Ja'zer.** A town on the east of Jordan, in or near to Gilead (Num. xxxii. 1, 3; 1 Chr. xxvi. 31). We first hear of it in possession of the Amorites, and as taken by Israel after Heshbon, and on their way from thence to Bashan (Num. xxi. 32). It seems to have given its name to a district of dependent or "daughter" towns (Num. xxi. 32, A. V. "villages;" 1 Macc. v. 8), the "land of Jazer" (Num. xxxii. 1). Jazer was known to Eusebius and Jerome, and its position is laid down with minuteness in the *Onomasticon* as 10 (or 8) Roman miles west of Philadelphia (*Ammân*), and 15 from Heshbon, and as the source of a river which falls into the Jordan. *Sztr*, or *Seir*, is shown on the map of Van de Velde as 9 Roman miles W. of *Ammân*, and about 12 from Heshbon. And here, until further investigation, we must be content to place Jazer.

Jaazi'ah, apparently a third son, or a descendant, of Merari the Levite (1 Chr. xxiv. 26, 27).

Jaazi'el, one of the Levites of the second order who were appointed by David to perform the musical service before the ark (1 Chr. xv. 18).

Ja'bal, the son of Lamech and Adah (Gen. iv. 20) and brother of Jubal. He is described as the father of such as dwell in tents and have cattle.

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Jab'bok, a stream which intersects the mountain-range of Gilead (comp. Josh. xii. 2, and 5), and falls into the Jordan about midway between the sea of Galilee and the Dead Sea. It was anciently the border of the children of Ammon (Num. xxi. 24; Deut. ii. 37, iii. 16). When the Ammonites were driven out by Sihon from their ancient territory, they took possession of the eastern plain, and of a considerable section of the eastern defiles of Gilead, around the sources and upper branches of the Jabbok. It was on the south bank of the Jabbok the interview took place between Jacob and Esau (Gen. xxxii. 22); and this river afterwards became, towards its western part, the boundary between the kingdoms of Sihon and Og (Josh. xii. 2, 5). Its modern name is *Wady Zurka*.

Ja'beah. 1. Father of SHALLUM, the 15th king of Israel (2 K. xv. 10, 13, 14).—**2.** The short form of the name JABESH-GILEAD (1 Chr. x. 12 only).

Jab'esh-Gil'ead, or Jabesh in the territory of Gilead. In its widest sense Gilead included the half tribe of Manasseh (1 Chr. xxvii. 21) as well as the tribes of Gad and Reuben (Num. xxxii. 1-42) east of the Jordan—and of the cities of Gilead, Jabesh was the chief. It is first mentioned in Judg. xxi. 8-14. Being attacked subsequently by Nahash the Ammonite, it gave Saul an opportunity of displaying his prowess in its defence (1 Sam. xi. 1-15). As to the site of the city, it is not defined in the O. T., but Eusebius places it beyond Jordan, 6 miles from Pella on the mountain-road to Gerasa; where its name is probably preserved in the *Wady Yabes*, which, flowing from the east, enters the Jordan below Bethshan or Scythopolis. According to Dr. Robinson, the ruin *ed-Deir*, on the S. side of the Wady, still marks its site.

Ja'bez, apparently a place at which the families of the scribes resided, who belonged to the families of the Kenites (1 Chr. ii. 55).—**2.** The name occurs again in the genealogies of Judah (1 Chr. iv. 9, 10), in a passage of remarkable detail inserted in a genealogy again connected with Bethlehem (ver. 4). Jabez was "more honourable than his brethren," though who they were is not ascertainable.

Ja'bin. 1. King of Hazor, who organised a confederacy of the northern princes against the Israelites (Josh. xi. 1-3). He assembled an army, which the Scripture narrative merely compares to the sands for multitude (ver. 4). Joshua surprised this vast host of allied forces by the waters of Merom (ver. 7) and utterly routed them. During the ensuing wars, Joshua again attacked Jabin and burnt his city (xi. 1-14).—**2.** A king of Hazor, whose general Sisera was defeated by Barak, whose army is described in much the same terms as that of his predecessor (Judg. iv. 3, 13), and who suffered precisely the same fate. Independent considerations tend to prove that those two chiefs were contemporaries; and we are therefore led to regard the two accounts of the destruction of Hazor and Jabin as really applying to the same monarch, and the same event.

Jab'neel. 1. One of the points on the northern boundary of Judah, not quite at the sea, though near it (Josh. xv. 11). There is no sign, however, of its ever having been occupied by Judah. Josephus attributes it to the Danites. There was a constant struggle going on between that tribe and the Philistines for the possession of all the places in the lowland plains, and it is not surprising that the next time we meet with Jabneel it should be in the hands of the latter (2 Chr. xxvi. 6). Uzziah dispossessed them of it, and demolished its fortifications. Here it is in the shorter form of JABNEH. In its Greek garb, IAMNIA, it is frequently mentioned in the Maccabees (1 Macc. iv. 15, v. 58, x. 69, xv. 40), in whose time it was again a strong place. At this time there was a harbour on the coast, to which, and the vessels lying there, Judas set fire (2 Macc. xii. 9). At the time of the fall of Jerusalem, Jabneh was one of the most populous places of Judaea. The modern village of *Yebna*, more accurately *Ibna*, stands about two miles from the sea on a slight eminence just south of the *Nahr Rubin*. It is about 11 miles south of *Jaffa*, 7 from *Ramleh*, and 4 from *Akir* (Ekron). It probably occupies its ancient site.—**2.** One of the landmarks on the boundary of Naphtali (Josh. xix. 33 only). Little or no clue can be got to its situation. Doubtless it is the same place which, as Iamnia and Iamnith, is mentioned by Josephus among the villages in Upper Galilee.

Jab'neh, 2 Chr. xxvi. 6. [JABNEEL.]

Ja'chan, one of seven chief men of the tribe of Gad (1 Chr. v. 13).

Ja'chin, one of the two pillars which were set up "in the porch" (1 K. vii. 21) or before the temple (2 Chr. iii. 17) of Solomon.

Ja'chin. 1. Fourth son of Simeon (Gen. xlvi. 10; Ex. vi. 15); founder of the family of the JACHINITES (Num. xxvi. 12).—**2.** Head of the 21st course of priests in the time of David. Some of the course returned from Babylon (1 Chr. ix. 10, xxiv. 17; Neh. xi. 10).

Ja'chinites, the. The family founded by JACHIN, son of Simeon (Num. xxvi. 12).

Jacinth, a precious stone, forming one of the foundations of the walls of the new Jerusalem (Rev. xxi. 20). It seems to be identical with the Hebrew *leshem* (A. V. "ligure," Ex. xxviii. 19). The jacinth or hyacinth is a red variety of zircon, which is found in square prisms, of a white, grey, red, reddish-brown, yellow, or pale-green colour. The expression in Rev. ix. 17, "of jacinth," applied to the breast-plate, is descriptive simply of a *hyacinthine*, i. e. dark-purple colour.

Ja'cob, the second son of Isaac and Rebekah. He was born with Esau, when Isaac was 59 and Abraham 159 years old, probably at the well Lahai-roi. His history is related in the latter half of the book of Genesis. He bought the birthright from his brother Esau; and afterwards, at his mother's instigation, acquired the blessing intended for Esau, by practising a well-known deceit on Isaac. Hitherto the two sons shared the wanderings of Isaac in the South Country; but now Jacob in his 78th year was sent from the family home, to avoid his brother, and to seek a wife among his kindred in Padan-aram. As he passed through Bethel, God appeared to him. After the lapse of 21 years he returned from Padan-aram with two wives, two concubines, eleven sons, and a daughter, and large property. He escaped from the angry pursuit of Laban, from a meeting with Esau, and from the vengeance of the Canaanites provoked by the murder of Shechem; and in each of those three emergencies he was aided and strengthened by the interposition of God, and in sign of the grace won by a night of wrestling with God his name was

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changed at Jabbok into Israel. Deborah and Rachel died before he reached Hebron; and it was at Hebron, in the 122nd year of his age, that he and Esau buried their father Isaac. Joseph, the favourite son of Jacob, was sold into Egypt eleven years before the death of Isaac; and Jacob had probably exceeded his 130th year when he went thither, being encouraged in a divine vision as he passed for the last time through Beersheba. He was presented to Pharaoh, and dwelt for seventeen years in Rameses and Goshen. After giving his solemn blessing to Ephraim and Manasseh, and his own sons one by one, and charging the ten to complete their reconciliation with Joseph, he died in his 147th year. His body was embalmed, carried with great care and pomp into the land of Canaan, and deposited with his fathers, and his wife Leah, in the cave of Machpelah.—The example of Jacob is quoted by the first and the last of the minor prophets. Hosea, in the latter days of the kingdom, seeks (xii. 3, 4, 12) to convert the descendants of Jacob from their state of alienation from God, by recalling to their memory the repeated acts of God's favour shown to their ancestor. And Malachi (i. 2) strengthens the desponding hearts of the returned exiles by assuring them that the love which God bestowed upon Jacob was not withheld from them. Besides the frequent mention of his name in conjunction with those of the other two Patriarchs, there are distinct references to events in the life of Jacob in four books of the N. T. In Rom. ix. 11-13, St. Paul adduces the history of Jacob's birth to prove that the favour of God is independent of the order of natural descent. In Heb. xii. 16, and xi. 21, the transfer of the birthright and Jacob's dying benediction are referred to. His vision at Bethel, and his possession of land at Shechem are cited in St. John i. 51, and iv. 5, 12. And St. Stephen, in his speech (Acts vii. 12, 16), mentions the famine which was the means of restoring Jacob to his lost son in Egypt, and the burial of the patriarch in Shechem. Such are the events of Jacob's life recorded in Scripture.

Jacu'bus, 1 Esd. ix. 48. [AKKUB, 4.]

Ja'da, son of Onam, and brother of Shammai, in the genealogy of the sons of Jerahmeel by his wife Atarah (1 Chr. ii. 28, 32).

Jada'u, one of the Bene-Nebo who had taken a foreign wife (Ezr. x. 43).

Jaddu'a, son, and successor in the high-priesthood, of Jonathan or Johanan. He is the last of the high-priests mentioned in the O. T., and probably altogether the latest name in the canon (Neh. xii. 11, 22). All that we learn concerning him in Scripture is the fact of his being the son of Jonathan, and high-priest. We gather also pretty certainly that he was priest in the reign of the last Persian king Darius, and that he was still high-priest after the Persian dynasty was overthrown, *i. e.* in the reign of Alexander the Great.

Jaddu'a, one of the chief of the people, *i. e.* of the laymen, who sealed the covenant with Nehemiah (Neh. x. 21).

Ja'don, the Meronothite, who assisted to repair the wall of Jerusalem (Neh. iii. 7).

Ja'el, the wife of Heber the Kenite. In the headlong rout which followed the defeat of the Canaanites by Barak, Sisera, abandoning his chariot the more easily to avoid notice, fled unattended, and in an opposite direction from that taken by his army, to the tent of the Kenite chieftainess. He accepted Jael's invitation to enter, and she flung a mantle over him as he lay wearily on the floor. When thirst prevented sleep, and he asked for water, she brought him buttermilk in her choicest vessel, thus ratifying with the semblance of officious zeal the sacred bond of Eastern hospitality. At last, with a feeling of perfect security, the weary general resigned himself to the deep sleep of misery and fatigue. Then it was that Jael took in her left hand one of the great wooden pins which fastened down the cords of the tent, and in her right hand the mallet used to drive it into the ground, and with one terrible blow dashed it through Sisera's temples deep into the earth. With one spasm of fruitless agony, "at her feet he bowed, he fell dead" (Judg. v. 27). She then waited to meet the pursuing Barak, and led him into her tent that she might in his presence claim the glory of the deed! Many have supposed that by this act she fulfilled the saying of Deborah, that God would sell Sisera into the hand of a woman (Judg. iv. 9; Joseph. *Ant.* v. 5, §4); and hence they have supposed that Jael was actuated by some divine and hidden influence. But the Bible gives no hint of such an inspiration. If therefore we eliminate the still more monstrous supposition of the Rabbis that Sisera was slain by Jael because he attempted to offer her violence, the murder will appear in all its atrocity.

Ja'gur, a town of Judah, one of those furthest to the south, on the frontier of Edom (Josh. xv. 21).

Jah, the abbreviated form of "Jehovah," used only in poetry. It occurs frequently in the Hebrew, but with a single exception (Ps. lxviii. 4) is rendered "Lord" in the A. V. The identity of Jah and Jehovah is strongly marked in two passages of Isaiah (xii. 2, xxvi. 4), the force of which is greatly weakened by the English rendering "the Lord." The former of these should be translated "for my strength and song is JAH JEHOVAH" (comp. Ex. xv. 2); and the latter, "trust ye in Jehovah for ever, for in JAH JEHOVAH is the rock of ages." "Praise ye the Lord," or Hallelujah, should be in all cases "praise ye Jah." In Ps. lxxxix. 8 [9] Jah stands in a parallelism with "Jehovah the God of hosts" in a passage which is wrongly translated in our version. It should be "Oh Jehovah, God of hosts, who like thee is strong, O Jah!"

Ja'hath. **1.** Son of Libni, the son of Gershom, the son of Levi (1 Chr. vi. 20).—**2.** Head of a later house in the family of Gershom, being the eldest son of Shimei, the son of Laadan (1 Chr. xxiii. 10, 11).—**3.** A man in the genealogy of Judah (1 Chr. iv. 2), son of Reaiah ben-Shobal.—**4.** A Levite, son of Shelomoth (1 Chr. xxiv. 22).—**5.** A Merarite Levite in the reign of Josiah (2 Chr. xxxiv. 12).

Ja'haz, also **Jaha'za**, **Jaha'zah**, and **Jah'zah.** Under these four forms are given in the A. V. the name of a place which in the Hebrew appears as *Yahats* and *Yahtsah*. At Jahaz the decisive battle was fought between the children of Israel and Sihon king of the Amorites, which ended in the overthrow of the latter, and in the occupation by Israel of the whole pastoral country included between the Arnon and the Jabbok, the *Belka* of the modern Arabs (Num. xxi. 23; Deut. ii. 32; Judg. xi. 20). It was in the allotment of Reuben (Josh. xiii. 18). Like many others relating to the places East of the Dead Sea, this question must await further research.

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Ja'haza, Josh. xiii. 18. [JAHAZ.]

Ja'hazah, Josh. xxi. 36; Jer. xlviii. 21. [JAHAZ.]

Jahazi'ah, son of Tikvah, apparently a priest (Ezr. x. 15).

Jaha'ziel. 1. One of the heroes of Benjamin who joined David at Ziklag (1 Chr. xii. 4).—2. A priest in the reign of David (1 Chr. xvi. 6).—3. A Kohathite Levite, third son of Hebron (1 Chr. xxiii. 19; xxiv. 23).—4. Son of Zechariah, a Levite of the Bene-Asaph in the reign of Jehoshaphat (2 Chr. xx. 14).—5. The "son of Jahaziel" was the chief of the Bene-Shecaniah who returned from Babylon with Ezra (Ezr. viii. 5).

Jahda'i, a man who appears to be thrust abruptly into the genealogy of Caleb, as the father of six sons (1 Chr. ii. 47).

Jah'diel, a chieftain of Manasseh on the east of Jordan (1 Chr. v. 24).

Jah'do, a Gadite (1 Chr. v. 14), son of Buz and father of Jeshishai.

Jah'leel, the third of the three sons of Zebulun (Gen. xlvi. 14; Num. xxvi. 26), founder of the family of the JAHLEELITES.

Jah'leelites, the. A branch of the tribe of Zebulon, descendants of Jahleel (Num. xxvi. 26).

Jahma'i, a man of Issachar, one of the heads of the house of Tolah (1 Chr. vii. 2).

Jah'zah, 1 Chr. vi. 78. [JAHAZ.]

Jah'zeel, the first of the four sons of Naphtali (Gen. xlvi. 24), founder of the family of the JAHZEELITES (Num. xxvi. 48).

Jah'zeelites, the. A branch of the Naphtalites, descended from Jahzeel (Num. xxvi. 48).

Jahze'rah, a priest of the house of Immer (1 Chr. ix. 12).

Jah'ziel, the same as JAHZEEL (1 Chr. vii. 13).

Ja'ir. 1. A man who on his father's side was descended from Judah, and on his mother's from Manasseh. During the conquest he performed one of the chief feats recorded. He took the whole of the tract of ARGOB (Deut. iii. 14), and in addition possessed himself of some nomad villages in Gilead, which he called after his own name, HAVVOTH-JAIR (Num. xxxii. 41; 1 Chr. ii. 23).—2. "JAIR THE GILEADITE," who judged Israel for two-and-twenty years (Judg. x. 3-5). He had thirty sons who rode thirty asses, and possessed thirty cities in the land of Gilead, which, like those of their namesake, were called Havvoth-Jair. Possibly the original twenty-three formed part of these.—3. A Benjamite, son of Kish and father of Mordecai (Esth. ii. 5).—4. The father of Elhanan, one of the heroes of David's army (1 Chr. xx. 5).

Ja'irite, the. IRA the Jairite was a priest (A. V. "chief ruler") to David (2 Sam. xx. 26).

Jai'rus. 1. A ruler of a synagogue, probably in some town near the western shore of the sea of Galilee (Matt. ix. 18; Mark v. 22; Luke viii. 41).—2. Esth. xi. 2. [JAIR, 3.]

Ja'kan, son of Ezer the Horite (1 Chr. i. 42). The same as JAAKAN. And see AKAN.

Ja'keh. The A. V. of Prov. xxx. 1 has represented this as the proper name of the father of Agur, whose sayings are collected in Prov. xxx., and such is the natural interpretation. But beyond this we have no clue to the existence of either Agur or Jakeh. Of course if Agur be Solomon, it follows that Jakeh was a name of David of some mystical significance; but for this there is not a shadow of support. If Jakeh be the name of a person, as there is every reason to believe, we know nothing more about him; if not, there is no limit to the symbolical meanings which may be extracted from the clause in which it occurs, and which change with the ever-shifting ground of the critic's point of view. Hitzig makes Agur and Lemuel brothers, both sons of a queen of Massa, the latter being the reigning monarch (Prov. xxxi. 1). The Heb. *massâ*, "prophecy" or "burden," is considered as a proper name, and identical with the region named MASSA in Arabia.

Ja'kim. 1. Head of the 12th course of priests in the reign of David (1 Chr. xxiv. 12).—2. A Benjamite, one of the Bene-Shimhi (1 Chr. viii. 19).

Ja'lon, one of the sons of Ezra (1 Chr. iv. 17).

Jam'bres. [See JANNES and JAMBRES.]

Jam'bri. Shortly after the death of Judas Maccabaeus (B.C. 161), "the children of Jambri" are said to have made a predatory attack on a detachment of the Maccabaean forces (1 Macc. ix. 36-41). The name does not occur elsewhere. It has been conjectured that the original text was "the sons of the Amorites."

James. 1. JAMES THE SON OF ZEBEDEE. This is the only one of the Apostles of whose life and death we can write with certainty. Of his early life we know nothing. We first hear of him A.D. 27, when he was called to be our Lord's disciple; and he disappears from view A.D. 44, when he suffered martyrdom at the hands of Herod Agrippa I.—I. *His history.*—In the spring or summer of the year 27, Zebedee, a fisherman (Mark i. 20), was out on the Sea of Galilee with his two sons, James and John, and some boatmen. He was engaged in his customary occupation of fishing, and near him was another boat belonging to Simon and Andrew, with whom he and his sons were in partnership. Finding themselves unsuccessful, the occupants of both boats came ashore, and began to wash their nets. At this time the new Teacher appeared upon the beach. At His call they left all, and became, once and for ever, His disciples, hereafter to catch men. For a full year we lose sight of St. James. He is then, in the spring of 28, called to the apostleship with his eleven brethren (Matt. x. 2; Mark iii. 14; Luke vi. 13; Acts i. 13). In the list of the Apostles given us by St. Mark, and in the book of Acts, his name occurs next to that of Simon Peter: in the Gospels of St. Matthew and St. Luke it comes third. It is worthy of notice that with one exception (Luke ix. 28), the name of James is put before that of John, and that John is twice described as "the brother of James" (Mark v. 37; Matt. xvii. 1). This would appear to imply that at this time James, either from age or character, took a higher position than his brother. It would seem to have been at the time of the appointment of the twelve Apostles that the name of Boanerges was given to the sons of Zebedee. The "Sons of Thunder" had a burning and impetuous spirit, which twice exhibits itself in its unchastened form (Luke ix. 54; Mark x. 37). The first occasion on which this natural character manifests itself in St. James and his brother is at the commencement of our Lord's last journey to Jerusalem in the year 30. He was passing through Samaria, and "sent messengers before his face" into a certain village, "to make ready for him" (Luke ix. 52), *i. e.* in all probability to announce him as the Messiah. The Samaritans, with their old jealousy strong upon

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them, refused to receive him; and in their exasperation James and John entreated their Master to follow the example of Elijah, and call down fire to consume them. At the end of the same journey a similar spirit appears again (Mark x. 35). From the time of the Agony in the Garden, A.D. 30, to the time of his martyrdom, A.D. 44, we know nothing of St. James, except that after the Ascension he persevered in prayer with the other Apostles, and the women, and the Lord's brethren (Acts i. 13). In the year 44 Herod Agrippa I., son of Aristobulus, was ruler of all the dominions which at the death of his grandfather, Herod the Great, had been divided between Archelaus, Antipas, Philip, and Lysanias. Policy and inclination would alike lead such a monarch "to lay hands" (Acts xii. 1) "on certain of the church;" and accordingly, when the Passover of the year 44 had brought St. James and St. Peter to Jerusalem, he seized them both.—II. *Chronological recapitulation.*—In the spring or summer of the year 27 James was called to be a disciple of Christ. In the spring of 28 he was appointed one of the Twelve Apostles, and at that time probably received, with his brother, the title of Boanerges. In the autumn of the same year he was admitted to the miraculous raising of Jairus's daughter. In the spring of the year 29 he witnessed the Transfiguration. Very early in the year 30 he urged his Lord to call down fire from heaven to consume the Samaritan village. About three months later in the same year, just before the final arrival in Jerusalem, he and his brother made their ambitious request through their mother Salome. On the night before the Crucifixion he was present at the Agony in the Garden. On the day of the Ascension he is mentioned as persevering with the rest of the Apostles and disciples in prayer. Shortly before the day of the Passover, in the year 44, he was put to death. Thus during fourteen out of the seventeen years that elapsed between his call and his death we do not even catch a glimpse of him.—**2.** JAMES THE SON OF ALPHAEUS. Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13.—**3.** JAMES THE BROTHER OF THE LORD. Matt. xiii. 55; Mark vi. 3; Gal. i. 19.—**4.** JAMES THE SON OF MARY. Matt. xxvii. 56; Luke xxiv. 10. Also called THE LITTLE. Mark xv. 40.—**5.** JAMES THE BROTHER OF JUDE. Jude 1.—**6.** JAMES THE BROTHER (?) OF JUDE. Luke vi. 16; Acts i. 13.—**7.** JAMES. Acts xii. 17, xv. 13, xxi. 18; 1 Cor. xv. 7; Gal. ii. 9, 12.—**8.** JAMES THE SERVANT OF GOD AND OF THE LORD JESUS CHRIST. James i. 1. St. Paul identifies for us Nos. 3. and 7. (see Gal. ii. 9 and 12 compared with i. 19). If we may translate Ἰούδας Ἰακώβου, Judas *the brother*, rather than *the son* of James, we may conclude that 5. and 6. are identical. We may identify 5. and 6. with 3., because we know that James the Lord's brother had a brother named Jude. We may identify 4. with 3., because we know James the son of Mary had a brother named Joses, and so also had James the Lord's brother. Thus there remain two only, James the son of Alphaeus (2.), and James the brother of the Lord (3.). Can we, or can we not, identify them? This requires a longer consideration. By comparing Matt. xxvii. 56 and Mark xv. 40, with John xix. 25, we find that the Virgin Mary had a sister named like herself, Mary, who was the wife of Clopas, and who had two sons, James the Little and Joses. By referring to Matt. xiii. 55 and Mark vi. 3, we find that a James and a Joses, with two other brethren called Jude and Simon, and at least three sisters, were living with the Virgin Mary at Nazareth. By referring to Luke vi. 16 and Acts i. 13, we find that there were two brethren named James and Jude among the Apostles. It would certainly be natural to think that we had here but one family of four brothers and three or more sisters, the children of Clopas and Mary, nephews and nieces of the Virgin Mary. There are difficulties, however, in the way of this conclusion. For, 1. the four brethren in Matt. xiii. 55 are described as the brothers of JESUS, not as His cousins; 2. they are found living as at their home with the Virgin Mary, which seems unnatural if she were their aunt, their mother being, as we know, still alive; 3. the James of Luke vi. 15 is described as the son not of Clopas, but of Alphaeus; 4. the "brethren of the Lord" appear to be excluded from the Apostolic band by their declared unbelief in his Messiahship (John vii. 3-5), and by being formally distinguished from the disciples by the Gospel-writers (Matt. xii. 48; Mark iii. 33; John ii. 12; Acts i. 14); 5. James and Jude are not designated as the Lord's brethren in the list of the Apostles; 6. Mary is designated as the mother of James and Joses, whereas she would have been called mother of James and Jude, had James and Jude been Apostles, and Joses not an Apostle (Matt. xxvii. 46). The following answers may be given:—*Objection* 1.—"They are called *brethren*." Now it is clearly not *necessary* to understand ἀδελφοί as "brothers" in the nearest sense of brotherhood. It need not mean more than relative. But perhaps the circumstances of the case would lead us to translate it brethren? On the contrary, such a translation appears to produce very grave difficulties. For, first, it introduces two sets of four first-cousins, bearing the same names of James, Joses, Jude, and Simon; and, secondly, it drives us to take our choice between three doubtful and improbable hypotheses as to the parentage of this second set of James, Joses, Jude, and Simon. There are three such hypotheses:—(*a.*) The Eastern hypothesis, that they were the children of Joseph by a former wife. (*b.*) The Helvidian hypothesis, that James, Joses, Jude, Simon, and the three sisters, were children of Joseph and Mary. (*c.*) The Levirate hypothesis, that Joseph and Clopas were brothers, and that Joseph raised up seed to his dead brother. *Objection* 2.—"The four brothers and their sisters are always found living and moving about with the Virgin Mary." If they were the children of Clopas, the Virgin Mary was their aunt. Her own husband would appear without doubt to have died at some time between A.D. 8 and A.D. 26. Nor have we any reason for believing Clopas to have been alive during our Lord's ministry. What difficulty is there in supposing that the two widowed sisters should have lived together, the more so as one of them had but one son, and he was often taken from her by his ministerial duties? *Objection* 3.—"James the Apostle is said to be the son of Alphaeus, not of Clopas." But Alphaeus and Clopas are the same name. *Objection* 4.—Dean Alford considers John vii. 5, compared with vi. 67-70, to decide that none of the brothers of the Lord were of the number of the Twelve. If this verse, as he states, makes "the crowning difficulty" to the hypothesis of the identity of James the son of Alphaeus, the Apostle, with James the brother of the Lord, the

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difficulties are not so formidable to be overcome. It is not at all necessary to suppose that St. John is here speaking of all the brethren. If Joses, Simon, and the three sisters disbelieved, it would be quite sufficient ground for the statement of the Evangelist. Nor does it necessarily follow that the disbelief of the brethren was of such a nature that James and Jude could have had no share in it. *Objection* 5.—The omission of a title is so slight a ground for an argument that we may pass this by. *Objection* 6.—There is no improbability in this objection, if Joses was, as would seem likely, an elder brother of Jude, and next in order to James. Had we not identified James the son of Alphaeus with the brother of the Lord, we should have but little to write of him. Of his father, *Alphaeus* or *Clopas*, we know nothing, except that he married Mary, the sister of the Virgin Mary, and had by her four sons and three or more daughters. It is probable that these cousins, or, as they were usually called, brothers and sisters, of the Lord were older than Himself. Of James individually we know nothing till the spring of the year 28, when we find him, together with his younger brother Jude, called to the Apostolate. It is not likely (though far from impossible) that James and Jude took part with their brothers and sisters, and the Virgin Mary, in trying "to lay hold on" JESUS in the autumn of the same year (Mark iii. 21); and it is likely, though not certain, that it is of the other brothers and sisters, without these two, that St. John says, "Neither did His brethren believe on Him" (John vii. 5), in the autumn of A.D. 29. We hear no more of James till after the Crucifixion and the Resurrection. At some time in the forty days that intervened between the Resurrection and the Ascension the Lord appeared to him. This is not related by the Evangelists, but it is mentioned by St. Paul (1 Cor. xv. 7). We cannot fix the date of this appearance. It was probably only a few days before the Ascension. Again we lose sight of James for ten years, and when he appears once more it is in a far higher position than any that he has yet held. In the year 37 occurred the conversion of Saul. Three years after his conversion he paid his first visit to Jerusalem, but the Christians recollected what they had suffered at his hands, and feared to have anything to do with him. Barnabas, at this time of far higher reputation than himself, took him by the hand, and introduced him to Peter and James (Acts ix. 27; Gal. i. 18, 19), and by their authority he was admitted into the society of the Christians, and allowed to associate freely with them during the fifteen days of his stay. Here we find James on a level with Peter, and with him deciding on the admission of St. Paul into fellowship with the Church at Jerusalem; and from henceforth we always find him equal, or in his own department superior, to the very chiefest Apostles, Peter, John, and Paul. For by this time he had been appointed (at what exact date we know not) to preside over the infant Church in its most important centre, in a position equivalent to that of Bishop. This pre-eminence is evident throughout the after history of the Apostles, whether we read it in the Acts, in the Epistles, or in Ecclesiastical writers (Acts xii. 17, xv. 13, 19, xxi. 18; Gal. ii. 9). The account of his martyrdom is given by Hegesippus. According to the tradition thus recorded, he was thrown down from the Temple by the Scribes and Pharisees; he was then stoned and his brains dashed out by a fuller's club.

James, the General Epistle of. I. *Its Genuineness and Canonicity.* — In the third book of his Ecclesiastical History, Eusebius places the Epistle of St. James, the Second and Third Epistles of St. John, and the Epistle of St. Jude among the disputed books of the N. T. Elsewhere he refers the Epistle to the class of "spurious." It is found in the Syriac version, and appears to be referred to by Clement of Rome, Hermas, and Irenaeus, and is quoted by almost all the Fathers of the 4th century, *e. g.* Athanasius, Cyril, Gregory Nazianzen, Epiphanius, and Chrysostom. In 397 the Council of Carthage accepted it as canonical, and from that time there has been no further question of its genuineness on the score of external testimony. But at the time of the Reformation the question of its authenticity was again raised, and now upon the ground of internal evidence; the chief objection being a supposed opposition between St. Paul and St. James, on the doctrine of Justification.—II. *Its Author.*—The author of the Epistle must be either James the son of Zebedee, according to the subscription of the Syriac version; or James the son of Alphaeus; or James the brother of the Lord, which is the general opinion; or an unknown James. Internal evidence points unmistakeably to James the Just as the writer, and we have already identified James the Just with the son of Alphaeus. It was written from Jerusalem, which St. James does not seem to have ever left. The time at which he wrote it has been fixed as late as 62, and as early as 45. Those who see in its writer a desire to counteract the effects of a misconstruction of St. Paul's doctrine of Justification by Faith, in ii. 14-26, and those who see a reference to the immediate destruction of Jerusalem in v. 1, and an allusion to the name Christians in ii. 7, argue in favour of the later date. The earlier date is advocated chiefly on the ground that the Epistle could not have been written by St. James after the Council in Jerusalem, without some allusion to what was there decided, and because the Gentile Christian does not yet appear to be recognised.—III. *Its object.*—The main object of the Epistle is not to teach doctrine, but to improve morality. St. James is the moral teacher of the N. T. There are two ways of explaining this characteristic of the Epistle. Some commentators and writers see in St. James a man who had not realised the essential principles and peculiarities of Christianity, but was in a transition state, half-Jew and half-Christian. But there is another and much more natural way of accounting for the fact. St. James was writing for a special class of persons, and knew what that class especially needed. Those for whom he wrote were the Jewish Christians whether in Jerusalem or abroad. The two objects of the Epistle are—1. to warn against the sins to which as Jews they were most liable; 2. to console and exhort them under the sufferings to which as Christians they were most exposed.—IV. There are two points in the Epistle which demand a somewhat more lengthened notice. These are (*a.*) ii. 14-26, which has been represented as a formal opposition to St. Paul's doctrine of Justification by Faith, and (*b.*) v. 14, 15, which is quoted as the authority for the Sacrament of Extreme Unction. (*a.*) If we consider the meaning of the two Apostles, we see at once that there is no contradiction either intended or possible. St. Paul was

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opposing the Judaizing party, which claimed to earn acceptance by good works, whether the works of the Mosaic law, or works of piety done by themselves. In opposition to these, St. Paul lays down the great truth that acceptance cannot be earned by man at all, but is the free gift of GOD to the Christian man, for the sake of the merits of Jesus Christ, appropriated by each individual, and made his own by the instrumentality of faith.—St. James, on the other hand, was opposing the old Jewish tenet that to be a child of Abraham was all in all; that godliness was not necessary, so that the belief was correct. (*b.*) With respect to v. 14, 15, it is enough to say that the ceremony of Extreme Unction and the ceremony described by St. James differ both in their subject and in their object.

Ja'min. **1.** Second son of Simeon (Gen. xlvi. 10; Ex. vi. 15; 1 Chr. iv. 24), founder of the family of the Jaminites (Num. xxvi. 12).—**2.** A man of Judah, second son of Ram the Jerahmeelite (1 Chr. ii. 27).—**3.** One of the Levites who under Ezra and Nehemiah read and expounded the law to the people (Neh. viii. 7).

Ja'minites, the, the descendants of JAMIN the son of Simeon (Num. xxvi. 12).

Jam'lech, one of the chief men of the tribe of Simeon (1 Chr. iv. 34).

Jam'nia, 1 Macc. iv. 15, v. 58, x. 69, xv. 40. [JABNEEL.]

Jam'nites, the, 2 Macc. xii. 8, 9, 40. [JABNEEL.]

Jan'na, son of Joseph, and father of Melchi, in the genealogy of Christ (Luke iii. 24).

Jan'nes and **Jam'bres,** the names of two Egyptian magicians who opposed Moses. St. Paul alone of the sacred writers mentions them by name, and says no more than that they "withstood Moses," and that their folly in doing so became manifest (2 Tim. iii. 8, 9). It appears from the Jewish commentators that these names were held to be those of the magicians who opposed Moses and Aaron, spoken of in Exodus. We have been unable to discover an Egyptian name resembling Jambres or Mambres, which is another form. Jannes appears to be a transcription of the Egyptian name AÄN, probably pronounced Ian. The signification of Aän is doubtful: the cognate word Aänt means a valley or plain. Whether Jannes and Jambres were mentioned in some long-lost book relating to the early history of the Israelites, or whether there were a veritable oral tradition respecting them cannot now be determined.

Jano'ah, a place apparently in the north of Galilee, or the "land of Naphtali"—one of those taken by Tiglath-Pileser in his first incursion into Palestine (2 K. xv. 29). No trace of it appears elsewhere.

Jano'hah, a place on the boundary of Ephraim (Josh. xvi. 6, 7). Eusebius gives it as twelve miles east of Neapolis. A little less than that distance from *Nablûs*, and about S.E. in direction, two miles from *Akrabeh*, is the village of *Yanûn*, doubtless identical with the ancient Janohah.

Ja'num, a town of Judah in the mountain district, apparently not far from Hebron (Josh. xv. 53.)

Ja'pheth, one of the three sons of Noah. From the order in which their names invariably occur (Gen. v. 32, vi. 10) we should naturally infer that Japheth was the youngest, but we learn from ix. 24 that Ham held that position. It has been generally supposed from x. 21 that Japheth was the eldest; but the word "elder" in that passage is better connected with "brother." We infer therefore that Japheth was the second son of Noah. The descendants of Japheth occupied the "isles of the Gentiles" (Gen. x. 5), *i. e.* the coast-lands of the Mediterranean Sea in Europe and Asia Minor, whence they spread northwards over the whole continent of Europe and a considerable portion of Asia.

Japhi'a. The boundary of Zebulun ascended from Daberath to Japhia, and thence passed to Gath-hepher (Josh. xix. 12). *Yafa*, 2 miles S. of Nazareth, is not unlikely to be identical with Japhia.

Japhi'a. **1.** King of Lachish at the time of the conquest of Canaan by the Israelites (Josh. x. 3).—**2.** One of the sons of David born to him in Jerusalem (2 Sam. v. 15; 1 Chr. iii. 7, xiv. 6).

Japh'let, a descendant of Asher through Beriah (1 Chr. vii. 32, 33).

Japh'leti. The boundary of the "Japhletite" is one of the landmarks on the south boundary-line of Ephraim (Josh. xvi. 3). Possibly the name preserves the memory of some ancient tribe who at a remote age dwelt on these hills.

Ja'pho (Josh. xix. 46). The Heb. form of the better known JOPPA (2 Chr. ii. 16; Ezr. iii. 7; Jon. i. 3). In its modern garb it is *Yâfa*.

Ja'rah, a descendant of Saul; son of Micah, and great-grandson of Mephibosheth (1 Chr. ix. 42, comp. 40).

Ja'reb is either to be explained as the proper name of a country or person, as a noun in apposition, or as a verb from a root, *rûb*, "to contend, plead." All these senses are represented in the A. V. and the marginal readings (Hos. v. 13, x. 6), and the least preferable has been inserted in the text. Kimchi explained Jareb as the name of some city of Assyria, or as another name of the country itself. The clause in which it occurs is supposed by many to refer to Judah, in order to make the parallelism complete; and with this in view Rashi interprets it of Ahaz, who sent to Tiglath-Pileser (2 K. xvi. 8) to aid him against the combined forces of Syria and Israel. But there is no reason to suppose that the two clauses do not both refer to Ephraim, and the allusion would then be, as explained by Jerome, to Pul, who was subsidized by Menahem (2 K. xv. 19), and Judah would be indirectly included. If it be a Hebrew word, it is most probably a noun formed from the above-mentioned root, and is applied to the land of Assyria, or to its king, not in the sense in which it is understood in the Targum, but as indicating their determined hostility to Israel, and their generally aggressive character. That it is rather to be applied to the country than to the king may be inferred from its standing in parallelism with Asshur.

Ja'red, one of the antediluvian patriarchs, the fifth from Adam; son of Mahalaleel, and father of Enoch (Gen. v. 15, 16, 18, 19, 20; Luke iii. 37). In the lists of Chronicles the name is given in the A. V. JERED.

Jaresi'ah, a Benjamite, one of the Bene-Jehoram (1 Chr. viii. 27).

Jar'ha, the Egyptian servant of Sheshan, about the time of Eli, to whom his master gave his daughter and heir in marriage (1 Chr. ii. 31). It is a matter of somewhat curious inquiry what was

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the name of Jarha's wife. In ver. 31 we read "the children of Sheshan, Ahlai," and in ver. 34, "Sheshan had no sons but daughters." Hence some have imagined that Jarha on his marriage with Sheshan's daughter had the name of Ahlai given him by Sheshan, to signify his adoption into Israel. But the view which the A. V. adopts is undoubtedly the right one, viz. that Ahlai is the name of Sheshan's daughter.

Ja'rib. 1. Named in the list of 1 Chr. iv. 24 only, as a son of Simeon. Perhaps the same as JACHIN (Gen. xlvi., Ex. vi., and Num. xxvi.).—2. One of the "chief men" who accompanied Ezra on his journey from Babylon to Jerusalem (Ezr. viii. 16).—3. A priest of the house of Jeshua the son of Jozadak, who had married a foreign wife, and was compelled by Ezra to put her away (Ezr. x. 18).—4. (1 Macc. xiv. 29). A contraction or corruption of the name JOARIB (ii. 1).

Jar'imoth, 1 Esd. ix. 28. [JEREMOTH.]

Jar'muth. 1. A town in the Shefelah or low country of Judah, named with Adullam, Socoh, and others (Josh. xv. 35). Its king, PIRAM, was one of the five who conspired to punish Gibeon for having made alliance with Israel (Josh. x. 3, 5), and who were routed at Bethhoron and put to death by Joshua at Makkedah (23). A site named *Yarmûk*, which may represent Jarmuth, with a contiguous eminence called *Tell-Ermâd*, was visited by Robinson. It is about 1½ mile from *Beit-netif*, which again is some 8 miles from *Beit-gibrin*, on the left of the road to Jerusalem.—2. A city of Issachar, allotted with its suburbs to the Gershonite Levites (Josh. xxi. 29).

Jaro'ah, a chief man of the tribe of Gad (1 Chr. v. 14).

Ja'sael, 1 Esd. ix. 30. [SHEAL.]

Ja'shen. Bene-Jashen—"sons of Jashen"—are named in the catalogue of the heroes of David's guard in 2 Sam. xxiii. 32. Kennicott has shown good cause for believing that the genuine text was, "of the Bene-Hashem, Gouni; Jonathan ben-Shamha."

Ja'sher, Book of, or, as the margin of the A. V. gives it, "the book of the upright," a record alluded to in two passages only of the O. T. (Josh. x. 13, and 2 Sam. i. 18), and consequently the subject of much dispute. The Targum interprets it "the book of the law," and this is followed by Rashi. The same Rabbi, in his commentary on Samuel, refers to Genesis "the book of the upright, Abraham, Isaac, and Jacob," to explain the allusion to the book of Jasher. R. Eliezer thought that by the book of Jasher was signified the book of Deuteronomy from the expressions in Deut. vi. 18, xxxiii. 7, the latter being quoted in proof of the skill of the Hebrews in archery. In the opinion of R. Samuel ben Nachman, the book of Judges was alluded to as the book of Jasher. Jerome, or rather the author of the *Quaestiones Hebraicae*, understood by the book of Jasher the books of Samuel themselves, inasmuch as they contained the history of the just prophets, Samuel, Gad, Nathan. That the book of Jasher was one of the writings which perished in the captivity was held by R. Levi ben Gershom, though he gives the traditional explanation above mentioned. Sanctius conjectured that it was a collection of pious hymns written by different authors and sung on various occasions. That it was written in verse may reasonably be inferred from the only specimens extant, which exhibit unmistakeable signs of metrical rhythm. Gesenius conjectured that it was an anthology of ancient songs, which acquired its name, "the book of the just or upright," from being written in praise of upright men. Abicht, taking the lament of David as a sample of the whole, maintained that the fragment quoted in the book of Joshua was part of a funeral ode composed upon the death of that hero, and narrating his achievements. Dr. Donaldson, more recently, attempts not only to decide what the book of Jasher was in itself, but to reconstruct it from the fragments which, according to his theory, he traces throughout the several books of the O. T. In the preface to his *Jashar*, or *Fragmenta Archetypa Carminum Hebraicorum in Masorethico Veteris Testamenti textu passim tessellata*, Dr. Donaldson advances a scheme for the restoration of this ancient record, in accordance with his own idea of its scope and contents. He supposes the compiler of the book to have been probably Nathan the prophet, assisted perhaps by Gad the seer. But his scheme is purely conjectural, and is recommended by no internal probability.—There are also extant, under the title of "the Book of Jasher," two Rabbinical works, one a moral treatise, written in A.D. 1394 by R. Shabbatai Carmuz Levita; the other, by R. Tham, treats of the laws of the Jews in eighteen chapters, and was printed in Italy in 1544, and at Cracow in 1586. An anonymous work, printed at Venice and Prague in 1625, and said to have made its first appearance at Naples, was believed by some Jews to be the record alluded to in Joshua. It contains the historical narratives of the Pentateuch, Joshua, and Judges, with many fabulous additions. A clumsy forgery in English, which first appeared in 1751 under the title of "the Book of Jasher," deserves notice solely for the unmerited success with which it was palmed off upon the public.

Jasho'beam. Possibly one and the same follower of David, bearing this name, is described as a Hachmonite (1 Chr. xi. 11), a Korhite (1 Chr. xii. 6), and son of Zabdiel (1 Chr. xxvii. 2). He came to David at Ziklag. His distinguishing exploit was that he slew 300 (or 800, 2 Sam. xxiii. 8) men at one time. He is named first among the chief of the mighty men of David (1 Chr. xi. 11).

Ja'shub. 1. The third son of Issachar, and founder of the family of the Jashubites (Num. xxvi. 24; 1 Chr. vii. 1).—2. One of the sons of Bani, a layman in the time of Ezra who had to put away his foreign wife (Ezr. x. 29).

Jashu'bi-le'hem, a person or a place named among the descendants of Shelah, the son of Judah by Bath-shua the Canaanitess (1 Chr. iv. 22). It is probably a place, and we should infer that it lay on the western side of the tribe, in or near the Shefelah.

Jash'ubites, the. The family founded by Jashub the son of Issachar (Num. xxvi. 24).

Ja'siel, the last named on the list of David's heroes in 1 Chr. xi. 47.

Ja'son. 1. JASON THE SON OF ELEAZER was one of the commissioners sent by Judas Maccabaeus to conclude a treaty with the Romans B.C. 161 (1 Macc. viii. 17).—2. JASON THE FATHER OF ANTIPATER, who was an envoy to Rome at a later period (1 Macc. xii. 16, xiv. 22), is probably the same person as No. 1.—3. JASON OF CYRENE, a Jewish historian who wrote "in five books" a history of the Jewish war of liberation, which supplied

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the chief materials for the second book of the Maccabees. [2 MACCABEES.] His name and the place of his residence seem to mark Jason as a Hellenistic Jew, but nothing more is known of him than can be gathered from 2 Macc. ii. 19-23.—**4.** JASON THE HIGH-PRIEST, the second son of Simon II., and brother of Onias III., who succeeded in obtaining the high-priesthood from Antiochus Epiphanes (c. 175 B.C.) to the exclusion of his elder brother (2 Macc. iv. 7-26). He laboured in every way to introduce Greek customs among the people, and that with great success (2 Macc. iv.). After three years (cir. B.C. 172) he was in turn supplanted in the king's favour by his own emissary Menelaus, and was forced to take refuge among the Ammonites (2 Macc. iv. 26). On a report of the death of Antiochus (c. 170 B.C.) he made a violent attempt to recover his power (2 Macc. v. 5-7), but was repulsed, and again fled to the Ammonites. Afterwards he was compelled to retire to Egypt, and thence to Sparta (2 Macc. v. 9), and there "perished in a strange land" (2 Macc. *l. c.*; cf. Dan. xii. 30 ff.; 1 Macc. i. 12 ff.).—**5.** JASON THE THESSALONIAN, who entertained Paul and Silas, and was in consequence attacked by the Jewish mob (Acts xvii. 5, 6, 7, 9). He is probably the same as the Jason mentioned in Rom. xvi. 21, as a companion of the apostle, and one of his kinsmen or fellow-tribesmen. Lightfoot conjectured that Jason and Secundus (Acts xx. 4) were the same.

Jasper, a precious stone frequently noticed in Scripture. It was the last of the twelve inserted in the high-priest's breastplate (Ex. xxviii. 20, xxxix. 13), and the first of the twelve used in the foundations of the new Jerusalem (Rev. xxi. 19). The characteristics of the stone, as far as they are specified in Scripture (Rev. xxi. 11), are that it was "most precious," and "like crystal:" we may also infer from Rev. iv. 3, that it was a stone of brilliant and transparent light. The stone which we name "jasper" does not accord with this description. There can be no doubt that the *diamond* would more adequately answer to the description in the book of Revelation.

Jasu'bus, 1 Esd. ix. 30. [JASHUB, 2.]

Ja'tal, 1 Esd. v. 28. [ATER, 1.]

Jath'niel, a Korhite Levite, the fourth of the family of Meshelemiah (1 Chr. xxvi. 2).

Jat'tir, a town of Judah in the mountain district (Josh. xv. 48), one of the group containing Socho, Eshtemoa, &c. (See also Josh. xxi. 14; 1 Sam. xxx. 27; 1 Chr. vi. 57.) By Robinson it is identified with *'Attir*, 6 miles N. of Molada, and 10 miles S. of Hebron.

Ja'van. **1.** A son of Japheth, and the father of Elishah and Tarshish, Kittim and Dodanim (Gen. x. 2, 4). The name appears in Is. lxvi. 19, where it is coupled with Tarshish, Pul, and Lud, and more particularly with Tubal and the "isles afar off," as representatives of the Gentile world: again in Ez. xxvii. 13, where it is coupled with Tubal and Meshech, as carrying on considerable commerce with the Tyrians, who imported from these countries slaves and brazen vessels: in Dan. viii. 21, x. 20, xi. 2, in reference to the Macedonian empire; and lastly in Zech. ix. 13, in reference to the Graeco-Syrian empire. From a comparison of these various passages there can be no doubt that Javan was regarded as the representative of the Greek race. The name was probably introduced into Asia by the Phoenicians, to whom the Ionians were naturally better known than any other of the Hellenic races, on account of their commercial activity and the high prosperity of their towns on the western coast of Asia Minor.—**2.** A town in the southern part of Arabia (*Yemen*), whither the Phoenicians traded (Ez. xxvii. 19).

Javelin. [ARMS.]

Ja'zar, 1 Macc. v. 8. [JAAZER.]

Ja'zer (Num. xxxii. 1, 3; Josh. xxi. 39; 2 Sam. xxiv. 5; 1 Chr. vi. 81, xxvi. 31; Is. xvi. 8, 9; Jer. xlviii. 32). [JAAZER.]

Ja'ziz, a Hagarite who had charge of the flocks, the sheep and goats of king David (1 Chr. xxvii. 31).

Je'arim, Mount, a place named in specifying the northern boundary of Judah (Josh. xv. 10). The boundary ran from Mount Seir to "the shoulder of Mount Jearim, which is Cesalon"—that is, Cesalon was the landmark on the mountain. *Kesla* stands, 7 miles due west of Jerusalem, on a high point on the north slope of the lofty ridge between *Wady Ghurâb* and *W. Ismail*. This ridge is probably Mount Jearim.

Jeatera'i, a Gershonite Levite, son of Zerah (1 Chr. vi. 21).

Jeberechi'ah, father of a certain Zechariah, in the reign of Ahaz, mentioned Is. viii. 2. As this form occurs nowhere else, and both the LXX. and Vulgate have *Berechiah*, it is probably only an accidental corruption.

Je'bus, one of the names of Jerusalem, the city of the Jebusites, also called JEBUSI. It occurs only twice (Judg. xix. 10, 11; 1 Chr. xi. 4, 5). Jebus is interpreted by some to mean a place dry or down-trodden like a threshing-floor; an interpretation which by Ewald and Stanley is taken to prove that Jebus must have been the south-western hill.

Jeb'usi, the name employed for the city of JEBUS (Josh. xv. 8, xviii. 16, 28).

Jeb'usite, Jeb'usites, the. 1. According to the table in Genesis x. "the Jebusite" is the third son of Canaan. His place in the list is between Heth and the Amorites (Gen. x. 16; 1 Chr. i. 14). But in the formula, by which the Promised Land is so often designated, the Jebusites are uniformly placed last. 2. Our first glimpse of the actual people is in the invaluable report of the spies (Num. xiii. 29). When Jabin organised his rising against Joshua he sent amongst others "to the Amorite, the Hittite, the Perizzite, and the Jebusite in the mountain" (Josh. xi. 3). A mountain-tribe they were, and a mountain-tribe they remained. "Jebus, which is Jerusalem," lost its king in the slaughter of Bethhoron (Josh. x. 1, 5, 26; comp. xii. 10)—was sacked and burned by the men of Judah (Judg. i. 21), and its citadel finally scaled and occupied by David (2 Sam. v. 6). After this they emerge from the darkness but once, in the person of Araunah the Jebusite, "Araunah the king," who appears before us in true kingly dignity in his well-known transaction with David (2 Sam. xxiv. 23; 1 Chr. xix. 23).

Jecami'ah, one of seven, including Salathiel and Pedaiah, who were introduced into the royal line, on the failure of it in the person of Jehoiachin (1 Chr. iii. 18).

Jecholi'ah, wife of Amaziah king of Judah, and mother of Azariah or Uzziah his successor (2 K. xv. 2).

Jechoni'as. 1. The Greek form of the name of king JECHONIAH, followed by our translators in

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the books rendered from the Greek, viz., Esth. xi. 4; Bar. i. 3, 9; Matt. i. 11, 12.—**2.** 1 Esd. viii. 22. [SHECHANIAH.]

Jecholi'ah. The same as Jecoliah (2 Chr. xxvi. 3).

Jeconi'ah, an altered form of the name of JEHOIACHIN (1 Chr. iii. 16, 17; Jer. xxiv. 1, xxvii. 20, xxviii. 4, xxix. 1; Esth. ii. 6).

Jeconi'as, 1 Esd. i. 9. [CONANIAH].

Jedai'ah. **1.** Head of the second course of priests, as they were divided in the time of David (1 Chr. xxiv. 7). Some of them survived to return to Jerusalem after the Babylonish captivity, as appears from Ezr. ii. 36; Neh. vii. 39.—**2.** A priest in the time of Jeshua the high-priest (Zech. vi. 10, 14).

Jedai'ah. **1.** A Simeonite, forefather of Ziza (1 Chr. iv. 37).—**2.** Son of Harumaph; a man who did his part in the rebuilding of the wall of Jerusalem (Neh. iii. 10).

Jed'du, 1 Esd. v. 24. [JEDAIAH, 1.]

Jede'us, 1 Esd. ix. 30. [ADAIAH, 5.]

Jed'iael. **1.** A chief patriarch of the tribe of Benjamin (1 Chr. vii. 6, 11). It is usually assumed that Jediael is the same as Ashbel (Gen. xlvi. 21; Num. xxvi. 38; 1 Chr. viii. 1). But this is not certain.—**2.** Second son of Meshelemiah, a Levite (1 Chr. xxvi. 1, 2).—**3.** Son of Shimri; one of the heroes of David's guard (1 Chr. xi. 45).—**4.** One of the chiefs of the thousands of Manasseh who joined David on his march to Ziklag (1 Chr. xii. 20; comp. 1 Sam. xxix., xxx.).

Jed'idah, queen of Amon, and mother of the good king Josiah (2 K. xxii. 1).

Jedidi'ah, the name bestowed, through Nathan the prophet, on David's son Solomon (2 Sam. xii. 25). Bathsheba's first child had died—"Jehovah struck it" (ver. 15). A second son was born, David called his name Shelômôh ("Peaceful"); and Jehovah loved the child, *i. e.* allowed him to live. And David sent by the hand of Nathan, to obtain through him some oracle or token of the Divine favour on the babe, and the babe's name was called JEDID-JAH. To David himself, the "darling" of his family and his people, no more precious seal of his restoration to the Divine favour after his late fall, could have been afforded than this announcement by the prophet, that the name of his child was to combine his own name with that of Jehovah—JEDID-JAH, "darling of Jehovah."

Jed'uthun, a Levite, of the family of Merari, who was associated with Heman the Kohathite, and Asaph the Gershonite, in the conduct of the musical service of the Tabernacle, in the time of David; according to what is said 1 Chr. xxiii. 6. He is probably the same as Ethan, and therefore a Merarite (comp. 1 Chr. xv. 17, 19, with 1 Chr. xvi. 41, 42, xxv. 1, 3, 6; 2 Chr. xxxv. 15). His office was generally to preside over the music of the temple service, consisting of the *nebel*, or nablium, the *chinnor*, or harp, and the cymbals, together with the human voice. But his peculiar part, as well as that of his two colleagues Heman and Asaph, was "to sound with cymbals of brass," while the others played on the nablium and the harp. After the ark was taken to Jerusalem, Jeduthun and Heman were left with Zadok the priest, to give thanks "before the tabernacle of the Lord in the high place that was at Gibeon." Jeduthun's name stands at the head of the 39th, 62nd, and 77th Psalms, indicating probably that they were to be sung by his choir.

Je'eli, 1 Esd. v. 33. [JAALAH.]

Jee'lus, 1 Esd. viii. 92. [JEHIEL.]

Jee'zer, the form assumed in the list in Numbers (xxvi. 30) by the name of a descendant of Manasseh. In parallel lists the name is given as ABI-EZER.

Jee'zerites, the, the family of the foregoing (Num. xxvi. 30).

Jega'r Sahadu'tha ("heap of testimony"), the Aramaean name given by Laban the Syrian to the heap of stones which he erected as a memorial of the compact between Jacob and himself, while Jacob commemorated the same by setting up a pillar (Gen. xxxi..47), as was his custom on several other occasions. Galeed, a "witness heap," which is given as the Hebrew equivalent, does not exactly represent Jegar-sahadutha.

Jehal'eleel. Four men of the Bene-Jehalleleël are introduced abruptly into the genealogies of Judah (1 Chr. iv. 16).

Jehal'elel, a Merarite Levite, father of Azariah (2 Chr. xxix. 12).

Jehdei'ah. **1.** The representative of the Bene-Shubael, in the time of David (1 Chr. xxiv. 20).—**2.** A Meronothite who had charge of the she-asses of David (1 Chr. xxvii. 30).

Jehes'ekel, a priest to whom was given by David the charge of the twentieth of the twenty-four courses in the service of the house of Jehovah (1 Chr. xxiv. 16).

Jehi'ah and Obed-edom were "doorkeepers for the ark" at the time of its establishment in Jerusalem (1 Chr. xv. 24).

Jehi'el. **1.** One of the Levites appointed by David to assist in the service of the house of God (1 Chr. xv. 18, 20, xvi. 4).—**2.** One of the sons of Jehoshaphat king of Judah, put to death by his brother Jehoram (2 Chr. xxi. 2).—**3.** One of the rulers of the house of God at the time of the reforms of Josiah (2 Chr. xxxv. 8).—**4.** A Gershonite Levite, head of the Bene-Laadan in the time of David (1 Chr. xxiii. 8), who had charge of the treasures (xxix. 8).—**5.** Son of Hachmoni, or of a Hachmonite, named in the list of David's officers (1 Chr. xxvii. 32) as "with the king's sons," whatever that may mean.—**6.** A Levite of the Bene-Heman, who took part in the restorations of king Hezekiah (2 Chr. xxix. 14).—**7.** Another Levite at the same period (2 Chr. xxxi. 13).—**8.** Father of Obadiah, of the Bene-Joab (Ezr. viii. 9).—**9.** One of the Bene-Elam, father of Shechaniah (Ezr. x. 2).—**10.** A member of the same family, who had himself to part with his wife (Ezr. x. 26).—**11.** A priest, one of the Bene-Harim, who also had to put away his foreign wife (Ezr. x. 21).

Jehi'el, a perfectly distinct name from the last. **1.** A man described as father of Gibeon; a forefather of king Saul (1 Chr. ix. 35).—**2.** One of the sons of Hotham the Aroerite; a member of David's guard (1 Chr. xi. 44).

Jehi'eli, according to the A. V. a Gershonite Levite of the family of LAADAN (1 Chr. xxvi. 21, 22).

Jehizki'ah, son of Shallum, one of the heads of the tribe of Ephraim in the time of Ahaz (2 Chr. xxviii. 12; comp. 8, 13, 15).

Jeho'adah, one of the descendants of Saul (1 Chr. viii. 36); great grandson to Meribaal, *i. e.* Mephibosheth.

Jehoad'dan, queen to king Joash, and mother of Amaziah of Judah (2 K. xiv. 2; 2 Chr. xxv. 1).

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Jeho'ahaz. **1.** The son and successor of Jehu, reigned 17 years B.C. 856-840 over Israel in Samaria. His inglorious history is given in 2 K. xiii. 1-9. Throughout his reign (ver. 22) he was kept in subjection by Hazael king of Damascus. Jehoahaz maintained the idolatry of Jeroboam; but in the extremity of his humiliation he besought Jehovah; and Jehovah gave Israel a deliverer—probably either Jehoash (vv. 23 and 25), or Jeroboam II. (2. K. xiv. 24, 25).—**2.** Jehoahaz, otherwise called SHALLUM, the fourth (acc. to 1 Chr. iii. 15), or third, if Zedekiah's age be correctly stated (2 Chr. xxvi. 11), son of Josiah, whom he succeeded as king of Judah. He was chosen by the people in preference to his elder (comp. 2 K. xxiii. 31 and 36) brother, B.C. 610, and he reigned three months in Jerusalem. Pharaoh-necho on his return from Carchemish, perhaps resenting the election of Jehoahaz sent to Jerusalem to depose him, and to fetch him to Riblah. There he was cast into chains, and from thence he was taken into Egypt, where he died.—**3.** The name given (2 Chr. xxi. 17) to Ahaziah, the youngest son of Jehoram king of Judah.

Jeho'ash, the uncontracted form of JOASH.—**1.** The eighth king of Judah; son of AHAZIAH (2 K. xi. 21, xii. 1, 2, 4, 6, 7, 18, xiv. 13). [JOASH, 1.]—**2.** The twelfth king of Israel; son of JEHOAHAZ (2 K. xiii. 10, 25, xiv. 8, 9, 11, 13, 15, 16, 17). [JOASH, 2.]

Jeho'hanan. **1.** A Korhite Levite, one of the doorkeepers to the house of Jehovah, *i. e.* the Tabernacle, according to the appointment of David (1 Chr. xxvi. 3; comp. xxv. 1). He was the sixth of the seven sons of Meshelemiah.—**2.** One of the principal men of Judah, under king Jehoshaphat (2 Chr. xvii. 15; comp. 13 and 19).—**3.** Father of Ishmael, one of the "captains of hundreds" whom Jehoiada the priest took into his confidence about the restoration of the line of Judah (2 Chr. xxiii. 1).—**4.** One of the Bene-Bebai, a lay Israelite who was forced by Ezra to put away his foreign wife (Ezr. x. 28).—**5.** A priest (Neh. xii. 13); the representative of the house of Amariah (comp. 2), during the high-priesthood of Joiakim (ver. 12).—**6.** A priest who took part in the dedication of the wall of Jerusalem (Neh. xii. 42).

Jehoi'achin, son of Jehoiakim and Nehushta, and for three months and ten days king of Judah. Jehoiachin came to the throne at a time when Egypt was still prostrate in consequence of the victory at Carchemish. Jerusalem at this time was quite defenceless, and unable to offer any resistance to the regular army which Nebuchadnezzar sent to besiege it in the 8th year of his reign, and which he seems to have joined in person after the siege was commenced (2 K. xxiv. 10, 11). In a very short time, apparently, Jehoiachin surrendered at discretion; and he, and the queen-mother, and all his servants, captains, and officers, came out and gave themselves up to Nebuchadnezzar, who carried them, with the harem and the eunuchs, to Babylon (Jer. xxix. 2; Ezek. xvii. 12, xix. 9). There he remained a prisoner, actually in prison, and wearing prison garments, for thirty-six years, viz. till the death of Nebuchadnezzar, when Evil-Merodach succeeding to the throne of Babylon, treated him with much kindness, brought him out of prison, changed his garments, raised him above the other subject or captive kings, and made him sit at his own table. Whether Jehoiachin outlived the two years of Evil-Merodach's reign or not does not appear, nor have we any particulars of his life at Babylon. The history of Susanna and the Elders apparently makes Jehoiachin an important personage; for, according to the author, the husband of Susanna was Joacim, a man of great wealth, and the chief person among the captives, to whose house all the people resorted for judgment, a description which suits Jehoiachin. Africanus expressly calls Susanna's husband king, and says that the king of Babylon had made him his royal companion. It does not appear certainly from Scripture, whether Jehoiachin was married or had any children. That Zedekiah, who in 1 Chr. iii. 16 is called "his son," is the same as Zedekiah his uncle (called "his brother," 2 Chr. xxxvi. 10), who was his successor on the throne, seems certain.

Jehoi'ada. **1.** Father of BENAIAH, David's well-known warrior (2 Sam. viii. 18, 1 K. i. and ii. *passim*, 1 Chr. xviii. 17, &c.). From 1 Chr. xxvii. 5, we learn that Benaiah's father was the chief priest, and he is therefore doubtless identical with —**2.** Leader of the Aaronites, *i. e.* the priests; who joined David at Hebron (1 Chr. xii. 27).—**3.** According to 1 Chr. xxvii. 34, son of Benaiah. But in all probability Benaiah the son of Jehoiada is meant, by a confusion similar to that which has arisen with regard to Ahimelech and Abiathar, 1 Chr. xviii. 16, 2 Sam. viii. 17.—**4.** High-priest at the time of Athaliah's usurpation of the throne of Judah (B. C. 884-878), and during the greater portion of the 40 years' reign of Joash. He probably succeeded Amariah. He married JEHOSHEBA, or Jehoshabeath, daughter of king Jehoram, and sister of king Ahaziah (2 Chr. xxii. 11); and when Athaliah slew all the seed royal of Judah after Ahaziah had been put to death by Jehu, he and his wife stole Joash from among the king's sons, and hid him for six years in the Temple, and eventually replaced him on the throne of his ancestors. Having divided the priests and Levites into three bands, which were posted at the principal entrances, and filled the courts with people favourable to the cause, he produced the young king before the whole assembly, and crowned and anointed him, and presented to him a copy of the Law according to Deut. xvii. 18-20. The excitement of the moment did not make him forget the sanctity of God's house. None but the priests and ministering Levites were permitted by him to enter the Temple; and he gave strict orders that Athaliah should be carried without its precincts before she was put to death. The destruction of Baal worship and the restoration of the Temple were among the great works effected by Jehoiada. He died B.C. 834, and though far advanced in years, too soon for the welfare of his country, and the weak unstable character of Joash. The text of 2 Chr. xxiv. 15, supported by the LXX. and Josephus, makes him 130 years old at his death; but it is evidently corrupt.—**5.** Second priest, or sagan, to Seraiah the high-priest (Jer. xxix. 25-29; 2 K. xxv. 18).—**6.** Son of Paseach, who assisted to repair the old gate of Jerusalem (Neh. iii. 6).

Jehoi'akim, 18th (or, counting Jehoahaz, 19th) king of Judah from David inclusive—25 years old at his accession, and originally called ELIAKIM. He was the son of Josiah and Zebudah, daughter of Pedaiah of Rumah. After deposing Jehoahaz, Pharaoh Necho set Eliakim, his elder brother, upon the throne, and changed his name to Jehoiakim. Egypt

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played no part in Jewish politics during the seven or eight years of Jehoiakim's reign. After the battle of Carchemish Nebuchadnezzar came into Palestine as one of the Egyptian tributary kingdoms, the capture of which was the natural fruit of his victory over Necho. He found Jehoiakim quite defenceless. After a short siege he entered Jerusalem, took the king prisoner, bound him in fetters to carry him to Babylon, and took also some of the precious vessels of the Temple and carried them to the land of Shinar. But he seems to have changed his purpose as regarded Jehoiakim, and to have accepted his submission, and reinstated him on the throne, perhaps in remembrance of the fidelity of his father Josiah. What is certain is, that Jehoiakim became tributary to Nebuchadnezzar after his invasion of Judah, and continued so for three years, but at the end of that time broke his oath of allegiance and rebelled against him (2 K. xxiv. 1). What moved or encouraged Jehoiakim to this rebellion it is difficult to say, for there is nothing to bear out Josephus's assertion, that there was anything in the attitude of Egypt at this time to account for such a step. Though Nebuchadnezzar was not able at that time to come in person to chastise his rebellious vassal he sent against him numerous bands of Chaldeans, with Syrians, Moabites, and Ammonites, who were all now subject to Babylon (2 K. xxiv. 7), and who cruelly harassed the whole country. We are not acquainted with the details of the close of the reign. Probably as the time approached for Nebuchadnezzar himself to come against Judea the desultory attacks and invasions of his troops became more concentrated. Either in an engagement with some of these forces, or else by the hand of his own oppressed subjects, who thought to conciliate the Babylonians by the murder of their king, Jehoiakim came to a violent end in the 11th year of his reign. His body was cast out ignominiously on the ground; and then, after being left exposed for some time, was dragged away and buried "with the burial of an ass," without pomp or lamentation, "beyond the gates of Jerusalem" (Jer. xxii. 18, 19, xxxvi. 30). All the accounts we have of Jehoiakim concur in ascribing to him a vicious and irreligious character. The writer of 2 K. xxiii. 37, tells us that "he did that which was evil in the sight of Jehovah," a statement which is repeated xxiv. 9, and 2 Chr. xxxvi. 5. But it is in the writings of Jeremiah that we have the fullest portraiture of him. The reign of Jehoiakim extends from B.C. 609 to B.C. 598. or as some reckon 599.

Jehoi'arib, head of the first of the 24 courses of priests, according to the arrangement of king David (1 Chr. xxiv. 7). Some of his descendants returned from the Babylonish captivity, as we learn from 1 Chr. ix. 10, Neh. xi. 10. Their chief in the days of Joiakim the son of Jeshua was Mattenai (Neh. xii. 6, 19). They were probably of the house of Eleazar. To the course of Jehoiarib belonged the Asmonean family (1 Macc. ii. 1), and Josephus, as he informs us.

Jeho'nadab, and Jo'nadab, the son of Rechab, founder of the Rechabites. It appears from 1 Chr. ii. 55, that his father or ancestor Rechab belonged to a branch of the Kenites; the Arabian tribe which entered Palestine with the Israelites. One settlement of them was established, under a fourfold division at or near the town of Jabez in Judah (1 Chr. ii. 55). To these last belonged Rechab and his son Jehonadab. The Bedouin habits, which were kept up by the other branches of the Kenite tribe, were inculcated by Jehonadab with the utmost minuteness on his descendants (Jer. xxxv. 6). Bearing in mind this general character of Jehonadab as an Arab chief, and the founder of a half-religious sect, we are the better able to understand the single occasion on which he appears before us in the historical narrative. Jehu was advancing, after the slaughter of Betheked, on the city of Samaria, when he suddenly met the austere Bedouin coming towards him (2 K. x. 15). The king was in his chariot; the Arab was on foot. According to the Hebrew text the king blessed Jehonadab. The hand, whether of Jehonadab or Jehu, was offered and grasped. The king lifted him up to the edge of the chariot, apparently that he might whisper his secret into his ear, and said, "Come with me, and see my zeal for Jehovah." Having entrusted him with the secret, he (LXX.) or his attendants (Heb. and A. V.) caused Jehonadab to proceed with him to Samaria in the royal chariot. No doubt he acted in concert with Jehu throughout; the only occasion on which he is expressly mentioned is when he went with Jehu through the temple of Baal to turn out any that there might happen to be in the mass of Pagan worshippers (2 K. x. 23). This is the last we hear of him.

Jehon'athan. 1. Son of Uzziah; superintendent of certain of king David's storehouses (1 Chr. xxvii. 25).—2. One of the Levites who were sent by Jehoshaphat through the cities of Judah, with a book of the Law, to teach the people (2 Chr. xvii. 8).—3. A priest (Neh. xii. 18); the representative of the family of Shemaiah (ver. 6), when Joiakim was high-priest.

Jeho'ram. 1. Son of Ahab king of Israel, who succeeded his brother Ahaziah, B.C. 896, and died B.C. 884. The alliance between the kingdoms of Israel and Judah, commenced by his father and Jehoshaphat, was very close throughout his reign. We first find him associated with Jehoshaphat and the king of Edom, at that time a tributary of the kingdom of Judah, in a war against the Moabites. Mesha, their king, on the death of Ahab, had revolted from Israel, and refused to pay the customary tribute of 100,000 lambs and 100,000 rams. Joram asked and obtained Jehoshaphat's help to reduce him to his obedience, and accordingly the three kings, of Israel, Judah, and Edom, marched through the wilderness of Edom to attack him. The three armies were in the utmost danger of perishing for want of water. The piety of Jehoshaphat suggested an inquiry of some prophet of Jehovah, and Elisha the son of Shaphat, at that time and since the latter part of Ahab's reign Elijah's attendant (2 K. iii. 11; 1 K. xix. 19-21), was found with the host. From him Jehoram received a severe rebuke, and was bid to inquire of the prophets of his father and mother, the prophets of Baal. Nevertheless for Jehoshaphat's sake Elisha inquired of Jehovah, and received the promise of an abundant supply of water, and of a great victory over the Moabites: a promise which was immediately fulfilled. The Moabites were put to the rout. The allies pursued them with great slaughter into their own land, which they utterly ravaged and destroyed with all its cities. Kirharaseth alone remained, and there the king of Moab made his last stand. An attempt to break through the besieging army having failed, he resorted to the desperate ex-

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pedient of offering up his eldest son, the heir to his throne, as a burnt-offering, upon the wall of the city, in the sight of the enemy. Upon this the Israelites retired and returned to their own land (2 K. iii.) A little later, when war broke out between Syria and Israel, we find Elisha befriending Jehoram. What happened after this to change the relations between the king and the prophet we can only conjecture. But it seems probable that when the Syrian inroads ceased, and he felt less dependent upon the aid of the prophet, he relapsed into idolatry, and was rebuked by Elisha, and threatened with a return of the calamities from which he had escaped. Refusing to repent, a fresh invasion by the Syrians, and a close siege of Samaria, actually came to pass, according probably to the word of the prophet. Hence, when the terrible incident arose, in consequence of the famine, of a woman boiling and eating her own child, the king immediately attributed the evil to Elisha the son of Shaphat, and determined to take away his life. The providential interposition by which both Elisha's life was saved and the city delivered, is narrated 2 K. vii., and Jehoram appears to have returned to friendly feeling towards Elisha (2 K. viii. 4). It was very soon after the above events that Elisha went to Damascus, and predicted the revolt of Hazael, and his accession to the throne of Syria in the room of Ben-hadad. Jehoram seems to have thought the revolution in Syria, which immediately followed Elisha's prediction, a good opportunity to pursue his father's favourite project of recovering Ramoth-Gilead from the Syrians. He accordingly made an alliance with his nephew Ahaziah, who had just succeeded Joram on the throne of Judah, and the two kings proceeded to occupy Ramoth-Gilead by force. The expedition was an unfortunate one. Jehoram was wounded in battle, and obliged to return to Jezreel to be healed of his wounds (2 K. viii. 29, ix. 14, 15), leaving his army under Jehu to hold Ramoth-Gilead against Hazael. Jehu, however, and the army under his command, revolted from their allegiance to Jehoram (2 K. ix.), and, hastily marching to Jezreel, surprised Jehoram, wounded and defenceless as he was. Jehoram, going out to meet him, fell pierced by an arrow from Jehu's bow on the very plat of ground which Ahab had wrested from Naboth the Jezreelite; thus fulfilling to the letter the prophecy of Elijah (1 K. xxi. 21-29). With the life of Jehoram ended the dynasty of Omri.—**2.** Eldest son of Jehoshaphat, succeeded his father on the throne of Judah at the age of 32, and reigned eight years, from B.C. 893-2 to 885-4. Jehosheba his daughter was wife to the high-priest Jehoiada. As soon as he was fixed on the throne, he put his six brothers to death, with many of the chief nobles of the land. He then probably at the instance of his wife Athaliah the daughter of Ahab, proceeded to establish the worship of Baal. A prophetic writing from the aged prophet Elijah (2 Chr. xxi. 12), failed to produce any good effect upon him. This was in the first or second year of his reign. The remainder of it was a series of calamities. First the Edomites, who had been tributary to Jehoshaphat, revolted from his dominion, and established their permanent independence. Next Libnah, one of the strongest fortified cities in Judah (2 K. xix. 8), rebelled against him. Then followed invasions of armed bands of Philistines and of Arabians, who stormed the king's palace, put his wives and all his children, except his youngest son Ahaziah, to death (2 Chr. xxii. 1), or carried them into captivity, and plundered all his treasures. He died of a terrible disease (2 Chr. xxi. 19, 20) early in the twelfth year of his brother-in-law Jehoram's reign over Israel.

Jehoshabe'ath, the form in which the name of JEHOSHEBA is given in 2 Chr. xxii. 11.

Jehosh'aphat. **1.** The son of Asa and Azubah, succeeded to the throne B.C. 914, when he was 35 years old, and reigned 25 years. His history is to be found among the events recorded in 1 K. xv. 24; 2 K. viii. 16, or in a continuous narrative in 2 Chr. xvii. 1–xxi. 3. He was contemporary with Ahab, Ahaziah, and Jehoram. At first he strengthened himself against Israel by fortifying and garrisoning the cities of Judah and the Ephraimite conquests of Asa. But soon afterwards the two Hebrew kings, perhaps appreciating their common danger from Damascus and the tribes on their eastern frontier, formed an alliance. Jehoshaphat's eldest son Jehoram married Athaliah, the daughter of Ahab and Jezebel. In his own kingdom Jehoshaphat ever showed himself a zealous follower of the commandments of God: he tried, it would seem not quite successfully, to put down the high places and groves in which the people of Judah burnt incense. In his third year he sent out certain princes, priests, and Levites, to go through the cities of Judah, teaching the people out of the Book of the Law. Riches and honours increased around him. He received tribute from the Philistines and Arabians; and kept up a large standing army in Jerusalem. It was probably about the 16th year of his reign (B.C. 898) when he went to Samaria to visit Ahab and to become his ally in the great battle of Ramoth-gilead. From thence Jehoshaphat returned to Jerusalem in peace; and went himself through the people "from Beersheba to Mount Ephraim," reclaiming them to the law of God. Turning his attention to foreign commerce, he built at Ezion-geber, with the help of Ahaziah, a navy designed to go to Tarshish; but it was wrecked at Ezion-geber. Before the close of his reign he was engaged in two additional wars. He was miraculously delivered from a threatened attack of the people of Ammon, Moab, and Seir. After this, perhaps, must be dated the war which Jehoshaphat, in conjunction with Jehoram king of Israel and the king of Edom, carried on against the rebellious king of Moab (2 K. iii.). In his declining years the administration of affairs was placed (probably B.C. 891) in the hands of his son Jehoram.—**2.** Son of Ahilud, who filled the office of recorder or annalist in the courts of David (2 Sam. viii. 16, &c.), and Solomon (1 K. iv. 3).—**3.** One of the priests, who (1 Chr. xv. 24) were appointed to blow trumpets before the ark when it was carried from the house of Obed-edom to Jerusalem.—**4.** Son of Paruah; one of the twelve purveyors of king Solomon (1 K. iv. 17).—**5.** Son of Nimshi, and father of king Jehu (2 K. ix. 2, 14).

Jehosh'aphat, Valley of, a valley mentioned by Joel only, as the spot in which, after the return of Judah and Jerusalem from captivity, Jehovah would gather all the heathen (Joel iii. 2; hebr. iv. 2), and would there sit to judge them for their misdeeds to Israel (iii. 12; hebr. v. 4). The prophet seems to have glanced back to that triumphant day when king Jehoshaphat, the greatest king the nation had seen since Solomon, led out his people to a valley in the wilderness of Tekoah, and was there blessed with

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such a victory over the hordes of his enemies as was without a parallel in the national records (2 Chr. xx.). But though such a reference to Jehoshaphat is both natural and characteristic, it is not certain that it is intended. The name may only be an imaginary one conferred on a spot which existed nowhere but in the vision of the prophet. Such was the view of some of the ancient translators. By others, however, the prophet has been supposed to have had the end of the world in view. And not only this, but the scene of "Jehovah's judgment" has been localised, and the name has come down to us attached to the deep ravine which separates Jerusalem from the Mount of Olives, through which at one time the Kedron forced its stream. At what period the name was first applied to this spot is not known. There is no trace of it in the Bible or in Josephus. In both the only name used for this gorge is KIDRON (N. T. CEDRON). We first encounter its new title in the middle of the 4th century in the *Onomasticon* of Eusebius and Jerome, and in the Commentary of the latter Father on Joel. Since that time the name has been recognised and adopted by travellers of all ages and all faiths. Both Moslems and Jews believe that the last judgment is to take place there. The steep sides of the ravine, wherever a level strip affords the opportunity, are crowded—in places almost paved—by the sepulchres of the Moslems, or the simpler slabs of the Jewish tombs, alike awaiting the assembly of the last Judgment. The name would seem to be generally confined by travellers to the upper part of the glen, from about the "Tomb of the Virgin" to the south-east corner of the wall of Jerusalem.

Jehosheba, daughter of Joram king of Israel, and wife of Jehoiada the high-priest (2 K. xi. 2). Her name in the Chronicles is given JEHOSHABEATH. As she is called, 2 K. xi. 2, "the daughter of *Joram*, sister of Ahaziah," it has been conjectured that she was the daughter, not of Athaliah, but of Joram by another wife. This may be; but it is also possible that the omission of Athaliah's name may have been occasioned by the detestation in which it was held. She is the only recorded instance of the marriage of a princess of the royal house with a high-priest. On this occasion it was a providential circumstance (2 Chr. xxii. 11), as inducing and probably enabling her to rescue the infant Joash from the massacre of his brothers.

Jehosh'ua. In this form is given the name of Joshua in Num. xiii. 16, on the occasion of its bestowal by Moses. Once more only the name appears in its full form in the A. V.—as

Jehosh'uah, in the genealogy of Ephraim (1 Chr. vii. 27).

Jehovah. The true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or other of the words with whose proper vowel-points it may happen to be written. This custom, which had its origin in reverence, and has almost degenerated into a superstition, was founded upon an erroneous rendering of Lev. xxiv. 16, from which it was inferred that the mere utterance of the name constituted a capital offence. According to Jewish tradition, it was pronounced but once a year by the high-priest on the day of Atonement when he entered the Holy of Holies; but on this point there is some doubt. On the authority of Maimonides we learn that it ceased with Simeon the Just. But even after the destruction of the second Temple instances are met with of individuals who were in possession of the mysterious secret. Von Bohlen asserts that beyond all doubt the word Jehovah is not Shemitic in its origin. He connects it with the Sanscrit *devas*, *devo*, the Greek Διός, and Latin *Jovis* or *Diovis*. That the Hebrews learned the word from the Egyptians is a theory which has found some advocates. There can be but little doubt that the process in reality was reversed, and that in this case the Hebrews were, not the borrowers, but the lenders. We have indisputable evidence that it existed among them, whatever may have been its origin, many centuries before it is found in other records; of the contrary we have no evidence whatever. One argument for the Egyptian origin of Jehovah may be noticed. It is found in the circumstance that Pharaoh changed the name of Eliakim to *Jeho*iakim (2 K. xxiii. 34), which it is asserted is not in accordance with the practice of conquerors towards the conquered, unless the Egyptian king imposed upon the king of Judah the name of one of his own gods. But the same reasoning would prove that the origin of the word was Babylonian, for the king of Babylon changed the name of Mattaniah to Zedek*iah* (2 K. xxiv. 17). But many, abandoning as untenable the theory of an Egyptian origin, have sought to trace the name among the Phoenicians and Canaanitish tribes. From the occurrence of Jehovah as a compound in the proper names of many who were not Hebrews, Hamaker contends that it must have been known among heathen people. But such knowledge, if it existed, was no more than might have been obtained by their necessary contact with the Hebrews. The names of Ur*iah* the Hittite, of Araunah or Aran*jah* the Jebusite, of Tob*iah* the Ammonite, and of the Canaanitish town Bizjoth*jah*, may be all explained without having recourse to Hamaker's hypothesis. Most of the authorities on the opposite side have taken for the basis of their explanations, and the different methods of punctuation which they propose, the passage in Ex. iii. 14, to which we must naturally look for a solution of the question. When Moses received his commission to be the deliverer of Israel, the Almighty, who appeared in the burning bush, communicated to him the name which he should give as the credentials of his mission: "And God said unto Moses, I AM THAT I AM (אֶהְיֶה אֲשֶׁר אֶהְיֶה, *ehyeh ăsher ehyeh*); and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." That this passage is intended to indicate the etymology of Jehovah, as understood by the Hebrews, no one has ventured to doubt: it is in fact the key to the whole mystery. But, though it certainly supplies the etymology, the interpretation must be determined from other considerations. According to this view then, יהוה must be the 3rd sing. masc. fut. of the substantive verb והיה, the older form of which was הוה. Of the many punctuations which have been proposed, the most correct appear to be יְהוָה or יַהְוֶה, and we accept the former, i. e. *Yahăveh*, as the more probable, continuing at the same time for the sake of convenience to adopt the form "Jehovah" in what follows, on account of its familiarity to English readers. The next point for consideration is of vastly more importance: what is the meaning of

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Jehovah, and what does it express of the being and nature of God, more than or in distinction from the other names applied to the deity in the O. T.? Elohim is used in many cases of the gods of the heathen, who included in the same title the God of the Hebrews, and denoted generally the Deity when spoken of a supernatural being, and when no national feeling influenced the speaker. But, although the distinction between Elohim, as the general appellation of Deity, and Jehovah, the national God of the Israelites, contains some superficial truth, the real nature of their difference must be sought for far deeper, and as a foundation for the arguments which will be adduced recourse must again be had to etymology. With regard to the derivation of Elohim, etymologists are divided in their opinions; some connecting it with *êl*, and the unused root, *âl*, "to be strong." From whatever root, however, the word may be derived, most are of opinion that the primary idea contained in it is that of strength, power; so that Elohim is the proper appellation of the Deity, as manifested in His creative and universally sustaining agency, and in the general divine guidance and government of the world. The question now arises, What is the meaning to be attached to the plural form of the word? Some have discovered therein the mystery of the Trinity, while others maintain that it points to polytheism. It is probable that the plural form Elohim, instead of pointing to polytheism, is applied to God as comprehending in Himself the fulness of all power, and uniting in a perfect degree all that which the name signifies, and all the attributes which the heathen ascribe to the several divinities of their pantheon. The singular *êlôah*, with few exceptions (Neh. ix. 17; 2 Chr. xxxii. 15), occurs only in poetry. It will be found, upon examination of the passages in which Elohim occurs, that it is chiefly in places where God is exhibited only in the plenitude of his power, and where no especial reference is made to his unity, personality, or holiness, or to his relation to Israel and the theocracy. But while Elohim exhibits God displayed in his power as the creator and governor of the physical universe, the name Jehovah designates his nature as He stands in relation to man, as the only almighty, true, personal, holy Being, a spirit, and "the father of spirits" (Num. xvi. 22; comp. John iv. 24), who revealed himself to his people, made a covenant with them, and became their lawgiver, and to whom all honour and worship are due. If the etymology above given be accepted, and the name be derived from the future tense of the substantive verb, it would denote, in accordance with the general analogy of proper names of a similar form, "He that is," "the Being," whose chief attribute is eternal existence. As the Israelites were in a remarkable manner distinguished as the people of Jehovah, who became their lawgiver and supreme ruler, it is not strange that He should be put in strong contrast with Chemosh (Judg. xi. 24), Ashtaroth (Judg. x. 6) and the Baalim (Judg. iii. 7), the national deities of the surrounding nations, and thus be pre-eminently distinguished in one aspect of his character as the tutelary deity of the Hebrews. Such and no more was He to the heathen (1 K. xx. 23); but all this and much more to the Israelites, to whom Jehovah was a distinct personal subsistence,—the living God, who reveals himself to man by word and deed, helps, guides, saves, and delivers, and is to the Old what Christ is to the New Testament. Jehovah was no abstract name, but thoroughly practical, and stood in intimate connexion with the religious life of the people. While Elohim represents God only in his most outward relation to man, and distinguishes him as recognised in his omnipotence, Jehovah describes him according to his innermost being. In Jehovah the moral attributes are presented as constituting the essence of his nature; whereas in Elohim there is no reference to personality or moral character. That Jehovah is identical with Elohim, and not a separate being, is indicated by the joint use of the names Jehovah-Elohim. The antiquity of the name Jehovah among the Hebrews has formed the subject of much discussion. That it was not known before the age of Moses has been inferred from Ex. vi. 3; while Von Bohlen assigns to it a much more recent date. But, on the other hand, it would seem from the etymology of the word that it originated in an age long prior to that of Moses, in whose time the root יהוה = היה was already antiquated. At the same time it is distinctly stated in Ex. vi. 3, that to the patriarchs God was not known by the name Jehovah. If, therefore, this passage has reference to the first revelation of Jehovah simply as a name and title of God, there is clearly a discrepancy which requires to be explained. In renewing his promise of deliverance from Egypt, "God spake unto Moses and said unto him, I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, (by the name of) God Almighty (*El Shaddai*), but by my name Jehovah was I not known to them." It follows then that, if the reference were merely to the name as a name, the passage in question would prove equally that before this time Elohim was unknown as an appellation of the Deity, and God would appear uniformly as El Shaddai in the patriarchal history. Calvin saw at once that the knowledge there spoken of could not refer to the syllables and letters, but to the recognition of God's glory and majesty. It was not the name, but the true depth of its significance which was unknown to and uncomprehended by the patriarchs. They had known God as the omnipotent, *El Shaddai* (Gen. xvii. 1, xxviii. 3), the ruler of the physical universe, and of man as one of his creatures; as a God eternal, immutable, and true to his promises he was yet to be revealed. In the character expressed by the name Jehovah he had not hitherto been fully known; his true attributes had not been recognised in his working and acts for Israel. Referring to other passages in which the phrase "the name of God" occurs, it is clear that something more is intended by it than a mere appellation, and that the proclamation of the name of God is a revelation of his moral attributes, and of his true character as Jehovah (Ex. xxxiii. 19, xxxiv. 6, 7) the God of the covenant. Great stress has been laid, by those who deny the antiquity of the name Jehovah, upon the fact that proper names compounded with it occur but seldom before the age of Samuel and David. It is undoubtedly true that, after the revival of the true faith among the Israelites, proper names so compounded did become more frequent, but if it can be shown that prior to the time of Moses any such names existed, it will be sufficient to prove that the name Jehovah was not entirely unknown. Among those which have been quoted for this purpose are Jochebed the mother of Moses, and daughter of

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Levi, and Moriah, the mountain on which Abraham was commanded to offer up Isaac. Against the former it is urged that Moses might have changed her name to Jochebed after the name Jehovah had been communicated by God; but this is very improbable, as he was at this time eighty years old, and his mother in all probability dead. If this only be admitted as a genuine instance of a name compounded with Jehovah, it takes us at once back into the patriarchal age, and proves that a word which was employed in forming the proper name of Jacob's granddaughter could not have been unknown to that patriarch himself. The name Moriah is of more importance, for in one passage in which it occurs it is accompanied by an etymology intended to indicate what was then understood by it (2 Chr. iii. 1).

Jeho'vah-Ji'reh, i. e. "Jehovah will see," or "provide," the name given by Abraham to the place on which he had been commanded to offer Isaac, to commemorate the interposition of the angel of Jehovah, who appeared to prevent the sacrifice (Gen. xxii. 14) and provided another victim.

Jeho'vah-nis'si, i. e. "Jehovah my banner," the name given by Moses to the altar which he built in commemoration of the discomfiture of the Amalekites by Joshua and his chosen warriors at Rephidim (Ex. xvii. 15). The significance of the name is probably contained in the allusion to the staff which Moses held in his hand as a banner during the engagement.

Jeho'vah-sha'lom, i. e. "Jehovah (is) peace," or, with an ellipsis, "Jehovah, the God of peace," the altar erected by Gideon in Ophrah was so called in memory of the salutation addressed to him by the angel of Jehovah, "Peace be unto thee" (Judg. vi. 24).

Jeho'zabad. 1. A Korahite Levite, second son of Obed-edom, and one of the porters of the south gate of the Temple, and of the storehouse there in the time of David (1 Chr. xxvi. 4, 15, compared with Neh. xii. 25).—**2.** A Benjamite, captain of 180,000 armed men, in the days of king Jehoshaphat (2 Chr. xvii. 18).—**3.** Son of Shomer or Shimrith, a Moabitish woman, who with another conspired against king Joash and slew him in his bed (2 K. xii. 21; 2 Chr. xxiv. 26).

Jeho'zadak, son of the high-priest SERAIAH (1 Chr. vi. 14, 15) in the reign of Zedekiah. When his father was slain at Riblah by order of Nebuchadnezzar, in the 11th of Zedekiah (2 K. xxv. 18, 21), Jehozadak was led away captive to Babylon (1 Chr. vi. 15), where he doubtless spent the remainder of his days. He himself never attained the high-priesthood, but he was the father of JESHUA the high-priest—who with Zerubbabel headed the Return from Captivity—and of all his successors till the pontificate of Alcimus (Ezr. iii. 2; Neh. xii. 26, &c.). Nothing more is known about him.

Je'hu. 1. The founder of the fifth dynasty of the kingdom of Israel. His history was told in the lost "Chronicles of the Kings of Israel" (2 K. x. 34). His father's name was Jehoshaphat (2 K. ix. 2); his grandfather's was Nimshi. In his youth he had been one of the guards of Ahab. His first appearance in history is when, with a comrade in arms, Bidkar, he rode behind Ahab on the fatal journey from Samaria to Jezreel, and heard, and laid up in his heart, the warning of Elijah against the murderer of Naboth (2 K. ix. 25). But he had already, as it would seem, been known to Elijah as a youth of promise, and, accordingly, in the vision at Horeb he is mentioned as the future king of Israel, whom Elijah is to anoint as the minister of vengeance on Israel (1 K. xix. 16, 17). This injunction, for reasons unknown to us, Elijah never fulfilled. It was reserved long afterwards for his successor Elisha. Jehu meantime, in the reigns of Ahaziah and Jehoram, had risen to importance. He was, under the last-named king, captain of the host in the siege of Ramoth-Gilead. Whilst in the midst of the officers of the besieging army a youth suddenly entered, of wild appearance (2 K. ix. 11), and insisted on a private interview with Jehu. They retired into a secret chamber. The youth uncovered a vial of the sacred oil which he had brought with him, poured it over Jehu's head, and after announcing to him the message from Elisha, that he was appointed to be king of Israel and destroyer of the house of Ahab, rushed out of the house and disappeared. Jehu's countenance, as he re-entered the assembly of officers, showed that some strange tidings had reached him. He tried at first to evade their questions, but then revealed the situation in which he found himself placed by the prophetic call. In a moment the enthusiasm of the army took fire. They threw their garments under his feet, so as to form a rough carpet of state, placed him on the top of the stairs, as on an extempore throne, blew the royal salute on their trumpets, and thus ordained him king. He then cut off all communication between Ramoth-Gilead and Jezreel, and set off, full speed, with his ancient comrade, Bidkar, whom he had made captain of the host in his place, and a band of horsemen. From the tower of Jezreel a watchman saw the cloud of dust (A. V. "company") and announced his coming (2 K. ix. 17). The messengers that were sent out to him he detained, on the same principle of secrecy which had guided all his movements. It was not till he had almost reached the city, and was identified by the watchman, that alarm was taken. But it was not till, in answer to Jehoram's question, "Is it peace, Jehu?" that Jehu's fierce denunciation of Jezebel at once revealed the danger. Jehu seized his opportunity, and shot him through the heart (ix. 24). The body was thrown out on the fatal field, and whilst his soldiers pursued and killed the king of Judah at Beth-gan (A. V. "the garden-house"), probably Engannim, Jehu himself advanced to the gates of Jezreel and fulfilled the divine warning on Jezebel as already on Jehoram. He then entered on a work of extermination hitherto unparalleled in the history of the Jewish monarchy. All the descendants of Ahab that remained in Jezreel, together with the officers of the court, and hierarchy of Astarte, were swept away. His next step was to secure Samaria. Every stage of his progress was marked with blood. At the gates of Jezreel he found the heads of seventy princes of the house of Ahab, ranged in two heaps. Next, at "the shearing-house" (or Beth-eked) between Jezreel and Samaria he encountered forty-two sons or nephews (2 Chr. xx. 8) of the late king of Judah. These also were put to the sword at the fatal well. As he drove on he encountered a strange figure, such as might have reminded him of the great Elijah. It was Jehonadab, the austere Arabian secretary, the son of Rechab. In him his keen eye discovered a ready ally. He took him into his chariot, and they concocted their schemes as they entered Samaria

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(x. 15, 16). Up to this moment there was nothing which showed anything beyond a determination to exterminate in all its branches the personal adherents of Ahab. There was to be a new inauguration of the worship of Baal. A solemn assembly, sacred vestments, innumerable victims, were ready. The vast temple at Samaria raised by Ahab (1 K. xvi. 32) was crowded from end to end. The chief sacrifice was offered, as if in the excess of his zeal, by Jehu himself. Jehonadab joined in the deception. There was some apprehension lest worshippers of Jehovah might be found in the temple; such, it seems, had been the intermixture of the two religions. As soon, however, as it was ascertained that all, and none but, the idolaters were there, the signal was given to eighty trusted guards, and a sweeping massacre removed at one blow the whole heathen population of the kingdom of Israel. This is the last public act recorded of Jehu. The remaining twenty-seven years of his long reign are passed over in a few words, in which two points only are material:—He did not destroy the calf-worship of Jeroboam:—The Trans-jordanic tribes suffered much from the ravages of Hazael (2 K. x. 29-33). He was buried in state in Samaria, and was succeeded by his son JEHOAHAZ (2 K. x. 35). His name is the first of the Israelite kings which appears in the Assyrian monuments.—**2.** Jehu, son of Hanani; a prophet of Judah, but whose ministrations were chiefly directed to Israel. His father was probably the seer who attacked Asa (2 Chr. xvi. 7). He must have begun his career as a prophet when very young. He first denounced Baasha (1 K. xvi. 1, 7), and then, after an interval of thirty years, reappears to denounce Jehoshaphat for his alliance with Ahab (2 Chr. xix. 2, 3). He survived Jehoshaphat and wrote his life (xx. 34).—**3.** A man of Judah of the house of Hezron (1 Chr. ii. 38).—**4.** A Simeonite, son of Josibiah (1 Chr. iv. 35).—**5.** Jehu the Antothite was one of the chief of the heroes of Benjamin, who joined David at Ziklag (1 Chr. xii. 3).

Jehub'bah, a man of Asher; son of Shamer or Shomer, of the house of Beriah (1 Chr. vii. 34).

Je'hucal, son of Shelemiah; one of two persons sent by king Zedekiah to Jeremiah, to entreat his prayers and advice (Jer. xxxvii. 3).

Je'hud, one of the towns of the tribe of Dan (Josh. xix. 45), named between Baalath and Beneberak. A place called *el-Yehudiyeh*, inserted on Van de Velde's map at 7 miles east of *Jaffa* and 5 north of *Lydd*.

Je'hudi, son of Nethaniah, a man employed by the princes of Jehoiakim's court to fetch Baruch to read Jeremiah's denunciation (Jer. xxxvi. 14), and then by the king to fetch the volume itself and read it to him (21, 23).

Jehudi'jah. There is really no such name in the Heb. Bible as that which our A. V. exhibits at 1 Chr. iv. 18. If it is a proper name at all it is Ha-jehudijah, like Ham-melech, Hak-koz, &c.; and it seems to be rather an appellative, "the Jewess." As far as an opinion can be formed of so obscure and apparently corrupt a passage, Mered married two wives—one a Jewess, the other an Egyptian, a daughter of Pharaoh. The Jewess was sister of Naham, the father of the cities of Keilah and Eshtemoa.

Jehu'sh, son of Eshek, a remote descendant of Saul (1 Chr. viii. 39).

Jei'el. **1.** A Reubenite of the house of Joel (1 Chr. v. 7).—**2.** A Merarite Levite, one of the gate-keepers to the sacred tent (1 Chr. xv. 18). His duty was also to play the harp (ver. 21), or the psaltery and harp (xvi. 5), in the service before the Ark.—**3.** A Gershonite Levite, one of the Bene-Asaph, forefather of JAHAZIEL in the time of king Jehoshaphat (2 Chr. xx. 14).—**4.** The Scribe who kept the account of the numbers of king Uzziah's irregular predatory warriors (2 Chr. xxvi. 11).—**5.** A Gershonite Levite, one of the Bene-Elizaphan (2 Chr. xxix. 13).—**6.** One of the chiefs of the Levites in the time of Josiah (2 Chr. xxxv. 9).—**7.** One of the Bene-Adonikam who formed part of the caravan of Ezra from Babylon to Jerusalem (Ezr. viii. 13).—**8.** A layman, of the Bene-Nebo, who had taken a foreign wife and had to relinquish her (Ezr. x. 43).

Jekab'zeel, a fuller form of the name of KABZEEL, the most remote city of Judah on the southern frontier (Neh. xi. 25).

Jekame'am, a Levite in the time of King David: fourth of the sons of Hebron, the son of Kohath (1 Chr. xxiii. 19, xxiv. 23).

Jekami'ah, son of Shallum, in the line of Ahlai (1 Chr. ii. 41).

Jeku'thiel, a man recorded in the genealogies of Judah (1 Chr. iv. 18) as the son of a certain Ezra or Mered, by his Jewish wife (A. V. Jehudijah), and in his turn the father, or founder, of the town of Zanoah.

Jemi'ma, the eldest of the three daughters born to Job after the restoration of his prosperity (Job xlii. 14).

Jem'naan (Jud. ii. 28). No doubt Jabneel—generally called Jamnia by the Greek writers—is intended.

Jemu'el, the eldest son of Simeon (Gen. xlvi. 10; Ex. vi. 15).

Jeph'thae (Heb. xi. 32). The Greek form of the name JEPHTHAH.

Jeph'thah, a judge, about B.C. 1143-1137. His history is contained in Judg. xi. 1–xii. 7. He was a Gileadite, the son of Gilead and a concubine. Driven by the legitimate sons from his father's inheritance, he went to Tob, and became the head of a company of freebooters in a debateable land probably belonging to Ammon (2 Sam. x. 6). His fame as a bold and successful captain was carried back to his native Gilead; and when the time was ripe for throwing off the yoke of Ammon, Jephthah consented to become their captain, on the condition (solemnly ratified before the Lord in Mizpeh) that in the event of his success against Ammon he should still remain as their acknowledged head. He collected warriors throughout Gilead and Manasseh, the provinces which acknowledged his authority; and then he vowed his vow unto the Lord. The Ammonites were routed with great slaughter. Twenty cities, from Aroer on the Arnon to Minnith and to Abel Keramim, were taken from them. But as the conqueror returned to Mizpeh there came out to meet him a procession of damsels with dances and timbrels, and among them—the first person from his own house—his daughter and only child. "Alas! my daughter, thou hast brought me very low," was the greeting of the heart-stricken father. But the high-minded maiden is ready for any personal suffering in the hour of her father's triumph. Only she asks for a respite of two months to withdraw to her native mountains, and in their recesses to weep with her virgin-friends over the early dis-

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appointment of her life. When that time was ended she returned to her father, and "he did unto her his vow." But Jephthah had not long leisure, even if he were disposed, for the indulgence of domestic grief. The proud tribe of Ephraim challenged his right to go to war, as he had done without their concurrence, against Ammon. He first defeated them, then intercepted the fugitives at the fords of Jordan, and there put forty-two thousand men to the sword. He judged Israel six years and died. It is generally conjectured that his jurisdiction was limited to the trans-Jordanic region. That the daughter of Jephthah was really offered up to God in sacrifice—slain by the hand of her father and then burnt—is a horrible conclusion, but one which it seems impossible to avoid. Joseph Kimchi supposed that, instead of being sacrificed, she was shut up in a house which her father built for the purpose, and that she was there visited by the daughters of Israel four days in each year so long as she lived. This interpretation has been adopted by many eminent men.

Jephun'ne (Ecclus. xlvi. 7). [JEPHUNNEH.]

Jephun'neh. 1. Father of Caleb the spy. He appears to have belonged to an Edomitish tribe called Kenezites, from Kenaz their founder. (See Num. xiii. 6, &c., xxxii. 12, &c.; Josh. xiv. 14, &c.; 1 Chr. iv. 15.)—2. A descendant of Asher, eldest of the three sons of Jether (1 Chr. vii. 38).

Je'rah, the fourth in order of the sons of Joktan (Gen. x. 26: 1 Chr. i. 20), and the progenitor of a tribe of southern Arabia. He has not been satisfactorily identified with the name of any Arabian place or tribe, though a fortress named Yerákh is mentioned as belonging to the district of the Nijjád, which is in Mahreh, at the extremity of the Yemen. A very different identification has been proposed by Bochart. He translates Jerah = "the moon" into Arabic, and finds the descendants of Jerah in the Alilaei, a people dwelling near the Red Sea, on the strength of a passage in Herodotus (iii. 8), in which he says of the Arabs, "Bacchus they call in their language Orotal; and Urania, Alilat."

Jerah'meel. 1. First-born son of Hezron, the son of Pharez, the son of Judah (1 Chr. ii. 9, 25-27, 33, 42).—2. A Merarite Levite, the representative of the family of Kish, the son of Mahli (1 Chr. xxiv. 29; comp. xxiii. 21).—3. Son of Hammelech, who was employed by Jehoiakim to make Jeremiah and Baruch prisoners, after he had burnt the roll of Jeremiah's prophecy (Jer. xxxvi. 26).

Jerah'meelites, the. The tribe descended from the first of the foregoing persons (1 Sam. xxvii. 10). They dwelt in the south of Judah.

Jer'echus (1 Esd. v. 22). [JERICHO.]

Je'red. 1. Son of Mahalaleel and father of Enoch (1 Chr. i. 2).—2. One of the descendants of Judah signalised as the "father—*i. e.* the founder—of Gedor" (1 Chr. iv. 18).

Jerema'i, a layman; one of the Bene-Hashum, who was compelled by Ezra to put away his foreign wife (Ezr. x. 33).

Jeremi'ah. I. *Life.*—It will be convenient to arrange what is known as to the life and work of this Prophet in sections corresponding to its chief periods. (1.) Under Josiah, B.C. 638-608.—In the 13th year of the reign of Josiah, the Prophet speaks of himself as still "a child" (i. 6). We cannot rely indeed on this word as a chronological datum. We may at least infer, however, as we can trace his life in full activity for upwards of forty years from this period, that at the commencement of that reign he could not have passed out of actual childhood. He is described as "the son of Hilkiah of the priests that were in Anathoth" (i. 1). Some have identified this Hilkiah with the high-priest who bore so large a share in Josiah's work of reformation, but of this there is no evidence. The boy would hear among the priests of his native town, not three miles distant from Jerusalem, of the idolatries and cruelties of Manasseh and his son Amon. He would be trained in the traditional precepts and ordinances of the Law. He would become acquainted with the names and writings of older prophets. As he grew up towards manhood, he would hear also of the work which the king and his counsellors were carrying on, and of the teaching of the woman, who alone, or nearly so, in the midst of that religious revival, was looked upon as speaking from direct prophetic inspiration. In all likelihood he came into actual contact with them. Possibly, too, to this period of his life we may trace the commencement of that friendship with the family of Neriah which was afterwards so fruitful in results. As the issue of all these influences we find in him all the conspicuous features of the devout ascetic character: intense consciousness of his own weakness, great susceptibility to varying emotions, a spirit easily bowed down. Left to himself, he might have borne his part among the reforming priests of Josiah's reign, free from their formalism and hypocrisy. But "the word of Jehovah came to him" (i. 2); and by that divine voice the secret of his future life was revealed to him, at the very time when the work of reformation was going on with fresh vigour (2 Chr. xxxiv. 3), when he himself was beginning to have the thoughts and feelings of a man. A life-long martyrdom was set before him, a struggle against kings and priests and people (i. 18). For a time, it would seem he held aloof from the work which was going on throughout the nation. His name is nowhere mentioned in the history of the memorable eighteenth year of Josiah. Though five years had passed since he had entered on the work of a prophet, it is from Huldah, not from him, that the king and his princes seek for counsel. The discovery of the Book of the Law, however, could not fail to exercise an influence on a mind like Jeremiah's: his later writings show abundant traces of it; and the result apparently was, that he could not share the hopes which others cherished. He saw that the reformation was but a surface one. Israel had gone into captivity, and Judah was worse than Israel (iii. 11). It was as hard for him, as it had been for Isaiah, to find among the princes and people who worshipped in the Temple, one just, truth-seeking man (v. 1, 28). His own work, as a priest and prophet, led him to discern the falsehood and lust of rule which were at work under the form of zeal (v. 31). The strange visions which had followed upon his call (i. 11-16) taught him that Jehovah would "hasten" the performance of His word. Hence, though we have hardly any mention of special incidents in the life of Jeremiah during the eighteen years between his call and Josiah's death, the main features of his life come distinctly enough before us. He had even then his experience of the bitterness of the lot to which God had called him. The duties of the priest, even if he continued to discharge them, were merged in those of the new and special

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office. Towards the close of the reign, however, he appears to have taken some part in the great national questions then at issue. Josiah, probably following the advice of Jeremiah, chose to attach himself to the new Chaldaean kingdom, and lost his life in the vain attempt to stop the progress of the Egyptian king. We may think of this as one of the first great sorrows of Jeremiah's life.—2.) Under Jehoahaz (=Shallum), B.C. 608.—The short reign of this prince (chosen by the people on hearing of Josiah's death, and after three months deposed by Pharaoh-Necho) gave little scope for direct prophetic action. The fact of his deposition, however, shows that he had been set up against Egypt, and therefore as representing the policy of which Jeremiah had been the advocate; and this may account for the tenderness and pity with which he speaks of him in his Egyptian exile (xxii. 11, 12).—(3.) Under Jehoiakim, B.C. 607-597.—In the weakness and disorder which characterised this reign, the work of Jeremiah became daily more prominent. The king had come to the throne as the vassal of Egypt, and for a time the Egyptian party was dominant in Jerusalem. Others, however, held that the only way of safety lay in accepting the supremacy of the Chaldaeans. Jeremiah appeared as the chief representative of this party. He had learnt to discern the signs of the times; the evils of the nation were not to be cured by any half-measures of reform, or by foreign alliances. The king of Babylon was God's servant (xxv. 9, xxvii. 6) doing His work, and was for a time to prevail over all resistance. Hard as it was for one who sympathised so deeply with all the sufferings of his country, this was the conviction to which he had to bring himself. He had to expose himself to the suspicion of treachery by declaring it. Men claiming to be prophets had their "word of Jehovah" to set against his (xiv. 13, xxiii. 7), and all that he could do was to commit his cause to God, and wait for the result. Some of the most striking scenes in this conflict are brought before us with great vividness (xxvi.). If Jeremiah was not at once hunted to death, like Urijah (xxvi. 23), it was only because his friend Ahikam was powerful enough to protect him. The fourth year of Jehoiakim was yet more memorable. The battle of Carchemish overthrew the hopes of the Egyptian party (xlvi. 2), and the armies of Nebuchadnezzar drove those who had no defenced cities to take refuge in Jerusalem (xxxv. 11). As one of the consequences of this, we have the interesting episode of the Rechabites. In this year too came another solemn message to the king: prophecies which had been uttered, here and there at intervals, were now to be gathered together, written in a book, and read as a whole in the hearing of the people. Baruch, already known as the Prophet's disciple, acted as scribe; and in the following year, when a solemn fast-day called the whole people together in the Temple (xxxvi. 1-9), Jeremiah—hindered himself, we know not how—sent him to proclaim them. The result was as it had been before: the princes of Judah connived at the escape of the Prophet and his scribe (xxxvi. 19). The king vented his impotent rage upon the scroll which Jeremiah had written. Jeremiah and Baruch, in their retirement, re-wrote it with many added prophecies; among them, probably, the special prediction that the king should die by the sword, and be cast out unburied and dishonoured (xxii. 30). In ch. xlv., which belongs to this period, we have a glimpse into the relations which existed between the master and the scholar, and into what at that time were the thoughts of each of them. In the absence of special dates for other events in the reign of Jehoiakim, we may bring together into one picture some of the most striking features of this period of Jeremiah's life. As the danger from the Chaldaeans became more threatening, the persecution against him grew hotter, his own thoughts were more bitter and desponding (xviii.). The people sought his life: his voice rose up in the prayer that God would deliver and avenge him. That thought he soon reproduced in act as well as word. Standing in the valley of Ben-Hinnom, he broke the earthen vessel he carried in his hands, and prophesied to the people that the whole city should be defiled with the dead, as that valley had been, within their memory, by Josiah (xix. 10-13). The boldness of the speech and act drew upon him immediate punishment. The years that followed brought no change for the better. Famine and drought were added to the miseries of the people (xiv. 1), but false prophets still deceived them with assurances of plenty; and Jeremiah was looked on with dislike, as "a prophet of evil," and "every one cursed" him (xv. 10). He was set, however, "as a fenced brazen wall" (xv. 20), and went on with his work, reproving king and nobles and people.—(4.) Under Jehoiachin (=Jeconiah), B.C. 597.—The danger which Jeremiah had so long foretold at last came near. First Jehoiakim, and afterwards his successor, were carried into exile (2 K. xxiv.). Of the work of the prophet in this short reign we have but the fragmentary record of xxii. 24-30.—(5.) Under Zedekiah, B.C. 597-586.—In this prince (probably, as having been appointed by Nebuchadnezzar), we do not find the same obstinate resistance to the prophet's counsels as in Jehoiakim. He respects him, fears him, seeks his counsel; but he is a mere shadow of a king, powerless even against his own counsellors, and in his reign, accordingly, the sufferings of Jeremiah were sharper than they had been before. His counsel to the exiles was that they should submit to their lot, prepare for a long captivity, and wait quietly for the ultimate restoration. The king at first seemed willing to be guided by him, and sent to ask for his intercession (xxxvii. 3). He appears in the streets of the city with bonds and yokes upon his neck (xxvii. 2), announcing that they were meant for Judah and its allies. The approach of an Egyptian army, however, and the consequent departure of the Chaldaeans, made the position of Jeremiah full of danger; and he sought to effect his escape from a city in which, it seemed, he could no longer do good, and to take refuge in his own town of Anathoth or its neighbourhood (xxxvii. 12). The discovery of this plan led, not unnaturally perhaps, to the charge of desertion: it was thought that he too was "falling away to the Chaldaeans," as others were doing (xxxviii. 19), and, in spite of his denial, he was thrown into a dungeon (xxxvii. 16). The interposition of the king, who still respected and consulted him, led to some mitigation of the rigour of his confinement (xxxvii. 21); but, as this did not hinder him from speaking to the people, the princes of Judah, bent on an alliance with Egypt, and calculating on the king's being unable to resist them (xxxviii. 5), threw him into the prison-pit, to die there. From this horrible fate he was again

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delivered, by the friendship of the Ethiopian eunuch, Ebed-Melech, and the king's regard for him; and was restored to the milder custody in which he had been kept previously, where we find (xxxii. 16) he had the companionship of Baruch. The return of the Chaldaean army filled both king and people with dismay (xxxii. 1); and the risk now was that they would pass from their presumptuous confidence to the opposite extreme and sink down in despair, with no faith in God and no hope for the future. The prophet was taught how to meet that danger also. In his prison, while the Chaldaeans were ravaging the country, he bought, with all requisite formalities, the field at Anathoth which his kinsman Hanameel wished to get rid of (xxxii. 6-9). His faith in the promises of God did not fail him. At last the blow came. The city was taken, the Temple burnt. The king and his princes shared the fate of Jehoiachin. The prophet gave utterance to his sorrow in the LAMENTATIONS.—(6). After the capture of Jerusalem, B.C. 586—(?).—The Chaldaean party in Judah had now the prospect of better things. We find a special charge given to Nebuzaradan (xxxix. 11) to protect the person of Jeremiah; and, after being carried as far as Ramah with the crowd of captives (xl. 1), he was set free, and Gedaliah, the son of his stedfast friend Ahikam, made governor over the cities of Judah. The feeling of the Chaldaeans towards him was shown yet more strongly in the offer made him by Nebuzaradan (xl. 4, 5). For a short time there was an interval of peace (xl. 9-12), soon broken, however, by the murder of Gedaliah by Ishmael and his associates. We are left to conjecture in what way the prophet escaped from a massacre which was apparently intended to include all the adherents of Gedaliah. The fulness with which the history of the massacre is narrated in chap. xli. makes it, however, probable that he was among the prisoners whom Ishmael was carrying off to the Ammonites, and who were released by the arrival of Johanan. One of Jeremiah's friends was thus cut off, but Baruch still remained with him; and the people, under Johanan, who had taken the command on the death of Gedaliah, turned to him for counsel. His warnings and assurances were in vain, and did but draw on him and Baruch the old charge of treachery (xliii. 3). The people followed their own counsel, and—lest the two whom they suspected should betray or counteract it—took them also by force to Egypt. There, in the city of Tahpanhes, we have the last clear glimpses of the Prophet's life. His words are sharper and stronger than ever. He does not shrink, even there, from speaking of the Chaldaean king once more as the "servant of Jehovah" (xliii. 10). He declares that they should see the throne of the conqueror set up in the very place which they had chosen as the securest refuge. He utters a final protest (xliv.) against the idolatries of which they and their fathers had been guilty, and which they were even then renewing. After this all is uncertain. If we could assume that lii. 31 was written by Jeremiah himself, it would show that he reached an extreme old age, but this is so doubtful that we are left to other sources. On the one hand there is the Christian tradition, resting doubtless on some earlier belief, that the Jews at Tahpanhes, irritated by his rebukes, at last stoned him to death. An Alexandrian tradition reported that his bones had been brought to that city by Alexander the Great. On the other side there is the Jewish statement that on the conquest of Egypt by Nebuchadnezzar, he, with Baruch, made his escape to Babylon or Judaea, and died in peace. As it is, the darkness and doubt that brood over the last days of the prophet's life are more significant than either of the issues which presented themselves to men's imaginations as the winding-up of his career. He did not need a death by violence to make him a true martyr.—II. *Character and style.*—It will have been seen from this narrative that there fell to the lot of Jeremiah sharper suffering than any previous prophet had experienced. In every page of his prophecies we recognise the temperament which, while it does not lead the man who has it to shrink from doing God's work, however painful, makes the pain of doing it infinitely more acute, and gives to the whole character the impress of a deeper and more lasting melancholy. He has to appear, Cassandra-like, as a prophet of evil, dashing to the ground the false hopes with which the people are buoying themselves up. Other prophets—Samuel, Elisha, Isaiah—had been sent to rouse the people to resistance. He (like Phocion in the parallel crisis of Athenian history) has been brought to the conclusion, bitter as it is, that the only safety for his countrymen lies in their accepting that against which they are contending as the worst of evils; and this brings on him the charge of treachery and desertion. If it were not for his trust in the God of Israel, for his hope of a better future to be brought out of all this chaos and darkness, his heart would fail within him. But that vision is clear and bright, and it gives to him, almost as fully as to Isaiah, the character of a prophet of the Gospel. The prophet's hopes are not merely vague visions of a better future: they gather round the person of a Christ, and are essentially Messianic. In much of all this, in their personal character, in their sufferings, in the view they took of the great questions of their time, there is a resemblance, at once significant and interesting, between the prophet of Anathoth and the poet of the *Divina Commedia*. What Egypt and Babylon were to the kingdom of Judah, France and the Empire were to the Florentine republic. A yet higher parallel, however, presents itself. In a deeper sense than that of the patristic divines, the life of the prophet was a type of that of Christ. The character of the man impressed itself with more or less force upon the language of the writer. As might be expected in one who lived in the last days of the kingdom, and had therefore the works of the earlier prophets to look back upon, we find in him reminiscences and reproductions of what they had written, which indicate the way in which his own spirit had been educated. Traces of the influence of the newly-discovered Book of the Law, and in particular of Deuteronomy, appear repeatedly in his, as in other writings of the same period. Throughout, too, there are the tokens of his individual temperament: a greater prominence of the subjective, elegiac element than in other prophets, a less sustained energy, a less orderly and completed rhythm. —III. *Arrangement.*—The absence of any chronological order in the present structure of the collection of Jeremiah's prophecies is obvious at the first glance. Confining ourselves, for the present, to the Hebrew order (reproduced in the A. V.), we have two great divisions:—(1.) Ch. i.–xlv. Prophecies delivered at various times, directed mainly to Judah, or connected with Jeremiah's personal

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history. (2.) Ch. xlvi.–li. Prophecies connected with other nations. Ch. lii., taken largely, though not entirely, from 2 K. xxv., may be taken either as a supplement to the prophecy, or as an introduction to the Lamentations. Looking more closely into each of these divisions, we have the following sections:—1. Ch. i.–xxii. Containing probably the substance of the book of xxxvi. 32, and including prophecies from the 13th year of Josiah to the 4th of Jehoiakim: i. 3, however, indicates a later revision, and the whole of ch. i. may possibly have been added on the prophet's retrospect of his whole work from this its first beginning. Ch. xxi. belongs to a later period, but has probably found its place here as connected, by the recurrence of the name Pashur, with ch. xx. 2. Ch. xxii.–xxv. Shorter prophecies, delivered at different times, against the kings of Judah and the false prophets. xxv. 13, 14, evidently marks the conclusion of a series of prophecies; and that which follows, xxv. 15-38, the germ of the fuller predictions in xlvi.–xlix., has been placed here as a kind of completion to the prophecy of the Seventy Years and the subsequent fall of Babylon. 3. Ch. xxvi.–xxviii. The two great prophecies of the fall of Jerusalem, and the history connected with them. Ch. xxvi. belongs to the earlier, ch. xxvii. and xxviii. to the later period of the prophet's work. Jehoiakim, in xxvii. 1, is evidently (comp. ver. 3) a mistake for Zedekiah. 4. Ch. xxix.–xxxi. The message of comfort for the exiles in Babylon. 5. Ch. xxxii.–xliv. The history of the last two years before the capture of Jerusalem, and of Jeremiah's work in them and in the period that followed. The position of ch. xlv., unconnected with anything before or after it, may be accounted for on the hypothesis that Baruch desired to place on record so memorable a passage in his own life, and inserted it where the direct narrative of his master's life ended. The same explanation applies in part to ch. xxxvi. 6. Ch. xlvi.–li. The prophecies against foreign nations, ending with the great prediction against Babylon. 7. The supplementary narrative of ch. lii.—IV. *Text.*—The translation of the LXX. presents many remarkable variations in the order of the several parts. The two agree as far as xxv. 13. From that point all is different, and the following table indicates the extent of the divergency:

LXX.		Hebrew.
xxv. 14-18	=	xlix. 34-39.
xxvi.	=	xlvi.
xxvii.-xxviii.	=	l.-li.
xxix. 1-7	=	xlvii. 1-7.
7-22	=	xlix. 7-22.
xxx. 1-5	=	xlix. 1-6.
6-11	=	28-33.
12-16	=	23-27.
xxxi.	=	xlviii.
xxxii.	=	xxv. 15-39.
xxxiii.-li.	=	xxvi.-xlv.
lii.	=	lii.

Jeremi'ah. Seven other persons bearing the same name as the prophet are mentioned in the O. T. **1.** Jeremiah of Libnah, father of Hamutal wife of Josiah (2 K. xxiii. 31).—**2, 3, 4.** Three warriors—two of the tribe of Gad—in David's army (1 Chr. xii. 4, 10, 13).—**5.** One of the "mighty men of valour" of the trans-Jordanic half-tribe of Manasseh (1 Chr. v. 24).—**6.** A priest of high rank, head of the second or third of the 21 courses which are apparently enumerated in Neh. x. 2-8, xii. 1, 12. This course, or its chief, took part in the dedication of the wall of Jerusalem (Neh. xii. 34).—**7.** The father of **Jaazaniah the** Rechabite (Jer. xxxv. 3).

Jeremi'as. 1. The Greek form of the name of Jeremiah the prophet (Ecclus. xlix. 6; 2 Macc. xv. 14; Matt. xvi. 14).—**2.** 1 Esd. ix. 34. [Jeremai.]

Jer'emy, the prophet Jeremiah (1 Esd. i. 28, 32, 47, 57; ii. 1; 2 Esd. ii. 18; 2 Macc. ii. 1, 5, 7; Matt. ii. 17, xxvii. 9).

Jeriba'i, one of the Bene-Elnaan, named among the heroes of David's guard (1 Chr. xi. 46).

Jer'icho, a city of high antiquity, and of considerable importance, situated in a plain traversed by the Jordan, and exactly over against where that river was crossed by the Israelites under Joshua (Josh. iii. 16). Gilgal, which formed their primary encampment, stood in its east border (iv. 19). It had a king. Its walls were so considerable that houses were built upon them (ii. 15), and its gates were shut, as throughout the East still, "when it was dark" (v. 5). The spoil that was found in it betokened its affluence. Jericho is first mentioned as the city to which the two spies were sent by Joshua from Shittim: they were lodged in the house of Rahab the harlot upon the wall, and departed, having first promised to save her and all that were found in her house from destruction (ii. 1-21). In the annihilation of the city that ensued this promise was religiously observed. As it had been left by Joshua it was bestowed by him upon the tribe of Benjamin (Josh. xviii. 21), and from this time a long interval elapses before Jericho appears again upon the scene. It is only incidentally mentioned in the life of David in connexion with his embassy to the Ammonite king (2 Sam. x. 5). And the solemn manner in which its second foundation under Hiel the Bethelite is recorded (1 K. xvi. 34) would certainly seem to imply that up to that time its site had been uninhabited. It is true that mention is made of "a city of palm-trees" (Judg. i. 16, and iii. 13) in existence apparently at the time when spoken of. However, once actually rebuilt, Jericho rose again slowly into consequence. In its immediate vicinity the sons of the prophets sought retirement from the world: Elisha "healed the spring of the waters;" and over against it, beyond Jordan, Elijah "went up by a whirlwind into heaven" (2 K. ii. 1-22). In its plains Zedekiah fell into the hands of the Chaldeans (2 K. xxv. 5; Jer. xxxix. 5). In the return under Zerubbabel the "children of Jericho," 345 in number, are comprised (Ez. iii. 34; Neh. vii. 36); and it is even implied that they removed thither again, for the "men of Jericho" assisted Nehemiah in rebuilding that part of the wall of Jerusalem that was next to the sheep-gate (Neh. iii. 2). The Jericho of the days of Josephus was distant 150 stadia from Jerusalem, and 50 from the Jordan. It lay in a plain, overhung by a barren mountain whose roots ran northwards towards Scythopolis, and southwards in the direction of Sodom and the Dead Sea. These formed the western boundaries of the plain. Eastwards, its barriers were the mountains of Moab, which ran parallel to the former. In the midst of the plain—the great plain as it was called—flowed the Jordan, and at the top and bottom of it were two lakes: Tiberias, proverbial for its sweetness, and Asphaltites for its bitterness. Away from the Jordan it was parched and unhealthy during summer; but during winter, even when it

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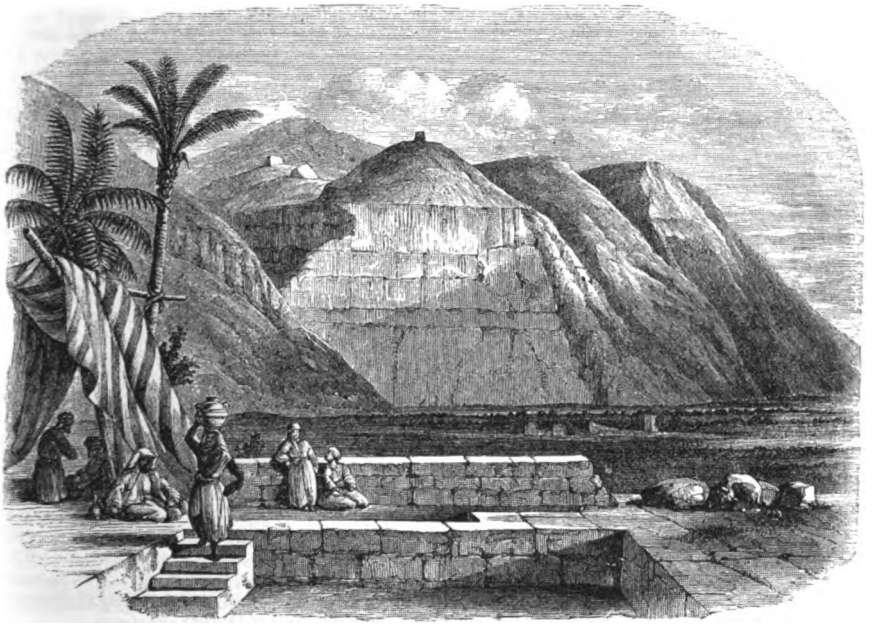
snowed at Jerusalem, the inhabitants here wore linen garments. Hard by Jericho, bursting forth close to the site of the old city, which Joshua took on his entrance into Canaan, was a most exuberant fountain, whose waters, before noted for their contrary properties, had received, proceeds Josephus, through Elisha's prayers, their then wonderfully salutary and prolific efficacy. Jericho was once more "a city of palms" when our Lord visited it; such as Herod the Great and Archelaus had left it, such He saw it. Here He restored sight to the blind (two certainly, perhaps three, St. Matt. xx. 30; St. Mark x. 46: this was in *leaving* Jericho. St. Luke says "as He was *come nigh unto* Jericho," &c., xviii. 35). Here the descendant of Rahab did not disdain the hospitality of Zacchaeus the publican — whose office was likely to be lucrative enough in so rich a city. Finally, between Jerusalem and Jericho was laid the scene of His story of the good Samaritan. Posterior to the Gospels the chronicle of Jericho may be briefly told. Vespasian found it one of the toparchies of Judaea, but deserted by its inhabitants in a great measure when he encamped there. He left a garrison on his departure—not necessarily the 10th legion, which is only stated to have marched *through* Jericho—which was still there when Titus advanced upon Jerusalem. Is it asked how Jericho was destroyed? Evidently by Vespasian. The city pillaged and burnt in *Bell. Jud.* iv. 9, §1, was clearly Jericho with its adjacent villages. The sight of ancient (the first) Jericho is with reason placed by Dr. Robinson in the immediate neighbourhood of the fountain of Elisha; and that of the second (the city of the N.T. and of Josephus) at the opening of the Wady Kelt (Cherith), half an hour from the fountain. These are precisely the sites that one would infer from Josephus.



Jericho.

Jer'iel, a man of Issachar, one of the six heads of the house of TOLA at the time of the census in the time of David (1 Chr. vii. 2).

Jer'emoth. **1.** A Benjamite chief, a son of the house of Beriah of Elpaal (1 Chr. viii. 14; comp. 12 and 18). His family dwelt at Jerusalem.—**2.** A Merarite Levite, son of Mushi (1 Chr. xxiii. 23).—**3.** Son of Heman; head of the 13th course of musicians in the Divine service (1 Chr. xxv. 22).—**4.** One of the sons of Elam, and—**5.** One of the sons of Zattu, who had taken strange wives (Ezr. x. 26, 27).—**6.** The name which appears in the same list as "and RAMOTH" (ver. 29).

Jeri'ah, a Kohathite Levite, chief of the great house of Hebron when David organised the service (1 Chr. xxiii. 19, xxiv. 23). The same man is mentioned again as

Jeri'jah, in 1 Chr. xxvi. 31.

Jer'imoth. **1.** Son or descendant of Bela (1 Chr. vii. 7). He is perhaps the same as—**2.** who joined David at Ziklag (1 Chr. xii. 5).—**3.** A son of Becher (1 Chr. vii. 8), and head of another Benjamite house.—**4.** Son of Mushi, the son of Merari (1 Chr. xxiv. 30).—**5.** Son of Heman, head of the 15th ward of musicians (1 Chr. xxv. 4, 22).—**6.** Son of Azriel, ruler of the tribe of Naphtali in the reign of David (1 Chr. xxvii. 19).—**7.** Son of king David, whose daughter Mahalath was one of the wives of Rehoboam, her cousin Abihail being the other (2 Chr. xi. 18).—**8.** A Levite in the reign of Hezekiah (2 Chr. xxxi. 13).

Jer'ioth, one of the elder Caleb's wives (1 Chr. ii. 18); but according to the Vulgate she was his daughter by his first wife Azubah.

Jerobo'am. **1.** The first king of the divided kingdom of Israel. He was the son of an Ephraimite of

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the name of Nebat; his father had died whilst he was young. At the time when Solomon was constructing the fortifications of Millo underneath the citadel of Zion, his sagacious eye discovered the strength and activity of a young Ephraimite who was employed on the works, and he raised him to the rank of superintendant over the taxes and labours exacted from the tribe of Ephraim (1 K. xi. 28). This was Jeroboam. He made the most of his position. He completed the fortifications, and was long afterwards known as the man who had "enclosed the city of David" (1 K. xi. 24; LXX.). He then aspired to royal state, and at last was perceived by Solomon to be aiming at the monarchy. These ambitious designs were probably fostered by the sight of the growing disaffection of the great tribe over which he presided, as well as by the alienation of the Prophetic order from the house of Solomon. He was leaving Jerusalem, and he encountered on one of the black-paved roads which ran out of the city, Ahijah, "the prophet" of the ancient sanctuary of Shiloh. Ahijah drew him aside from the road into the field (LXX.), and, as soon as they found themselves alone, the Prophet, who was dressed in a new outer garment, stripped it off, and tore it into 12 shreds; 10 of which he gave to Jeroboam, with the assurance that on condition of his obedience to His laws, God would establish for him a kingdom and dynasty equal to that of David (1 K. xi. 29-40). The attempts of Solomon to cut short Jeroboam's designs occasioned his flight into Egypt. There he remained during the rest of Solomon's reign. On Solomon's death, he demanded Shishak's permission to return. The Egyptian king seems, in his reluctance, to have offered any gift which Jeroboam chose, as a reason for his remaining, and the consequence was the marriage with Ano, the elder sister of the Egyptian queen, Tahpenes, and of another princess who had married the Edomite chief, Hadad. A year elapsed, and a son, Abijah (or Abijam), was born. Then Jeroboam again requested permission to depart, which was granted; and he returned with his wife and child to his native place, Sarira, or Zereda, which he fortified, and which in consequence became a centre for his fellow tribesmen (1 K. xi. 41, xii. 24, LXX.). Still there was no open act of insurrection, and it was in this period of suspense (according to the LXX.) that a pathetic incident darkened his domestic history. His infant son fell sick. The anxious father sent his wife to inquire of Ahijah concerning him. She brought such gifts as were thought likely to be acceptable, and had disguised herself to avoid recognition. But the blind prophet knew who was coming; and bade his boy go out to meet her, and invite her to his house without delay. There he warned her of the uselessness of her gifts. There was a doom on the house of Jeroboam, not to be averted. This child alone would die before the calamities of the house arrived. The mother returned. As she re-entered the town of Sarira (Heb. Tirzah, 1 K. xiv. 17), the child died. This incident, if it really occurred at this time, seems to have been the turning point in Jeroboam's career. It drove him from his ancestral home, and it gathered the sympathies of the tribe of Ephraim round him. He left Sarira and came to Shechem. Then, for the second time, and in a like manner, the Divine intimation of his future greatness is conveyed to him. The prophet Shemaiah, the Enlamite, addressed to him the same acted parable, in the ten shreds of a new unwashed garment. Then took place the conference with Rehoboam, and the final revolt; which ended in the elevation of Jeroboam to the throne of the northern kingdom. From this moment one fatal error crept, not unnaturally, into his policy, which undermined his dynasty and tarnished his name as the first king of Israel. The political disruption of the kingdom was complete; but its religious unity was as yet unimpaired. He feared that the yearly pilgrimages to Jerusalem would undo all the work which he effected, and he took the bold step of rending it asunder. Two sanctuaries of venerable antiquity existed already, one at the southern, the other at the northern extremity of his dominions. These he elevated into seats of the national worship, which should rival the newly established Temple at Jerusalem. But he was not satisfied without another deviation from the Mosaic idea of the national unity. His long stay in Egypt had familiarised him with the outward forms under which the Divinity was there represented. A golden figure of Mnevis, the sacred calf of Heliopolis, was set up at each sanctuary, with the address, "Behold thy God which brought thee up out of the land of Egypt." The sanctuary at DAN, as the most remote from Jerusalem, was established first (1 K. xii. 30). The more important one, as nearer the capital and in the heart of the kingdom, was BETHEL. The worship and the sanctuary continued till the end of the northern kingdom. It was while dedicating the altar at Bethel that a prophet from Judah suddenly appeared, who denounced the altar, and foretold its desecration by Josiah, and violent overthrow. The king stretching out his hand to arrest the prophet, felt it withered and paralyzed, and only at the prophet's prayer saw it restored, and acknowledged his divine mission. Jeroboam was at constant war with the house of Judah, but the only act distinctly recorded is a battle with Abijah, son of Rehoboam; in which he was defeated. The calamity was severely felt; he never recovered the blow, and soon after died, in the 22nd year of his reign (2 Chr. xiii. 20), and was buried in his ancestral sepulchre (1 K. xiv. 20).—**2.** JEROBOAM II., the son of Joash, the 4th of the dynasty of Jehu. The most prosperous of the kings of Israel. He repelled the Syrian invaders, took their capital city Damascus (2 K. xiv. 28; Am. i. 3-5), and recovered the whole of the ancient dominion from Hamath to the Dead Sea (xiv. 25; Am. vi. 14). Ammon and Moab were reconquered (Am. i. 13, ii. 1-3); the Transjordanic tribes were restored to their territory (2 K. xiii. 5; 1 Chr. v. 17-22). But it was merely an outward restoration. Amos was charged by Amaziah with prophesying the destruction of Jeroboam and his house by the sword (Am. vii. 9, 17).

Jer'oham. **1.** Father of Elkanah, the father of Samuel, of the house of Kohath (1 Chr. vi. 27, 34; 1 Sam. i. 1).—**2.** A Benjamite, and the founder of a family of Bene-Jeroham (1 Chr. viii. 27). Probably the same as—**3.** Father (or progenitor) of Ibneiah (1 Chr. ix. 8; comp. 3 and 9).—**4.** A descendant of Aaron, of the house of Immer, the leader of the sixteenth course of priests; son of Pashur and father of Adaiah (1 Chr. ix. 12). He appears to be mentioned again in Neh. xi. 12.—**5.** Jeroham of Gedor, some of whose sons joined David at Ziklag (1 Chr. xii. 7).—**6.** A Danite,

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whose son or descendant Azareel was head of his tribe in the time of David (1 Chr. xxvii. 22).—**7.** Father of Azariah, one of the "captains of hundreds" in the time of Athaliah (2 Chr. xxiii. 1).

Jerubba'al, the surname of Gideon which he acquired in consequence of destroying the altar of Baal, when his father defended him from the vengeance of the Abi-ezirites (Judg. vi. 32).

Jerubbesh'eth, a name of Gideon (2 Sam. xi. 21).

Jer'uel, the Wilderness of, the place in which Jehoshaphat was informed by Jahaziel the Levite that he should encounter the hordes of Ammon, Moab, and the Mehunims (2 Chr. xx. 16). The name has not been met with.

Jeru'salem. The subject of Jerusalem naturally divides itself into three heads:—I. The place itself: its origin, position, and physical characteristics. II. The annals of the city. III. The topography of the town; the relative localities of its various parts; the sites of the "Holy Places" ancient and modern, &c.

I. THE PLACE ITSELF.—The arguments—if arguments they can be called—for and against the identity of the "Salem" of Melchizedek (Gen. xiv. 18) with Jerusalem — the "Salem" of a late Psalmist (Ps. lxxvi. 2)—are almost equally balanced. This question will be discussed under the head of SALEM. It is during the conquest of the country that Jerusalem first appears in definite form on the scene in which it was destined to occupy so prominent a position. The earliest notice is probably that in Josh. xv. 8 and xviii. 16, 28, describing the landmarks of the boundaries of Judah, and Benjamin. Here it is styled Ha-Jebusi, *i. e.* "the Jebusite" (A. V. Jebusi), after the name of its occupiers, just as is the case with other places in these lists. Next, we find the form JEBUS (Judg. xix. 10, 11)—"Jebus, which is Jerusalem . . . . the city of the Jebusites;" and lastly, in documents which profess to be of the same age as the foregoing—we have Jerusalem (Josh. x. 1, &c., xii. 10; Judg. i. 7, &c.). Jerusalem stands in latitude 31° 46′ 35″ North, and longitude 35° 18′ 30″ East of Greenwich. It is 32 miles distant from the sea, and 18 from the Jordan; 20 from Hebron, and 36 from Samaria. The western ridge of the city, which forms its highest point, is about 2600 feet above the level of the sea. The Mount of Olives rises slightly above this—2724 feet. The situation of the city in reference to the rest of Palestine, has been described by Dr. Robinson in a well-known passage, which is so complete and graphic a statement of the case, that we take the liberty of giving it entire. "Jerusalem lies near the summit of a broad mountain ridge. This ridge or mountainous tract extends, without interruption, from the plain of Esdraelon to a line drawn between the south end of the Dead Sea and the S.E. corner of the Mediterranean: or more properly, perhaps, it may be regarded as extending as far south as to *Jebel 'Arâif* in the desert; where it sinks down at once to the level of the great western plateau. This tract, which is everywhere not less than from twenty to twenty-five geographical miles in breadth, is in fact high uneven table-land. It everywhere forms the precipitous western wall of the great valley of the Jordan and the Dead Sea; while towards the west it sinks down by an offset into a range of lower hills, which lie between it and the great plain along the coast of the Mediterranean. The surface of this upper region is everywhere rocky, uneven, and mountainous; and is moreover cut up by deep valleys which run east or west on either side towards the Jordan or the Mediterranean. The line of division, or water-shed, between the waters of these valleys,—a term which here applies almost exclusively to the waters of the rainy season,—follows for the most part the height of land along the ridge; yet not so but that the heads of the valleys, which run off in different directions, often interlap for a considerable distance. Thus, for example, a valley which descends to the Jordan often has its head a mile or two westward of the commencement of other valleys which run to the western sea. From the great plain of Esdraelon onwards towards the south, the mountainous country rises gradually, forming the tract anciently known as the mountains of Ephraim and Judah; until in the vicinity of Hebron it attains an elevation of nearly 3000 Paris feet above the level of the Mediterranean Sea. Further north, on a line drawn from the north end of the Dead Sea towards the true west, the ridge has an elevation of only about 2500 Paris feet; and here, close upon the water-shed, lies the city of Jerusalem. Six or seven miles N. and N.W. of the city is spread out the open plain or basin round about *el-Jîb* (Gibeon), also extending towards *el-Bîreh* (Beeroth); the waters of which flow off at its S.E. part through the deep valley here called by the Arabs *Wady Beit Hanîna*; but to which the monks and travellers have usually given the name of the Valley of Turpentine, or of the Terebinth, on the mistaken supposition that it is the ancient Valley of Elah. This great valley passes along in a S.W. direction an hour or more west of Jerusalem; and finally opens out from the mountains into the western plain, at the distance of six or eight hours S.W. from the city, under the name of *Wady es-Sûrâr*. The traveller, on his way from Ramleh to Jerusalem, descends into and crosses this deep valley at the village of *Kûloniéh* on its western side, an hour and a half from the latter city. On again reaching the high ground on its eastern side, he enters upon an open tract sloping gradually downwards towards the south and east; and sees before him, at the distance of a mile and a half, the walls and domes of the Holy City, and beyond them the higher ridge or summit of the Mount of Olives. The traveller now descends gradually towards the city along a broad swell of ground, having at some distance on his left the shallow northern part of the Valley of Jehoshaphat; and close at hand on his right the basin which forms the beginning of the Valley of Hinnom. Upon the broad and elevated promontory within the fork of these two valleys, lies the Holy City. All around are higher hills; on the east, the Mount of Olives; on the south, the Hill of Evil Counsel, so called, rising directly from the Vale of Hinnom; on the west, the ground rises gently, as above described, to the borders of the great Wady; while on the north, a bend of the ridge connected with the Mount of Olives bounds the prospect at the distance of more than a mile. Towards the S.W. the view is somewhat more open; for here lies the plain of Rephaim, already described, commencing just at the southern brink of the Valley of Hinnom, and stretching off S.W., where it runs to the western sea. In the N.W.

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too, the eye reaches up along the upper part of the Valley of Jehoshaphat; and from many points, can discern the mosque of *Neby Samwil*, situated on a lofty ridge beyond the great Wady, at the distance of two hours" (Robinson's *Bibl. Researches*, i. 258-260). The heights of the principal points in and round the city, above the Mediterranean Sea, as given by Lt. Van de Velde, in the *Memoir* accompanying his Map, 1858, are as follow:—

	Feet.
N.W. corner of the city (*Kasr Jalud*)	2610
Mount Zion (*Coenaculum*)	2537
Mount Moriah (*Haram esh Sherif*)	2429
Bridge over the Kedron, near Gethsemane	2281
Pool of Siloam	2114
Bir-ayub, at the confluence of Hinnom and Kedron	1996
Mount of Olives, Church of Ascension on summit	2724

—*Roads.*—There appear to have been but two main approaches to the city. 1. From the Jordan valley by Jericho and the Mount of Olives. This was the route commonly taken from the north and east of the country—as from Galilee by our Lord (Luke xvii. 11, xviii. 35, xix. 1, 29, 45, &c.), from Damascus by Pompey, to Mahanaim by David (2 Sam. xv. xvi.) It was also the route from places in the central districts of the country, as Samaria (2 Chr. xxviii. 15). The latter part of the approach, over the Mount of Olives, as generally followed at the present day, is identical with what it was, at least in one memorable instance, in the time of Christ. 2. From the great maritime plain of Philistia and Sharon. This road led by the two Bethhorons up to the high ground at Gibeon, whence it turned south, and came to Jerusalem by Ramah and Gibeah, and over the ridge north of the city. 3. The communication with the mountainous districts of the south is less distinct.—*Gates.*—The situation of the various gates of the city is examined in Section III. It may, however, be desirable to supply here a complete list of those which are named in the Bible and Josephus, with the references to their occurrences:—1. Gate of Ephraim. 2 Chr. xxv. 23; Neh. viii. 16, xii. 39. This is probably the same as the—2. Gate of Benjamin. Jer. xx. 2, xxxvii. 13; Zech. xiv. 10. If so, it was 400 cubits distant from the —3. Corner gate. 2 Chr. xxv. 23, xxvi. 9; Jer. xxxi. 38; Zech. xiv. 10. 4. Gate of Joshua, governor of the city. 2 K. xxiii. 8. 5. Gate between the two walls. 2 K. xxv. 4; Jer. xxxix. 4. 6. Horse gate. Neh. iii. 38; 2 Chr. xxiii. 15; Jer. xxxi. 40. 7. Ravine gate (*i. e.* opening on ravine of Hinnom). 2 Chr. xxvi. 9; Neh. ii. 13, 15, iii. 13. 8. Fish gate. 1 Chr. xxxiii. 14; Neh. iii. 1; Zeph. i. 16. 9. Dung gate. Neh. ii. 13, iii. 13. 10. Sheep gate. Neh. iii. 1, 32, xii. 39. 11. East gate. Neh. iii. 29. 12. Miphkad. Neh. iii. 31. 13. Fountain gate (Siloam?). Neh. xii. 37. 14. Water gate. Neh. xii. 37. 15. Old gate. Neh. xii. 39. 16. Prison gate. Neh. xii. 39. 17. Gate Harsith (perhaps the Sun; A. V. East gate). Jer. xix. 2. 18. First gate. Zech. xiv. 10. 19. Gate Gennath (gardens). Joseph. *B. J.* v. 4, §4. 20. Essenes' gate. Jos. *B. J.* 4, §2.—To these should be added the following gates of the Temple:—Gate Sur. 2 K. xi. 6. Called also Gate of foundation. 2 Chr. xxiii. 5. Gate of the guard, or behind the guard. 2 K. xi. 6, 19. Called the High gate. 2 Chr. xxiii. 20, xxvii. 3; 2 K. xv. 35. Gate Shallecheth. 1 Chr. xxvi. 16. —*Burial-grounds.*—The main cemetery of the city seems from an early date to have been where it is still—on the steep slopes of the valley of the Kidron. The tombs of the kings were in the city of David, that is, Mount Zion. The royal sepulchres were probably chambers containing separate recesses for the successive kings. Other spots also were used for burial.—*Wood; Gardens.*—The king's gardens of David and Solomon seem to have been in the bottom formed by the confluence of the Kedron and Hinnom (Neh. iii. 15). The Mount of Olives, as its name and those of various places upon it seem to imply, was a fruitful spot. At its foot was situated the Garden of Gethsemane. At the time of the final siege the space north of the wall of Agrippa was covered with gardens, groves, and plantations of fruit-trees, inclosed by hedges and walls; and to level these was one of Titus's first operations. We know that the gate Gennath (*i. e.* "of gardens") opened on this side of the city.—*Water.*—How the gardens just mentioned on the north of the city were watered it is difficult to understand, since at present no water exists in that direction. At the time of the siege there was a reservoir in that neighbourhood called the Serpent's Pool; but it has not been discovered in modern times. The subject of the waters is more particularly discussed in the third section, and reasons are shown for believing that at one time a very copious source existed somewhere north of the town, the outflow of which was stopped, possibly by Hezekiah, and the water led underground to reservoirs in the city and below the Temple.—*Streets, Houses, &c.*—Of the nature of these in the ancient city we have only the most scattered notices. The "East street" (2 Chr. xxix. 4); the "street of the city"—*i. e.* the city of David (xxxii. 6); the "street facing the water gate" (Neh. viii. 1, 3)—or, according to the parallel account in 1 Esdr. ix. 38, the "broad place of the Temple towards the East;" the street of the house of God (Ezr. x. 9); the "street of the gate of Ephraim" (Neh. viii. 16); and the "open place of the first gate towards the East" must have been not "streets" in our sense of the word, so much as the open spaces found in eastern towns round the inside of the gates. Streets, properly so called, there were (Jer. v. 1, xi. 13, &c.); but the name of only one, "the bakers' street" (Jer. xxxvii. 21), is preserved to us. To the houses we have even less clue; but there is no reason to suppose that in either houses or streets the ancient Jerusalem differed very materially from the modern. No doubt the ancient city did not exhibit that air of mouldering dilapidation which is now so prominent there. The whole of the slopes south of the Haram area (the ancient Ophel), and the modern Zion, and the west side of the valley of Jehoshaphat, present the appearance of gigantic mounds of rubbish. In this point at least the ancient city stood in favourable contrast with the modern, but in many others the resemblance must have been strong.—*Environs of the City.*—The various spots in the neighbourhood of the city will be described at length under their own names, and to them the reader is accordingly referred.

II. THE ANNALS OF THE CITY.—In considering the annals of the city of Jerusalem, nothing strikes one so forcibly as the number and severity of the sieges which it underwent. We catch our earliest glimpse of it in the brief notice of the 1st chapter of Judges, which describes how the "children of Judah smote it with the edge of the sword, and set the city on fire;" and almost the latest mention of it in the New Testament is contained in the solemn warnings in which Christ foretold how Jerusalem

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should be "compassed with armies" (Luke xxi. 20), and the abomination of desolation be seen standing in the Holy Place (Matt. xxiv. 15). In the fifteen centuries which elapsed between those two points the city was besieged no fewer than seventeen times; twice it was razed to the ground; and on two other occasions its walls were levelled. In this respect it stands without a parallel in any city ancient or modern. The fact is one of great significance. The first siege appears to have taken place almost immediately after the death of Joshua (cir. 1400 B.C.). Judah and Simeon "fought against it and took it, and smote it with the edge of the sword, and set the city on fire" (Judg. i. 8). To this brief notice Josephus makes a material addition. He tells us that the part which was taken at last, and in which the slaughter was made, was the lower city; but that the upper city was so strong, that they relinquished the attempt and moved off to Hebron. As long as the upper city remained in the hands of the Jebusites they practically had possession of the whole, and a Jebusite city in fact it remained for a long period after this. The Benjamites followed the men of Judah to Jerusalem, but with no better result (Judg. i. 21). And this lasted during the whole period of the Judges, the reign of Saul, and the reign of David at Hebron. David advanced to the siege at the head of the men-of-war of all the tribes who had come to Hebron "to turn the kingdom of Saul to him." They are stated as 280,000 men, choice warriors of the flower of Israel (1 Chr. xii. 23-39). No doubt they approached the city from the south. As before, the lower city was immediately taken, and as before, the citadel held out. The undaunted Jebusites, believing in the impregnability of their fortress, manned the battlements "with lame and blind." David's anger was roused by the insult, and he proclaimed to his host that the first who would scale the rocky side of the fortress and kill a Jebusite should be made chief captain of the host. A crowd of warriors rushed forward to the attempt, but Joab's superior agility gained him the day, and the citadel, the fastness of ZION, was taken (cir. 1046 B.C.). David at once proceeded to secure himself in his new acquisition. He inclosed the whole of the city with a wall, and connected it with the citadel. The sensation caused by the fall of this impregnable fortress must have been enormous. It reached even to the distant Tyre, and before long an embassy arrived from Hiram, the king of Phoenicia, with the characteristic offerings of artificers and materials to erect a palace for David in his new abode. The palace was built, and occupied by the fresh establishment of wives and concubines which David acquired. The arrival of the Ark was an event of great importance. It was deposited with the most impressive ceremonies, and Zion became at once the great sanctuary of the nation. In the fortress of Zion, too, was the sepulchre of David. The only works of ornament which we can ascribe to him are the "royal gardens," which appear to have been formed by him in the level space south-east of the city, formed by the confluence of the valleys of Kedron and Hinnom. Until the time of Solomon we hear of no additions to the city. His three great works were the Temple, with its east wall and cloister, his own Palace, and the Wall of Jerusalem. One of the first acts of the new king was to make the walls larger. But on the completion of the Temple he again turned his attention to the walls, and both increased their height and constructed very large towers along them. Another work of his in Jerusalem was the repair or fortification of Millo (1 K. ix. 15, 24). His care of the roads leading to the city is the subject of a special panegyric from Josephus. Rehoboam had only been on the throne four years (cir. 970 B.C.) when Shishak, king of Egypt, invaded Judah with an enormous host, took the fortified places and advanced to the capital. Rehoboam did not attempt resistance (2 Chr. xii. 9). Jerusalem was again threatened in the reign of Asa, when Zerah the Cushite, or king of Ethiopia, invaded the country with an enormous horde of followers (2 Chr. xiv. 9). He came by the road through the low country of Philistia, where his chariots could find level ground. But Asa was more faithful and more valiant than Rehoboam had been. He did not remain to be blockaded in Jerusalem, but went forth and met the enemy at Mareshah, and repulsed him with great slaughter (cir. 940). The reign of his son Jehoshaphat, though of great prosperity and splendour, is not remarkable as regards the city of Jerusalem. We hear of a "new court" to the Temple, but have no clue to its situation or its builder (2 Chr. xx. 5). Jehoshaphat's son Jehoram was a prince of a different temper. He began his reign (cir. 887) by a massacre of his brethren and of the chief men of the kingdom. The Philistines and Arabians attacked Jerusalem, broke into the palace, spoiled it of all its treasures, sacked the royal harem, killed or carried off the king's wives, and all his sons but one. This was the fourth siege. The next events in Jerusalem were the massacre of the royal children by Joram's widow Athaliah, and the six years' reign of that queen. But with the increasing years of Joash, the spirit of the adherents of Jehovah returned. The king was crowned and proclaimed in the Temple by Jehoiada. Athaliah herself was hurried out to execution from the sacred precincts into the valley of the Kedron. But this zeal for Jehovah soon expired. The burial of the good priest in the royal tombs can hardly have been forgotten before a general relapse into idolatry took place, and his son Zechariah was stoned with his family in the very court of the Temple for protesting. The retribution invoked by the dying martyr quickly followed. Before the end of the year (cir. 838), Hazael king of Syria, after possessing himself of Gath, marched against the much richer prize of Jerusalem. The visit was averted by a timely offering of treasure from the Temple and the royal palace (2 K. xii. 18; 2 Chr. xxiv. 23). The predicted danger to the city was however only postponed. After the defeat of Amaziah by Joash, the gates were thrown open, the treasures of the Temple and the king's private treasures were pillaged, and for the first time the walls of the city were injured. A clear breach was made in them of 400 cubits in length "from the gate of Ephraim to the corner gate," and through this Joash drove in triumph, with his captive in the chariot, into the city. This must have been on the north side, and probably at the present north-west corner of the walls. The long reign of Uzziah (2 K. xv. 1-7; 2 Chr. xxvi.) brought about a material improvement in the fortunes of Jerusalem. The walls were thoroughly repaired and furnished for the first time with machines, then expressly invented for shooting stones and arrows against besiegers. Later in this reign happened the great earthquake described by Josephus (*Ant.* ix. 10, §4),

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and alluded to by the Prophets as a kind of era (see Stanley, *S. & P.* 184, 125). A serious breach was made in the Temple itself, and below the city a large fragment was detached from the hill at En-rogel, and rolling down the slope, overwhelmed the king's gardens at the junction of the Valleys of Hinnom and Kedron, and rested against the bottom of the slope of Olivet. Jotham (cir. 756) inherited his father's sagacity, as well as his tastes for architecture and warfare. His works in Jerusalem were building the upper gateway to the Temple—apparently a gate communicating with the palace (2 Chr. xxiii. 20)—and porticoes leading to the same. He also built much on Ophel (2 K. xv. 35; 2 Chr. xxvii. 3), repaired the walls wherever they were dilapidated, and strengthened them by very large and strong towers. Before the death of Jotham (B.C. 740) the clouds of the Syrian invasion began to gather. They broke on the head of Ahaz his successor; Rezin king of Syria and Pekah king of Israel joined their armies and invested Jerusalem (2 K. xvi. 5). The fortifications of the two previous kings enabled the city to hold out during a siege of great length. In the fight which followed the men of Judah lost severely, but there is no mention of the city having been plundered. To oppose the confederacy which had so injured him, Ahaz had recourse to Assyria. To collect presents he went so far as to lay hands on part of the permanent works of the Temple (2 K. xvi. 17, 18). Whether the application to Assyria relieved Ahaz from one or both of his enemies, is not clear. From one passage it would seem that Tiglath Pileser actually came to Jerusalem (2 Chr. xxviii. 20). At any rate the intercourse resulted in fresh idolatries, and fresh insults in the Temple. The very first act of Hezekiah (B.C. 724) was to restore what his father had desecrated (2 Chr. xxix. 3; and see 36, "suddenly"). High-places, altars, the mysterious and obscene symbols of Baal and Asherah, the venerable brazen serpent of Moses itself, were torn down, broken to pieces, and the fragments cast into the valley of the Kedron (2 Chr. xxx. 14; 2 K. xviii. 4). It was probably at this time that the decorations of the Temple were renewed. And now approached the greatest crisis which had yet occurred in the history of the city: the dreaded Assyrian army was to appear under its walls. Hezekiah prepared for the siege. The springs round Jerusalem were stopped—that is, their outflow was prevented, and the water diverted underground to the interior of the city (2 K. xx. 20; 2 Chr. xxxii. 4). This done, he carefully repaired the walls of the city, furnished them with additional towers, and built a second wall (2 Chr. xxxii. 5; Is. xxii. 10). He strengthened the fortifications of the citadel (2 Chr. xxxii. 5, "Millo;" Is. xxii. 9), and prepared abundance of ammunition. At the time of Titus's siege the name of "the Assyrian Camp" was still attached to a spot north of the city in remembrance either of this or the subsequent visit of Nebuchadnezzar. The reign of Manasseh (B.C. 696) must have been an eventful one in the annals of Jerusalem, though only meagre indications of its events are to be found in the documents. He built a fresh wall to the citadel, "from the west side of Gihon-in-the-valley to the fish-gate," *i. e.* apparently along the east side of the central valley, which parts the upper and lower cities from S. to N. He also continued the works which had been begun by Jotham at Ophel, and raised that fortress or structure to a great height. The reign of Josiah (B.C. 639) was marked by a more strenuous zeal for Jehovah than even that of Hezekiah had been. He began his reign at eight years of age, and by his 20th year (12th of his reign—2 Chr. xxxiv. 3) commenced a thorough removal of the idolatrous houses of Manasseh and Amon, and even some of Ahaz, which must have escaped the purgations of Hezekiah (2 K. xxviii. 12). His rash opposition to Pharaoh Necho cost him his life, his son his throne, and Jerusalem much suffering. Before Jehoahaz (B.C. 609) had been reigning three months, the Egyptian king found opportunity to send to Jerusalem, from Riblah where he was then encamped, a force sufficient to depose and take him prisoner, to put his brother Eliakim on the throne, and to exact a heavy fine from the city and country, which was paid in advance by the new king, and afterwards extorted by taxation (2 K. xxiii. 33, 35). The fall of the city was now rapidly approaching. During the reign of Jehoiakim Jerusalem was visited by Nebuchadnezzar, with the Babylonian army lately victorious over the Egyptians at Carchemish. The visit was possibly repeated once, or even twice. A siege there must have been; but of this we have no account. Jehoiakim was succeeded by his son Jehoiachin (B.C. 597). Hardly had his short reign begun before the terrible army of Babylon reappeared before the city, again commanded by Nebuchadnezzar (2 K. xxiv. 10, 11). Jehoiachin surrendered in the third month of his reign. The treasures of the palace and Temple were pillaged, certain golden articles of Solomon's original establishment, which had escaped the plunder and desecrations of the previous reigns, were cut up (2 K. xxiv. 13), and the more desirable objects out of the Temple carried off (Jer. xxvii. 19). The uncle of Jehoiachin was made king in his stead, by the name of Zedekiah (2 Chr. xxxvi. 13; Ezek. xvii. 13, 14, 18). He applied to Pharaoh-Hophra for assistance (Ezek. xvii. 15). Upon this Nebuchadnezzar marched in person to Jerusalem (B.C. 588), and at once began a regular siege, at the same time wasting the country far and near (Jer. xxxiv. 7). The siege was conducted by erecting forts on lofty mounds round the city, from which on the usual Assyrian plan, missiles were discharged into the town, and the walls and houses in them battered by rams (Jer. xxxii. 24, xxxiii. 4, lii. 4; Ezek. xxi. 22). The city was also surrounded with troops (Jer. lii. 7). The siege was once abandoned, owing to the approach of the Egyptian army (Jer. xxxvii. 5, 11). But the relief was only temporary, and in the 11th of Zedekiah (B.C. 586), on the 9th day of the 4th month (Jer. lii. 6), being just a year and a half from the first investment, the city was taken. It was at midnight. The whole city was wrapt in the pitchy darkness characteristic of an eastern town, and nothing was known by the Jews of what had happened till the generals of the army entered the Temple (Joseph.) and took their seats in the middle court (Jer. xxxix. 3; Jos. *Ant.* x. 8, §2). Then the alarm was given to Zedekiah, and collecting his remaining warriors, he stole out of the city by a gate at the south side, somewhere near the present *Bab-el-Mugharibeh*, crossed the Kedron above the royal gardens and made his way over the Mount of Olives to the Jordan valley. At break of day information of the flight was brought to the Chaldeans by some deserters. A rapid pursuit was made: Zedekiah was overtaken near Jericho, his people were dispersed, and he himself captured and

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reserved for a miserable fate at Riblah. Meantime the wretched inhabitants suffered all the horrors of assault and sack: the men were slaughtered, old and young, prince and peasant; the women violated in Mount Zion itself (Lam. ii. 4, v. 11, 12). On the seventh day of the following month (2 K. xxv. 8), Nebuzaradan, the commander of the king's body-guard, who seems to have been charged with Nebuchadnezzar's instructions as to what should be done with the city, arrived. Two days were passed, probably in collecting the captives and booty; and on the tenth (Jer. lii. 12) the Temple, the royal palace, and all the more important buildings of the city, were set on fire, and the walls thrown down and left as heaps of disordered rubbish on the ground (Neh. iv. 2). The previous deportations, and the sufferings endured in the siege, must to a great extent have drained the place of its able-bodied people, and thus the captives, on this occasion, were but few and unimportant. The land was practically deserted of all but the very poorest class. Five years afterwards—the 23rd of Nebuchadnezzar's reign—the insatiable Nebuzaradan, on his way to Egypt, again visited the ruins, and swept off 745 more of the wretched peasants (Jer. lii. 30). Thus Jerusalem at last had fallen, and the Temple, set up under such fair auspices, was a heap of blackened ruins. The spot, however, was none the less sacred because the edifice was destroyed. It was still the centre of hope to the people in captivity, and the time soon arrived for their return to it. The decree of Cyrus authorizing the rebuilding of the "house of Jehovah, God of Israel, which is in Jerusalem," was issued B.C. 536. In consequence thereof a very large caravan of Jews arrived in the country. A short time was occupied in settling in their former cities, but on the first day of the 7th month (Ezr. iii. 6) a general assembly was called together at Jerusalem in "the open place of the first gate towards the east" (1 Esd. v. 47); the altar was set up, and the daily morning and evening sacrifices commenced. Arrangements were made for stone and timber for the fabric, and in the 2nd year after their return (B.C. 534), on the 1st day of the 2nd month (1 Esd. v. 57), the foundation of the Temple was laid. But the work was destined to suffer material interruptions. The chiefs of the people by whom Samaria had been colonized, annoyed and hindered them in every possible way; but ultimately the Temple was finished and dedicated in the 6th year of Darius (B.C. 516), on the 3rd (or 23rd, 1 Esdr. vii. 5) of Adar—the last month, and on the 14th day of the new year the first Passover was celebrated. All this time the walls of the city remained as the Assyrians had left them (Neh. ii. 12, &c.). A period of 58 years now passed, of which no accounts are preserved to us; but at the end of that time, in the year 457, Ezra arrived from Babylon with a caravan of Priests, Levites, Nethinims, and lay people. He left Babylon on the 1st day of the year and reached Jerusalem on the 1st of the 5th month (Ezr. vii. 9, viii. 32). We now pass another period of eleven years until the arrival of Nehemiah, about B.C. 445. After three days he collected the chief people and proposed the immediate rebuilding of the walls. One spirit seized them, and notwithstanding the taunts and threats of Sanballat, the ruler of the Samaritans, and Tobiah the Ammonite, in consequence of which one-half of the people had to remain armed while the other half built, the work was completed in 52 days, on the 25th of Elul. The wall thus rebuilt was that of the city of Jerusalem as well as the city of David or Zion. Nehemiah remained in the city for twelve years (v. 14, xiii. 6), during which time he held the office and maintained the state of governor of the province (v. 14) from his own private resources (v. 15). The foreign tendencies of the high-priest Eliashib and his family had already given Nehemiah some concern (xiii. 4, 28). Eliashib's son Joiada, who succeeded him in the high-priesthood, had two sons, the one Jonathan (Neh. xii. 11) or Johanan (Neh. xii. 22), the other Joshua (Jos.). The two quarrelled, and Joshua was killed by Johanan in the Temple (B.C. cir. 366). Johanan in his turn had two sons, Jaddua (Neh. xii. 11, 22) and Manasseh (Jos. *Ant.* xi. 7, §2). Manasseh married the daughter of Sanballat the Horonite, and eventually became the first priest of the Samaritan temple on Gerizim. During the high-priesthood of Jaddua occurred the famous visit of Alexander the Great to Jerusalem. The result to the Jews of the visit was an exemption from tribute in the Sabbatical year: a privilege which they retained for long. We hear nothing more of Jerusalem until it was taken by Ptolemy Soter, about B.C. 320, during his incursion into Syria. A stormy period succeeded—that of the struggles between Antigonus and Ptolemy for the possession of Syria, which lasted until the defeat of the former at Ipsus (B.C. 301), after which the country came into the possession of Ptolemy. Simon the Just, who followed his father Onias in the high-priesthood (cir. B.C. 300), is one of the favourite heroes of the Jews. Under his care the sanctuary was repaired, and some foundations of great depth added round the Temple, possibly to gain a larger surface on the top of the hill (Ecclus. l. 1, 2). The large cistern or "sea" of the principal court of the Temple, which hitherto would seem to have been but temporarily or roughly constructed, was sheathed in brass (ibid. 3); the walls of the city were more strongly fortified to guard against such attacks as those of Ptolemy (ib. 4); and the Temple service was maintained with great pomp and ceremonial (ib. 11-21). His death was marked by evil omens of various kinds presaging disasters. The intercourse with Greeks was fast eradicating the national character, but it was at any rate a peaceful intercourse during the reigns of the Ptolemies who succeeded Soter, viz., Philadelphus (B.C. 285), and Euergetes (B.C. 247). A description of Jerusalem at this period under the name of Aristeas still survives, which supplies a lively picture of both Temple and city. The Temple was "enclosed with three walls 70 cubits high, and of proportionate thickness . . . . The spacious courts were paved with marble, and beneath them lay immense reservoirs of water, which by mechanical contrivance was made to rush forth, and thus wash away the blood of the sacrifices." The city occupied the summit and the eastern slopes of the opposite hill—the modern Zion. The main streets appear to have run north and south; some "along the brow . . . . others lower down but parallel, following the course of the valley, with cross streets connecting them." They were "furnished with raised pavements," either due to the slope of the ground, or possibly adopted for the reason given by Aristeas, viz. to enable the passengers to avoid contact with persons or things ceremonially unclean. The bazaars were then, as now, a prominent feature of the city. During the struggle between Ptolemy Philopator and Antiochus the Great, Jerusalem became alternately a prey

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to each of the contending parties. In 203 it was taken by Antiochus. In 199 it was retaken by Scopas the Alexandrian general, who left a garrison in the citadel. In the following year Antiochus again beat the Egyptians, and then the Jews, who had suffered most from the latter, gladly opened their gates to his army, and assisted them in reducing the Egyptian garrison. In the reign of Seleucus Soter Jerusalem was in much apparent prosperity. But the city soon began to be much disturbed by the disputes between Hyrcanus, the illegitimate son of Joseph the collector, and his elder and legitimate brothers. In 175 Seleucus Soter died, and the kingdom of Syria came to his brother, the infamous Antiochus Epiphanes. His first act towards Jerusalem was to sell the office of high-priest—still filled by the good Onias III.—to Onias' brother Joshua, who changed his name to Jason (2 Macc. iv. 7). In 172 Jerusalem was visited by Antiochus. He entered the city at night by torch-light and amid the acclamations of Jason and his party, and after a short stay returned (2 Macc. iv. 22). During the absence of Antiochus in Egypt, Jason, who had been driven out by Menelaus, suddenly appeared before Jerusalem with a thousand men, drove Menelaus into the citadel, and slaughtered the citizens without mercy. The news of these tumults reaching Antiochus on his way from Egypt brought him again to Jerusalem (B.C. 170). He appears to have entered the city without much difficulty. An indiscriminate massacre of the adherents of Ptolemy followed, and then a general pillage of the contents of the Temple. The total extermination of the Jews was resolved on, and in two years (B.C. 168) an army was sent under Apollonius to carry the resolve into effect. Another great slaughter took place on the sabbath, the city was now in its turn pillaged and burnt, and the walls destroyed. Antiochus next issued an edict to compel heathen worship in all his dominions. The Temple was reconsecrated to Zeus Olympius (2 Macc. vi. 2). And while the Jews were compelled not only to tolerate but to take an active part in these foreign abominations, the observance of their own rites and ceremonies—sacrifice, the sabbath, circumcision—was absolutely forbidden. The battles of the Maccabees were fought on the outskirts of the country, and it was not till the defeat of Lysias at Bethzur that they thought it safe to venture into the recesses of the central hills. Then they immediately turned their steps to Jerusalem. The precincts of the Temple were at once cleansed, the polluted altar put aside, a new one constructed, and the holy vessels of the sanctuary replaced, and on the third anniversary of the desecration—the 25th of the month Chisleu, in the year B.C. 165, the Temple was dedicated with a feast which lasted for eight days. After this the outer wall of the Temple was very much strengthened (1 Macc. iv. 60), and it was in fact converted into a fortress (comp. vi. 26, 61, 62), and occupied by a garrison (iv. 61). The Acra was still held by the soldiers of Antiochus. Two years later (B.C. 163) Judas collected his people to take it, and began a siege with banks and engines. In the mean time Antiochus had died (B.C. 164), and was succeeded by his son Antiochus Eupator, a youth. The garrison in the Acra, finding themselves pressed by Judas, managed to communicate with the king, who brought an army from Antioch and attacked Bethzur, one of the key-positions of the Maccabees. This obliged Judas to give up the siege of the Acra, and to march southwards against the intruder (1 Macc. vi. 32). Antiochus's army proved too much for his little force, his brother Eleazar was killed, and he was compelled to fall back on Jerusalem and shut himself up in the Temple. Thither Lysias, Antiochus's general—and later, Antiochus himself—followed him (vi. 48, 51, 57, 62) and commenced an active siege. The death of Judas took place in 161. After it Bacchides and Alcimus again established themselves at Jerusalem in the Acra (Jos. *Ant.* xiii. 1, §3), and in the intervals of their contests with Jonathan and Simon, added much to its fortifications. In the second month (May) of 160 the high-priest Alcimus began to make some alterations in the Temple, apparently doing away with the inclosure between one court and another, and in particular demolishing some wall or building, to which peculiar sanctity was attached as "the work of the prophets" (1 Macc. ix. 54). Bacchides returned to Antioch, and Jerusalem remained without molestation for a period of seven years. All this time the Acra was held by the Macedonian garrison (*Ant.* xiii. 4, §92) and the malcontent Jews, who still held the hostages taken from the other part of the community (1 Macc. x. 6). In the year 153 Jonathan was made high-priest. In 145, he began to invest the Acra (xi. 20; *Ant.* xiii. 4, §9), but, owing partly to the strength of the place, and partly to the constant dissensions abroad, the siege made little progress during fully two years. In the mean time Jonathan was killed at Ptolemais, and Simon succeeded him both as chief and as high priest (xiii. 8, 42). The investment of the Acra proved successful, but three years still elapsed before this enormously strong place could be reduced, and at last the garrison capitulated only from famine (xiii. 49; comp. 21). Simon entered it on the 23rd of the 2nd month B.C. 142. The fortress was then entirely demolished, and the eminence on which it had stood lowered, until it was reduced below the height of the Temple hill beside it. The valley north of Moriah was probably filled up at this time. A fort was then built on the north side of the Temple hill, apparently against the wall, so as directly to command the site of the Acra, and here Simon and his immediate followers resided (xiii. 52). One of the first steps of his son John Hyrcanus was to secure both the city and the Temple. Shortly after this, Antiochus Sidetes, king of Syria, attacked Jerusalem. To invest the city, and cut off all chance of escape, it was encircled by a girdle of seven camps. The active operations of the siege were carried on as usual at the north, where the level ground comes up to the walls. The siege was ultimately relinquished. Antiochus wished to place a garrison in the city, but this the late experience of the Jews forbade, and hostages and a payment were substituted. After Antiochus's departure, Hyrcanus carefully repaired the damage done to the walls (5 Macc. xxi. 18). During the rest of his long and successful reign John Hyrcanus resided at Jerusalem, ably administering the government from thence, and regularly fulfilling the duties of the high-priest (see 5 Macc. xxiii. 3). He was succeeded (B.C. 107) by his son Aristobulus. Like his predecessors he was high-priest; but unlike them he assumed the title as well as the power of a king (5 Macc. xxvii. 1). His brother Alexander Jannens (B.C. 105), who succeeded him, was mainly engaged in wars at a distance from Jerusalem. About the year 95 the animosities of the Pharisees and Sadducees came to

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an alarming explosion. Alexander's severities made him extremely unpopular with both parties, and led to their inviting the aid of Demetrius Eucharus, king of Syria, against him. The actions between them were fought at a distance from Jerusalem; but the city did not escape a share in the horrors of war; for when, after some fluctuations, Alexander returned successful, he crucified publicly 800 of his opponents, and had their wives and children butchered before their eyes, while he and his concubines feasted in sight of the whole scene (*Ant.* xiii. 14, § 2). Such an iron sway as this was enough to crush all opposition, and Alexander reigned till the year 79 without further disturbances. The "monument of king Alexander" was doubtless his tomb. In spite of opposition the Pharisees were now by far the most powerful party in Jerusalem, and Alexander had therefore before his death instructed his queen, Alexandra—whom he left to succeed him with two sons—to commit herself to them. The elder of the two sons, Hyrcanus, was made high-priest, and Aristobulus had the command of the army. The queen lived till the year 70. On her death, Hyrcanus attempted to take the crown, but was opposed by his brother, to whom in three months he yielded its possession, Aristobulus becoming king in the year 69. The brothers soon quarrelled again, when Hyrcanus called to his assistance Aretas, king of Damascus. Before this new enemy Aristobulus fled to Jerusalem, and took refuge within the fortifications of the Temple. The siege is interrupted and eventually raised by the interference of Scaurus, one of Pompey's lieutenants, to whom Aristobulus paid 400 talents for the relief. This was in the year 65. Pompey advanced from Damascus by way of Jericho. As he approached Jerusalem, Aristobulus, who found the city too much divided for effectual resistance, met him and offered a large sum of money and surrender. Pompey sent forward Gabinius to take possession of the place; but the bolder party among the adherents of Aristobulus had meantime gained the ascendancy, and he found the gates closed. Pompey on this threw the king into chains, and advanced on Jerusalem. Hyrcanus was in possession of the city, and received the invader with open arms. The Temple on the other hand was held by the party of Aristobulus, which included the priests. Pompey appears to have stationed some part of his force on the high ground west of the city, but he himself commanded in person at the north. The first efforts of his soldiers were devoted to filling up the ditch and the valley, and to constructing the banks on which to place the military engines, for which purpose they cut down all the timber in the environs. Pompey remarked that on the seventh day the Jews regularly desisted from fighting, and this afforded the Romans a great advantage, for it gave them the opportunity of moving the engines and towers nearer the walls. At the end of three months the besiegers had approached so close to the wall that the battering-rams could be worked, and a breach was effected in the largest of the towers, through which the Romans entered, and after an obstinate resistance and loss of life, remained masters of the Temple. Hyrcanus was continued in his high-priesthood, but without the title of king; a tribute was laid upon the city, the walls were entirely demolished. The Temple was taken in the year 63, in the third month (Sivan), on the day of a great fast; probably that for Jeroboam, which was held on the 23rd of that month. During the next few years nothing occurred to affect Jerusalem. In 56 it was made the seat of one of the five senates or Sanhedrim. Two years afterwards (B.C. 54) the rapacious Crassus plundered the city not only of the money which Pompey had spared, but of a considerable treasure accumulated from the contributions of Jews throughout the world, in all a sum of 10,000 talents, or about 2,000,000*l.* sterling. During this time Hyrcanus remained at Jerusalem, acting under the advice of Antipater the Idumean, his chief minister. The year 47 is memorable for the first appearance of Antipater's son Herod in Jerusalem. Antigonus, the younger and only surviving son of Aristobulus, suddenly appeared in the country supported by a Parthian army. So sudden was his approach, that he got into the city and reached the palace in the upper market-place—the modern Zion—without resistance. Here, however, he was met by Hyrcanus and Phasaelus with a strong party of soldiers and driven into the Temple. Pacorus, the Parthian general, was lying outside the walls, and at the earnest request of Antigonus, he and 500 horse were admitted, ostensibly to mediate. The result was, that Phasaelus and Hyrcanus were outwitted, and Herod overpowered, the Parthians got possession of the place, and Antigonus was made king. Thus did Jerusalem (B.C. 40) find itself in the hands of the Parthians. In three months Herod returned from Rome king of Judaea, and in the beginning of 39 appeared before Jerusalem with a force of Romans, commanded by Silo, and pitched his camp on the west side of the city. Other occurrences, however, called him away from the siege at this time. In 37 Herod appeared again. He came, as Pompey had done, from Jericho, and, like Pompey, he pitched his camp and made his attack on the north side of the Temple. For a short time after the commencement of the operations Herod absented himself for his marriage at Samaria with Mariamne. On his return he was joined by Sosius, the Roman governor of Syria, with a force of from 50,000 to 60,000 men, and the siege was then resumed in earnest. The first of the two walls was taken in forty days, and the second in fifteen more. The siege is said to have occupied in all five months. Herod's first care was to put down the Asmonean party. The appointment of the high-priest was the next consideration. Herod therefore bestowed the office (B.C. 36) on one Ananel, a former adherent of his, and a Babylonian Jew. Ananel was soon displaced through the machinations of Alexandra, mother of Herod's wife Mariamne, who prevailed on him to appoint her son Aristobulus, a youth of sixteen. But he was soon after murdered at Jericho, and then Ananel resumed the office. The intrigues and tragedies of the next thirty years are too complicated and too long to be treated of here. In the year 34 the city was visited by Cleopatra. In the spring of 31, the year of the battle of Actium, Judaea was visited by an earthquake, the effects of which appear to have been indeed tremendous. The panic at Jerusalem was very severe. The following year was distinguished by the death of Hyrcanus, who, though more than eighty years old, was killed by Herod, to remove the last remnant of the Asmonean race. Herod now began to encourage foreign practices and usages. Amongst his acts of this description was the building of a

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theatre at Jerusalem. Of its situation no information is given, nor have any traces yet been discovered. The zealous Jews took fire at these innovations, and Herod only narrowly escaped assassination. At this time he occupied the old palace of the Asmoneans. He had now also completed the improvements of the Antonia, the fortress built by John Hyrcanus on the foundations of Simon Maccabeus. A description of this celebrated fortress will be given in treating of the TEMPLE. The year 25—the next after the attempt on Herod's life in the theatre—was one of great misfortunes. In this year or the next Herod took another wife, the daughter of an obscure priest of Jerusalem named Simon. It was probably on the occasion of this marriage that he built a new and extensive palace immediately adjoining the old wall, at the north-west corner of the upper city, about the spot now occupied by the Latin convent. But all Herod's works in Jerusalem were eclipsed by the rebuilding of the Temple in more than its former extent and magnificence. He announced his intention in the year 19, probably when the people were collected in Jerusalem at the Passover. The completion of the sanctuary itself on the anniversary of Herod's inauguration, B.C. 16, was celebrated by lavish sacrifices and a great feast. About B.C. 9—eight years from the commencement—the court and cloisters of the Temple were finished. At this time equally magnificent works were being carried on in another part of the city, viz., in the old wall at the north-west corner. In or about the year 7 Herod had fixed a large golden eagle, the symbol of the Roman empire (Judaea was now a province), over the entrance to the Sanctuary. This had excited the indignation of the Jews, and especially of two of the chief rabbis, who instigated their disciples to tear it down. Being taken before Herod the rabbis defended their conduct and were burnt alive. The high-priest Matthias was deposed, and Joazar took his place. This was the state of things in Jerusalem when Herod died. The government of Judaea, and therefore of Jerusalem, had by the will of Herod been bequeathed to Archelaus. During Archelaus' absence at Rome, Jerusalem was in charge of Sabinus, the Roman procurator of the province, and the tumults were renewed with worse results. In the year 3 B.C. Archelaus returned from Rome ethnarch of the southern province. He immediately displaced Joazar, whom his father had made high-priest after the affair of the Eagle, and put Joazar's brother Eleazar in his stead. Judaea was now reduced to an ordinary Roman province; the procurator of which resided, not at Jerusalem, but at Caesarea on the coast. The first appointed was Coponius, who accompanied Quirinus to the country immediately on the disgrace of Archelaus. Two incidents at once most opposite in their character, and in their significance to that age and to ourselves, occurred during the procuratorship of Coponius. First, in the year 8, the finding of Christ in the Temple. The second was nothing less than the pollution of the Temple by some Samaritans, who secretly brought human bones and strewed them about the cloisters during the night of the Passover. In or about A.D. 10, Coponius was succeeded by M. Ambivius, and he by Annius Rufus. In 14 Augustus died, and with Tiberius came a new procurator—Val. Gratus, who held office till 26, when he was replaced by Pontius Pilate.—A.D. 29. At the Passover of this year our Lord made His first recorded visit to the city since His boyhood (John ii. 13).—A.D. 33. At the Passover of this year occurred His crucifixion and resurrection. In A.D. 37, Pilate having been recalled to Rome, Jerusalem was visited by Vitellius, the prefect of Syria, at the time of the Passover. In the following year Stephen was stoned. The Christians were greatly persecuted, and all, except the Apostles, driven out of Jerusalem (Acts viii. 1, xi. 19). In A.D. 40, Vitellius was superseded by P. Petronius, who arrived in Palestine with an order to place in the Temple a statue of Caligula. This order was ultimately countermanded. With the accession of Claudius in 41 came an edict of toleration to the Jews. Agrippa resided very much at Jerusalem, and added materially to its prosperity and convenience. The city had for some time been extending itself towards the north, and a large suburb had come into existence on the high ground north of the Temple, and outside of the "second wall" which enclosed the northern part of the great central valley of the city. Hitherto the outer portion of this suburb—which was called Bezetha, or "New Town," and had grown up very rapidly—was unprotected by any formal wall, and practically lay open to attack. This defenceless condition attracted the attention of Agrippa, who, like the first Herod, was a great builder, and he commenced enclosing it in so substantial and magnificent a manner as to excite the suspicions of the Prefect, at whose instance it was stopped by Claudius. Subsequently the Jews seem to have purchased permission to complete the work. The year 43 is memorable as that of St. Paul's first visit to Jerusalem after his conversion. The year 44 began with the murder of St. James by Agrippa (Acts xii. 1), followed at the Passover by the imprisonment and escape of St. Peter. Shortly after Agrippa himself died. Cuspius Fadus arrived from Rome as procurator, and Longinus as prefect of Syria. In 45 commenced a severe famine, which lasted two years. At the end of this year St. Paul arrived in Jerusalem for the second time.—A.D. 48. Fadus was succeeded by Ventidius Cumanus. A frightful tumult happened at the Passover of this year, caused, as on former occasions, by the presence of the Roman soldiers in the Antonia and in the courts and cloisters of the Temple during the festival. Cumanus was recalled, and FELIX appointed in his room. A set of ferocious fanatics, whom Josephus calls *Sicarii*, had lately begun to make their appearance in the city. In fact, not only Jerusalem, but the whole country far and wide, was in the most frightful confusion and insecurity. At length a riot at Caesarea of the most serious description caused the recall of Felix, and in the end of 60 or the beginning of 61, PORCIUS FESTUS succeeded him as procurator. Festus was an able and upright officer (*B. J.* ii. 14, § 1), and at the same time conciliatory towards the Jews (Acts xxv. 9). In the brief period of his administration he kept down the robbers with a strong hand, and gave the province a short breathing time. His interview with St. Paul (Acts xxv., xxvi.) took place, not at Jerusalem, but at Caesarea. In 62 (probably) Festus died, and was succeeded by Albinus. He began his rule by endeavouring to keep down the Sicarii and other disturbers of the peace; and indeed he preserved throughout a show of justice and vigour, though in secret greedy and

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rapacious. Bad as Albinus had been, Gessius Florus, who succeeded him in 65, was worse. At the Passover, probably in 66, when Cestius Gallus, the prefect of Syria, visited Jerusalem, the whole assembled people besought him for redress; but without effect. Florus' next attempt was to obtain some of the treasure from the Temple. He demanded 17 talents in the name of the emperor. The demand produced a frantic disturbance. That night Florus took up his quarters in the royal palace—that of Herod at the N.W. corner of the city. On the following morning he demanded that the leaders of the late riot should be given up. On their refusal he ordered his soldiers to plunder the upper city. This order was but too faithfully carried out. Foiled in his attempt to press through the old city up into the Antonia, he relinquished the attempt, and withdrew to Caesarea. Cestius Gallus, the prefect, now found it necessary for him to visit the city in person. Agrippa had shortly before returned from Alexandria, and had done much to calm the people. The seditious party in the Temple led by young Eleazar, son of Ananias, rejected the offerings of the Roman emperor, which since the time of Julius Cæsar had been regularly made. This, as a direct renunciation of allegiance, was the true beginning of the war with Rome. Hostilities at once began. The peace party, headed by the high-priest, and fortified by Agrippa's soldiers, threw themselves into the upper city. The insurgents held the Temple and the lower city. In the Antonia was a small Roman garrison. Fierce contests lasted for seven days, each side endeavouring to take possession of the part held by the other. At last the insurgents became masters of both city and temple. But they were not to remain so long. Cestius Gallus advanced from Scopus on the city. He encamped opposite the palace at the foot of the second wall. The Jews retired to the upper city and to the Temple. For five days Cestius assaulted the wall without success; on the sixth he resolved to make one more attempt. He could effect nothing, and when night came he drew off to his camp at Scopus. Thither the insurgents followed him, and in three days gave him one of the most complete defeats that a Roman army had ever undergone. War with Rome was now inevitable. The walls were repaired, arms and warlike instruments and machines of all kinds fabricated, and other preparations made. In this attitude of expectation the city remained while Vespasian was reducing the north of the country, and till the fall of Giscala (Oct. or Nov. 67). Two years and a half elapsed till Titus appeared before the walls of Jerusalem. The whole of that time was occupied in contests between the moderate party and the *Zealots* or fanatics. At the beginning of 70, when Titus made his appearance, the Zealots themselves were divided into two parties—that of John of Giscala and Eleazar, who held the Temple and its courts and the Antonia—8400 men; that of Simon Bar-Gioras, whose head-quarters were in the tower Phasaelus, and who held the upper city, the lower city in the valley, and the district where the old Acra had formerly stood, north of the Temple—10,000 men, and 5,000 Idumeans, in all a force of between 23,000 and 24,000 soldiers trained in the civil encounters of the last two years to great skill and thorough recklessness. The numbers of the other inhabitants it is extremely difficult to decide. Titus's force consisted of four legions and some auxiliaries—at the outside 30,000 men. These were disposed on their first arrival in three camps—the 12th and 15th legions on the ridge of Scopus, about a mile north of the city; the 5th a little in the rear, and the 10th on the top of the Mount of Olives, to guard the road to the Jordan valley. The first operation was to clear the ground between Scopus and the north wall of the city. This occupied four days. The next step was to get possession of the outer wall. The point of attack chosen was in Simon's portion of the city, at a low and comparatively weak place near the monument of John Hyrcanus. Round this spot the three legions erected banks, from which they opened batteries, pushing up the rams and other engines of attack to the foot of the wall. Meantime from their camp on the Mount of Olives the 10th legion battered the Temple and the east side of the city. A breach was made on the 7th Artemisius (cir. April 15); and here the Romans entered, driving the Jews before them to the second wall. Titus now lay with the second wall of the city close to him on his right. He preferred, before advancing, to get possession of the second wall. In five days a breach was again effected. The district into which the Romans had now penetrated was the great Valley which lay between the two main hills of the city. Before attacking the Antonia, Titus resolved to give his troops a few days' rest. He therefore called in the 10th legion from the Mount of Olives, and held an inspection of the whole army on the ground north of the Temple. But the opportunity was thrown away upon the Jews, and after four days orders were given to recommence the attack. Hitherto the assault had been almost entirely on the city: it was now to be simultaneous on city and Temple. Accordingly two pairs of large batteries were constructed, the one pair in front of Antonia, the other at the old point of attack—the monument of John Hyrcanus. They absorbed the incessant labour of seventeen days, and were completed on the 29th Artemisius (cir. May 7). But the Jews undermined the banks, and the labour of the Romans was totally destroyed. At the other point Simon had maintained a resistance with all his former intrepidity, and more than his former success. It now became plain to Titus that some other measures for the reduction of the place must be adopted. A council of war was therefore held, and it was resolved to encompass the whole place with a wall, and then recommence the assault. Its entire length was 39 furlongs,—very near 5 miles; and it contained 13 stations or guard-houses. The whole strength of the army was employed on the work, and it was completed in the short space of three days. The siege was then vigorously pressed. The north attack was relinquished, and the whole force concentrated on the Antonia. On the 5th Panemus (June 11) the Antonia was in the hands of the Romans (vi. 1, § 7). Another week was occupied in breaking down the outer walls of the fortress for the passage of the machines, and a further delay took place in erecting new banks, on the fresh level, for the bombardment and battery of the Temple. But the Romans gradually gained ground. At length, on the tenth day of Ab (July 15), by the wanton act of a soldier, contrary to the intention of Titus, and in spite of every exertion he could make to stop it, the sanctuary itself was fired. It was, by one of those rare coinci-

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dences that sometimes occur, the very same month and day of the month that the first Temple had been burnt by Nebuchadnezzar. The whole of the cloisters that had hitherto escaped were now all burnt and demolished. Only the edifice of the sanctuary itself still remained. The Temple was at last gained; but it seemed as if half the work remained to be done. The upper city was still to be taken. Titus first tried a parley. His terms, however, were rejected, and no alternative was left him but to force on the siege. The whole of the low part of the town was burnt. It took 18 days to erect the necessary works for the siege; the four legions were once more stationed at the west or north-west corner where Herod's palace abutted on the wall, and where the three magnificent and impregnable towers of Hippicus, Phasaelus, and Mariamne rose conspicuous. This was the main attack. It was commenced on the 7th of Gorpiaeus (cir. Sept. 11), and by the next day a breach was made in the wall, and the Romans at last entered the city. The city being taken, such parts as had escaped the former conflagrations were burned, and the whole of both city and Temple was ordered to be demolished, excepting the west wall of the upper city, and Herod's three great towers at the north-west corner, which were left standing as memorials of the massive nature of the fortifications.—*From its destruction by Titus to the present time.*—For more than fifty years after its destruction by Titus Jerusalem disappears from history. During the revolts of the Jews in Cyrenaica, Egypt, Cyprus, and Mesopotamia, which disturbed the latter years of Trajan, the recovery of their city was never attempted. But in the reign of Hadrian it again emerged from its obscurity, and became the centre of an insurrection, which the best blood of Rome was shed to subdue. In despair of keeping the Jews in subjection by other means, the Emperor had formed a design to restore Jerusalem, and thus prevent it from ever becoming a rallying point for this turbulent race. In furtherance of his plan he had sent thither a colony of veterans, in numbers sufficient for the defence of a position so strong by nature against the then known modes of attack. The embers of revolt, long smouldering, burst into a flame soon after Hadrian's departure from the East in A.D. 132. At an early period in the revolt the Jews under Bar Cocheba became masters of Jerusalem, and attempted to rebuild the Temple. Hadrian, alarmed at the rapid spread of the insurrection, and the ineffectual efforts of his troops to repress it, summoned from Britain Julius Severus, the greatest general of his time, to take the command of the army of Judaea. Two years were spent in a fierce guerilla warfare before Jerusalem was taken, after a desperate defence in which Bar Cocheba perished. But the war did not end with the capture of the city. The Jews in great force had occupied the fortress of Bether, and there maintained a struggle with all the tenacity of despair against the repeated onsets of the Romans. At length, worn out by famine and disease, they yielded on the 9th of the month Ab, A.D. 135. Bar Cocheba has left traces of his occupation of Jerusalem in coins which were struck during the first two years of the war. Hadrian's first policy, after the suppression of the revolt, was to obliterate the existence of Jerusalem as a city. The ruins which Titus had left were razed to the ground, and the plough passed over the foundations of the Temple. A colony of Roman citizens occupied the new city, which rose from the ashes of Jerusalem, and their number was afterwards augmented by the Emperor's veteran legionaries. It was not, however, till the following year, A.D. 136, that Hadrian, on celebrating his Vicennalia, bestowed upon the new city the name of Aelia Capitolina, combining with his own family title the name of Jupiter of the Capitol, the guardian deity of the colony. Jews were forbidden to enter on pain of death. About the middle of the 4th century the Jews were allowed to visit the neighbourhood, and afterwards, once a year, to enter the city itself, and weep over it on the anniversary of its capture. So completely were all traces of the ancient city obliterated, that its very name was in process of time forgotten. It was not till after Constantine built the *Martyrion* on the site of the crucifixion, that its ancient appellation was revived.—After the inauguration of the new colony of Aelia the annals of the city again relapse into obscurity. The aged Empress Helena, mother of Constantine, visited Palestine in A.D. 326, and, according to tradition, erected magnificent churches at Bethlehem, and on the Mount of Olives. Her son, fired with the same zeal, swept away the shrine of Astarte, which occupied the site of the resurrection, and founded in its stead a chapel or oratory. In the reign of Julian (A.D. 362) the Jews, with the permission and at the instigation of the Emperor, made an abortive attempt to lay the foundations of a temple. —During the fourth and fifth centuries Jerusalem became the centre of attraction for pilgrims from all regions, and its bishops contended with those of Caesarea for the supremacy; but it was not till after the council of Chalcedon (451-453) that it was made an independent patriarchate. In 529 the Emperor Justinian founded at Jerusalem a splendid church in honour of the Virgin, which has been identified by most writers with the building known in modern times as the Mosque el-Aksa, but of which probably no remains now exist. For nearly five centuries the city had been free from the horrors of war. But this rest was roughly broken by the invading Persian army under Chosroes II. The city was invested, and taken by assault in June, 614. After a struggle of fourteen years the imperial arms were again victorious, and in 628 Heraclius entered Jerusalem on foot. The dominion of the Christians in the Holy City was now rapidly drawing to a close. After an obstinate defence of four months, in the depth of winter, against the impetuous attacks of the Arabs, the patriarch Sophronius surrendered to the Khâlif Omar in person A.D. 637. With the fall of the Abassides the Holy City passed into the hands of the Fatimite conqueror Muez, who fixed the seat of his empire at Musr el-Kâhirah, the modern Cairo (A.D. 969). Under the Fatimite dynasty the sufferings of the Christians in Jerusalem reached their height, when El-Hakem, the third of his line, ascended the throne (A.D. 996). About the year 1084 it was bestowed by Tutush, the brother of Melek Shah, upon Ortok, chief of a Turkman horde under his command. From this time till 1091 Ortok was emir of the city, and on his death it was held as a kind of fief by his sons Ilghâzy and Sukmân, whose severity to the Christians became the proximate cause of the Crusades. On the 7th of June, 1099, the crusading army ap-

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peared before the walls. Their camp extended from the gate of St. Stephen to that beneath the tower of David. On the fifth day after their arrival the crusaders attacked the city, and at three o'clock on Friday the 15th of July Jerusalem was in the hands of the crusaders. Churches were established, and for eighty-eight years Jerusalem remained in the hands of the Christians. In 1187 it was retaken by Saladin after a siege of several weeks. In 1277 Jerusalem was nominally annexed to the kingdom of Sicily. In 1517 it passed under the sway of the Ottoman Sultan Selim I., whose successor Suliman built the present walls of the city in 1542. Mohammed Aly, the Pasha of Egypt, took possession of it in 1832. In 1834 it was seized and held for a time by the Fellahin during the insurrection, and in 1840, after the bombardment of Acre, was again restored to the Sultan.

III. TOPOGRAPHY OF THE CITY.—There are at present before the public three distinct views of the topography of Jerusalem, so discrepant from one another in their most essential features, that a disinterested person might fairly feel himself justified in assuming that there existed no real data for the determination of the points at issue, and that the disputed questions must for ever remain in the same unsatisfactory state as at present.—1. The first of these theories consists in the belief that all the sacred localities were correctly ascertained in the early ages of Christianity; and, what is still more important, that none have been changed during the dark ages that followed, or in the numerous revolutions to which the city has been exposed. The first person who ventured publicly to express his dissent from this view was Korte, a German printer, who travelled in Palestine about the year 1728, and on his return home published a work denying the authenticity of the so-called sacred localities. The arguments in favour of the present localities being the correct ones, are well summed up by the Rev. George Williams in his work on the Holy City, and with the assistance of Professor Willis all has been said that can be urged in favour of their authenticity.—2. Professor Robinson, on the other hand, in his elaborate works on Palestine, has brought together all the arguments which from the time of Korte have been accumulating against the authenticity of the mediaeval sites and traditions.—3. The third theory is that put forward by Mr. Fergusson in his "Essay on the Ancient Topography of Jerusalem." It agrees generally with the views urged by all those from Korte to Robinson, who doubt the authenticity of the present site of the sepulchre; but goes on to assert that the building now known to Christians as the Mosque of Omar, but by Moslems called the Dome of the Rock, is the identical

PLAN OF JERUSALEM.

1. *Mount Zion.* 2. Moriah. 3. The Temple. 4. Antonia. 5. Probable site of Golgotha. 6. Ophel. 7. Bezetha. 8. *Church of the Holy Sepulchre.* 9, 10. The Upper and Lower Pools of Gihon. 11. Enrogel. 12. Pool of Hezekiah. 13. *Fountain of the Virgin.* 14. Siloam. 15. Bethesda. 16. Mount of Olives. 17. Gethsemane.

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church which Constantine erected over the Rock which contained the Tomb of Christ. Our chief authority for the topography of Jerusalem is of course Josephus. In attempting to follow his description there are two points which it is necessary should be fixed in order to understand what follows. The first of these is the position and dimensions of the Temple; the second the position of the Tower Hippicus.—I. *Site of the Temple.*—Without any exception, all topographers are now agreed that the Temple stood within the limits of the great area now known as the Haram, though few are agreed as to the portion of that space which it covered; and at least one author places it in the centre, and not at the southern extremity of the enclosure. With this exception all topographers are agreed that the south-western angle of the Haram area was one of the angles of the ancient Jewish Temple. The extent of the Temple northwards and eastwards from this point is a question on which there is much less agreement than with regard to the fixation of its south-western angle, though the evidence, both written and local, points inevitably to the conclusion that Josephus was literally correct when he said that the Temple was an exact square of a stadium, or 600 Greek feet, on each side. There is no other written authority on this subject except the Talmud, which asserts that the Temple was a square of 500 cubits each side; but the Rabbis, as if aware that this assertion did not coincide with the localities, immediately correct themselves by explaining that it was the cubit of 15 inches which was meant, which would make the side 625 feet. The *instantia crucis*, however, is the existing remains, and these confirm the description of Josephus to the fullest possible extent. Proceeding eastward along the southern wall from the south-western angle we find the whole Haram area filled up perfectly solid, with the exception of the great tunnel-like entrance under the mosque El Aksa, until, at the distance of 600 feet from the angle, we arrive at a wall running northwards at right angles to the southern wall, and bounding the solid space. Beyond this point the Haram area is filled up with a series of light arches supported on square piers; the whole being of so slight a construction that it may be affirmed with absolute certainty that neither the Stoa Basilica, nor any of the larger buildings of the Temple, ever stood on them. In so far therefore as the southern wall is concerned, we may rest perfectly satisfied with Josephus' description that the Temple extended east and west 600 feet. The position of the northern wall is as easily fixed. If the Temple was square it must have commenced at a point 600 feet from the south-west angle, and in fact the southern wall of the platform which now surrounds the so-called Mosque of Omar runs parallel to the southern wall of the inclosure, at a distance of exactly 600 feet, while westward it is continued in a causeway which crosses the valley just 600 feet from the south-western angle. Moreover the south wall of what is now the platform of the Dome of the Rock runs eastward from the western wall for just 600 feet; which again gives the same dimension for the north wall of the Temple as was found for the southern wall by the limitation of the solid space before the commencement of the vaults.—II. *Hippicus.*—Of all the towers that once adorned the city of Jerusalem only one now exists in anything like a state of perfection, that, namely, in the centre of the citadel, which from its prominence now, and the importance which Josephus ascribes to the tower, has been somewhat hastily assumed to be the tower Hippicus. The reasons, however, against this assumption are too cogent to allow of the identity being admitted. But at the north-western angle of the present city there are the remains of an ancient building of bevelled masonry and large stones, whose position answers so completely every point of the locality of Hippicus as described by Josephus, as to leave no reasonable doubt that it marks the site of this celebrated edifice.—III. *Walls.*—Assuming therefore for the present that the *Kasr Jalud*, as these ruins are now popularly called, is the remains of the Hippicus, we have no difficulty in determining either the direction or the extent of the walls of Jerusalem, as described by Josephus.—The first or old wall began on the north at the tower called Hippicus, and, extending to the Xystus, joined the council house, and ended at the west cloister of the Temple. Its southern direction is described as passing the gate of the Essenes (probably the modern Jaffa gate), and, bending above the fountain of Siloam, it reached Ophel, and was joined *to the eastern cloister of the Temple.* The second wall began at the gate Gennath, in the old wall, probably near the Hippicus, and passed round the northern quarter of the city, enclosing the great valley of the Tyropoeon, which leads up to the Damascus gate; and then, proceeding southward, joined the fortress Antonia. The third wall was built by king Herod Agrippa; and was intended to enclose the suburbs which had grown out on the northern sides of the city, which before this had been left exposed. It began at the Hippicus, and reached as far as the tower Psephinus, till it came opposite the monument of Queen Helena of Adiabene; it then passed by the sepulchral monuments of the kings—a well-known locality—and turning south at the monument of the Fuller, *joined the old wall at the valley called the valley of Kedron.* After describing these walls, Josephus adds that the whole circumference of the city was 33 stadia, or nearly four English miles, which is as near as may be the extent indicated by the localities. He then adds that the number of towers in the old wall was 60, the middle wall 40, and the new wall 99.—IV. *Antonia.*—Before leaving the subject of the walls, it may be well to fix the situation of the *Turris Antonia*, as far as the data at our command will admit. It certainly was attached to the temple buildings, and on the northern side of them; but whether covering the whole space, or only a portion, has been much disputed. After stating that the Temple was foursquare, and a stadium on each side, Josephus goes on to say that with Antonia it was six stadia in circumference. The most obvious conclusion from this would be that the Antonia occupied practically the platform on which the so-called Mosque of Omar now stands. But from certain facts connected with the siege, we are forced to adopt the alternative, which the words of Josephus equally justify, that the Antonia was a tower or keep attached to the north-western angle of the temple.—V. *Hills and Valleys.*—Topographers are still at issue as to the true direction of the upper part of the Tyropoeon valley, and, consequently, as to the position of Acra. The difficulty of determining the true course of the upper part of the Tyropoeon valley is caused by the doubt whether Josephus, in describing the city, limits his descrip-

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tion to the city of Jerusalem, properly so called, as circumscribed by the first or old wall, or whether he includes the city of David also, and speaks of the whole city as enclosed by the third or great wall of Agrippa. In the first case the Tyropoeon must have been the depression leading from a spot opposite the north-west angle of the Temple towards the Jaffa gate; in the second it was the great valley leading from the same point northwards towards the Damascus gate. The principal reason for adopting the first hypothesis arises from the words of Josephus himself, who describes the Tyropoeon as an open space or depression within the city, at "which the corresponding rows of houses on both hills end." In all the transactions mentioned in the 12th and 13th books of the *Antiquities*, Josephus commonly uses the word Ἄκρα when speaking of the fortress which adjoined the Temple in the north; and if we might assume that the hill Acra and the tower Acra were one and the same place, the question might be considered as settled. The great preponderance of evidence seems to be in favour of this view. That Acra was situated on the northern side of the Temple, on the same hill, and probably on the same spot, originally occupied by David as the stronghold of Zion (2 Sam. v. 7-9), and near where Baris and Antonia afterwards stood; and consequently that the great northern depression running towards the Damascus gate is the Tyropoeon valley, and that the valley of the Asamoneans was a transverse cut, separating the hill Bezetha from the Acra or citadel on the Temple hill. If this view of the internal topography of the city be granted, the remaining hills and valleys fall into their places easily and as a matter of course. The citadel, or upper market-place of Josephus, was the *modern* Zion, or the city enclosed within the old wall; Acra was the *ancient* Zion, or the hill on which the Temple, the City of David, Baris, Acra, and Antonia, stood. Bezetha was the well-defined hill to the north of the Temple.—VI. *Population.*—There is no point in which the exaggeration in which Josephus occasionally indulges is more apparent than in speaking of the population of the city. Still the assertions that three millions were collected at the Passover; that a million of people perished in the siege; that 100,000 escaped, &c., are so childish, that it is surprising any one could ever have repented them. Even the more moderate calculation of Tacitus of 600,000 inhabitants, is far beyond the limits of probability. The area within the old walls never could have exceeded 180 acres. Taking the area of the city enclosed by the two old walls at 750,000 yards, and that enclosed by the wall of Agrippa at 1,500,000, we have 2,250,000 for the whole. Taking the population of the old city at the probable number of one person to 50 yards we have 15,000, and at the extreme limit of 30 yards we should have 25,000 inhabitants for the old city. And at 100 yards to each individual in the new city about 15,000 more; so that the population of Jerusalem, in its days of greatest prosperity, may have amounted to from 30,000 to 45,000 souls, but could hardly ever have reached 50,000; and assuming that in times of festival one-half were added to this amount, which is an extreme estimate, there may have been 60,000 or 70,000 in the city when Titus came up against it.—VII. *Zion.*—It cannot be disputed that from the time of Constantine downwards to the present day, this name has been applied to the western hill on which the city of Jerusalem now stands, and in fact always stood. Notwithstanding this it seems equally certain that up to the time of the destruction of the city by Titus, the name was applied exclusively to the eastern hill, or that on which the Temple stood. From the passages in 2 Sam. v. 7, and 1 Chr. xi. 5-8, it is quite clear that Zion and the city of David were identical, for it is there said, "David took the castle of Zion, which is the city of David." "And David dwelt in the castle, therefore they called it the city of David. And he built the city round about, even from Millo round about, and Joab repaired the rest of the city." There are numberless passages in which Zion is spoken of as a Holy place in such terms as are never applied to Jerusalem and which can only be understood as applied to the Holy Temple Mount (Ps. ii. 6, lxxxvii. 2, &c.). When from the Old Test. we turn to the Books of the Maccabees, we come to some passages written by persons who certainly were acquainted with the localities, which seem to fix the site of Zion with a considerable amount of certainty (1 Macc. iv. 37 and 60, vii. 33).—VIII.—*Topography of the Book of Nehemiah.*—The only description of the ancient city of Jerusalem which exists in the Bible, so extensive in form as to enable us to follow it as a topographical description, is that found in the Book of Nehemiah, and although it is hardly sufficiently distinct to enable us to settle all the moot points, it contains such valuable indications that it is well worthy of the most attentive examination. The easiest way to arrive at any correct conclusion regarding it, is to take first the description of the Dedication of the Walls in ch. xii. (31-40), and drawing such a diagram as this, we easily get at the main features of the old wall at least. If from

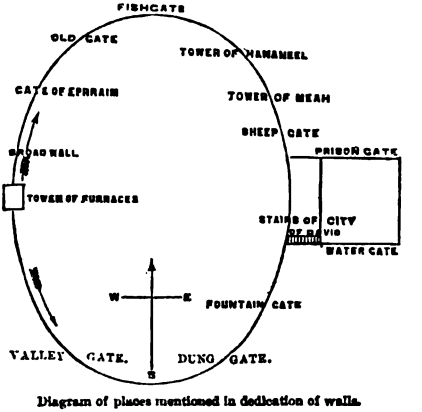

Diagram of places mentioned in dedication of walls.

this we turn to the third chapter, which gives a description of the repairs of the wall, we have no difficulty in identifying all the places mentioned in the first sixteen verses, with those enumerated in the 12th chapter. The first 16 verses refer to the walls of Jerusalem, and the remaining 16 to those of the city of David.—IX. *Waters of Jerusalem.*—The principal source of water supply seems to have been situated to the north. The earliest distinct mention of these springs is in 2 Chr. xxxii. 4, 30 (comp. Ecclus. xlviii. 17). Great rock-cut reservoirs have been found under the Temple area,

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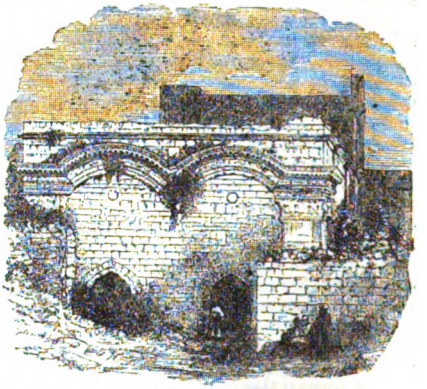
and channels connecting them with the fountain of the Virgin, and that again with the pool of Siloam; and many others may probably yet be discovered. A considerable portion of these waters was at one time diverted to the eastward to the great reservoir known sometimes as the pool of Bethesda, which, from the curiously elaborate character of its hydraulic masonry, must always have been intended as a reservoir of water, and never could have been the ditch of a fortification. It seems, however, that in very ancient times this northern supply was not deemed sufficient, even with all these precautions, for the supply of the city; and consequently large reservoirs were excavated from the rock, at a place near Etham, now known as Solomon's pools, and the water brought from them by a long canal which enters the city above Siloam.—X. *Site of Holy Sepulchre.*—As the question now stands, the fixation of the site depends mainly on the answers that may be given to two questions:—First, did Constantine and those who acted with him possess sufficient information to enable them to ascertain exactly the precise localities of the crucifixion and burial of Christ? Secondly, is the present church of the Holy Sepulchre that which he built, or does it stand on the same spot? In the first place, though the city was destroyed by Titus, and the Jews were at one time prohibited from approaching it, it can almost certainly be proved that there were Christians always present on the spot, and the succession of Christian bishops can be made out with very tolerable certainty and completeness; so that it is more than probable they would retain the memory of the sacred sites in unbroken continuity of tradition. The account given by Eusebius of the *uncovering* of the rock, expresses no doubt or uncertainty about the matter. It is minutely descriptive of the site of the building now known as the Mosque of Omar, but wholly inapplicable to the site of the present church. Of the buildings which Constantine or his mother, Helena, erected, Mr. Fergusson maintains that two of them now remain—the one the Anastasis, a circular building erected over the tomb itself; the other the "Golden Gateway," which was the propylea described by Eusebius as leading to the atrium of the basilica. In order to prove these assertions, there are three classes of evidence which may be appealed to, and which must coincide, or the question must remain still in doubt:—First, it is necessary that the circumstances of the locality should accord with those of the Bible narrative. Secondly, the incidental notices furnished by those travellers who visited Jerusalem between the time of Constantine and that of the Crusades must be descriptive of these localities; and, Thirdly, the architectural evidence of the buildings themselves must be that of the age to which they are assigned. Taking the last first, no one who is familiar with the gradation of styles that took place between the time of Hadrian and that of Justinian can fail to see that the Golden Gateway and Dome of the Rock are about half-way in the series, and are in fact buildings which must have been erected within the century in which Constantine flourished. With regard to the Golden Gateway, which is practically unaltered, this is undoubted. Although in the outer wall, it is a festal, not a fortified entrance, and never could have been intended as a city gate, but must have led to some sacred or palatial edifice. It is difficult, indeed, to suggest what that could have been, except the Basilica described by Eusebius. The exterior of the other building (the Anastasis) has been repaired and covered with coloured tiles and inscriptions in more modern times; but the interior is nearly unaltered, and even externally, wherever this coating of tiles has peeled off, the old Roman round arch appears in lieu of its pointed substitute. It must also be added that it is essentially a tomb-building, similar in form and arrangement, as it is in detail, to the Tomb of the Emperor Constantine at Rome, or of his daughter Constantia, outside the walls, and indeed more or less like all the tomb-buildings of that age. We have therefore the pertinent question, which still remains unanswered, What tomb-like building did Constantine or any one in his age erect at Jerusalem, over a mass of the living rock, rising eight or nine feet above the bases of the columns, and extending over the whole central area of the church, with a sacred cave in it, unless it were the church of the Holy Anastasis, described by Eusebius? Supposing it were possible to put this evidence aside, the most plausible suggestion is to appeal to the presumed historical fact that it was built by Omar, or by the



Interior of Golden Gateway. (From a Photograph.)

Moslems at all events. There is, however, no proof whatever of this assumption. What Omar did build is the small mosque on the east of the Aksa, overhanging the southern wall, and which still bears his name; and no Mohammedan writer of any sort, anterior to the recovery of the city from the Christians by Saladin, ventures to assert that his countrymen built the Dome of the Rock. Irrefragable as this evidence appears to be, it would be impossible to maintain it otherwise than by assuming that Constantine blindly adopted a wrong locality, if the sites now assumed to be true were such as did not accord with the details of the Bible narratives: fortunately, however, they agree with them to the minutest detail. To understand this it is necessary to bear in mind that at the time of the crucifixion the third wall, or that of Agrippa, did not exist, but was commenced twelve years afterwards: the spot where the Dome of the Rock therefore now stands was at that time outside the walls, and open to the country. It was also a place where certainly tombs did exist. The Praetorium where Christ was judged was most probably the Antonia, which at that time, as before and afterwards, was the citadel

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of Jerusalem and the residence of the governors, and the Xystus and Council-house were certainly, as shown above, in this neighbourhood. Leaving these localities the Saviour, bearing his cross, must certainly have gone towards the country, and might well meet Simon or any one coming towards the city; thus every detail of the description is satisfied, and none offended by the locality now assumed. The third class of evidence is from its nature by no means so clear, but there is nothing whatever in it to contradict, and a great deal that directly confirms the above statements. Architecturally, there is literally no feature and no detail which would induce us to believe that any part of the present church is older than the time of the Crusades. The only things about it of more ancient date are the fragments of an old classical cornice, which are worked in as string courses with the Gothic details of the external façade, and singularly enough this cornice is identical in style with, and certainly belongs to the age of, the Golden Gateway, and Dome of the Rock, and consequently can scarcely be anything else than a fragment of the old basilica, which El Hakeem had destroyed in the previous century, and the remains of which must still have been scattered about when the Crusaders arrived. Nothing, however, can be more remarkable than the different ways in which the Crusaders treated the Dome of the Rock and the Mosque El Aksa. The latter they always called the "Templum seu palatium Solomonis," and treated it with the contempt always applied by Christians to anything Jewish. The Mosque was turned into a stable, the buildings into dwellings for knights, who took the title of Knights Templars, from their residence in the Temple. But the Dome of the Rock they called "Templum Domini."—XI. *Rebuilding of the Temple by Julian.*—Before leaving the subject, it is necessary to revert to the attempt of Julian the Apostate to rebuild the Temple of the Jews. Even if we have not historical evidence of these facts, the appearance of the south wall of the Haram would lead us to expect that something of the sort had been attempted at this period. The great tunnel-like vault under the Mosque El Aksa, with its four-domed vestibule, is almost certainly part of the temple of Herod, and coeval with his period; but externally to this, certain architectural decorations have been added, and that so slightly that daylight can be perceived between the old walls and the subsequent decorations, except at the points of attachment. It is not difficult to ascertain, approximately at least, the age of these adjuncts. They may with very tolerable certainty be ascribed to the age of Julian, while, from the historical accounts, they are just such as we should expect to find them. The principal bearing of Julian's attempt on the topography of Jerusalem consists in the fact of its proving not only that the site of the Jewish temple was perfectly well known at this period (A.D. 362), but that the spot was then, as always, held accursed by the Christians, and as doomed by the denunciation of Christ Himself never to be re-established; and this consequently makes it as absurd to suppose that the Aksa is a building of Justinian as that the Dome of the Rock or the Golden Gateway, if Christian buildings, ever stood within its precincts.—XII. *Church of Justinian.*—Nearly two centuries after the attempt of Julian, Justinian erected a church at Jerusalem; of which, fortunately, we have so full and detailed an account in the works of Procopius that we can have little difficulty in fixing its site, though no remains (at least above ground) exist to verify our conjectures. Almost all topographers have jumped to the conclusion that the Mosque El Aksa is the identical church referred to, but the architecture of that building is alone sufficient to refute any such idea. Notwithstanding this there is no difficulty in fixing on the site of this church, inasmuch as the vaults that fill up the south-eastern angle of the Haram area are almost certainly of the age of Justinian, and are just such as Procopius describes; so that if it were situated at the northern extremity of the vaults, all the arguments that apply to the Aksa equally apply to this situation. But whether we assume the Aksa, or a church outside the Temple, on these vaults, to have been the Mary-church of Justinian, how comes it that Justinian chose this remote corner of the city, and so difficult a site, for the erection of his church? The answer seems inevitable: that it was because in those times the Sepulchre and Golgotha were *here, and not on the spot to which the Sepulchre with his Mary-church have subsequently been transferred.* Having now gone through the main outlines of the topography of Jerusalem, in so far as the limits of this article would admit, or as seems necessary for the elucidation of the subject, the many details which remain will be given under their separate titles, as TEMPLE, TOMB, PALACE, &c.

Jer'usha, daughter of Zadok, and queen of Uzziah (2 K. xv. 33).

Jer'ushah (2 Chr. xxvii. 1). The same as the preceding.

Jesai'ah. **1.** Son of Hananiah, brother of Pelatiah, and grandson of Zerubbabel (1 Chr. iii. 21).—**2.** A Benjamite (Neh. xi. 7).

Jeshai'ah. **1.** One of the six sons of Jeduthun (1 Chr. xxv. 3, 15).—**2.** A Levite in the reign of David, eldest son of Rehabiah, a descendant of Amram through Moses (1 Chr. xxvi. 25). [ISSHIAH.]—**3.** The son of Athaliah, and chief of the house of the Bene Elam who returned with Ezra (Ezr. viii. 7). [JOSIAS.]—**4.** A Merarite who returned with Ezra (Ezr. viii. 19).

Jeah'anah, a town which, with its dependent villages, was one of the three taken from Jeroboam by Abijah (2 Chr. xiii. 19). Its site has not been identified in modern times, save by Schwarz (158), who places it at "Al-Sanim, a village two miles W. of Bethel;" but it is not marked on any map.

Jeshare'lah, son of Asaph, and head of the seventh of the 24 wards into which the musicians of the Levites were divided (1 Chr. xxv. 14). [ASARELAH.]

Jeheb'eab, head of the 14th course of priests (1 Chr. xxiv. 13). [JEHOIARIB.]

Jeah'er, one of the sons of Caleb the son of Hezron by his wife Azubah (1 Chr. ii. 18).

Jeah'imon, "the waste," a name which occurs in Num. xxi. 20 and xxiii. 28, in designating the position of Pisgah and Peor: both described as "facing the Jeshimon." Perhaps the dreary, barren waste of hills lying immediately on the west of the Dead Sea. But it is not safe to lay much stress on the Hebrew sense of the word. The passages in which it is first mentioned are indisputably of very early date, and it is quite pos-

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sible that it is an archaic name found and adopted by the Israelites.

Jeshisha'i, one of the ancestors of the Gadites who dwelt in Gilead (1 Chr. v. 14).

Jeshoha'iah, a chief of the Simeonites, descended from Shimei (1 Chr. iv. 36).

Jesh'ua. 1. Joshua, the son of Nun (Neh. viii. 17). [JOSHUA.]—2. A priest in the reign of David, to whom the ninth course fell by lot (1 Chr. xxiv. 11).—3. One of the Levites in the reign of Hezekiah (2 Chr. xxxi. 15).—4. Son of Jehozadak, first high-priest of the third series, viz., of those after the Babylonish captivity, and ancestor of the fourteen high-priests his successors down to Joshua or Jason, and Onias or Menelaus, inclusive. [HIGH-PRIEST.] Jeshua, like his contemporary Zerubbabel, was probably born in Babylon, whither his father Jehozadak had been taken captive while young (1 Chr. vi. 15, A. V.). He came up from Babylon in the first year of Cyrus with Zerubbabel, and took a leading part with him in the rebuilding of the Temple, and the restoration of the Jewish commonwealth. Besides the great importance of Jeshua as a historical character, from the critical times in which he lived, and the great work which he accomplished, his name Jesus, his restoration of the Temple, his office as high-priest, and especially the two prophecies concerning him in Zech. iii. and vi. 9-15, point him out as an eminent type of Christ.—5. Head of a Levitical house, one of those which returned from the Babylonish captivity, and took an active part under Zerubbabel, Ezra, and Nehemiah. The name is used to designate either the whole family or the successive chiefs of it (Ezr. ii. 40, iii. 9; Neh. iii. 19, viii. 7, ix. 4, 5, xii. 8, &c.). —6. A branch of the family of Pahath-Moab, one of the chief families, probably, of the tribe of Judah (Neh. x. 14, vii. 11, &c.; Ezr. x. 30).

Jesh'ua, one of the towns re-inhabited by the people of Judah after the return from captivity (Neh. xi. 26). It is not mentioned elsewhere.

Jesh'uah, a priest in the reign of David (1 Chr. xxiv. 11), the same as JESHUA, No. 2.

Jesh'urun, and once by mistake in A. V. **Jes'urun** (Is. xliv. 2), a symbolical name for Israel in Deut. xxxii. 15, xxxiii. 5, 26; Is. xliv. 2, for which various etymologies have been suggested. Of its application to Israel there seems to be no division of opinion. It is most probably derived from a root signifying "to be blessed." With the intensive termination Jeshurun would then denote Israel as supremely happy or prosperous, and to this signification it must be allowed the context in Deut. xxxii. 15 points. Michaelis considers it as a diminutive of Israel *yisreĕlûn*. Such too was the opinion of Grotius and Vitringa, and of the author of the Veneto-Greek version, who renders it Ἰσραελίσκος; but for this there is not the smallest foundation.

Jesi'ah. 1. A Korhite, one of the mighty men who joined David's standard at Ziklag (1 Chr. xii. 6).—2. The second son of Uzziel, the son of Kohath (1 Chr. xxiii. 20). [JESHIAH.]

Jesim'iel, a Simeonite chief of the family of Shimei (1 Chr. iv. 36).

Jesse. The father of David. He was the son of OBED, who again was the fruit of the union of Boaz and the Moabitess Ruth. Nor was Ruth's the only foreign blood that ran in his veins; for his great-grandmother was no less a person than Rahab the Canaanite, of Jericho (Matt. i. 5). Jesse's genealogy is twice given in full in the O. T., viz. Ruth iv. 18-22, and 1 Chr. ii. 5-12. He is commonly designated as "Jesse the Bethlehemite" (1 Sam. xvi. 1, 18). So he is called by his son David, then fresh from home (xvii. 58); but his full title is "the Ephrathite of Bethlehem Judah" (xvii. 12). He is an "old man" when we first meet with him (1 Sam. xvii. 12), with eight sons (xvi. 10, xvii. 12), residing at Bethlehem (xvi. 4, 5.) Jesse's wealth seems to have consisted of a flock of sheep and goats, which were under the care of David (xvi. 11, xvii. 34, 35). When David's rupture with Saul had finally driven him from the court, and he was in the cave of Adullam, "his brethren and all his father's house" joined him (xxii. 1). Anxious for their safety, he took his father and his mother into the country of Moab, and deposited them with the king, and there they disappear from our view in the records of Scripture. Who the wife of Jesse was we are not told. His eight sons will be found displayed under DAVID.

Jes'sue, a Levite, the same as Jeshua (1 Esd. v. 26; comp. Ezr. ii. 40).

Je'su, the same as Jeshua the Levite, the father of Jozabad (1 Esd. viii. 63; see Ezr. viii. 33), also called Jessue, and Jesus.

Jes'ui, the son of Asher, whose descendants THE JESUITES were numbered in the plains of Moab at the Jordan of Jericho (Num. xxvi. 44). He is elsewhere called Isui (Gen. xlvi. 17) and Ishuai (1 Chr. vii. 30).

Jes'uites, the. A family of the tribe of Asher (Num. xxvi. 44).

Jes'urun. [JESHURUN.]

Je'sus, the Greek form of the name Joshua or Jeshua, a contraction of Jehoshua, that is, "help of Jehovah" or "Saviour" (Num. xiii. 16). [JEHOSHUA.] 1. Joshua the priest, the son of Jehozadak (1 Esd. v. 5, 8, 24, 48, 56, 68, 70, vi. 2, ix. 19; Ecclus. xlix. 12). Also called Jeshua. [JESHUA, No. 4.]—2. Jeshua the Levite (1 Esd. v. 58, iv. 48).—3. Joshua the son of Nun (2 Esd. vii. 37; Ecclus. xlvi. 1; 1 Macc. ii. 55; Acts vii. 45; Heb. iv. 8). [JOSHUA.]

Jesus the Father of Sirach, and grandfather of the following (Ecclus. prol.).

Jesus the Son of Sirach is described in the text of Ecclesiasticus (l. 27) as the author of that book, which in the LXX., and generally, except in the Western Church, is called by his name the *Wisdom of Jesus the Son of Sirach*, or simply the *Wisdom of Sirach*. The same passage speaks of him as a native of Jerusalem (Ecclus. *l. c.*); and the internal character of the book confirms its Palestinian origin. Among the later Jews the "Son of Sirach" was celebrated under the name of Ben Sira as a writer of proverbs.

Je'sus, called **Justus**, a Christian who was with St. Paul at Rome (Col. iv. 11).

Jesus Christ. The name Jesus signifies Saviour. The name of Christ signifies *Anointed*. Priests were anointed among the Jews, as their inauguration to their office (1 Chr. xvi. 22; Ps. cv. 15), and kings also (2 Macc. i. 24; Ecclus. xlvi. 19). In the New Testament the name Christ is used as equivalent to Messiah (John i. 41), the name given to the long promised Prophet and King whom the Jews had been taught by their prophets to expect (Acts xix. 4; Matt. xi. 3). The use of this name, as applied to the Lord, has always a reference to

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the promises of the Prophets. The name of Jesus is the proper name of our Lord, and that of Christ is added to identify Him with the promised Messiah. The Life, the Person, and the Work of our Lord and Saviour Jesus Christ occupy the whole of the New Testament. Of this threefold subject the present article includes the first part, namely, the Life and Teaching. According to the received chronology, which is in fact that of Dionysius Exiguus in the 6th century, the Birth of Christ occurred in the year of Rome 754; but from other considerations it is probable that the Nativity took place some time before the month of April 750, and if it happened only a few months before Herod's death, then its date would be four years earlier than the Dionysian reckoning. The salutation addressed by the Angel to Mary His mother, "Hail! Thou that art highly favoured," was the prelude to a new act of divine creation. Mary received the announcement of a miracle, the full import of which she could not have understood, with the submission of one who knew that the message came from God; and the Angel departed from her. The prophet Micah had foretold (v. 2) that the future king should be born in Bethlehem of Judaea, the place where the house of David had its origin; but Mary dwelt in Nazareth. Augustus, however, had ordered a general census of the Roman empire. From the well-known and much-canvassed passage of St. Luke (ii. 2) it appears that the taxing was not completed till the time of Quirinus (Cyrenius), some years later; and how far it was carried now, cannot be determined: all that we learn is that it brought Joseph, who was of the house of David, from his home to Bethlehem, where the Lord was born. As there was no room in the inn, a manger was the cradle in which Christ the Lord was laid. But signs were not wanting of the greatness of the event that seemed so unimportant. Lowly shepherds were the witnesses of the wonder that accompanied the lowly Saviour's birth; an angel proclaimed to them "good tidings of great joy;" and then the exceeding joy that was in heaven amongst the angels about this mystery of love broke through the silence of night with the words, "Glory to God in the highest, and on earth peace, good will towards men" (Luke ii. 8-20). The child Jesus is circumcised in due time, is brought to the Temple, and the mother makes the offering for her purification. Simeon and Anna, taught from God that the object of their earnest longings was before them, prophesied of His divine work: the one rejoicing that his eyes had seen the salvation of God, and the other speaking of Him "to all that looked for redemption in Jerusalem" (Luke ii. 28-38). Thus recognised amongst His own people, the Saviour was not without witness amongst the heathen. "Wise men from the East"—that is, Persian magi of the Zend religion, in which the idea of a Zoziosh or Redeemer was clearly known—guided miraculously by a star or meteor created for the purpose, came and sought out the Saviour to pay him homage. A little child made the great Herod quake upon his throne. When he knew that the magi were come to hail their King and Lord, and did not stop at his palace, but passed on to a humbler roof, and when he found that they would not return to betray this child to him, he put to death all the children in Bethlehem that were under two years old. The crime was great; but the number of the victims, in a little place like Bethlehem, was small enough to escape special record amongst the wicked acts of Herod from Josephus and other historians, as it had no political interest. Joseph, warned by a dream, flees to Egypt with the young child, beyond the reach of Herod's arm. After the death of Herod, in less than a year, Jesus returned with his parents to their own land, and went to Nazareth, where they abode. Except as to one event, the Evangelists are silent upon the succeeding years of our Lord's life down to the commencement of His ministry. When He was twelve years old He was found in the Temple, hearing the doctors and asking them questions (Luke ii. 40–52). We are shown this one fact that we may know that at the time when the Jews considered childhood to be passing into youth, Jesus was already aware of His mission, and consciously preparing for it, although years passed before its actual commencement. Thirty years had elapsed from the birth of our Lord to the opening of His ministry. In that time great changes had come over the chosen people. Herod the Great had united under him almost all the original kingdom of David; after the death of that prince it was dismembered for ever. It was in the fifteenth year of Tiberius the Emperor, reckoning from his joint rule with Augustus (Jan. U.C. 765), and not from his sole rule (Aug. U.C. 767), that John the Baptist began to teach. He was the last representative of the prophets of the old covenant; and his work was twofold—to enforce repentance and the terrors of the old law, and to revive the almost forgotten expectation of the Messiah (Matt. iii. 1-10; Mark i. 1-8; Luke iii. 1-18). The career of John seems to have been very short. Jesus came to Jordan with the rest to receive baptism at John's hands: first, in order that the sacrament by which all were hereafter to be admitted into His kingdom might not want His example to justify its use (Matt. iii. 15); next, that John might have an assurance that his course as the herald of Christ was now completed by His appearance (John i. 33); and last, that some public token might be given that He was indeed the Anointed of God (Heb. v. 5). Immediately after this inauguration of His ministry Jesus was led up of the Spirit into the wilderness to be tempted of the devil (Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13). As the baptism of our Lord cannot have been for Him the token of repentance and intended reformation which it was for sinful men, so does our Lord's sinlessness affect the nature of His temptation; for it was the trial of One Who could not possibly have fallen. The three temptations are addressed to the three forms in which the disease of sin makes its appearance on the soul—to the solace of sense, and the love of praise, and the desire of gain (1 John ii. 16). But there is one element common to them all—they are attempts to call up a wilful and wayward spirit in contrast to a patient self-denying one. Deserting for a time the historical order, we shall find that the records of this first portion of His ministry, from the temptation to the transfiguration, consist mainly—(1) of miracles, which prove His divine commission; (2) of discourses and parables on the doctrine of "the kingdom of heaven;" (3) of incidents showing the behaviour of various persons when brought into contact with our Lord.—1. *The Miracles.*—The expectation that Messiah would work miracles existed amongst the people, and was founded on the language of prophecy. Our Lord's miracles are described in the New Testament by several names:

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they are signs, wonders, works (most frequently in St. John), and mighty works, according to the point of view from which they are regarded. They are indeed astonishing works, wrought as signs of the might and presence of God; and they are powers or mighty works because they are such as no power short of the divine could have effected. But if the object had been merely to work wonders, without any other aim than to astonish the minds of the witnesses, the miracles of our Lord would not have been the best means of producing the effect, since many of them were wrought for the good of obscure people, before witnesses chiefly of the humble and uneducated class, and in the course of the ordinary life of our Lord, which lay not amongst those who made it their special business to inquire into the claims of a prophet. The miracles of our Lord were to be not wonders merely, but signs; and not merely signs of preternatural power, but of the scope and character of His ministry, and of the divine nature of His Person. This will be evident from an examination of those which are more particularly described in the Gospels. There are about seventeen recorded cases of the cure of bodily sickness, including fever, leprosy, palsy, inveterate weakness, the maimed limb, the issue of blood of twelve years' standing, dropsy, blindness, deafness, and dumbness (John iv. 47; Matt. viii. 2, 14, ix. 2; John v. 5; Matt. xii. 10, viii. 5, ix. 20, 27; Mark viii. 22; John ix. 1; Luke xiii. 10, xvii. 11, xviii. 35, xxii. 51). Most of the miracles pertain to one class: they brought help to the suffering or sorrowing, and proclaimed what love the Man that did them bore towards the children of men. There is another class, showing a complete control over the powers of nature: first by acts of creative power; secondly by setting aside natural laws and conditions. In a third class of these miracles we find our Lord overawing the wills of men; as when He twice cleared the Temple of the traders (John ii. 13; Matt. xxi. 12); and when His look staggered the officers that came to take Him (John xviii. 6). And in a fourth subdivision will stand one miracle only, where His power was used for destruction—the case of the barren fig-tree (Matt. xxi. 18). On reviewing all the recorded miracles, we see at once that they are signs of the nature of Christ's Person and mission. They show how active and unwearied was His love: they also show the diversity of its operation. The miracles were intended to attract the witnesses of them to become followers of Jesus and members of the kingdom of heaven. They have then two purposes, the proximate and subordinate purpose of doing a work of love to them that need it, and the higher purpose of revealing Christ in His own Person and nature as the Son of God and Saviour of men.—2. *The Parables.*—Nearly fifty parables are preserved in the Gospels, and they are only selected from a larger number (Mark iv. 33). In the parable some story of ordinary doings is made to convey a spiritual meaning, beyond what the narrative itself contains. In reference to this kind of teaching, some have hastily concluded from our Lord's words (Luke viii. 10) that the parable was employed to conceal knowledge from those who were not susceptible of it, and that this was its chief purpose. But it was chosen not for this negative object, but for its positive advantages in the instruction of the disciples. If there was any mode of teaching better suited than another to the purpose of preserving truths for the memory that were not accepted by the heart, that mode would be the best suited to their peculiar position. Eastern teachers have made this mode of instruction familiar; the originality of the parables lay not in the method of teaching by stories, but in the profound and new truths which the stories taught so aptly. Besides the parables, the more direct teaching of our Lord is conveyed in many discourses dispersed through the Gospels, of which three may be here selected as examples: the Sermon on the Mount (Matt. v.–vii.), the discourse after the feeding of the five thousand (John vi. 22-65), and the final discourse and prayer which preceded the Passion (John xiv.-xvii.). Notwithstanding the endeavour to establish that the *Sermon on the Mount* of St. Matthew is different from the *Sermon on the Plain* of St. Luke, the evidence for their being one and the same discourse greatly preponderates. If so, then its historical position must be fixed from St. Luke: and its earlier place in St. Matthew's Gospel must be owing to the Evangelist's wish to commence the account of the ministry of Jesus with a summary of His teaching. From Luke we learn that Jesus had gone up into a mountain to pray, that on the morning following He made up the number of His twelve Apostles, and solemnly appointed them; and then descending He stood upon a level place (Luke vi. 17), not necessarily at the bottom of the mountain, but where the multitude could stand round and hear; and there He taught them in a solemn address the laws and constitution of His new kingdom, the kingdom of Heaven. The differences between the reports of the two Evangelists are many. In the former Gospel the sermon occupies one hundred and seven verses; in the latter, thirty. The longer report includes the exposition of the relation of the Gospel to the Law: it also draws together, as we have seen, some passages which St. Luke reports elsewhere and in another connexion; and where the two contain the same matter, that of St. Luke is somewhat more compressed. But in taking account of this, the purpose of St. Matthew is to be borne in mind: the morality of the Gospel is to be fully set forth at the beginning of our Lord's ministry, and especially in its bearing on the Law as usually received by the Jews, for whose use especially this Gospel was designed. And when this discourse is compared with the later examples to which we shall presently refer, the fact comes out more distinctly, that we have here the Code of the Christian Lawgiver, rather than the whole Gospel. The next example of the teaching of Jesus must be taken from a later epoch in His ministry. It is probable that the great discourse in John vi. took place about the time of the Transfiguration. The effect of His personal work on the disciples now becomes the prominent subject. He had taught them that He was the Christ, and had given them His law, wider and deeper far than that of Moses. But the objection to every law applies more strongly the purer and higher the law is; and "how to perform that which I will" is a question that grows more difficult to answer as the standard of obedience is raised. It is that question which our Lord proceeds to answer here. The Redeemer alludes to His death, to the body which shall suffer on the Cross, and to the blood which shall be poured out. This great sacrifice is not only to be looked on, but to be believed; and not only believed, but appropriated to the believer,

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to become part of his very heart and life. Faith, here as elsewhere, is the means of apprehending it: but when it is once laid hold of, it will be as much a part of the believer as the food that nourishes the body becomes incorporated with the body. Many of the disciples went back and walked no more with Jesus, because their conviction that He was the Messiah had no real foundation. The rest remained with Him for the reason so beautifully expressed by Peter: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God" (John vi. 68, 69). The third example of our Lord's discourses which may be selected is that which closes His ministry. This great discourse, recorded only by St. John, extends from the thirteenth to the end of the seventeenth chapter. It hardly admits of analysis. It announces the Saviour's departure in the fulfilment of His mission; it imposes the new commandment on the disciples of a special love towards each other which should be the outward token to the world of their Christian profession; it consoles them with the promise of the Comforter who should be to them instead of the Saviour; it tells them all that He should do for them, teaching them, reminding them, reproving the world and guiding the disciples into all truth. It offers them, instead of the bodily presence of their beloved Master, free access to the throne of His Father, and spiritual blessings such as they had not known before. Finally, it culminates in that sublime prayer (ch. xvii.) by which the High-priest as it were consecrates Himself the victim. These three discourses are examples of the Saviour's teaching—of its progressive character from the opening of His ministry to the close.—*The scene of the Lord's ministry.*—As to the scene of the ministry of Christ, no less than as to its duration, the three Evangelists seem at first sight to be at variance with the fourth. Matthew, Mark, and Luke record only our Lord's doings in Galilee; if we put aside a few days before the Passion, we find that they never mention His visiting Jerusalem. John, on the other hand, whilst he records some acts in Galilee, devotes the chief part of his Gospel to the transactions in Judaea. But when the supplemental character of John's Gospel is borne in mind there is little difficulty in explaining this. The three Evangelists do not profess to give a chronology of the ministry, but rather a picture of it: notes of time are not frequent in their narrative. And as they chiefly confined themselves to Galilee, where the Redeemer's chief acts were done, they might naturally omit to mention the feasts, which being passed by our Lord at Jerusalem, added nothing to the materials for His Galilean ministry.—*Duration of the ministry.*—It is impossible to determine exactly from the Gospels the number of years during which the Redeemer exercised His ministry before the Passion: but the doubt lies between two and three. The data are to be drawn from St. John. This Evangelist mentions six feasts, at five of which Jesus was present; the Passover that followed His baptism (ii. 13); "a feast of the Jews" (v. 1), a Passover during which Jesus remained in Galilee (vi. 4); the feast of Tabernacles to which the Lord went up privately (vii. 2); the feast of Dedication (x. 22); and lastly the feast of Passover, at which he suffered (xii. xiii.). There are certainly three Passovers, and it is possible that "a feast" (v. 1) may be a fourth. Upon this possibility the question turns. But if this feast is not a Passover, then no Passover is mentioned by John between the first (ii. 13), and that which is spoken of in the sixth chapter; and the time between those two must be assumed to be a single year only. Now, although the record of John of this period contains but few facts, yet when all the Evangelists are compared, the amount of labour compressed into this single year would be too much for its compass. It is, to say the least, easier to suppose that the "feast" (John v. 1) was a Passover, dividing the time into two, and throwing two of these circuits into the second year of the ministry. Upon the whole, though there is nothing that amounts to proof, it is probable that there were four Passovers, and consequently that our Lord's ministry lasted somewhat more than three years, the "beginning of miracles" (John ii.) having been wrought before the first passover. The year of the first of these Passovers was U.C. 780, and the Baptism of our Lord took place either in the beginning of that year or the end of the year preceding. Our Lord has now passed through the ordeal of temptation, and His ministry is begun. At Bethabara, to which He returns, disciples begin to be drawn towards Him; Andrew and another, probably John, the sole narrator of the fact, see Jesus, and hear the Baptist's testimony concerning Him. Andrew brings Simon Peter to see Him also; and he receives from the Lord the name of Cephas. Then Philip and Nathanael are brought into contact with our Lord. The two disciples last named saw Him as He was about to set out for Galilee, on the third day of His sojourn at Bethabara. The third day after this interview Jesus is at Cana in Galilee, and works His first miracle, by making the water wine (John i. 29, 35, 43; ii. 1). He now betakes Himself to Capernaum, and after a sojourn there of "not many days," sets out for Jerusalem to the Passover, which was to be the beginning of His ministry in Judaea (John ii. 12, 13). The cleansing of the Temple is associated by St. John with this first Passover (ii. 12-22), and a similar cleansing is assigned to the last Passover by the other Evangelists. These two cannot be confounded without throwing discredit on the historical character of one narrative or the other; the notes of time are too precise. The expulsion of the traders was not likely to produce a permanent effect, and at the end of three years Jesus found the tumult and the traffic defiling the court of the Temple as they had done when He visited it before. The visit of Nicodemus to Jesus took place about this first passover. It implies that our Lord had done more at Jerusalem than is recorded of Him even by John; since we have here a Master of Israel (John iii. 10), a member of the Sanhedrim (John vii. 50) expressing his belief in Him, although too timid at this time to make an open profession. The object of the visit, though not directly stated, is still clear: he was one of the better Pharisees, who were expecting the kingdom of Messiah, and having seen the miracles that Jesus did, he came to enquire more fully about these signs of its approach. It has been well said that this discourse contains the whole Gospel in epitome. After a sojourn at Jerusalem of uncertain duration, Jesus went to the Jordan with His disciples; and they there baptized in His name. The Baptist was now at Aenon near Salim; and the jealousy of his disciples against Jesus drew from John an avowal of his position, which is remarkable for its humility (John iii. 27-30). How

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long this sojourn in Judæa lasted is uncertain. But in order to reconcile John iv. 1 with Matt. iv. 12, we must suppose that it was much longer than the "twenty-six or twenty-seven" days, to which Mr. Greswell would limit it. In the way to Galilee Jesus passed by the shortest route, through Samaria. In the time of our Lord the Samaritans were hated by the Jews even more than if they had been Gentiles. Yet even in Samaria were souls to be saved; and Jesus would not shake off even that dust from His feet. He came in His journey to Sichem, which the Jews in mockery had changed to Sychar. Wearied and athirst He sat on the side of Jacob's well. A woman from the neighbouring town came to draw from the well, and was astonished that a Jew should address her as a neighbour, with a request for water. The conversation that ensued might be taken for an example of the mode in which Christ leads to Himself the souls of men. In this remarkable dialogue are many things to ponder over. The living water which Christ would give; the announcement of a change in the worship of Jew and Samaritan; lastly, the confession that He who speaks is truly the Messiah, are all noteworthy. Jesus now returned to Galilee, and came to Nazareth, His own city. In the Synagogue He expounded to the people a passage from Isaiah (lxi. 1), telling them that its fulfilment was now at hand in His person. The same truth that had filled the Samaritans with gratitude, wrought up to fury the men of Nazareth, who would have destroyed Him if He had not escaped out of their hands (Luke iv. 16-30). He came now to Capernaum. On his way hither, when He had reached Cana, He healed the son of one of the courtiers of Herod Antipas (John iv. 46-54), who "himself believed, and his whole house." This was the second Galilean miracle. At Capernaum He wrought many miracles for them that needed. Here two disciples who had known him before, namely, Simon Peter and Andrew, were called from their fishing to become "fishers of men" (Matt. iv. 19), and the two sons of Zebedee received the same summons. After healing on the Sabbath a demoniac in the Synagogue, a miracle which was witnessed by many, and was made known everywhere, He returned the same day to Simon's house, and healed the mother-in-law of Simon, who was sick of a fever. At sunset, the multitude, now fully aroused by what they had heard, brought their sick to Simon's door to get them healed. He did not refuse His succour, and healed them all (Mark i. 29-34). He now, after showering down on Capernaum so many cures, turned His thoughts to the rest of Galilee, where other "lost sheep" were scattered:—"Let us go into the next towns that I may preach there also, for therefore came I forth" (Mark i. 38). The journey through Galilee, on which He now entered, must have been a general circuit of that country.—*Second year of the ministry.*—Jesus went up to Jerusalem to "a feast of the Jews," which was probably the Passover. At the pool Bethesda (= house of mercy), which was near the sheep-gate (Neh. iii. 1) on the north-east side of the Temple, Jesus saw many infirm persons waiting their turn for the healing virtues of the water (John v. 1-18). Among them was a man who had an infirmity thirty-eight years: Jesus made him whole by a word, bidding him take up his bed and walk. The miracle was done on the Sabbath; and the Jews, who acted against Jesus rebuked the man for carrying his bed. It was a labour, and as such forbidden (Jer. xvii. 21). In our Lord's justification of Himself, "My Father worketh hitherto, and I work" (John v. 17), there is an unequivocal claim to the divine nature. Another discussion about the Sabbath arose from the disciples plucking the ears of corn as they went through the fields (Matt. xii. 1-8). The time of this is somewhat uncertain; some would place it a year later, just after the third Passover: but its place is much more probably here. Our Lord quotes cases where the law is superseded or set aside, because He is One who has power to do the same. And the rise of a new law is implied in those words which St. Mark alone has recorded: "The Sabbath was made for man, and not man for the Sabbath." The law upon the Sabbath was made in love to men, to preserve for them a due measure of rest, to keep room for the worship of God. The Son of Man has power to re-adjust this law, if its work is done, or if men are fit to receive a higher. This may have taken place on the way to Jerusalem after the Passover. On another Sabbath, probably at Capernaum, to which Jesus had returned, the Pharisees gave a far more striking proof of the way in which their hard and narrow and unloving interpretation would turn the beneficence of the Law into a blighting oppression. Our Lord entered into the synagogue, and found there a man with a withered hand — some poor artisan perhaps whose handiwork was his means of life. Jesus was about to heal him — which would give back life to the sufferer—which would give joy to every beholder who had one touch of pity in his heart. The Pharisees interfere: "Is it lawful to heal on the Sabbath-day?" Their doctors would have allowed them to pull a sheep out of a pit; but they will not have a man rescued from the depth of misery. Rarely is that loving Teacher wroth, but here His anger, mixed with grief, showed itself: He looked round about upon them "with anger, being grieved at the hardness of their hearts," and answered their cavils by healing the man (Matt. xii. 9-14; Mark iii. 1-6; Luke vi. 6-11). In placing the ordination or calling of the Twelve Apostles just before the Sermon on the Mount, we are under the guidance of St. Luke (vi. 13, 17). But this more solemn separation for their work by no means marks the time of their first approach to Jesus. That which takes place here is the appointment of twelve disciples to be a distinct body, under the name of Apostles. They are not sent forth to preach until later in the same year. The number twelve must have reference to the number of the Jewish tribes: it is a number selected on account of its symbolical meaning, for the work confided to them might have been wrought by more or fewer. In the four lists of the names of the Apostles preserved to us (Matt. x., Mark iii., Luke vi., Acts i.), there is a certain order preserved, amidst variations. The two pairs of brothers, Simon and Andrew, and the sons of Zebedee, are always named the first; and of these Simon Peter ever holds the first place. Philip and Bartholomew, Thomas and Matthew, are always in the next rank; and of them Philip is always the first. In the third rank James the son of Alpheus is the first, as Judas Iscariot is always the last, with Simon the Zealot and Thaddæus between. Some of the Apostles were certainly poor and unlearned men; it is probable that the rest were of the same kind. Four of them were fishermen, not indeed the poorest of their class; and a

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fifth was a "publican," one of the tax-gatherers, who collected the taxes farmed by Romans of higher rank. From henceforth the education of the twelve Apostles will be one of the principal features of the Lord's ministry. First He instructs them; then He takes them with Him as companions of His wayfaring; then He sends them forth to teach and heal for Him. The *Sermon on the Mount*, although it is meant for all the disciples, seems to have a special reference to the chosen Twelve (Matt. v. 11). About this time it was that John the Baptist, long a prisoner with little hope of release, sent his disciples to Jesus with the question, "Art thou He that should come, or do we look for another?" In all the Gospels there is no more touching incident. The great privilege of John's life was that he was appointed to recognize and bear witness to the Messiah (John i. 31). After languishing a year in a dungeon, after learning that even yet Jesus had made no steps towards the establishment of His kingdom of the Jews, and that His following consisted of only twelve poor Galileans, doubts began to cloud over his spirit. Was the kingdom of Messiah as near as he had thought? Was Jesus not the Messiah, but some forerunner of that Deliverer, as he himself had been? There is no unbelief; he does not suppose that Jesus has deceived; when the doubts arise, it is to Jesus that he submits them. But it was not without great depression and perplexity that he put the question, "Art thou He that should come?" The scope of the answer given lies in its recalling John to the grounds of his former confidence. Now commences the second circuit of Galilee (Luke viii. 1-3), to which belong the parables in Matt. xiii.; the visit of our Lord's mother and brethren (Luke viii. 19-21), and the account of His reception at Nazareth (Mark vi. 1-6). During this time the twelve have journeyed with Him. But now a third circuit in Galilee is recorded, which probably occurred during the last three months of this year (Matt. ix. 35-38); and during this circuit, after reminding them how great is the harvest and how pressing the need of labourers, He carries the training of the disciples one step further by sending them forth by themselves to teach (Matt. x. xi.). They went forth two and two; and our Lord continued His own circuit (Matt. xi. 1), with what companions does not appear. After a journey of perhaps two months' duration the twelve return to Jesus, and give an account of their ministry. The third Passover was now drawing near; but the Lord did not go up to it. He wished to commune with His Apostles privately upon their work, and, we may suppose, to add to the instruction they had already received from Him (Mark vi. 30, 31). He therefore went with them from the neighbourhood of Capernaum to a mountain on the eastern shore of the Sea of Tiberias, near Bethsaida Julias, not far from the head of the sea. Great multitudes pursued them; and here the Lord, moved to compassion by the hunger and weariness of the people, wrought for them one of His most remarkable miracles. Out of five barley loaves and two small fishes, He produced food for five thousand men besides women and children. After the miracle the disciples crossed the sea, and Jesus retired alone to a mountain to commune with the Father. They were toiling at the oar, for the wind was contrary, when, as the night drew towards morning, they saw Jesus walking to them on the sea, having passed the whole night on the mountain. They were amazed and terrified. He came into the ship and the wind ceased. When they reached the shore of Gennesaret the whole people showed their faith in Him as a Healer of disease (Mark vi. 53-56); and He performed very many miracles on them. Yet on the next day the great discourse just alluded to was uttered, and "from that time many of His disciples went back and walked no more with Him" (John vi. 66).—*Third year of the Ministry.*—Hearing perhaps that Jesus was not coming to the feast, Scribes and Pharisees from Jerusalem went down to see Him at Capernaum (Matt. xv. 1). Leaving the neighbourhood of Capernaum our Lord now travels to the north-west of Galilee, to the region of Tyre and Sidon. The time is not strictly determined, but it was probably the early summer of this year. It does not appear that He retired into this heathen country for the purpose of ministering; more probably it was a retreat from the machinations of the Jews (Matt. xv. 21-28; Mark vii. 24-30). Returning thence He passed round by the north of the sea of Galilee to the region of Decapolis on its eastern side (Mark vii. 31-37). In this district He performed many miracles, and especially the restoration of a deaf man who had an impediment in his speech, remarkable for the seeming effort with which He wrought it. To these succeeded the feeding of the four thousand with the seven loaves (Matt. xv. 32). He now crossed the Lake of Magdala, where the Pharisees and Sadducees asked and were refused a "sign." After they had departed Jesus crossed the lake with his disciples. At Bethsaida Julias, He restored sight to a blind man; and here, as in a former case, the form and preparation which He adopted are to be remarked (Mark viii. 22-26). The ministry in Galilee is now drawing to its close. Through the length and breadth of that country Jesus has proclaimed the kingdom of Christ, and has shown by mighty works that He is the Christ that was to come. The lengthened journeys through the land, the miracles, far more than are recorded in detail, had brought the Gospel home to all the people. Capernaum was the focus of His ministry. Through Chorazin and Bethsaida He had no doubt passed with crowds behind Him, drawn together by wonders that they had seen, and by the hope of others to follow them. Many thousands had actually been benefited by the miracles; and yet of all these there were only twelve that really clave to Him, and one of them was Judas the traitor. With this rejection an epoch of the history is connected. He begins to unfold now the doctrine of His passion more fully. The doctrine of a suffering Messiah, so plainly exhibited in the prophets, had receded from sight in the current religion of that time. The announcement of it to the disciples was at once new and shocking. Turning now to the whole body of those who followed Him (Mark, Luke), He published the Christian doctrine of self-denial. The Apostles had just shown that they took the natural view of suffering, that it was an evil to be shunned. They shrank from conflict, and pain, and death, as it is natural men should. But Jesus teaches that, in comparison with the higher life, the life of the soul, the life of the body is valueless (Matt. xvi. 21-28; Mark viii. 31-38; Luke ix. 22-27). The Transfiguration, which took place just a week after this conversation, is to be understood in connexion with it. The minds of the twelve were greatly disturbed at what

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they had heard. Now, if ever, they needed support for their perplexed spirits, and this their loving Master failed not to give them. He takes with Him three chosen disciples, Peter, John, and James, who formed as it were a smaller circle nearer to Jesus than the rest, into a high mountain apart by themselves. There are no means of determining the position of the mountain. The three disciples were taken up with Him, who should afterwards be the three witnesses of His agony in the garden of Gethsemane: those who saw His glory in the holy mount would be sustained by the remembrance of it when they beheld His lowest humiliation. The calmness and exactness of the narrative preclude all doubt as to its historical character. There has been much discussion on the purport of this great wonder. But thus much seems highly probable. First, as it was connected with the prayer of Jesus, to which it was no doubt an answer, it is to be regarded as a kind of inauguration of Him in His new office as the High-priest who should make atonement for the sins of the people with His own blood. Secondly, as the witnesses of this scene were the same three disciples who were with the Master in the garden of Gethsemane, it may be assumed that the one was intended to prepare them for the other. As they came down from the mountain He charged them to keep secret what they had seen till after the Resurrection; which shows that this miracle took place for His use and for theirs, rather than for the rest of the disciples. Meantime amongst the multitude below a scene was taking place which formed the strongest contrast to the glory and the peace which they had witnessed, and which seemed to justify Peter's remark, "It is good for us to be here." A poor youth, lunatic and possessed by a devil, was brought to the disciples who were not with Jesus, to be cured. They could not prevail; and when Jesus appeared amongst them the agonized and disappointed father appealed to Him, with a kind of complaint of the impotence of the disciples. What the disciples had failed to do, Jesus did at a word. He then explained to them that their want of faith in their own power to heal, and in His promises to bestow the power upon them, was the cause of their inability (Matt. xvii. 14-21; Mark ix. 14-29; Luke ix. 37-43). Once more did Jesus foretell His sufferings on their way back to Capernaum (Mark ix. 30-32).—*From the Feast of Tabernacles, Third Year.*—The Feast of Tabernacles was now approaching. His brethren set out for the feast without Him, and He abode in Galilee for a few days longer (John vii. 2-10). Afterwards He set out, taking the more direct but less frequented route by Samaria. St. Luke alone records, in connexion with this journey, the sending forth of the seventy disciples. This event is to be regarded in a different light from that of the twelve. The seventy had received no special education from our Lord, and their commission was of a temporary kind. The number has reference to the Gentiles, as twelve had to the Jews; and the scene of the work, Samaria, reminds us that this is a movement directed towards the stranger. After healing the ten lepers in Samaria, He came about the midst of the feast to Jerusalem. The Pharisees and rulers sought to take Him; some of the people, however, believed in Him, but concealed their opinion for fear of the rulers. To this division of opinion we may attribute the failure of the repeated attempts on the part of the Sanhedrim to take One who was openly teaching in the Temple (John vii. 11-53: see esp. ver. 30, 32, 44, 45, 46). The officers were partly afraid to seize in the presence of the people the favourite Teacher; and partly were themselves awed and attracted by Him. The history of the woman taken in adultery belongs to this time. To this place belongs the account, given by John alone, of the healing of one who was born blind, and the consequences of it (John ix. 1-41, x. 1-21). The well-known parable of the good shepherd is an answer to the calumny of the Pharisees, that He was an impostor and breaker of the law, "This man is not of God, because he keepeth not the Sabbath-day" (ix. 16). We now approach a difficult portion of the sacred history. The note of time given us by John immediately afterwards is the Feast of the Dedication, which was celebrated on the 25th of Kisleu, answering nearly to December. According to this Evangelist our Lord does not appear to have returned to Galilee between the Feast of Tabernacles and that of Dedication, but to have passed the time in and near Jerusalem. Matthew and Mark do not allude to the Feast of Tabernacles. Luke appears to do so in ix. 51: but the words there used would imply that this was the last journey to Jerusalem. Now in St. Luke's Gospel a large section, from ix. 51 to xviii. 14, seems to belong to the time preceding the departure from Galilee; and the question is how is this to be arranged, so that it shall harmonize with the narrative of St. John? In most Harmonies a return of our Lord to Galilee has been assumed, in order to find a place for this part of Luke's Gospel. Perhaps this great division of Luke (x. 17–xviii. 14) should be inserted entire between John x. 21 and 22. Some of the most striking parables, preserved only by Luke, belong to this period. The parables of the good Samaritan, the prodigal son, the unjust steward, the rich man and Lazarus, and the Pharisee and publican, all peculiar to this Gospel, belong to the present section. The instructive account of Mary and Martha and the miracle of the ten lepers belong to this portion of the narrative. Besides these, scattered sayings that occur in St. Matthew are here repeated in a new connexion. The account of the bringing of young children to Jesus unites again the three Evangelists (Matt. xix. 13-15; Mark x. 13-16; Luke xviii. 15-17). On the way to Jerusalem through Perœa, to the Feast of Dedication, Jesus again puts before the minds of the twelve what they are never now to forget, the sufferings that await Him. They "understood none of these things," for they could not reconcile this foreboding of suffering with the signs and announcements of the coming of His kingdom (Matt. xx. 17-19; Mark x. 32-34; Luke xviii. 31-34). In consequence of this new, though dark, intimation of the coming of the kingdom, Salome, with her two sons, James and John, came to bespeak the two places of highest honour in the kingdom. Jesus tells them that they know not what they ask; that the places of honour in the kingdom shall be bestowed, not by Jesus in answer to a chance request, but upon those for whom they are prepared by the Father. As sin ever provokes sin, the ambition of the ten was now aroused, and they began to be much displeased with James and John. Jesus once more recalls the principle that the child-like disposition is that which He approves (Matt. xx. 20-28; Mark x. 35-45). The healing of the two blind men at Jericho is chiefly remarkable among the miracles from the difficulty which has

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arisen in harmonizing the accounts. Matthew speaks of *two* blind men, and of the occasion as the departure from Jericho; Mark of *one*, whom he names, and of their arrival at Jericho; and Luke agrees with him. This point has received much discussion; but the view of Lightfoot finds favour with many eminent expositors, that there were two blind men, and both were healed under similar circumstances, except that Bartimaeus was on one side of the city, and was healed by Jesus as He entered, and the other was healed on the other side as they departed (Matt. xx. 29-34; Mark x. 46-52; Luke xviii. 35-43). The calling of Zacchaeus has more than a mere personal interest. He was a publican, one of a class hated and despised by the Jews. But he was one who sought to serve God. From such did Jesus wish to call His disciples, whether they were publicans or not (Luke xix. 1-10). We have reached now the Feast of Dedication; but, as has been said, the exact place of the events in St. Luke about this part of the ministry has not been conclusively determined. After being present at the feast, Jesus returned to Bethabara beyond Jordan, where John had formerly baptised, and abode there. How long He remained here does not appear. It was probably for some weeks. The sore need of a family in Bethany, who were what men call the intimate friends of our Lord, called Him thence. Lazarus was sick, and his sisters sent word of it to Jesus, whose power they well knew. It was not till Lazarus had been four days in the grave that the Saviour appeared on the scene. But with the power of God he breaks the fetters of brass in which Lazarus was held by death, and at His word the man on whom corruption had already begun to do its work, came forth alive and whole (John xi. 1-45). A miracle so public, for Bethany was close to Jerusalem, and the family of Lazarus well known to many people in the mother-city, could not escape the notice of the Sanhedrim. A meeting of this Council was called without loss of time, and the matter discussed. We now approach the final stage of the history, and every word and act tend towards the great act of suffering. Each day is marked by its own events or instructions. Our Lord entered into Bethany on Friday the 8th of Nisan, the eve of the Sabbath, and remained over the Sabbath.—*Saturday the 9th of Nisan* (*April 1st*).—As he was at supper in the house of one Simon, surnamed "the leper," a relation of Lazarus, who was at table with Him, Mary, full of gratitude for the wonderful raising of her brother from the dead, took a vessel containing a quantity of pure ointment of spikenard, and anointed the feet of Jesus, and wiped His feet with her hair, and anointed His head likewise.—*Passion Week. Sunday the 10th day of Nisan* (*April 2nd*).—When He arrives at the Mount of Olives He commands two of His disciples to go into the village near at hand, where they would find an ass, and a colt tied with her. With these beasts, impressed as for the service of a king, He was to enter into Jerusalem. The disciples spread upon the ass their ragged cloaks for Him to sit on. And the multitudes cried aloud before Him, in the words of the 118th Psalm, "Hosanna, Save now! blessed is He that cometh in the name of the Lord." All the city was moved. Blind and lame came to the Temple when He arrived there and were healed. After working miracles in the Temple He returned to Bethany. The 10th of Nisan was the day for the separation of the paschal lamb (Ex. xii. 3). Jesus, the Lamb of God, entered Jerusalem and the Temple on this day, and although none but He knew that He was the Paschal Lamb, the coincidence is not undesigned (Matt. xxi. 1-11, 14-17; Mark xi. 1-11; Luke xix. 29-44; John xii. 12-19).—*Monday the 11th of Nisan* (*April 3rd*).—The next day Jesus returned to Jerusalem, again to take advantage of the mood of the people to instruct them. On the way he approached one of the many fig-trees which grew in that quarter, and found that it was full of foliage, but without fruit. He said, "No man eat fruit of thee hereafter for ever!" and the fig-tree withered away (Matt. xxi. 18, 19; Mark xi. 12-14). Proceeding now to the Temple, He cleared its court of the crowd of traders that gathered there (Matt. xxi. 12, 13; Mark xi. 15-19; Luke xix. 45-48). In the evening he returned again to Bethany.—*Tuesday the 12th of Nisan* (*April 4th*).—On this the third day of Passion week Jesus went into Jerusalem as before, and visited the Temple. The Sanhedrim came to Him to call Him to account for the clearing of the Temple. "By what authority doest thou these things?" The Lord answered their question by another. They refused to answer, and Jesus refused in like manner to answer them. To this time belong the parables of the two sons (Matt. xxi. 23-32; Mark xi. 27-33; Luke xx. 1-8), of the wicked husbandman, and of the wedding garment (Matt. xxi. 33-46, xxii. 1-14; Mark xii. 1-12; Luke xx. 9-19). Another great discourse belongs to this day, which, more than any other, presents Jesus as the great Prophet of His people. On leaving the Temple His disciples drew attention to the beauty of its structure, its "goodly stones and gifts," their remarks probably arising from the threats of destruction which had so lately been uttered by Jesus. Their Master answered that not one stone of the noble pile should be left upon another. When they reached the Mount of Olives the disciples, or rather the first four (Mark), speaking for the rest, asked him when this destruction should be accomplished. To understand the answer it must be borne in mind that Jesus warned them that He was *not* giving them an historical account such as would enable them to anticipate the events. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Exact data of time are to be purposely withheld from them. Accordingly two events, analogous in character but widely sundered by time, are so treated in the prophecy that it is almost impossible to disentangle them. The destruction of Jerusalem and the day of judgment—the national and the universal days of account—are spoken of together or alternately without hint of the great interval of time that separates them. The conclusion which Jesus drew from his own awful warning was, that they were not to attempt to fix the date of his return. The lesson of the parable of the Ten Virgins is the same (Matt. xxiv. 44, xxv. 13). And the parable of the Talents, here repeated in a modified form, teaches how precious to souls are the uses of time (xxv. 14-30). In concluding this momentous discourse, our Lord puts aside the destruction of Jerusalem, and displays to our eyes the picture of the final judgment (Matt. xxv. 31-46). With these weighty words ends the third day.—*Wednesday the 13th of Nisan* (*April 5th*).—This day was passed in retirement with the

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Apostles. Satan had put it into the mind of one of them to betray Him; and Judas Iscariot made a covenant to betray Him to the chief priests for thirty pieces of silver (Matt. xxvi. 14-16; Mark xiv. 10, 11; Luke xxii. 1-6).—*Thursday the 14th of Nisan (April 6th).*—On "the first day of unleavened bread," the disciples asked their Master where they were to eat the Passover. He directed Peter and John to go into Jerusalem, and to follow a man whom they should see bearing a pitcher of water, and to demand of him, in their Master's name, the use of the guestchamber in his house for this purpose. All happened as Jesus had told them, and in the evening they assembled to celebrate, for the last time, the paschal meal. The sequence of the events is not quite clear from a comparison of the Evangelists. The order seems to be as follows. When they had taken their places at table and the supper had begun, Jesus gave them the first cup to divide amongst themselves (Luke). It was customary to drink at the paschal supper four cups of wine mixed with water; and this answered to the first of them. There now arose a contention among the disciples which of them should be the greatest; perhaps in connexion with the places which they had taken at this feast (Luke). After a solemn warning against pride and ambition Jesus performed an act which, as one of the last of His life, must ever have been remembered by the witnesses as a great lesson of humility. He rose from the table, poured water into a basin, girded himself with a towel, and proceeded to wash the disciples' feet (John). After all had been washed, the Saviour explained to them the meaning of what He had done. "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (Matt. xxvi. 17-20; Mark xiv. 12-17; Luke xxii. 7-30; John xiii. 1-20). From this act of love it does not seem that even the traitor Judas was excluded. But his treason was thoroughly known; and now Jesus denounces it. One of them should betray Him. The traitor having gone straight to his wicked object, the end of the Saviour's ministry seemed already at hand. He gave them the new commandment, to love one another, as though it were a last bequest to them (Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23; John xiii. 21-35). Towards the close of the meal Jesus instituted the sacrament of the Lord's Supper (Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-25). The denial of Peter is now foretold, and to no one would such an announcement be more incredible than to Peter himself (Matt. xxvi. 31-35; Mark xiv. 27-31; Luke xxii. 31-38; John xiii. 36-38). That great final discourse, which John alone has recorded, is now delivered. Although in the middle of it there is a mention of departure (John xiv. 31), this perhaps only implies that they prepared to go; and then the whole discourse was delivered in the house before they proceeded to Gethsemane (John xiv.-xvii.).—*Friday the 15th of Nisan (April 7th), including part of the eve of it.*—"When they had sung a hymn," which perhaps means, when they had sung the second part of the Hallel, or song of praise, which consisted of Psalms cxv.-cxviii., the former part (Psalms cxiii.-cxiv.) having been sung at an earlier part of the supper, they went out into the Mount of Olives. Jesus takes only his three proved companions, Peter, James, and John, and passes with them farther into the garden, leaving the rest seated, probably near the entrance. No pen can attempt to describe what passed that night in that secluded spot. He tells them "my soul is exceeding sorrowful, even unto death: tarry ye here and watch with me," and then leaving even the three He goes further, and in solitude wrestles with an inconceivable trial. The words of Mark are still more expressive—"He began to be sore amazed, and to be very heavy" (xiv. 33). The former word means that he was struck with a great dread; not from the fear of physical suffering, however excruciating, we may well believe, but from the contact with the sins of the world, of which, in some inconceivable way, He felt the bitterness and the weight. He did not merely contemplate them, but bear and feel them. It is impossible to explain this scene in Gethsemane in any other way. The disciples have sunk to sleep. It was in search of consolation that He came back to them. The disciple who had been so ready to ask "Why cannot I follow thee now?" must hear another question, that rebukes his former confidence—"Couldest not thou watch one hour?" A second time He departs and wrestles in prayer with the Father. A second time He returns and finds them sleeping. The same scene is repeated yet a third time; and then all is concluded. Henceforth they may sleep and take their rest; never more shall they be asked to watch one hour with Jesus, for His ministry in the flesh is at an end. This scene is in complete contrast to the Transfiguration (Matt. xxvi. 36-46; Mark xiv. 32-42; Luke xxii. 39-46; John xviii. 1). Judas now appeared to complete his work. In the doubtful light of torches, a kiss from him was the sign to the officers whom they should take. Peter, whose name is first given in John's Gospel, drew a sword and smote a servant of the high-priest and cut off his ear; but his Lord refused such succour, and healed the wounded man. All the disciples forsook Him and fled (Matt. xxvi. 47-56; Mark xiv. 43-52; Luke xxii. 47-53; John xviii. 2-12). There is some difficulty in arranging the events that immediately follow, so as to embrace all the four accounts. On the capture of Jesus He was first taken to the house of Annas, the father-in-law of Caiaphas the high-priest. It might appear from the course of John's narrative that the examination of our Lord, and the first denial of Peter, took place in the house of Annas (John xviii. 13, 14). But the 24th verse is retrospective; and probably all that occurred after verse 14 took place not at the house of Annas, but at that of Caiaphas. The house of the high-priest consisted probably, like other Eastern houses, of an open central court with chambers round it. Into this court a gate admitted them, at which a woman stood to open. As Peter passed in, the portress took note of him; and afterwards, at the fire which had been lighted, asked him, "Art not thou also one of this man's disciples?" (John). All the zeal and boldness of Peter seems to have deserted him. He had come as in secret; he is determined so to remain, and he denies his Master! Feeling now the danger of his situation, he went out into the porch, and there some one, or, looking at all the accounts, probably several persons, asked him the question a second time, and he denied more strongly. About an hour after, when he had returned into the court,

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the same question was put to him a third time, with the same result. Then the cock crew; and Jesus who was within sight, probably in some open room communicating with the court, "turned and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto Him, Before the cock crow, thou shalt deny Me thrice. And Peter went out and wept bitterly" (Matt. xxvi. 57, 58, 69-75; Mark xiv. 53, 54, 66-72; Luke xxii. 54-62; John xviii. 13-18, 24-27). The first interrogatory to which our Lord was subject (John xviii. 19-24) was addressed to Him by Caiaphas, probably before the Sanhedrim had time to assemble. It was the questioning of an inquisitive person who had an important criminal in his presence, rather than a formal examination. The Lord's refusal to answer is thus explained and justified. When the more regular proceedings begin He is ready to answer. A servant of the high-priest, knowing that he should thereby please his master, smote the cheek of the Son of God with the palm of his hand. But this was only the beginning of horrors. At the dawn of day the Sanhedrim, summoned by the high-priest in the course of the night, assembled, and brought their band of false witnesses, whom they must have had ready before. These gave their testimony, but even before this unjust tribunal it could not stand; it was so full of contradictions. At last two false witnesses came, and their testimony was very like the truth. Even these two fell into contradictions. The high-priest now with a solemn adjuration asks Him whether He is the Christ the Son of God. He answers that He is, and foretells His return in glory and power at the last day. This is enough for their purpose. They pronounce Him guilty of a crime for which death should be the punishment (John xviii. 19-24; Luke xxii. 63-71; Matt. xxvi. 59-68; Mark xiv. 55-65). Although they had pronounced Jesus to be guilty of death, the Sanhedrim possessed no power to carry out such a sentence. As soon as it was day they took Him to Pilate, the Roman procurator. The hall of judgment, or praetorium, was probably a part of the tower of Antonia near the Temple, where the Roman garrison was. Pilate hearing that Jesus was an offender under their law, was about to give them leave to treat him accordingly; and this would have made it quite safe to execute Him. From the first Jesus found favour in the eyes of Pilate, and he pronounced that he found no fault in Him. Not so easily were the Jews to be cheated of their prey. They heaped up accusations against Him as a disturber of the public peace (Luke xxiii. 5). Pilate was no match for their vehemence. Finding that Jesus was a Galilean, he sent Him to Herod to be dealt with; but Herod, after cruel mockery and persecution, sent Him back to Pilate. Now commenced the fearful struggle between the Roman procurator, a weak as well as cruel man, and the Jews. The well-known incidents of the second interview are soon recalled. After the examination by Herod, and the return of Jesus, Pilate proposed to release Him, as it was usual on the feast-day to release a prisoner to the Jews out of grace. Pilate knew well that the priests and rulers would object to this; but it was a covert appeal to the people. The multitude, persuaded by the priests, preferred another prisoner, called Barabbas. Now came the scourging, and the blows and insults of the soldiers, who, uttering truth when they thought they were only reviling, crowned Him and addressed Him as King of the Jews. According to John, Pilate now made one more effort for His release. He still sought to release Jesus: but the last argument, which had been in the minds of both sides all along, was now openly applied to him: "If thou let this man go, thou art not Cæsar's friend." This decided the question. He delivered Jesus to be crucified (Matt. xxvii. 15-30; Mark xv. 6-19; Luke xxiii. 17-25; John xviii. 39, 40, xix. 1-16). John mentions that this occurred about the sixth hour, reckoning probably from midnight. In Mark the Jewish reckoning from six in the morning is followed. One Person alone has been calm amidst the excitements of that night of horrors. On Him is now laid the weight of His cross, or at least of the transverse beam of it; and, with this pressing Him down, they proceed out of the city to Golgotha or Calvary, a place the site of which is now uncertain. As He began to droop, His persecutors, unwilling to defile themselves with the accursed burden, lay hold of Simon of Cyrene and compel him to carry the cross after Jesus. After offering Him wine and myrrh, they crucified Him between two thieves. Nothing was wanting to His humiliation; a thief had been preferred before Him, and two thieves share His punishment. Pilate set over Him in three languages the inscription, "Jesus, the King of the Jews." The chief-priests took exception to this that it did not denounce Him as falsely calling Himself by that name, but Pilate refused to alter it. One of the two thieves underwent a change of heart even on the cross: he reviled at first (Matt.); and then, at the sight of the constancy of Jesus, repented (Luke) (Matt. xxvii.; Mark xv.; Luke xxiii.; John xix.). In the depths of His bodily suffering, Jesus calmly commended to John (?), who stood near, the care of Mary his mother. "Behold thy son! behold thy mother." From the sixth hour to the ninth there was darkness over the whole land. At the ninth hour (3 P.M.) Jesus uttered with a loud voice the opening words of the 22nd Psalm, all the inspired words of which referred to the suffering Messiah. One of those present dipped a sponge in the common sour wine of the soldiers and put it on a reed to moisten the sufferer's lips. Again He cried with a loud voice, "It is finished" (John), "Father, into thy hands I commend my spirit" (Luke); and gave up the ghost (Matt. xxvii. 31-56; Mark xv. 20-41; Luke xxiii. 33-49; John xix. 17-30). On the death of Jesus the veil which covered the most Holy Place of the Temple, the place of the more especial presence of Jehovah, was rent in twain. There was a great earthquake. Many who were dead rose from their graves, although they returned to the dust again after this great token of Christ's quickening power had been given to many (Matt.). The Jews, very zealous for the Sabbath in the midst of their murderous work, begged Pilate that he would put an end to the punishment by breaking the legs of the criminals that they might be taken down and buried before the Sabbath, for which they were preparing (Deut. xxi. 23; Joseph., *B. J.* iv. 5, § 2). Those who were to execute this duty found that Jesus was dead and the thieves still living. The death of the Lord before the others was, no doubt, partly the consequence of the previous mental suffering which He had undergone, and partly because His will to die lessened the natural

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resistance of the frame to dissolution. Joseph of Arimathea, a member of the Council but a secret disciple of Jesus, came to Pilate to beg the body of Jesus, that he might bury it. Nicodemus assisted in this work of love, and they anointed the body and laid it in Joseph's new tomb (Matt. xxvii. 50-61; Mark xv. 37-47; Luke xxiii. 46-56; John xix. 30-42).—*Saturday the 16th of Nisan (April 8th).*—The chief priests and Pharisees, with Pilate's permission, set a watch over the tomb, "lest His disciples come by night and steal Him away, and say unto the people He is risen from the dead" (Matt. xxvii. 62-66).—*Sunday the 17th of Nisan (April 9th).*—The Sabbath ended at six on the evening of Nisan 16th. Early the next morning the resurrection of Jesus took place. The exact hour of the resurrection is not mentioned by any of the Evangelists. Of the great mystery itself, the resumption of life by Him who was truly dead, we see but little. The women, who had stood by the cross of Jesus, had prepared spices on the evening before, perhaps to complete the embalming of our Lord's body, already performed in haste by Joseph and Nicodemus. They came very early on the first day of the week to the sepulchre. When they arrive they find the stone rolled away, and Jesus no longer in the Sepulchre. He had risen from the dead. Mary Magdalene at this point goes back in haste; and at once, believing that the body has been removed by men, tells Peter and John that the Lord has been taken away. The other women, however, go into the Sepulchre, and they see an angel (Matt. Mark). The two angels, mentioned by St. Luke, are probably two separate appearances to different members of the group; for he alone mentions an indefinite number of women. They now leave the sepulchre, and go in haste to make known the news to the Apostles. As they were going, "Jesus met them, saying, All hail." The eleven do not believe the account when they receive it. In the mean time Peter and John came to the Sepulchre. They ran, in their eagerness, and John arrived first and looked in; Peter afterwards came up, and it is characteristic that the awe which had prevented the other disciple from going in appears to have been unfelt by Peter, who entered at once, and found the grave-clothes lying, but not Him who had worn them. This fact must have suggested that the removal was not the work of human hands. They then returned, wondering at what they had seen. Mary Magdalene, however, remained weeping at the tomb, and she too saw the two angels in the tomb, though Peter and John did not. They address her, and she answers, still, however, without any suspicion that the Lord is risen. As she turns away she sees Jesus, but in the tumult of her feelings does not even recognise Him at His first address. But He calls her by name, and then she joyfully recognises her Master. The third appearance of our Lord was to Peter (Luke, Paul); the fourth to the two disciples going to Emmaus in the evening (Mark, Luke); the fifth in the same evening to the eleven as they sat at meat (Mark, Luke, John). All of these occurred on the first day of the week, the very day of the Resurrection. Exactly a week after, He appeared to the Apostles, and gave Thomas a convincing proof of His Resurrection (John); this was the sixth appearance. The seventh was in Galilee, where seven of the Apostles were assembled, some of them probably about to return to their old trade of fishing (John). The eighth was to the eleven (Matt.), and probably to five hundred brethren assembled with them (Paul) on a mountain in Galilee. The ninth was to James (Paul); and the last to the Apostles at Jerusalem just before the Ascension (Acts).—CHRONOLOGY.—*Year of the birth of Christ.*—It is certain that our Lord was born before the death of Herod the Great. The death of Herod took place in A.U.C. 750. It follows, therefore, that the Dionysian era, which corresponds to A.U.C. 754, is at least four years too late. Many have thought that the star seen by the wise men gives grounds for an exact calculation of the time of our Lord's birth. It will be found, however, that this is not the case. [STAR IN THE EAST.] The census taken by Augustus Cæsar, which led to the journey of Mary from Nazareth just before the birth of the Lord, has also been looked on as an important note of time, in reference to the chronology of the life of Jesus. The value of this census, as a fact in the chronology of the life of Christ, depends on the connexion which is sought to be established between it and the insurrection which broke out under Matthias and Judas, the son of Sariphaeus, in the last illness of Herod. If the insurrection arose out of the census, a point of connexion between the sacred history and that of Josephus is made out. Such a connexion, however, has not been clearly made out. The age of Jesus at His baptism (Luke iii. 23) affords an element of calculation. "And Jesus Himself began to be about thirty years of age." Born in the beginning of A.U.C. 750 (or the end of 749), Jesus would be thirty in the beginning of A.U.C. 780 (A.D. 27). To the first Passover after the baptism attaches a note of time which will confirm the calculations already made. "Then said the Jews, Forty and six years was this Temple in building, and wilt thou rear it up in three days?" There can be no doubt that this refers to the rebuilding of the Temple by Herod. It is inferred from Josephus (*Ant.* xv. 11, § 5 & 6) that it was begun in the month Cisleu, A.U.C. 734. And if the Passover at which this remark was made was that of A.U.C. 780, then forty-five years and some months have elapsed, which, according to the Jewish mode of reckoning would be spoken of as "forty and six years." One datum remains: the commencement of the preaching of John the Baptist is connected with the fifteenth year of the reign of Tiberius Cæsar (Luke iii. 1). The rule of Tiberius may be calculated either from the beginning of his sole reign, after the death of Augustus, A.U.C. 767, or from his joint government with Augustus, *i.e.* from the beginning of A.U.C. 765. In the latter case the fifteenth year would correspond with A.U.C. 779, which goes to confirm the rest of the calculations relied on in this article.

Jeth'er. 1. Jethro, the father-in-law of Moses (Ex. iv. 18).—2. The firstborn of Gideon's seventy sons (Judg. viii. 20).—3. The father of Amasa, captain-general of Absalom's army. Jether is merely another form of Ithra (2 Sam. xvii. 25), the latter being probably a corruption. He is described in 1 Chr. ii. 17 as an Ishmaelite, which again is more likely to be correct than the "Israelite" of the Heb. in 2 Sam. xvii., or the "Jezreelite" of the LXX. and Vulg. in the same passage.—4. The son of Jada, a descendant of Hezron, of the tribe of Judah (1 Chr. ii. 32).—5. The son of Ezra, whose name occurs in a dislocated passage in the genealogy of Judah

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(1 Chr. iv. 17).—**6.** The chief of a family of warriors of the line of Asher, and father of Jephunneh (1 Chr. vii. 38). He is probably the same as Ithran in the preceding verse.

Jeth'eth, one of the phylarchs (A. V. "dukes") who came of Esau (Gen. xxxvi. 40; 1 Chr. i. 51). This record of the Edomite phylarchs may point specially to the places and habitations, or towns, named after, or occupied by, them. El-Wetideh, which is etymologically connected with Jetheth, is a place in Nejd; there is also a place called El-Wetid; and El-Wetidát, which is the name of mountains belonging to Benee 'Abd-Allah Ibn Ghatfán.

Jeth'lah, one of the cities of the tribe of Dan (Josh. xix. 42).

Jeth'ro was priest or prince of Midian, both offices probably being combined in one person. Moses spent the forty years of his exile from Egypt with him, and married his daughter Zipporah. By the advice of Jethro, Moses appointed deputies to judge the congregation and share the burden of government with himself (Ex. xviii.). On account of his local knowledge he was entreated to remain with the Israelites throughout their journey to Canaan (Num. x. 31, 33). It is said in Ex. ii. 18 that the priest of Midian whose daughter Moses married was Reuel; afterwards at ch. iii. 1, he is called Jethro, as also in ch. xviii.; but in Num. x. 29 "Hobab the son of Raguel the Midianite" is apparently called Moses' father-in-law (comp. Judg. iv. 11). Some commentators take Jethro and Reuel to be identical, and call Hobab the brother-in-law of Moses. The present punctuation of our Hebrew Bibles does not warrant this.

Je'tur, Gen. xxv. 15; 1 Chr. i. 31, v. 19. [ITURAEA.]

Jeu'el. **1.** A chief man of Judah, one of the Bene-Zerah (1 Chr. ix. 6; comp. 2).—**2.** One of the Bene-Adonikam who returned to Jerusalem with Esdras (1 Esdr. viii. 39). [JEIEL.]

Je'uah. **1.** Son of Esau, by Aholibamah, the daughter of Anah, the son of Zebeon the Hivite (Gen. xxxvi. 5, 14, 18; 1 Chr. i. 35).—**2.** A Benjamite, son of Bilhan (1 Chr. vii. 10, 11).—**3.** A Gershonite Levite, of the house of Shimei (1 Chr. xxiii. 10, 11).—**4.** Son of Rehoboam king of Judah (2 Chr. xi. 18, 18).

Je'uz, head of a Benjamite house, in an obscure genealogy (1 Chr. viii. 10), apparently son of Shaharaim and Hodesh his third wife, and born in Moab.

Jew. This name was properly applied to a member of the kingdom of Judah after the separation of the ten tribes. In this sense it occurs twice in the second book of Kings, 2 K. xvi. 6, xxv. 25, and seven times in the later chapters of Jeremiah: Jer. xxxii. 12, xxxiv. 9 (in connexion with Hebrew), xxxviii. 19, xl. 12, xli. 3, xliv. 1, lii. 28. The term first makes its appearance just before the captivity of the ten tribes, and then is used to denote the men of Judah who held Elath, and were driven out by Rezin king of Syria (2 K. xvi. 6). The fugitives in Egypt (Jer. xliv. 1) belonged to the two tribes, and were distinguished by the name of the more important. After the Return the word received a larger application. Partly from the predominance of the members of the old kingdom of Judah among those who returned to Palestine, partly from the identification of Judah with the religious ideas and hopes of the people, all the members of the new state were called Jews (Judaeans), and the name was extended to the remnants of the race scattered throughout the nations (Dan. iii. 8, 12; Ezr. iv. 12, 23, &c.; Neh. i. 2, ii. 16, v. 1, &c.; Esth. iii. 4 ff., &c.). Under the name of "Judaeans," the people of Israel were known to classical writers (Tac. *H.* v. 2, &c.). The force of the title "Jew" is seen particularly in the Gospel of St. John, who very rarely uses any other term to describe the opponents of our Lord. The name, indeed, appeared at the close of the apostle's life to be the true antithesis to Christianity, as describing the limited and definite form of a national religion; but at an earlier stage of the progress of the faith, it was contrasted with Greek as implying an outward covenant with God (Rom. i. 16, ii. 9, 10; Col. iii. 11, &c.), which was the correlative of *Hellenist* [HELLENIST], and marked a division of language subsisting within the entire body, and at the same time less expressive than *Israelite*, which brought out with especial clearness the privileges and hopes of the children of Jacob (2 Cor. xi. 22; John i. 47; 1 Macc. i. 43, 53, and often). The history of Judaism is divided by Jost—the most profound writer who has investigated it—into two great eras, the first extending to the close of the collections of the oral laws, 536 B.C.—600 A.D.: the second reaching to the present time.

Jews' Language, in the. Literally "Jewishly:" for the Hebrew must be taken adverbially. It denotes as well the pure Hebrew as the dialect acquired during the Captivity, which was characterized by Aramaic forms and idioms.

Jew'el. [PRECIOUS STONES.]

Jew'ess, a woman of Hebrew birth, without distinction of tribe (Acts xvi. 1, xxiv. 24).

Jew'ish, of or belonging to Jews; an epithet applied to their Rabbinical legends (Tit. i. 14).

Jew'ry, the same word elsewhere rendered Judah and Judaea. It occurs several times in the Apoc. and N. T., but once only in the O. T. (Dan. v. 13). Jewry comes to us through the Norman-French, and is of frequent occurrence in Old English.

Jezani'ah, the son of Hoshaiah, the Maachathite, and one of the captains of the forces, who had escaped from Jerusalem during the final attack of the beleaguering army of the Chaldaeans. When the Babylonians had departed, Jezaniah, with the men under his command, was one of the first who returned to Gedaliah at Mizpah. In the events which followed the assassination of that officer Jezaniah took a prominent part (2 K. xxv. 23; Jer. xl. 8, xlii. 1, xliii. 2).

Jez'ebel, wife of Ahab, king of Israel, and mother of Athaliah, queen of Judah, and Ahaziah and Joram, kings of Israel. She was a Phoenician princess, daughter of "Ethbaal king of the Zidonians." Her marriage with Ahab was a turning point in the history of Israel. She was a woman in whom, with the reckless and licentious habits of an Oriental queen, were united the sternest and fiercest qualities inherent in the Phoenician people. In her hands her husband became a mere puppet (1 K. xxi. 25). The first effect of her influence was the immediate establishment of the Phoenician worship on a grand scale in the court of Ahab. At her table were supported no less than 450 prophets of Baal, and 400 of Astarte (1 K. xvi. 31, 32, xviii. 19). The prophets of Jehovah, who up to this time had found their chief refuge in the

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northern kingdom, were attacked by her orders and put to the sword (1 K. xviii. 13; 2 K. ix. 7). When at last the people, at the instigation of Elijah, rose against her ministers, and slaughtered them at the foot of Carmel, and when Ahab was terrified into submission, she alone retained her presence of mind; and when she received in the palace of Jezreel the tidings that her religion was all but destroyed (1 K. xix. 1), her only answer was one of those fearful vows which have made the leaders of Shemitic nations so terrible whether for good or evil—expressed in a message to the very man who, as it might have seemed but an hour before, had her life in his power. The next instance of her power is still more characteristic and complete. When she found her husband cast down by his disappointment at being thwarted by Naboth, she took the matter into her own hands, with a spirit which reminds us of Clytemnestra or Lady Macbeth (1 K. xxi. 7). She wrote a warrant in Ahab's name, and sealed it with his seal. To her, and not to Ahab, was sent the announcement that the royal wishes were accomplished (1 K. xxi. 14), and she bade her husband go and take the vacant property; and on her accordingly fell the prophet's curse, as well as on her husband (1 K. xxi. 23). We hear no more of her for a long period. But she survived Ahab for 14 years, and still, as queen-mother (after the Oriental custom), was a great personage in the court of her sons, and, as such, became the special mark for the vengeance of Jehu. But in that supreme hour of her house the spirit of the aged queen rose within her, equal to the dreadful emergency. She was in the palace, which stood by the gate of the city, overlooking the approach from the east. Beneath lay the open space under the city walls. She determined to face the destroyer of her family, whom she saw rapidly advancing in his chariot. She painted her eyelids in the Eastern fashion with antimony, so as to give a darker border to the eyes, and make them look larger and brighter, possibly in order to induce Jehu, after the manner of eastern usurpers, to take her, the widow of his predecessor, for his wife, but more probably as the last act of regal splendour. She tired her head, and, looking down upon him from the high latticed window in the tower, she met him by an allusion to a former act of treason in the history of her adopted country. Jehu looked up from his chariot. Two or three eunuchs of the royal harem showed their faces at the windows, and at his command dashed the ancient princess down from the chamber. She fell immediately in front of the conqueror's chariot. The blood flew from her mangled corpse over the palace-wall behind, and over the advancing horses in front. The merciless destroyer passed on; and the last remains of life were trampled out by the horses' hoofs. The body was left in that open space called in modern Eastern language "the mounds," where offal is thrown from the city-walls. The dogs of Eastern cities, which prowl around these localities, and which the present writer met on this very spot by the modern village which occupies the site of Jezreel, pounced upon this unexpected prey. Nothing was left by them but the hard portions of the human skeleton, the skull, the hands, and the feet.

Jeze'lus. 1. The same as JAHAZIEL (1 Esd. viii. 32).—2. JEHIEL, the father of Obadiah (1 Esd. viii. 35).

Jez'er, the third son of Naphtali (Gen. xlvi. 24; Num. xxvi. 49; 1 Chr. vii. 13), and father of the family of the JEZERITES.

Jez'erites, the. A family of the tribe of Naphtali, descendants of Jezer (Num. xxvi. 49).

Jez'iah, a descendant of Parosh, who had married a foreign wife (Ezr. x. 25).

Jez'iel, a Benjamite who joined David at Ziklag (1 Chr. xii. 3).

Jez'liah, a Benjamite of the sons of Elpaal (1 Chr. viii. 18).

Jezo'ar, the son of Helah, one of the wives of Asher (1 Chr. iv. 7).

Jezrah'iah, a Levite, the leader of the choristers at the solemn dedication of the wall of Jerusalem under Nehemiah (Neh. xii. 42).

Jez'reel, a descendant of the father or founder of Etam, of the line of Judah (1 Chr. iv. 3). But as the verse now stands, we must supply some such word as "families;" "these (are the families of) the father of Etam."

Jez'reel. Its modern name is *Zerin*. The name is used in 2 Sam. ii. 9 and (?) iv. 4, and Hos. i. 5, for the valley or plain between Gilboa and Little Hermon; and to this plain, in its widest extent, the general form of the name Esdraelon (first used in Jud. i. 8) has been applied in modern times. In its more limited sense, as applied to the city, it first appears in Josh. xix. 18. But its historical importance dates from the reign of Ahab; who chose it for his chief residence. The situation of the modern village of *Zerin* still remains to show the fitness of his choice. It is on one of the gentle swells which rise out of the fertile plain of Esdraelon; but with two peculiarities which mark it out from the rest. One is its strength. On the N.E. the hill presents a steep rocky descent of at least 100 feet. The other is its central locality. It stands at the opening of the middle branch of the three eastern forks of the plain, and looks straight towards the wide western level; thus commanding the view towards the Jordan on the east (2 K. ix. 17), and visible from Carmel on the west (1 K. xviii. 46). In the neighbourhood, or within the town probably, was a temple and grove of Astarte, with an establishment of 400 priests supported by Jezebel (1 K. xvi. 33; 2 K. x. 11). The palace of Ahab (1 K. xxi. 1, xviii. 46), probably containing his "ivory house" (1 K. xxii. 39), was on the eastern side of the city, forming part of the city wall (comp. 1 K. xxi. 1; 2 K. ix. 25, 30, 33). The seraglio, in which Jezebel lived, was on the city wall, and had a high window facing eastward (2 K. ix. 30). Close by, if not forming part of this seraglio, was a watch-tower, on which a sentinel stood, to give notice of arrivals from the disturbed district beyond the Jordan (2 K. ix. 17). An ancient square tower which stands among the hovels of the modern village may be its representative. The gateway of the city on the east was also the gateway of the palace (2 K. ix. 34). Whether the vineyard of Naboth was here or at Samaria is a doubtful question. Still in the same eastern direction are two springs, one 12 minutes from the town, the other 20 minutes. The latter probably both from its size and situation, was known as "THE SPRING OF JEZREEL" (mistranslated A. V. "a fountain," 1 Sam. xxix. 1). With the fall of the house of Ahab the glory of Jezreel departed.—2. A town in Judah, in the neighbourhood of the southern Carmel (Josh. xv.

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56). Here David in his wanderings took Ahinoam the Israelitess for his first wife (1 Sam. xxvii. 3, xxx. 5).—3. The eldest son of the prophet Hosea (Hos. i. 4).

Jez'reelite. An inhabitant of Jezreel (1 K. xxi. 1, 4, 6 7, 15, 16; 2 K. ix. 21, 25).

Jezreeli'tess. A woman of Jezreel (1 Sam. xxvii. 3, xxx. 5; 2 Sam. ii. 2, iii. 2; 1 Chr. iii. 1).

Jib'sam, one of the sons of Tola, the son of Issachar (1 Chr. vii. 2).

Jid'laph, a son of Nahor (Gen. xxii. 22).

Jim'na, the firstborn of Asher (Num. xxvi. 44). He is elsewhere called in the A. V. JIMNAH (Gen. xlvi. 17) and IMNAH (1 Chr. vii. 30).

Jim'nah = JIMNA = IMNAH (Gen. xlvi. 17).

Jim'nites, the, descendants of the preceding (Num. xxvi. 44).

Jiph'tah, one of the cities of Judah in the maritime lowland, or Shefelah (Josh. xv. 43). It has not yet been met with.

Jiph'thah-el, the Valley of, a valley which served as one of the land-marks for the boundary both of Zebulun (Josh. xix. 14) and Asher (27). Dr. Robinson suggests that Jiphthah-el was identical with Jotapata, and that they survive in the modern *Jefat*, a village in the mountains of Galilee, halfway between the Bay of Acre and the Lake of Gennesareth. In this case the valley is the great *Wady-Abilin*.

Jo'ab, the most remarkable, though perhaps not the eldest (1 Chr. ii. 16) of the three nephews of David, the children of Zeruiah, David's sister. Their father is unknown, but seems to have resided at Bethlehem, and to have died before his sons, as we find mention of his sepulchre at that place (2 Sam. ii. 32). Joab first appears after David's accession to the throne at Hebron. He with his two brothers went out from Hebron at the head of David's "servants," or guards, to keep a watch on the movements of Abner. The two parties sate opposite each other, on each side of the tank by that city. Abner's challenge, to which Joab assented, led to a desperate struggle between twelve champions from either side. This roused the blood of the rival tribes; a general encounter ensued; Abner and his company were defeated, and in his flight, being hard pressed by the swift-footed Asahel, he reluctantly killed the unfortunate youth. His two brothers, on seeing the corpse, only hurried on with greater fury in the pursuit. In answer to the appeal of Abner Joab withdrew his men, but his revenge was only postponed. He had been on another of these predatory excursions from Hebron, when he was informed on his return that Abner had in his absence paid a visit to David, and been received into favour (2 Sam. iii. 23). He broke out into a violent remonstrance with the king, and then, without David's knowledge, immediately sent messengers after Abner, who was overtaken by them at the well of Sirah. Abner, with the unsuspecting generosity of his noble nature, returned at once. Joab and Abishai met him in the gateway of the town; Joab took him aside (2 Sam. iii. 27), as if with a peaceful intention, and then struck him a deadly blow "under the fifth rib." There was now no rival left in the way of Joab's advancement, and at the siege of Jebus he was appointed for his prowess commander-in-chief—"captain of the host"—the same office that Abner had held under Saul, the highest in the state after the king (1 Chr. xi. 6; 2 Sam. viii. 16). In this post he was content, and served the king with undeviating fidelity. In the wide range of wars which David undertook, Joab was the acting general. He had a chief armour-bearer of his own, Naharai, a Beerothite, (2 Sam. xxiii. 37; 1 Chr. xi. 39), and ten attendants to carry his equipment and baggage (2 Sam. xviii. 15). He had the charge of giving the signal by trumpet for advance or retreat (2 Sam. xviii. 16). He was called by the almost regal title of "Lord" (2 Sam. xi. 11), "the prince of the king's army" (1 Chr. xxvii. 34). His usual residence was in Jerusalem—but he had a house and property, with barley-fields adjoining, in the country (2 Sam. xiii. 23), in the "wilderness" (1 K. ii. 34), probably on the N. E. of Jerusalem (comp. 1 Sam. xiii. 18; Josh. viii. 15, 20), near an ancient sanctuary, called from its nomadic village "Baalhazor" (2 Sam. xiii. 23; comp. with xiv. 30), where there were extensive sheepwalks.—1. His great war was that against Ammon, which he conducted in person. It was divided into three campaigns. (*a*) The first was against the allied forces of Syria and Ammon. (*b*) The second was against Edom. The decisive victory was gained by David himself in the "valley of salt," and celebrated by a triumphal monument (2 Sam. viii. 13). But Joab had the charge of carrying out the victory, and remained for six months, extirpating the male population, whom he then buried in the tombs of Petra (1 K. xi. 15, 16). (*c*) The third was against the Ammonites. They were again left to Joab (2 Sam. x. 7-19). At the siege of Rabbah, the ark was sent with him, and the whole army was encamped in booths or huts round the beleaguered city (2 Sam. xi. 1, 11). After a sortie of the inhabitants, which caused some loss to the Jewish army, Joab took the lower city on the river, and then sent to urge David to come and take the citadel (2 Sam. xii. 26-28).—2. The services of Joab to the king were not confined to these military achievements. In the entangled relations which grew up in David's domestic life, he bore an important part. (*a*) The first occasion was the unhappy correspondence which passed between him and the king during the Ammonite war respecting Uriah the Hittite (2 Sam. xi. 1-25). (*b*) The next occasion on which it was displayed was in his successful endeavour to reinstate Absalom in David's favour, after the murder of Amnon (2 Sam. xiv. 1-20). (*c*) The same keen sense of his master's interests ruled the conduct of Joab no less, when the relations of the father and son were reversed by the successful revolt of Absalom. His former intimacy with the prince did not impair his fidelity to the king. He followed him beyond the Jordan, and in the final battle of Ephraim assumed the responsibility of taking the rebel prince's dangerous life in spite of David's injunction to spare him, and when no one else had courage to act so decisive a part (2 Sam. xviii. 2, 11-15). The king transferred the command to Amasa. (*d*) Nothing brings out more strongly the good and bad qualities of Joab than his conduct in this trying crisis of his history. With his own guard and the mighty men under Abishai he went out in pursuit of the remnants of the rebellion. In the heat of pursuit, he encountered his rival Amasa, more leisurely engaged in the same quest. At "the great stone" in Gibeon, the cousins met. Joab's sword was attached to his girdle; by design or accident it protruded from the sheath; Amasa rushed into the treacherous embrace, to which Joab

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invited him, holding fast his beard by his own right hand, whilst the unsheathed sword in his left hand plunged into Amasa's stomach; a single blow from that practised arm, as in the case of Abner, sufficed to do its work. (*e*) At the moment, all were absorbed in the pursuit of the rebels. Once more a proof was given of the wide-spread confidence in Joab's judgment (2 Sam. xx. 16-22). (*f*) His last remonstrance with David was on the announcement of the king's desire to number the people.—3. There is something mournful in the end of Joab. At the close of his long life, his loyalty, so long unshaken, at last wavered. "Though he had not turned after Absalom he turned after Adonijah" (1 K. ii. 28). This probably filled up the measure of the king's long cherished resentment. The revival of the pretensions of Adonijah after David's death was sufficient to awaken the suspicions of Solomon. Joab fled to the shelter of the altar at Gibeon, and was there slain by Benaiah.—**2.** Son of Seraiah, and descendant of Kenaz (1 Chr. iv. 14).—**3.** The head of a family, not of priestly or Levitical rank, whose descendants, with those of Jeshua, were the most numerous of all who returned with Zerubbabel (Ezr. ii. 6, viii. 9; Neh. vii. 11; 1 Esd. viii. 35).

Jo'achaz = Jehoahaz (1 Esd. i. 34), the son of Josiah.

Joa'chim. **1.** (Bar. i. 3) = Jehoiakim, called also Joacim.—**2.** A "high-priest" at Jerusalem in the time of Baruch "the son of Chelcias," *i. e.* Hilkiah (Bar. i. 7).

Jo'acim. **1.** = Jehoiakim (1 Esd. i. 37, 38, 39). [JOACIM, 1.]—**2.** = Jehoiachin (1 Esd. i. 43).—**3.** = Joiakim, the son of Jeshua (1 Esd. v. 5).—**4.** "The high-priest which was in Jerusalem" (Jud. iv. 6, 14) in the time of Judith (xv. 8 ff.). It is impossible to identify him with any historical character. — **5.** The husband of Susanna (Sus. 1 ff.).

Joada'nus, one of the sons of Jeshua, the son of Jozadak (1 Esd. ix. 19).

Jo'ah. **1.** The son of Asaph, and chronicler, or keeper of the records, to Hezekiah (Is. xxxvi. 3, 11, 22).—**2.** The son or grandson of Zimmah, a Gershonite (1 Chr. vi. 21).—**3.** The third son of Obed-edom (1 Chr. xxvi. 4), a Korhite, and one of the doorkeepers appointed by David.—**4.** A Gershonite, the son of Zimmah, and father of Eden (2 Chr. xxix. 12).—**5.** The son of Joahaz, and keeper of the records, or annalist to Josiah (2 Chr. xxxiv. 8).

Jo'ahaz, the father of Joah, the chronicler or keeper of the records to king Josiah (2 Chr. xxxiv. 8).

Jo'anan = JOHANAN, the son of Eliashib (1 Esd. ix. 1).

Joan'na, son of Rhesa, according to the text of Luke iii. 27, and one of the ancestors of Christ. But according to the view explained in a previous article, son of Zerubbabel, and the same as Hananiah in 1 Chr. iii. 19.

Joan'na, the name of a woman, occurring twice in Luke (viii. 3, xxiv. 10), but evidently denoting the same person. In the first passage she is expressly stated to have been "wife of Chusa, steward of Herod," that is, Antipas, tetrarch of Galilee.

Joan'nan, surnamed Caddis, the eldest brother of Judas Maccabaeus (1 Macc. ii. 2).

Jo'arib, chief of the first of the twenty-four courses of priests in the reign of David, and ancestor of the Maccabees (1 Macc. ii. 1).

Jo'ash, contr. from JEHOASH. **1.** Son of Ahaziah king of Judah, and the only one of his children who escaped the murderous hand of Athaliah. After his father's sister Jehoshabeath, the wife of Jehoiada, had stolen him from among the king's sons, he was hid for six years in the chambers of the Temple. In the 7th year of his age and of his concealment, a successful revolution placed him on the throne of his ancestors, and freed the country from the tyranny and idolatries of Athaliah. For at least 23 years, while Jehoiada lived, this reign was very prosperous. Excepting that the high-places were still resorted to for incense and sacrifice, pure religion was restored, large contributions were made for the repair of the Temple, which was accordingly restored; and the country seems to have been free from foreign invasion and domestic disturbance. But, after the death of Jehoiada, Joash fell into the hands of bad advisers, at whose suggestion he revived the worship of Baal and Ashtaroth. When he was rebuked for this by Zechariah, the son of Jehoiada, Joash caused him to be stoned to death in the very court of the Lord's house (Matt. xxiii. 35). The vengeance imprecated by the murdered high-priest was not long delayed. That very year, Hazael king of Syria came up against Jerusalem, and carried off a vast booty as the price of his departure. Joash had scarcely escaped this danger, when he fell into another and fatal one. Two of his servants, taking advantage of his severe illness, some think of a wound received in battle, conspired against him, and slew him in his bed in the fortress of Millo. Joash's reign lasted 40 years, from 878 to 838 B.C.—**2.** Son and successor of Jehoahaz on the throne of Israel from B.C. 840 to 825, and for two full years a contemporary sovereign with the preceding (2 K. xiv. 1; comp. with xii. 1, xiii. 10). When he succeeded to the crown, the kingdom was in a deplorable state from the devastations of Hazael and Benhadad, kings of Syria. On occasion of a friendly visit paid by Joash to Elisha on his death-bed, the prophet promised him deliverance from the Syrian yoke in Aphek (1 K. xx. 26-30). He then bid him smite upon the ground, and the king smote thrice and then stayed. The prophet rebuked him for staying, and limited to three his victories over Syria. Accordingly Joash did beat Benhadad three times on the field of battle, and recovered from him the cities which Hazael had taken from Jehoahaz. The other great military event of Joash's reign was his successful war with Amaziah king of Judah. The grounds of this war are given fully in 2 Chr. xxv. The two armies met at Beth-shemesh, that of Joash was victorious, put the army of Amaziah to the rout, took him prisoner, brought him to Jerusalem, broke down the wall of Jerusalem, and plundered the city. He died in the 15th year of Amaziah king of Judah, and was succeeded by his son Jeroboam II.—**3.** The father of Gideon, and a wealthy man among the Abiezrites (Judg. vi. 11, 29, 30, 31, vii. 14, viii. 13, 29, 32).—**4.** Apparently a younger son of Ahab, who held a subordinate jurisdiction in the lifetime of his father, or was appointed viceroy (2 Chr. xviii. 25) during his absence in the attack on Ramoth-Gilead (1 K. xxii. 26; 2 Chr. xviii. 25). Or he may have been merely a prince of the blood-royal.—**5.** A descendant of Shelah the son of Judah, but whether his son or the son of Jokim, is not clear (1 Chr. iv. 22).—**6.** A Benjamite, son of Shemaah of Gibeah (1 Chr. xii. 3), who resorted to David at Ziklag.—**7.**

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One of the officers of David's household (1 Chr. xxvii. 28).

Jo'ash, son of Becher, and head of a Benjamite house (1 Chr. vii. 8).

Jo'atham = JOTHAM the son of Uzziah (Matt. i. 9).

Joazab'dus = Jozabad the Levite (1 Esd. ix. 48; comp. Neh. viii. 7).

Job, the third son of Issachar (Gen. xlvi. 13), called in another genealogy JASHUB (1 Chr. vii. 1).

Job. This book consists of five parts: the introduction, the discussion between Job and his three friends, the speech of Elihu, the manifestation and address of Almighty God, and the concluding chapter.—I. *Analysis.*—1. The introduction supplies all the facts on which the argument is based. Job, a chieftain in the land of Uz, of immense wealth and high rank, "the greatest of all the men of the East," is represented to us as a man of perfect integrity, blameless in all the relations of life, declared indeed by the Lord Himself to be "without his like in all the earth," "a perfect, and an upright man, one that feareth God, and escheweth evil." One question could be raised by envy; may not the goodness which secures such direct and tangible rewards be a refined form of selfishness? In the world of spirits, where all the mysteries of existence are brought to light, Satan, the accusing angel, suggests the doubt, "doth Job fear God for nought?" and asserts boldly that if those external blessings were withdrawn Job would cast off his allegiance—"he will curse thee to thy face." The problem is thus distinctly propounded which this book is intended to discuss and solve. Can goodness exist irrespective of reward, can the fear of God be retained by man when every inducement to selfishness is taken away? The accuser receives permission to make the trial. He destroys Job's property, then his children; and afterwards, to leave no possible opening for a cavil, is allowed to inflict upon him the most terrible disease known in the East. Job's wife breaks down entirely under the trial. Job remains steadfast. He repels his wife's suggestion with the simple words, "What! shall we receive good at the hand of the Lord, and shall we not receive evil?" "In all this Job did not sin with his lips." The question raised by Satan was thus answered.—2. Still it is clear that many points of deep interest would have been left in obscurity. Entire as was the submission of Job, he must have been inwardly perplexed by events to which he had no clue, which were quite unaccountable on any hypothesis hitherto entertained, and seemed repugnant to the ideas of justice engraven on man's heart. An opportunity for the discussion of the providential government of the world is afforded in the most natural manner by the introduction of three men, representing the wisdom and experience of the age, who came to condole with Job on hearing of his misfortunes. The meeting is described with singular beauty. At a distance they greet him with the wild demonstrations of sympathising grief usual in the east; coming near they are overpowered by the sight of his wretchedness, and sit seven days and seven nights without uttering a word. This awful silence drew out all his anguish. In an agony of desperation he curses the day of his birth. With the answer to this outburst begins a series of discussions, continued probably with some intervals, during several successive days. The results of the *first* discussion (from c. iii.–xiv.) may be thus summed up. We have on the part of Job's friends a theory of the divine government resting upon an exact and uniform correlation between sin and punishment (iv. 6, 11, and throughout). Afflictions are always penal, issuing in the destruction of those who are radically opposed to God, or who do not submit to His chastisements. They lead of course to correction and amendment of life when the sufferer repents, confesses his sins, puts them away, and turns to God. In that case restoration to peace, and even increased prosperity may be expected (v. 17-27). Still the fact of the suffering always proves the commission of some special sin, while the demeanour of the sufferer indicates the true internal relation between him and God. These principles are applied by them to the case of Job. In this part of the dialogue the character of the three friends is clearly developed. In order to do justice to the position and arguments of Job, it must be borne in mind, that the direct object of the trial was to ascertain whether he would deny or forsake God, and that his real integrity is asserted by God Himself. He denies the assertion that punishment follows surely on guilt, or proves its commission. In the government of Providence he can see but one point clearly, viz., that all events and results are absolutely in God's hand (xii. 9-25), but as for the principles which underlie those events he knows nothing. In fact, he is sure that his friends are equally uninformed. Still he doubts not that God is just. There remains then but one course open to him, and that he takes. He turns to supplication, implores God to give him a fair and open trial (xiii. 18-28). Believing that with death all hope connected with this world ceases, he prays that he may be hidden in the grave (xiv. 13), and there reserved for the day when God will try his cause and manifest Himself in love (ver. 15). In the *second* discussion (xv.–xxi.) there is a more resolute elaborate attempt on the part of Job's friends to vindicate their theory of retributive justice. This requires an entire overthrow of the position taken by Job. Eliphaz (xv.), who, as usual, lays down the basis of the argument, does not now hesitate to impute to Job the worst crimes of which man could be guilty. Bildad (xviii.) takes up this suggestion of ungodliness, and concludes that the special evils which had come upon Job, are peculiarly the penalties due to one who is without God. Zophar not only accounts for Job's present calamities, but menaces him with still greater evils (xx.). In answer Job recognises the hand of God in his afflictions (xvi. 7-16, and xix. 6-20), but rejects the charge of ungodliness; he has never forsaken his Maker, and never ceased to pray. He argues that since in this life the righteous certainly are not saved from evil, it follows that their ways are watched and their sufferings recorded, with a view to a future and perfect manifestation of the divine justice. On the other hand, stung by the harsh and narrow-minded bigotry of his opponents, Job draws out (xxi.) with terrible force the undeniable fact, that from the beginning to the end of their lives ungodly men, avowed atheists (vers. 14, 15), persons, in fact, guilty of the very crimes, imputed, out of mere conjecture, to himself, frequently enjoy great and unbroken prosperity. In the *third* dialogue (xxii.–xxxi.) no real progress is made by Job's opponents. Eliphaz (xxii.) makes a last effort. The station in which Job was formerly placed presented temptations to certain crimes; the punishments which he undergoes are precisely such as might be

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expected had those crimes been committed; hence he infers they actually were committed. Bildad has nothing to add but a few solemn words on the incomprehensible majesty of God and the nothingness of man. Zophar is put to silence. In his two last discourses Job does not alter his position, nor, properly speaking, adduce any new argument, but he states with incomparable force and eloquence the chief points which he regards as established (xxvi.). He then (xxvii.) describes even more completely than his opponents had done the destruction which, as a rule, ultimately falls upon the hypocrite. Then follows (xxviii.) the grand description of Wisdom. The remainder of this discourse (xxix.–xxxi.) contains a singularly beautiful description of his former life, contrasted with his actual misery, together with a full vindication of his character from all the charges made or insinuated by his opponents.—3. Thus ends the discussion, in which it is evident both parties had partially failed. The points which had been omitted, or imperfectly developed, are now taken up by a new interlocutor (xxxii.–xxxvii.). Elihu, a young man, descended from a collateral branch of the family of Abraham, has listened in indignant silence to the arguments of his elders (xxxii. 7), and, impelled by an inward inspiration, he now addresses himself to both parties in the discussion, and specially to Job. He shows that they had accused Job upon false or insufficient grounds, and failed to convict him, or to vindicate God's justice. Job again had assumed his entire innocence, and had arraigned that justice (xxxiii. 9-11). These errors he traces to their both overlooking one main object of all suffering. God *speaks* to man by chastisement. This statement does not involve any charge of special guilt, such as the friends had alleged and Job had repudiated. Again, Elihu argues (xxxiv. 10-17) that any charge of injustice, direct or implicit, against God involves a contradiction in terms. God is the only source of justice; the very idea of justice is derived from His governance of the universe. Job is silent, and Elihu proceeds (xxxvi.) to shew that the Almightiness of God is not, as Job seems to assert, associated with any contempt or neglect of His creatures. The rest of the discourse brings out forcibly the lessons taught by the manifestations of goodness, as well as greatness in creation. The last words are evidently spoken while a violent storm is coming on.—4. It is obvious that many weighty truths have been developed in the course of the discussion —nearly every theory of the objects and uses of suffering has been reviewed—while a great advance has been made towards the apprehension of doctrines hereafter to be revealed, such as were known only to God. But the mystery is not as yet really cleared up. Hence the necessity for the Theophany —from the midst of the storm Jehovah speaks. In language of incomparable grandeur He reproves and silences the murmurs of Job. God does not condescend, strictly speaking, to argue with His creatures. The speculative questions discussed in the colloquy are unnoticed, but the declaration of God's absolute power is illustrated by a marvellously beautiful and comprehensive survey of the glory of creation, and his all-embracing Providence by reference to the phenomena of the animal kingdom. A second address completes the work. It proves that a charge of injustice against God involves the consequence that the accuser is more competent than He to rule the universe.—5. Job's unreserved submission terminates the trial. In the rebuke then addressed to Job's opponents the integrity of his character is distinctly recognised, while they are condemned for untruth, which is pardoned on the intercession of Job. The restoration of his external prosperity, which is an inevitable result of God's personal manifestation, symbolizes the ultimate compensation of the righteous for all sufferings undergone upon earth. The great object of the book must surely be that which is distinctly intimated in the introduction, and confirmed in the conclusion, to show the effects of calamity in its worst and most awful form upon a truly religious spirit.—II. *Integrity of the book.*—Four parts of the book have been most generally attacked. Objections have been made to the introductory and concluding chapters (1) on account of the style. Of course there is an obvious and natural difference between the prose of the narrative and the highly poetical language of the colloquy. Yet the best critics now acknowledge that the style of these portions is quite as antique in its simple and severe grandeur, as that of the Pentateuch itself. It is said again that the doctrinal views are not in harmony with those of Job. This is wholly unfounded. The form of worship belongs essentially to the early patriarchal type. It is moreover alleged that there are discrepancies between the facts related in the introduction, and statements or allusions in the dialogue. —2. Strong objections are made to the passage xxvii. from ver. 7 to the end of the chapter. Here Job describes the ultimate fate of the godless hypocrite in terms which some critics hold to be in direct contradiction to the whole tenour of his arguments in other discourses. The fact of the contradiction is denied by able writers, who have shown that it rests upon a misapprehension of the patriarch's character and fundamental principles. The whole chapter is thoroughly *coherent:* the first part is admitted by all to belong to Job; nor can the rest be disjoined from it without injury to the sense. As for the style, M. Renan, a most competent authority in a matter of taste, declares that it is one of the finest developments in the poem.—3. The last two chapters of the address of the Almighty have been rejected as interpolations by many writers, partly because of an alleged inferiority of style, partly as not having any bearing upon the argument.—4. The speech of Elihu presents greater difficulties, and has been rejected by several, whose opinion, however, is controverted not only by orthodox writers, but by some of the most sceptical commentators. The former support their decision chiefly on the manifest, and to a certain extent the real, difference between this and other parts of the book in tone of thought, in doctrinal views, and more positively in language and general style. Much stress also is laid upon the facts that Elihu is not mentioned in the introduction nor at the end, and that his speech is unanswered by Job, and unnoticed in the final address of the Almighty. A candid and searching examination, however, leads to a different conclusion. It is proved that there is a close internal connexion between this and other parts of the book; there are references to numerous passages in the discourses of Job and his friends; so covert as only to be discovered by close inquiry, yet, when pointed out, so striking and natural as to leave no room for doubt. Elihu supplies exactly what Job repeatedly demands—a confutation of his opinions by rational and human arguments. There

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is no difficulty in accounting for the omission of Elihu's name in the introduction. No persons are named in the book until they appear as agents, or as otherwise concerned in the events. Again, the discourse being substantially true did not need correction, and is therefore left unnoticed in the final decision of the Almighty. More weight is to be attached to the objection resting upon diversity of style, and dialectic peculiarities. It may be accounted for on the supposition that the Chaldaic forms and idioms, are such as peculiarly suit the style of the young and fiery speaker.—III. *Historical character of the work.*—Three distinct theories have been maintained at various times; some believing the book to be strictly historical; others a religious fiction; others a composition based upon facts. By some the authorship of the work was attributed to Moses. The fact of Job's existence, and the substantial truth of the narrative, were not likely to be denied by Hebrews or Christians, considering the terms in which the patriarch is named in the 14th of Ezekiel and in the Epistle of St. James (v. 11). It is, to say the least, highly improbable that a Hebrew, had he invented such a character as that of Job, should have represented him as belonging to a race which, though descended from a common ancestor, was never on friendly, and generally on hostile, terms with his own people. To this it must be added that there is a singular air of reality in the whole narrative, such as must either proceed naturally from a faithful adherence to objective truth, or be the result of the most consummate art. Forcible as these arguments may appear, many critics have adopted the opinion either that the whole work is a moral or religious apologue, or that, upon a substratum of a few rudimental facts preserved by tradition, the genius of an original thinker has raised this, the most remarkable monument of the Shemitic mind. Samuel Bar Nachman declares his conviction "Job did not exist, and was not a created man, but the work is a parable." Luther first suggested the theory, which, in some form or other, is now most generally received. He says, "I look upon the book of Job as a true history, yet I do not believe that all took place just as it is written, but that an ingenious, pious, and learned man brought it into its present form."—IV. *The probable age, country, and position of the author.*—The *language* alone does not, as some have asserted, supply any decisive test as to the date of the composition. The fact that the language of this work approaches far more nearly to the Arabic than any other Hebrew production was remarked by Jerome, and is recognised by the soundest critics. On the other hand, there are undoubtedly many Aramaic words, and grammatical forms, which some critics have regarded as strong proof that the writers must have lived during, or even after the captivity. At present this hypothesis is universally given up as untenable. It is proved that the Aramaisms of the book of Job are such as characterise the antique and highly poetic style. It may be regarded as a settled point that the book was written long before the exile; while there is absolutely nothing to prove a later date than the Pentateuch, or even those parts of the Pentateuch which appear to belong to the patriarchal age. This impression is borne out by the style. All critics have recognised its grand archaic character. The extent to which the influence of this book is perceptible in the later literature of the Hebrews, is a subject of great interest and importance; but it has not yet been thoroughly investigated. Considerable weight must be attached to the fact that Job is far more remarkable for obscurity than any Hebrew writing. There is an obscurity which results from confusion of thought, from carelessness and inaccuracy, or from studied involutions and artificial combination of metaphors indicating a late age. But when it is owing to obsolete words, intense concentration of thought and language, and incidental allusions to long forgotten traditions, it is an all but infallible proof of primeval antiquity. Such are precisely the difficulties in this book. We arrive at the same conclusion from considering the institutions, manners, and historical facts described or alluded to. Ewald, whose judgment in this case will not be questioned, asserts very positively that in all the descriptions of manners and customs, domestic, social, and political, and even in the indirect allusions and illustrations, the genuine colouring of the age of Job, that is of the period between Abraham and Moses, is very faithfully observed; that all historical examples and allusions are taken exclusively from patriarchal times, and that there is a complete and successful avoidance of direct reference to later occurrences, which in his opinion may have been known to the writer. All critics concur in extolling the fresh, antique simplicity of manners described in this book, the genuine air of the wild, free, vigorous life of the desert, the stamp of hoar antiquity, and the thorough consistency in the development of characters, equally remarkable for originality and force. Moreover, there is sufficient reason to believe that under favourable circumstances a descendant of Abraham, who was himself a warrior, and accustomed to meet princes on terms of equality, would at a very early age acquire the habits, position, and knowledge, which we admire in Job. No positive historical fact or allusion can be produced from the book to prove that it could not have been written before the time of Moses. The single objection which presents any difficulty is the mention of the Chaldaeans in the introductory chapter. It is certain that they appear first in Hebrew history about the year B.C. 770. But the name of Chesed, the ancestor of the race, is found in the genealogical table in Genesis (xxii. 22), a fact quite sufficient to prove the early existence of the people as a separate tribe. The arguments which have induced the generality of modern critics to assign a later date to this book may be reduced to two heads:—1. We are told that the doctrinal system is considerably in advance of the Mosaic; in fact that it is the result of a recoil from the stern, narrow dogmatism of the Pentateuch. Again it is said that the representation of angels, and still more specially of Satan, belongs to a later epoch. It is also to be remarked that no charge of idolatry is brought against Job by his opponents when enumerating all the crimes which they can imagine to account for his calamities. The only allusion to the subject (xxxi. 26) refers to the earliest form of false religion known in the East. To an Israelite, living after the introduction of heathen rites, such a charge was the very first which would have suggested itself, nor can any one satisfactory reason be assigned for the omission.—2. Nearly all modern critics, even those who admit the inspiration of the author, agree in the opinion that the composition of the whole work, the highly systematic develop-

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ment of the plot, and the philosophic tone of thought indicate a considerable progress in mental cultivation far beyond what can, with any show of probability, be supposed to have existed before the age of Solomon. It should, however, be remarked that the persons introduced in this book belong to a country celebrated for wisdom in the earliest times; insomuch that the writer who speaks of those schools considers that the peculiarities of the Salomonian writings were derived from intercourse with its inhabitants. The book of Job differs from those writings chiefly in its greater earnestness, vehemence of feeling, vivacity of imagination, and free independent inquiry into the principles of divine government; characteristics as it would seem of a primitive race, acquainted only with the patriarchal form of religion, rather than of a scholastic age. There is indeed nothing in the composition incompatible with the Mosaic age, admitting the authenticity and integrity of the Pentateuch. These considerations lead of course to the conclusion that the book must have been written before the promulgation of the Law, by one speaking the Hebrew language, and thoroughly conversant with the traditions preserved in the family of Abraham. One hypothesis which has been lately brought forward, and supported by very ingenious arguments, deserves a more special notice. That supposition is, that Job may have been written after the settlement of the Israelites by a dweller in the south of Judaea, in a district immediately bordering upon the Idumean desert. The inhabitants of that district were to a considerable extent isolated from the rest of the nation. A resident there would have peculiar opportunities of collecting the varied and extensive information which was possessed by the author of Job. The local colouring, so strikingly characteristic of this book, and so evidently natural, is just what might be expected from such a writer. The people appear also to have been noted for freshness and originality of mind; qualities seen in the woman of Tekoah, or still more remarkably in Amos, the poor and unlearned herdman, also of Tekoah. Some weight may also be attached to the observation that the dialectic peculiarities of Southern Palestine, especially the softening of the aspirates and exchanges of the sibilants, resemble the few divergences from pure Hebrew which are noted in the book of Job. The controversy about the authorship cannot ever be finally settled. From the introduction it may certainly be inferred that the writer lived many years after the death of Job. From the strongest internal evidence it is also clear that he must either have composed the work before the Law was promulgated, or under most peculiar circumstances which exempted him from its influence.

Jo'bab. 1. The last in order of the sons of Joktan (Gen. x. 29; 1 Chr. i. 23). His name has not been discovered among the Arab names of places in Southern Arabia, where he ought to be found with the other sons of Joktan.—2. One of the "kings" of Edom (Gen. xxxvi. 33, 34; 1 Chr. i. 44, 45), enumerated after the genealogy of Esau, and Seir, and before the phylarchs descended from Esau.—3. King of MADON; one of the northern chieftains who attempted to oppose Joshua's conquest, and were routed by him at Meron (Josh. xi. 1, only).—4. Head of a Benjamite house (1 Chr. viii. 10).

Jochebed, the wife and at the same time the aunt of Amram, and the mother of Moses and Aaron (Ex. ii. 1, vi. 20; Num. xxvi. 59).

Jo'da. Judah the Levite, in a passage which is difficult to unravel (1 Esd. v. 58; see Ezr. iii. 9).

Jo'ed, a Benjamite, the son of Pedaiah (Neh. xi. 7).

Jo'el. 1. Eldest son of Samuel the prophet (1 Sam. viii. 2; 1 Chr. vi. 33, xv. 17), and father of Heman the singer.—2. In 1 Chr. vi. 36, A. V., Joel seems to be merely a corruption of Shaul in ver. 24.—3. One of the twelve minor prophets; the son of Pethuel, or, according to the LXX., Bethuel. Beyond this fact all is conjecture as to the personal history of Joel. Pseudo-Epiphanius (ii. 245) records a tradition that he was of the tribe of Reuben, born and buried at Bethhoron, between Jerusalem and Caesarea. It is most likely that he lived in Judaea. Many different opinions have been expressed about the date of Joel's prophecy. Credner has placed it in the reign of Joash, Bertholdt of Hezekiah, Kimchi, Jahn, &c., of Manasseh, and Calmet of Josiah. The majority of critics and commentators fix upon the reign of Uzziah.—*The nature, style, and contents of the prophecy.*—We find, what we should expect on the supposition of Joel being the first prophet to Judah, only a grand outline of the whole terrible scene, which was to be depicted more and more in detail by subsequent prophets. The scope, therefore, is not any particular invasion, but the whole day of the Lord. The proximate event to which the prophecy related was a public calamity, then impending on Judaea, of a twofold character: want of water, and a plague of locusts, continuing for several years. The prophet exhorts the people to turn to God with penitence, fasting, and prayer; and then (he says) the plague shall cease, and the rain descend in its season, and the land yield her accustomed fruit. Nay, the time will be a most joyful one; for God, by the outpouring of His Spirit, will impart to His worshippers increased knowledge of Himself, and after the excision of the enemies of His people, will extend through them the blessings of true religion to heathen lands. This is the simple argument of the book; only that it is beautified and enriched with variety of ornament and pictorial description. The style of the original is perspicuous (except towards the end) and elegant, surpassing that of all other prophets, except Isaiah and Habakkuk, in sublimity. The locusts of ch. ii. were regarded by many interpreters of the last century (Lowth, Shaw, &c.) as figurative, and introduced by way of comparison to a hostile army of men from the north country. This view is now generally abandoned. Maurice strongly maintains the literal interpretation. And yet the plague contained a parable in it, which it was the prophet's mission to unfold. The "afterwards" ch. ii. 27 of the A. V., raises us to a higher level of vision, and brings into view Messianic times and scenes. Here, says Steudel, we have a Messianic prophecy altogether. If this prediction has ever yet been fulfilled, we must certainly refer the event to Acts ii. Lastly, the accompanying portents and judgments upon the enemies of God find their various solutions, according to the interpreters, in the repeated deportations of the Jews by neighbouring merchants, and sale to the Macedonians (1 Macc. iii. 41, and Ezek. xxvii. 13), followed by the sweeping away of the neighbouring nations (Maurice); in the events accompanying the crucifixion, in the fall of Jerusa-

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lem, in the breaking up of all human polities. But here again the idea includes all manifestations of judgment, ending with the last.—**4.** A Simeonite chief (1 Chr. iv. 35).—**5.** A descendant of Reuben. Junius and Tremellius make him the son of Hanoch, while others trace his descent through Carmi (1 Chr. v. 4).—**6.** Chief of the Gadites, who dwelt in the land of Bashan (1 Chr. v. 12).—**7.** The son of Izrahiah, of the tribe of Issachar (1 Chr. vii. 3).—**8.** The brother of Nathan of Zobah (1 Chr. xi. 38), and one of David's guard.—**9.** The chief of the Gershomites in the reign of David (1 Chr. xv. 7, 11).—**10.** A Gershonite Levite in the reign of David, son of Jehiel, a descendant of Laadan, and probably the same as the preceding (1 Chr. xxiii. 8, xxvi. 22).—**11.** The son of Pedaiah, and a chief of the half-tribe of Manasseh, west of Jordan, in the reign of David (1 Chr. xxvii. 20).—**12.** A Kohathite Levite in the reign of Hezekiah (2 Chr. xxix. 12).—**13.** One of the sons of Nebo, who returned with Ezra, and had married a foreign wife (Ezr. x. 43).—**14.** The son of Zichri, a Benjamite (Neh. xi. 9).

Jo'elah, son of Jeroham of Gedor (1 Chr. xii. 7).

Joe'zer, a Korhite, one of David's captains (1 Chr. xii. 6).

Jog'behah, one of the cities on the east of Jordan which were built and fortified by the tribe of Gad when they took possession of their territory (Num. xxxii. 35).

Jog'li, the father of Bukki, a Danite chief (Num. xxxiv. 22).

Jo'ha. **1.** One of the sons of Beriah, the Benjamite (1 Chr. viii. 16).—**2.** The Tizite, one of David's guard (1 Chr. xi. 45).

Jo'hanan. **1.** Son of Azariah, and grandson of Ahimaaz the son of Zadok, and father of Azariah, 3 (1 Chr. vi. 9, 10, A. V.). We may conclude without much doubt that Johanan's pontificate fell in the reign of Rehoboam.—**2.** Son of Elioenai, the son of Neariah, the son of Shemaiah, in the line of Zerubbabel's heirs (1 Chr. iii. 24).—**3.** The son of Kareah, and one of the captains of the scattered remnants of the army of Judah, who escaped in the final attack upon Jerusalem by the Chaldeans. He warned Gedaliah against the plot of Ishmael, but in vain. After the murder of Gedaliah, Johanan was one of the foremost in the pursuit of his assassin, and rescued the captives he had carried off from Mizpah (Jer. xli. 11-16). Fearing the vengeance of the Chaldeans, the captains, with Johanan at their head, notwithstanding the warnings of Jeremiah, retired into Egypt.—**4.** The firstborn son of Josiah king of Judah (1 Chr. iii. 15).—**5.** A valiant Benjamite who joined David at Ziklag (1 Chr. xii. 4).—**6.** A Gadite warrior, who followed David (1 Chr. xii. 12).—**7.** The father of Azariah, an Ephraimite in the time of Ahaz (2 Chr. xxviii. 12).—**8.** The son of Hakkatan, and chief of the Bene-Azgad who returned with Ezra (Ezr. viii. 12).—**9.** The son of Eliashib, one of the chief Levites (Neh. xii. 23; Ezr. x. 6).—**10.** The son of Tobiah the Ammonite (Neh. vi. 18).

Johan'nes = Jehohanan son of Bebai (1 Esd. ix. 29; comp. Ezr. x. 28).

John. **1.** The father of Mattathias, and grandfather of the Maccabaean family (1 Macc. ii. 1).—**2.** The eldest son of Mattathias surnamed Caddis, who was slain by "the children of Jambri" (1 Macc. ii. 2, ix. 36-38).—**3.** The father of Eupolemus, one of the envoys whom Judas Maccabaeus sent to Rome (1 Macc. viii. 17; 2 Macc. iv. 11).—**4.** The son of Simon, the brother of Judas Maccabaeus (1 Macc. xiii. 53, xvi. 1).—**5.** An envoy from the Jews to Lysias (2 Macc. xi. 17).

John. **1.** One of the high-priest's family, who, with Annas and Caiaphas, sat in judgment upon the Apostles Peter and John (Acts iv. 6). Lightfoot identifies him with R. Johanan ben Zaccai.—**2.** The Hebrew name of the Evangelist Mark (Acts xii. 12, 25, xiii. 5, 13, xv. 37).

John the Apostle. It will be convenient to divide the life which is the subject of the present article into periods corresponding both to the great critical epochs which separate one part of it from another, and to marked differences in the trustworthiness of the sources from which our materials are derived. In no instance, perhaps, is such a division more necessary than in this. One portion of the Apostle's life and work stands out before us as in the clearness of broad daylight. Over those which precede and follow it there brood the shadows of darkness and uncertainty.—I. *Before the call to the discipleship.*—We have no data for settling with any exactitude the time of the Apostle's birth. The general impression left on us by the Gospel-narrative is that he was younger than the brother whose name commonly precedes his (Matt. iv. 21, x. 3, xvii. 1, &c.; but comp. Luke ix. 28, where the order is inverted), younger than his friend Peter, possibly also than his Master. The Gospels give us the name of his father Zebedaeus (Matt. iv. 21) and his mother Salome (Matt. xxvii. 56, compared with Mark xv. 40, xvi. 1). They lived, it may be inferred from John i. 44, in or near the same town as those who were afterwards the companions and partners of their children. There on the shores of the Sea of Galilee the Apostle and his brother grew up. The mention of the "hired servants" (Mark i. 20), of his mother's "substance" (Luke viii. 3), of "his own house" (John xix. 27), implies a position removed by at least some steps from absolute poverty. Of the character of Zebedaeus we have hardly the slightest trace. We are led to infer that he had died before his wife followed her children in their work of ministration. Her character meets us as presenting the same marked features as those which were conspicuous in her son.—II. *From the call to the discipleship to the departure from Jerusalem.*—The ordinary life of the fisherman of the Sea of Galilee was at last broken in upon by the news that a Prophet had once more appeared. The voice of John the Baptist was heard in the wilderness of Judaea, and the publicans, peasants, soldiers, and fishermen of Galilee gathered round him. Among these were the two sons of Zebedaeus and their friends. With them perhaps was One whom as yet they knew not. Assuming that the unnamed disciple of John i. 37-40 was the evangelist himself, we are led to think of that meeting, of the lengthened interview that followed it as the starting-point of the entire devotion of heart and soul which lasted through his whole life. Then Jesus loved him as he loved all earnest seekers after righteousness and truth (comp. Mark x. 21). The words of that evening, though unrecorded, were mighty in their effect. The disciples (John apparently among them) followed their new teacher to Galilee (John i. 44), were with him, as such, at the marriage-feast of Cana (ii. 2), journeyed with him to Capernaum, and thence to

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Jerusalem (ii. 12, 22), came back through Samaria (iv. 8), and then, for some uncertain interval of time, returned to their former occupations. From this time they take their place among the company of disciples. They come within the innermost circle of their Lord's friends. The three, Peter, James, and John, are with him when none else are, in the chamber of death (Mark v. 37), in the glory of the transfiguration (Matt. xvii. 1), when he forewarns them of the destruction of the Holy City (Mark xiii. 3, Andrew, in this instance with them), in the agony of Gethsemane. Peter is throughout the leader of that band; to John belongs the yet more memorable distinction of being the disciple whom Jesus loved. They hardly sustain the popular notion, fostered by the received types of Christian art, of a nature gentle, yielding, feminine. The name Boanerges (Mark iii. 17) implies a vehemence, zeal, intensity, which gave to those who had it the might of Sons of Thunder. Through his mother, we may well believe, John first came to know that Mary Magdalene whose character he depicts with such a life-like touch, and that other Mary to whom he was afterwards to stand in so close and special a relation. The fulness of his narrative of what the other evangelists omit (John xi.) leads to the conclusion that he was united also by some special ties of intimacy to the family of Bethany. It is not necessary to dwell at length on the familiar history of the Last Supper. As they go out to the Mount of Olives the chosen three are nearest to their Master. They only are within sight or hearing of the conflict in Gethsemane (Matt. xxvi. 37). When the betrayal is accomplished, Peter and John, after the first moment of confusion, follow afar off, while the others simply seek safety in a hasty flight (John xviii. 15). The personal acquaintance which existed between John and Caiaphas enabled him to gain access both for himself and Peter, but the latter remains in the porch, with the officers and servants, while John himself apparently is admitted to the council-chamber, and follows Jesus thence, even to the praetorium of the Roman Procurator (John xviii. 16, 19, 28). Thence, as if the desire to see the end, and the love which was stronger than death, sustained him through all the terrors and sorrows of that day, he followed, accompanied probably by his own mother, Mary the mother of Jesus, and Mary Magdalene, to the place of crucifixion. The teacher who had been to him as a brother leaves to him a brother's duty. He is to be as a son to the mother who is left desolate (John xix. 26-27). The Sabbath that followed was spent, it would appear, in the same company. He receives Peter, in spite of his denial, on the old terms of friendship. It is to them that Mary Magdalene first runs with the tidings of the emptied sepulchre (John xx. 2); they are the first to go together to see what the strange words meant. Not without some bearing on their respective characters is the fact that John is the more impetuous, running on most eagerly to the rock-tomb; Peter, the least restrained by awe, the first to enter in and look (John xx. 4-6). For at least eight days they continued in Jerusalem (John xx. 26). Then, in the interval between the resurrection and the ascension, we find them still together on the sea of Galilee (John xxi. 1), as though they would calm the eager suspense of that period of expectation by a return to their old calling and their old familiar haunts. Here too there is a characteristic difference. John is the first to recognise in the dim form seen in the morning twilight the presence of his risen Lord; Peter the first to plunge into the water and swim towards the shore where He stood calling to them (John xxi. 7). The last words of the Gospel reveal to us the deep affection which united the two friends. It is not enough for Peter to know his own future. That at once suggests the question, "And what shall this man do?" (John xxi. 21). The history of the Acts shows the same union. They are of course together at the ascension and on the day of Pentecost. Together they enter the Temple as worshippers (Acts iii. 1) and protest against the threats of the Sanhedrim (iv. 13). They are fellow-workers in the first great step of the Church's expansion. The apostle whose wrath had been roused by the unbelief of the Samaritans overcomes his national exclusiveness, and receives them as his brethren (viii. 14). The persecution which was pushed on by Saul of Tarsus did not drive him or any of the apostles from their post (viii. 1). When the persecutor came back as the convert, he, it is true, did not see him (Gal. i. 19), but this of course does not involve the inference that he had left Jerusalem. The sharper though shorter persecution which followed under Herod Agrippa brought a great sorrow to him in the martyrdom of his brother (Acts xii. 2). His friend was driven to seek safety in flight. Fifteen years after St. Paul's first visit he was still at Jerusalem and helped to take part in the settlement of the great controversy between the Jewish and the Gentile Christians (Acts xv. 6). His position and reputation there were those of one ranking among the chief "pillars" of the Church (Gal. ii. 9). Of the work of the Apostle during this period we have hardly the slightest trace.—III. *From his departure from Jerusalem to his death.*—The traditions of a later age come in, with more or less show of likelihood, to fill up the great gap which separates the Apostle of Jerusalem from the Bishop of Ephesus. It was a natural conjecture to suppose that he remained in Judaea till the death of the Virgin released him from his trust. When this took place we can only conjecture. There are no signs of his being at Jerusalem at the time of St. Paul's last visit (Acts xxi.). The pastoral epistles set aside the notion that he had come to Ephesus before the work of the Apostle of the Gentiles was brought to its conclusion. Out of many contradictory statements, fixing his departure under Claudius, or Nero, or as late even as Domitian, we have hardly any data for doing more than rejecting the two extremes. Nor is it certain that his work as an Apostle was transferred at once from Jerusalem to Ephesus. The picture which tradition fills up for us has the merit of being full and vivid, but it blends together, without much regard to harmony, things probable and improbable. He is shipwrecked off Ephesus, and arrives there in time to check the progress of the heresies which sprang up after St. Paul's departure. In the persecution under Domitian he is taken to Rome, and there, by his boldness, though not by death, gains the crown of martyrdom. The boiling oil into which he is thrown has no power to hurt him. He is then sent to labour in the mines, and Patmos is the place of his exile. The accession of Nerva frees him from danger, and he returns to Ephesus. There he settles the canon of the Gospel-history by formally attesting the truth of the first three

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Gospels, and writing his own to supply what they left wanting. Heresies continue to show themselves, but he meets them with the strongest possible protest. Through his agency the great temple of Artemis is at last reft of its magnificence, and even levelled with the ground. He introduces and perpetuates the Jewish mode of celebrating the Easter feast. At Ephesus, he appears as one who was a true priest of the Lord, bearing on his brow the plate of gold, with the sacred name engraved on it. The very time of his death lies within the region of conjecture rather than of history, and the dates that have been assigned for it range from A.D. 89 to A.D. 120. The result of all this accumulation of apocryphal materials is, from one point of view, disappointing enough. We find it better and more satisfying to turn again, for all our conceptions of the Apostle's mind and character, to the scanty records of the N. T., and the writings which he himself has left. The truest thought that we can attain to is still that he was "the disciple whom Jesus loved"; returning that love with a deep, absorbing, unwavering devotion. He is the Apostle of Love, not because he starts from the easy temper of a general benevolence, nor again as being of a character soft, yielding, feminine, but because he has grown, ever more and more, into the likeness of Him whom he loved so truly.

John the Baptist was of the priestly race by both parents, for his father Zacharias was himself a priest of the course of Abia, or Abijah (1 Chr. xxiv. 10), offering incense at the very time when a son was promised to him; and Elizabeth was of the daughters of Aaron (Luke i. 5). The divine mission of John was the subject of prophecy many centuries before his birth. His birth—a birth not according to the ordinary laws of nature, but through the miraculous interposition of almighty power—was foretold by an angel sent from God, who proclaimed the character and office of this wonderful child. These marvellous revelations as to the character and career of the son, for whom he had so long prayed in vain, were too much for the faith of the aged Zacharias. And now the Lord's gracious promise tarried not: Elizabeth, for greater privacy, retired into the hill-country, whither she was soon afterwards followed by her kinswoman Mary. Three months after this, and while Mary still remained with her, Elizabeth was delivered of a son. The birth of John preceded by six months that of our Lord. On the eighth day the child of promise was, in conformity with the law of Moses (Lev. xii. 3), brought to the priest for circumcision, and as the performance of this rite was the accustomed time for naming a child, the friends of the family proposed to call him Zacharias after the name of his father. The mother, however, required that he should be called John; a decision which Zacharias, still speechless, confirmed by writing on a tablet, "his name is John." The judgment on his want of faith was then at once withdrawn. God's wonderful interposition in the birth of John had impressed the minds of many with a certain solemn awe and expectation (Luke iii. 15). A single verse contains all that we know of John's history for a space of thirty years; the whole period which elapsed between his birth and the commencement of his public ministry. "The child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (Luke i. 80). John was ordained to be a Nazarite from his birth (Luke i. 15). Dwelling by himself in the wild and thinly peopled region westward of the Dead Sea, he prepared himself by self-discipline, and by constant communion with God, for the wonderful office to which he had been divinely called. The very appearance of the holy Baptist was of itself a lesson to his countrymen; his dress was that of the old prophets—a garment woven of camel's hair (2 K. i. 8), attached to the body by a leathern girdle. His food was such as the desert afforded—locusts (Lev. xi. 22) and wild honey (Ps. lxxxi. 16). And now the long secluded hermit came forth to the discharge of his office. His supernatural birth—his hard ascetic life—his reputation for extraordinary sanctity—and the generally prevailing expectation that some great one was about to appear—these causes, without the aid of miraculous power, for "John did no miracle" (John x. 41), were sufficient to attract to him a great multitude from "every quarter" (Matt. iii. 5). Brief and startling was his first exhortation to them; "Repent ye for the kingdom of heaven is at hand." Some score of verses contain all that is recorded of John's preaching, and the sum of it all is repentance; not mere legal ablution or expiation, but a change of heart and life. Many of every class pressed forward to confess their sins and to be baptised. The preparatory baptism of John was a visible sign to the people, and a distinct acknowledgment by them, that a hearty renunciation of sin and a real amendment of life were necessary for admission into the kingdom of heaven, which the Baptist proclaimed to be at hand. But the fundamental distinction between John's baptism unto repentance, and that baptism accompanied with the gift of the Holy Spirit which our Lord afterwards ordained, is clearly marked by John himself (Matt. iii. 11, 12). As a preacher, John was eminently practical and discriminating. The mission of the Baptist—an extraordinary one for an extraordinary purpose—was not limited to those who had openly forsaken the covenant of God, and so forfeited its principles. It was to the whole people alike. Jesus Himself came from Galilee to Jordan to be baptised of John. But here a difficult question arises—How is John's acknowledgment of Jesus at the moment of His presenting Himself for baptism compatible with his subsequent assertion that he knew Him not, save by the descent of the Holy Spirit upon Him, which took place after His baptism? It must be borne in mind that their places of residence were at the two extremities of the country with but little means of communication between them. It is possible therefore that the Saviour and the Baptist had never before met. It was certainly of the utmost importance that there should be no suspicion of concert or collusion between them. With the baptism of Jesus John's more especial office ceased. He still continued, however, to present himself to his countrymen in the capacity of *witness* to Jesus. From incidental notices in Scripture we learn that John and his disciples continued to baptise some time after our Lord entered upon his ministry (see John iii. 23, iv. 1; Acts xix. 3). We gather also that John instructed his disciples in certain moral and religious duties, as fasting (Matt. ix. 14; Luke v. 33) and prayer (Luke xi. 1). But shortly after he had given his testimony to the Messiah, John's public ministry was brought to a close. In daring disregard of the divine laws, Herod Antipas had

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taken to himself the wife of his brother Philip; and when John reproved him for this, as well as for other sins (Luke iii. 19), Herod cast him into prison. The place of his confinement was the castle of Machaerus—a fortress on the eastern shore of the Dead Sea. It was here that reports reached him of the miracles which our Lord was working in Judaea. With a view therefore to overcome the scruples of his disciples, John sent two of them to Jesus himself to ask the question, "Art Thou He that should come?" They were answered not by words, but by a series of miracles wrought before their eyes; and while Jesus bade the two messengers carry back to John as his only answer the report of what they had seen and heard, He took occasion to guard the multitude who surrounded Him, against supposing that the Baptist himself was shaken in mind, by a direct appeal to their own knowledge of his life and character. Jesus further proceeds to declare that John was, according to the true meaning of the prophecy, the Elijah of the new covenant, foretold by Malachi (iii. 4). The event indeed proved that John was to Herod what Elijah had been to Ahab. Nothing but the death of the Baptist would satisfy the resentment of Herodias. A court festival was kept at Machaerus in honour of the king's birthday. After supper, the daughter of Herodias came in and danced before the company, and so charmed was the king by her grace that he promised with an oath to give her whatsoever she should ask. Salome, prompted by her abandoned mother, demanded the head of John the Baptist. Herod gave instructions to an officer of his guard, who went and executed John in the prison, and his head was brought to feast the eyes of the adulteress whose sins he had denounced. His death is supposed to have occurred just before the third passover, in the course of the Lord's ministry.

John, Gospel of. 1. *Authority.*—No doubt has been entertained at any time in the Church, either of the canonical authority of this Gospel, or of its being written by St. John. No other book of the N. T. is authenticated by testimony of so early a date as that of the disciples which is embodied in the Gospel itself (xxi. 24, 25). Among the Apostolic Fathers, Ignatius appears to have known and recognised this Gospel. The fact that this Gospel is not quoted by Clement of Rome (A.D. 68 or 96) serves merely to confirm the statement that it is a very late production of the Apostolic age. Polycarp in his short epistle, Hermas, and Barnabas do not refer to it. But its phraseology may be clearly traced in the Epistle to Diognetus, and in Justin Martyr, A.D. 150. Tatian, A.D. 170, wrote a harmony of *the four* Gospels; and he quotes St. John's Gospel in his only extant work; so do his contemporaries Apollinaris of Hierapolis, Athenagoras, and the writer of the Epistle of the churches of Vienne and Lyons. The Valentinians made great use of it; and one of their sect, Heracleon, wrote a commentary on it. And, to close the list of writers of the second century, the numerous and full testimonies of Irenaeus in Gaul and Tertullian at Carthage, with the obscure but weighty testimony of the Roman writer of the Muratorian Fragment on the Canon, sufficiently show the authority attributed in the Western Church to this Gospel. Cerdon, Marcion, the Montanists, and other ancient heretics, did not deny that St. John was the author of the Gospel, but they held that the Apostle was mistaken, or that his Gospel had been interpolated in those passages which are opposed to their tenets. The Alogi, a sect in the beginning of the third century, were singular in rejecting the writings of St. John. Guerike enumerates later opponents of the Gospel.—2. *Place and time at which it was written.*—Ephesus and Patmos are the two places mentioned by early writers; and the weight of evidence seems to preponderate in favour of Ephesus. The Apostle's sojourn at Ephesus probably began after St. Paul's Epistle to the Ephesians was written, *i. e.* after A.D. 62. Eusebius specifies the fourteenth year of Domitian, *i. e.* A.D. 95, as the year of his banishment to Patmos. Probably the date of the Gospel may lie about midway between these two, about A.D. 78.—3. *Occasion and scope.*—After the destruction of Jerusalem, A.D. 69, Ephesus probably became the centre of the active life of Eastern Christendom. This half-Greek, half-Oriental city, contained a large church of faithful Christians, a multitude of zealous Jews, an indigenous population devoted to the worship of a strange idol whose image was borrowed from the East, its name from the West. It was the place to which Cerinthus chose to bring the doctrines which he devised or learned at Alexandria. The Gospel was obviously addressed primarily to Christians, not to heathens. The object of the writer, according to some, was to supplement the earlier Gospels; according to others, to confute the Nicolaitans and Cerinthus; according to others, to state the true doctrine of the divinity of Christ. It has indeed been pronounced by high critical authority that the supplementary theory is entirely untenable; and so it becomes if put forth in its most rigid form. But though St. John may not have written with direct reference to the earlier three Evangelists, he did not write without any reference to them. There is no intrinsic improbability in the early tradition as to the occasion and scope of this Gospel, which is most fully related in the commentary of Theodore of Mopsuestia.—4. *Contents and Integrity.*—The following is an abridgment of Lampe's synopsis of its contents:—A. THE PROLOGUE, i. 1-18.—B. THE HISTORY, i. 19–xx. 29. *a.* Various events relating to our Lord's ministry, narrated in connexion with seven journeys, i. 19–xii. 50:—1. First journey, into Judaea and beginning of His ministry, i. 19–ii. 12. 2. Second journey, at the Passover in the first year of His ministry, ii. 13–iv. 3. Third journey, in the second year of His ministry, about the Passover, v. 4. Fourth journey, about the Passover, in the third year of his ministry, beyond Jordan, vi. 5. Fifth journey, six months before His death, begun at the Feast of Tabernacles, vii.–x. 21. 6. Sixth journey, about the Feast of Dedication, x. 22-42. 7. Seventh journey in Judaea towards Bethany, xi. 1-54. 8. Eighth journey, before His last Passover, xi. 55–xii. *b.* History of the death of Christ, xiii.–xx. 29. 1. Preparation for His Passion, xiii.–xvii. 2. The circumstances of His Passion and Death, xviii. xix. 3. His Resurrection, and the proofs of it, xx. 1-29.—C. THE CONCLUSION, xx. 30–xxi.:—1. Scope of the foregoing history, xx. 30, 31. 2. Confirmation of the authority of the Evangelist by additional historical facts, and by the testimony of the elders of the Church, xxi. 1-24. 3. Reason of the termination of the history, xxi. 25. Some portions of the Gospel have been regarded by certain critics as interpolations. The 25th verse and the latter half of the 24th of ch. xxi. are generally received as an undisguised addition, probably by the elders of the

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Ephesian Church, where the Gospel was first published. There is a tradition that this Gospel was written many years before the Apostle permitted its general circulation. This fact—rather improbable in itself—is rendered less so by the obviously supplementary character of the latter part, or perhaps the whole of ch. xxi.

John, the First Epistle General of. *Its Authenticity.*—The external evidence is of the most satisfactory nature. Eusebius places it in his list of 'acknowledged' books, and we have ample proof that it was received as the production of the Apostle John in the writings of Polycarp, Papias, Irenaeus, Origen, Clement of Alexandria, Tertullian, Cyprian, and there is no voice in antiquity raised to the contrary. On the other hand the internal evidence for its being the work of St. John from its similarity in style, language, and doctrine to the Gospel is overwhelming. The allusion again of the writer to himself is such as would suit St. John the Apostle, and very few but St. John (1 Ep. i. 1). With regard to *the time* at which St. John wrote the Epistle there is considerable diversity of opinion. It was most likely written at the close of the first century. Like the Gospel it was probably written from Ephesus. Lardner is clearly right when he says that it was primarily meant for the Churches of Asia under St. John's inspection, to whom he had already orally delivered his doctrine (i. 3, ii. 7). The main *object* of the Epistle does not appear to be that of opposing the errors of the Docetae, or of the Gnostics, or of the Nicolaitans, or of the Cerinthians, or of all of them together, or of the Sabians, or of Judaizers, or of apostates to Judaism: the leading purpose of the Apostle appears to be rather constructive than polemical. In the introduction (i. 1-4) the Apostle states the purpose of his Epistle. It is to declare the Word of life to those whom he is addressing, in order that he and they might be united in true communion with each other, and with God the Father, and His Son Jesus Christ. The first part of the Epistle may be considered to end at ii. 28. The Apostle begins afresh with the doctrine of sonship or communion at ii. 29, and returns to the same theme at iv. 7. His lesson throughout is, that the means of union with God are, on the part of Christ, his atoning blood (i. 7, ii. 2, iii. 5, iv. 10, 14, v. 6) and advocacy (ii. 1)—on the part of man, holiness (i. 6), obedience (ii. 3), purity (iii. 3), faith (iii. 23, iv. 3, v. 5), and above all love (ii. 7, iii. 14, iv. 7, v. 1). There are two doubtful passages in this Epistle, ii. 23, "but he that acknowledgeth the Son hath the Father also," and v. 7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." It would appear without doubt that they are not genuine. The latter passage is contained in four only of the 150 MSS. of the Epistle, the Codex Guelpherbytanus of the 17th century, the Codex Ravianus, a forgery subsequent to the year 1514, the Codex Britannicus or Montfortii of the fifteenth or sixteenth century, and the Codex Ottobonianus of the 15th century. It is not found in any ancient version except the Latin; and the best editions of even the Latin version omit it. It was not quoted by one Greek Father, or writer previous to the 14th century.

John, the Second and Third Epistles of. *Their Authenticity.*—These two Epistles are placed by Eusebius in the class of "disputed" books, and he appears himself to be doubtful whether they were written by the Evangelist, or by some other John. The evidence of antiquity in their favour is not very strong, but yet it is considerable. Clement of Alexandria speaks of the first Epistle as "the larger" (*Strom.* lib. ii.). Origen appears to have had the same doubts as Eusebius. Dionysius and Alexander of Alexandria attribute them to St. John. So does Irenaeus. In the 5th century they are almost universally received. If the external testimony is not as decisive as we might wish, the internal evidence is peculiarly strong. Mill has pointed out that of the 13 verses which compose the Second Epistle, 8 are to be found in the First Epistle. The title and contents of the Epistle are strong arguments against a fabricator, whereas they would account for its non-universal reception in early times. The Second Epistle is addressed ἐκλεκτῇ κυρίᾳ. An individual woman who had children, and a sister and nieces, is clearly indicated. Whether her name is given, and if so, what it is, has been doubted. According to one interpretation she is "the Lady Electa," to another, "the elect Kyria," to a third, "the elect Lady." The English version is probably right, though here too we should have expected the article. The Third Epistle is addressed to Gaius or Caius. We have no reason for identifying him with Caius of Macedonia (Acts xix. 29), or with Caius of Derbe (Acts xx. 4), or with Caius of Corinth (Rom. xvi. 23; 1 Cor. i. 14), or with Caius Bishop of Ephesus, or with Caius Bishop of Thessalonica, or with Caius Bishop of Pergamos. He was probably a convert of St. John (Ep. iii. 4), and a layman of wealth and distinction (Ep. iii. 5), in some city near Ephesus. The *object* of St. John in writing the Second Epistle was to warn the lady, to whom he wrote, against abetting the teaching known as that of Basilides and his followers, by perhaps an undue kindness displayed by her towards the preachers of the false doctrine. The Third Epistle was written for the purpose of commending to the kindness and hospitality of Caius some Christians who were strangers in the place where he lived. It is probable that these Christians carried this letter with them to Caius as their introduction. We may conjecture that the two Epistles were written shortly after the First Epistle from Ephesus. They both apply to individual cases of conduct the principles which had been laid down in their fulness in the First Epistle. The title "Catholic" does not properly belong to the Second and Third Epistles.

Joi'ada, high-priest after his father Eliashib (Neh. xiii. 28).

Joi'akim, a high-priest, son of the renowned Jeshua (Neh. xii. 10).

Joi'arib. **1.** A layman who returned from Babylon with Ezra (Ezr. viii. 16).—**2.** The founder of one of the courses of priests, elsewhere called in full JEHOIARIB (Neh. xii. 6, 19).—**3.** A Shilonite—*i. e.* probably a descendant of SHELAH the son of Judah (Neh. xi. 5).

Jok'deam, a city of Judah, in the mountains (Josh. xv. 56), apparently south of Hebron.

Jo'kim, one of the sons of Shelah the son of Judah (1 Chr. iv. 22), of whom nothing further is known.

Jok'meam, a city of Ephraim, given with its suburbs to the Kohathite Levites (1 Chr. vi. 68). In the parallel list of Levitical cities in Josh. xxi., KIBZAIM occupies the place of Jokmeam (ver. 22)

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The situation of Jokmeam is to a certain extent indicated in 1 K. iv. 12, where it is named with places which we know to have been in the Jordan valley at the extreme east boundary of the tribe.

Jok'neam, a city of the tribe of Zebulun, allotted with its suburbs to the Merarite Levites (Josh. xxi. 34), but entirely omitted in 1 Chr. vi. (comp. ver. 77). It is the modern site *Tell Kaimon*, an eminence which stands just below the eastern termination of Carmel.

Jok'shan, a son of Abraham and Keturah (Gen. xxv. 2, 3; 1 Chr. i. 32), whose sons were Sheba and Dedan. While the settlements of his two sons are presumptively placed on the borders of Palestine, those of Jokshan are not known. Arab writers mention a dialect of Jokshan as having been formerly spoken near 'Aden and El-Jened, in Southern Arabia; but that Midianites penetrated so far into the peninsula we hold to be highly improbable.

Jok'tan, son of Eber (Gen. x. 25; 1 Chr. i. 19); and the father of the Joktanite Arabs. Scholars are agreed in placing the settlements of Joktan in the south of the peninsula. The original limits are stated in the Bible, "their dwelling was from Mesha, as thou goest unto Sephar, a mount of the East" (Gen. x. 30). The native traditions respecting Joktan commence with a difficulty. The ancestor of the great southern peoples was called Kahtán, who, say the Arabs, was the same as Joktan. To this some European critics have objected that there is no good reason to account for the change of name, and that the identification of Kahtán with Joktan is evidently a Jewish tradition adopted by Mohammad or his followers, and consequently at or after the promulgation of El-Islám. A passage in the *Mír-át ez-Zemán*, hitherto unpublished, throws new light on the point. It is as follows:—"Ibn-El-Kelbee says, Yuktan [whose name is also written Yuktán] is the same as Kahtán son of A'bir," *i.e.* Eber, and so say the generality of the Arabs. If the traditions of Kahtán be rejected (and in this rejection we cannot agree), they are, it must be remembered, immaterial to the fact that the peoples called by the Arabs descendants of Kahtán, are certainly Joktanites. His sons' colonisation of Southern Arabia is proved by indisputable, and undisputed, identifications, and the great kingdom, which there existed for many ages before our era, and in its later days was renowned in the world of classical antiquity, was as surely Joktanite.

Jok'theel. 1. A city in the low country of Judah (Josh. xv. 38), named next to Lachish.—2. "God-subdued," the title given by Amaziah to the cliff (A. V. Selah)—the stronghold of the Edomites—after he had captured it from them (2 K. xiv. 7). The parallel narrative of 2 Chr. xxv. 11-13 supplies fuller details.

Jo'na, the father of the Apostle Peter (John i. 42), who is hence addressed as Simon Barjona in Matt. xvi. 17.

Jon'adab. 1. Son of Shimeah and nephew of David. He is described as "very subtil" (2 Sam. xiii. 3). His age naturally made him the friend of his cousin Amnon, heir to the throne (2 Sam. xiii. 3). He gave him the fatal advice for ensnaring his sister Tamar (5, 6). Again, when, in a later stage of the same tragedy, Amnon was murdered by Absalom, and the exaggerated report reached David that all the princes were slaughtered, Jonadab was already aware of the real state of the case (2 Sam. xiii. 32, 33).—2. Jer. xxxv. 6, 8, 10, 14, 16, 18, 19. [JEHONADAB.]

Jo'nah, a prophet, son of Amittai. We learn from 2 K. xiv. 25, he was of Gathhepher, a town of lower Galilee, in Zebulun. He lived after the reign of Jehu, when the losses of Israel (2 K. x. 32) began; and probably not till the latter part of the reign of Jeroboam II. The general opinion is that Jonah was the first of the prophets. The king of Nineveh at this time is supposed to have been Pul, who is placed B.C. 750; but an earlier king, Adrammelech II., B.C. 840, is regarded more probable by Drake. Our English Bible gives B.C. 862. The personal history of Jonah is brief, and well-known; but is of such an exceptional and extraordinary character, as to have been set down by many German critics to fiction, either in whole or in part. The book, say they, was composed, or compounded, some time after the death of the prophet, perhaps at the latter part of the Jewish kingdom, during the reign of Josiah, or even later. The supposed improbabilities are accounted for by them in a variety of ways; *e.g.* as merely fabulous, or fanciful ornaments to a true history, or allegorical, or parabolical and moral, both in their origin and design. We feel ourselves precluded from any doubt of the reality of the transactions recorded in this book, by the simplicity of the language itself; by the accordance with other authorities of the historical and geographical notices; above all, by the explicit words and teaching of our blessed Lord Himself (Matt. xii. 39, 41, xvi. 4; Luke xi. 29). We shall derive additional arguments for the same conclusion from the history and meaning of the prophet's mission. Having already, as it seems, prophesied to Israel, he was sent to Nineveh. The time was one of political revival in Israel; but ere long the Assyrians were to be employed by God as a scourge upon them. The prophet shrank from a commission which he felt sure would result (iv. 2) in the sparing of a hostile city. He attempted therefore to escape to Tarshish. The providence of God, however, watched over him, first in a storm, and then in his being swallowed by a large fish for the space of three days and three nights. After his deliverance, Jonah executed his commission; and the king, "believing him to be a minister from the supreme deity of the nation," and having heard of his miraculous deliverance, ordered a general fast, and averted the threatened judgment. But the prophet, not from personal but national feelings, grudged the mercy shown to a heathen nation. He was therefore taught, by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would afterwards testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the prophet Jonas" (Luke xi. 29, 30). But the resurrection of Christ itself was also shadowed forth in the history of the prophet. The mission of Jonah was highly symbolical. The facts contained a concealed prophecy. The old tradition made the burial-place of Jonah to be Gathhepher: the modern tradition places it at Nebi-Yunus, opposite Mosul.

Jo'nan, son of Eliakim, in the genealogy of Christ (Luke iii. 30).

Jo'nas. 1. This name occupies the same posi-

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tion in 1 Esd. ix. 23, as Eliezer in the corresponding list in Ezr. x. 23.—**2.** The prophet Jonah (2 Esd. i. 39; Tob. xiv. 4, 8; Matt. xii. 39, 40, 41, xvi. 4).—**3.** John xxi. 15-17. [JONA.]

Jon'athan, the eldest son of king Saul. The name ("the gift of Jehovah,") seems to have been common at that period. He first appears some time after his father's accession (1 Sam. xiii. 2). If his younger brother Ishbosheth was 40 at the time of Saul's death (2 Sam. ii. 8), Jonathan must have been at least 30 when he is first mentioned. Of his own family we know nothing, except the birth of one son, 5 years before his death (2 Sam. iv. 4). He was regarded in his father's lifetime as heir to the throne. Like Saul, he was a man of great strength and activity (2 Sam. i. 23), of which the exploit at Michmash was a proof. He was also famous for the peculiar martial exercises in which his tribe excelled—archery and slinging (1 Chr. xii. 2). His bow was to him what the spear was to his father: "the *bow* of Jonathan turned not back" (2 Sam. i. 22). It was always about him (1 Sam. xviii. 4, xx. 35). It is through his relation with David that he is chiefly known to us, probably as related by his descendants at David's court. But there is a background, not so clearly given, of his relation with his father. From the time that he first appears he is Saul's constant companion. He was always present at his father's meals. The whole story implies, without expressing, the deep attachment of the father and son. Their mutual affection was indeed interrupted by the growth of Saul's insanity. But he cast his lot with his father's decline, not with his friend's rise, and "in death they were not divided" (2 Sam. i. 23; 1 Sam. xxiii. 16). His life may be divided into two main parts.—1. The war with the Philistines; commonly called, from its locality, "the war of Michmash" (1 Sam. xiii. 21). In the previous war with the Ammonites (1 Sam. xi. 4-15) there is no mention of him. He is already of great importance in the State. Of the 3000 men of whom Saul's standing army was formed (xiii. 2, xxiv. 2, xxvi. 1, 2), 1000 were under the command of Jonathan at Gibeah. The Philistines were still in the general command of the country; an officer was stationed at Geba, either the same as Jonathan's position or close to it. In a sudden act of youthful daring Jonathan slew this officer, and thus gave the signal for a general revolt. Saul took advantage of it, and the whole population rose. But it was a premature attempt. The Philistines poured in from the plain, and the tyranny became more deeply rooted than ever. From this oppression, as Jonathan by his former act had been the first to provoke it, so now he was the first to deliver his people. Without communicating his project to any one, except the young man, whom, like all the chiefs of that age, he retained as his armour-bearer, he sallied forth from Gibeah to attack the garrison of the Philistines stationed on the other side of the steep defile of Michmash (xiv. 1). A panic seized the garrison, thence spread to the camp, and thence to the surrounding hordes of marauders; an earthquake combined with the terror of the moment; the confusion increased; the Israelites who had been taken slaves by the Philistines during the last 3 days (LXX.) rose in mutiny; the Israelites who lay hid in the numerous caverns and deep holes in which the rocks of the neighbourhood abound, sprang out of their subterranean dwellings. Saul and his little band had watched in astonishment the wild retreat from the heights of Gibeah: he now joined in the pursuit. Jonathan had not heard of the rash curse (xiv. 24) which Saul invoked on any one who ate before the evening. In the dizziness and darkness (see Heb. 1 Sam. xiv. 27) that came on after his desperate exertions, he put forth the staff which apparently had (with his sling and bow) been his chief weapon, and tasted the honey which lay on the ground as they passed through the forest. Jephthah's dreadful sacrifice would have been repeated; but the people interposed in behalf of the hero of that great day; and Jonathan was saved (xiv. 24-46).—2. This is the only great exploit of Jonathan's life. But the chief interest of his career is derived from the friendship with David, which began on the day of David's return from the victory over the champion of Gath, and continued till his death. Their last meeting was in the forest of Ziph, during Saul's pursuit of David (1 Sam. xxiii. 16-18.) From this time forth we hear no more till the battle of Gilboa. In that battle he fell, with his two brothers and his father, and his corpse shared their fate (1 Sam. xxxi. 2, 8). His ashes were buried first at Jabesh-Gilead (ib. 13), but afterwards removed with those of his father to Zelah in Benjamin (2 Sam. xxi. 12). The news of his death occasioned the celebrated elegy of David.—**3.** Son of Shimeah, brother of Jonadab, and nephew of David (2 Sam. xxi. 21; 1 Chr. xx. 7). He inherited the union of civil and military gifts, so conspicuous in his uncle. Like David, he engaged in a single combat and slew a gigantic Philistine of Gath (2 Sam. xxi. 21). Perhaps he is the same as Jonathan in 1 Chr. xxvii. 32.—**3.** The son of Abiathar, the high-priest. He is the last descendant of Eli, of whom we hear anything. He appears on two occasions. 1. On the day of David's flight from Absalom (2 Sam. xv. 36, xvii. 15-21). 2. On the day of Solomon's inauguration (1 K. i. 42, 43).—**4.** The son of Shage the Hararite (1 Chr. xi. 34,; 2 Sam. xxiii. 32). He was one of David's heroes.—**5.** The son, or descendant, of Gershom the son of Moses (Judg. xviii. 30). While wandering through the country in search of a home, the young Levite of Bethlehem-Judah came to the house of Micah, the rich Ephraimite, and was by him appointed to be a kind of private chaplain. When the Danites went northwards to found a city, Jonathan went with them, stole the ephod and teraphim of Micah, and became priest of the Danites at Laish or Dan (Judg. xviii.).—**6.** One of the Bene-Adin (Ezr. viii. 6).—**7.** A priest, the son of Asahel, in the time of Ezra (Ezr. x. 15).—**8.** A priest of the family of Melicu, in the days of Joiakim, son of Jeshua (Neh. xii. 14).—**9.** One of the sons of Kareah, and brother of Johanan (Jer. xl. 8). He was one of the captains of the army who had escaped from Jerusalem in the final assault by the Chaldeans, and with his brother Johanan resorted to Gedaliah at Mizpah: from that time we hear nothing more of him.—**10.** Son of Joiada, and his successor in the high-priesthood. The only fact connected with his pontificate recorded in Scripture, is that the genealogical records of the priests and Levites were kept in his day (Neh. xii. 11, 22), and that the chronicles of the state were continued to his time (ib. 23). Josephus relates that he murdered his own brother Jesus in the Temple, because Jesus was endeavouring to get the

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high-priesthood from him through the influence of Bagoses the Persian general.—**11.** Father of Zechariah, a priest who blew the trumpet at the dedication of the wall (Neh. xii. 35).—**12.** 1 Esdr. viii. 32. [See No. 6.]—**13.** A son of Mattathias, and brother of Judas Maccabaeus (1 Macc. ix. 19 ff.).—**14.** A son of Absalom (1 Macc. xiii. 11), sent by Simon with a force to occupy Joppa, which was already in the hands of the Jews (1 Macc. xii. 33). Jonathan was probably a brother of Mattathias 2 (1 Macc. xi. 70).—**15.** A priest who is said to have offered up a solemn prayer on the occasion of the sacrifice made by Nehemiah after the recovery of the sacred fire (2 Macc. i. 23 ff.).

Jon'athas, the Latin form of the name Jonathan (Tob. v. 13).

Jo'nath-E'lem-Re'chokim, "a dumb dove of (in) distant places," a phrase found once only in the Bible as a heading to the 56th psalm. Critics and commentators are very far from being agreed on its meaning. Rashi considers that David employed the phrase to describe his own unhappy condition when, exiled from the land of Israel, he was living with Achish. Aben Ezra, who regards *Jonath Elem Rechokim* as merely indicating the modulation or the rhythm of the psalm, appears to come the nearest to the meaning of the passage in his explanation, "after the melody of the air which begins *Jonath Elem Rechokim*." In the commentary to Mendelssohn's version of the Psalms *Jonath Elem Rechokim* is mentioned as a musical instrument which produced dull, mournful sounds.

Jop'pa, a town on the S.W. coast of Palestine, the port of Jerusalem in the days of Solomon, as it has been ever since. According to Josephus, it originally belonged to the Phoenicians (*Ant.* xiii. 15, § 4). Here, writes Strabo, some say Andromeda was exposed to the whale. Japho or Joppa was situated in the portion of Dan (Josh. xix. 46) on the coast towards the south. Having a harbour attached to it—though always, as still, a dangerous one—it became the port of Jerusalem, when Jerusalem became metropolis of the kingdom of the house of David, and certainly never did port and metropolis more strikingly resemble each other in difficulty of approach both by sea and land. Hence, except in journeys to and from Jerusalem, it was not much used. But Joppa was the place fixed upon for the cedar and pine-wood, from Mount Lebanon, to be landed by the servants of Hiram king of Tyre. It was by way of Joppa, similarly, that like materials were conveyed from the same locality, by permission of Cyrus, for the rebuilding of the 2nd Temple under Zerubbabel (1 K. v. 9; 2 Chr. ii. 16; Ezr. iii. 7). Here Jonah, whenever and wherever he may have lived (2 K. xiv. 25), "took ship to flee from the presence of his Maker." Here, lastly, on the house-top of Simon the tanner, "by the seaside," St. Peter had his vision of tolerance. These are the great Biblical events of which Joppa has been the scene. In the interval that elapsed between the Old and New Dispensations it experienced many vicissitudes. It had sided with Apollonius, and was attacked and captured by Jonathan Maccabaeus (1 Macc. x. 76). It witnessed the meeting between the latter and Ptolemy (Ibid. xi. 6). Simon had his suspicions of its inhabitants, and set a garrison there (Ibid. xii. 34), which he afterwards strengthened considerably (Ibid. xiii. 11). But when peace was restored, he re-established it once more as a haven (Ibid. xiv. 5). He likewise rebuilt the fortifications (Ibid. v. 34). This occupation of Joppa was one of the grounds of complaint urged by Antiochus, son of Demetrius, against Simon; but the latter alleged in excuse the mischief which had been done by its inhabitants to his fellow-citizens (Ibid. xv. 30 and 35). It would appear that Judas Maccabaeus had burnt their haven some time back for a gross act of barbarity (2 Macc. xii. 6). Tribute was subsequently exacted for its possession from Hyrcanus by Antiochus Sidetes. By Pompey it was once more made independent, and comprehended under Syria; but by Caesar it was not only restored to the Jews, but its revenues, whether from land or from export-duties, were bestowed upon the 2nd Hyrcanus and his heirs. When Herod the Great commenced operations, it was seized by him, lest he should leave a hostile strong-hold in his rear, when he marched upon Jerusalem, and Augustus confirmed him in its possession. It was afterwards assigned to Archelaus, when constituted ethnarch, and passed with Syria under Cyrenius, when Archelaus had been deposed. Under Cestius (*i. e.* Gessius Florus) it was destroyed amidst great slaughter of its inhabitants; and such a nest of pirates had it become, when Vespasian arrived in those parts, that it underwent a second and entire destruction, together with the adjacent villages, at his hands. Thus it appears that this port had already begun to be the den of robbers and outcasts which it was in Strabo's time. When Joppa first became the seat of a Christian bishop is unknown. It was taken possession of by the forces of Godfrey de Bouillon previously to the capture of Jerusalem. Saladin, in A.D. 1188, destroyed its fortifications; but Richard of England, who was confined here by sickness, rebuilt them. Its last occupation by Christians was that of St. Louis, A.D. 1253, and when he came, it was still a city and governed by a count. After this it came into the hands of the Sultans of Egypt, together with the rest of Palestine, by whom it was once more laid in ruins. Finally, Jaffa fell under the Turks, in whose possession it still is. The existing town contains in round numbers about 4000 inhabitants. Its chief manufacture is soap. The oranges of Jaffa are the finest in all Palestine and Syria, and its gardens and orange and citron-groves deliciously fragrant and fertile.

Jo'ppe, 1 Esd. v. 55; 1 Macc. x. 75, 76; xi. 6; xii. 33; xiii. 11; xiv. 5, 34; xv. 28, 35; 2 Macc. iv. 21; xii. 3, 7. [JOPPA.]

Jo'rah, the ancestor of a family of 112 who returned from Babylon with Ezra (Ezr. ii. 18). In Neh. vii. 24 he appears under the name Hariph, or more correctly the same family are represented as the Bene-Hariph, the variation of name originating probably in a very slight confusion of the letters which compose it.

Jora'i. One of the Gadites dwelling in Gilead in Bashan, in the reign of Jotham king of Judah (1 Chr. v. 13).

Jo'ram. **1.** Son of Ahab; king of Israel (2 K. viii. 16, 25, 28, 29; ix. 14, 17, 21-23, 29). [JEHORAM, 1.]—**2.** Son of Jehoshaphat; king of Judah (2 K. viii. 21, 23, 24; 1 Chr. iii. 11; 2 Chr. xxii. 5, 7; Matt. i. 8). [JEHORAM, 2.]—**3.** A priest in the reign of Jehoshaphat (2 Chr. xvii. 8).—**4.** A Levite, ancestor of Shelomith in the time of David (1 Chr. xxvi. 25).—**5.** Son of Toi, king of Hamath (2 Sam. viii. 10). [HADORAM.]—**6.** 1 Esd. i. 9. [JOZABAD, 3.]

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Jor'dan, a river that has never been navigable flowing into a sea that has never known a port. It winds through scenery remarkable rather for sameness and tameness than for bold outline. Its course is not much above 200 miles from first to last—from the roots of Anti-Lebanon to the head of the Dead Sea. Such is the river of the "great plain" of Palestine—the "Descender"—if not "the river of God" in the book of Psalms, at least that of His chosen people throughout their history. The earliest allusion to it is not so much to the river itself as to the plain or plains which it traversed (Gen. xiii. 10). We must anticipate events slightly to be able to speak of the fords or passages of the Jordan. There were fords over against Jericho, to which point the men of Jericho pursued the spies (Josh. ii. 7; comp. Judg. iii. 28). Higher up, perhaps over against Succoth, some way above where the little river Jabbok (Zerka) enters the Jordan, were the fords or passages of Bethbarah (probably the Bethabara of the Gospel), where Gideon lay in wait for the Midianites (Judg. vii. 24), and where the men of Gilead slew the Ephraimites (xii. 6). These fords undoubtedly witnessed the first recorded passage of the Jordan in the O. T. (Gen. xxxii. 10). And Jordan was next crossed, over against Jericho, by Joshua the son of Nun, at the head of the descendants of the twelve sons of him who signalized the first passage (Josh. iv. 12 and 13). From their vicinity to Jerusalem the lower fords were much used; David, it is probable, passed over them in one instance to fight the Syrians (2 Sam. x. 17); and subsequently, when a fugitive himself, in his way to Mahanaim (xvii. 22) on the east bank. Thus there were two customary places, at which the Jordan was fordable, though there may have been more, particularly during the summer, which are not mentioned. And it must have been at one of these, if not at both, that baptism was afterwards administered by St. John, and by the disciples of our Lord. Where our Lord was baptised is not stated expressly; but it was probably at the upper ford. These fords—and more light will be thrown upon their exact site presently—were rendered so much the more precious in those days from two circumstances. First, it does not appear that there were then any bridges thrown over, or boats regularly established on, the Jordan. And secondly, because, in the language of the author of the book of Joshua (iii. 15), "Jordan overflowed all his banks all the time of harvest." The channel or bed of the river became brimful, so that the level of the water and of the banks was then the same. Dr. Robinson seems to have good reason for saying that the ancient rise of the river has been greatly exaggerated. The last feature which remains to be noticed in the Scriptural account of the Jordan is its frequent mention as a boundary: "over Jordan," "this," and "the other side," or "beyond Jordan," were expressions as familiar to the Israelites as "across the water," "this," and "the other side of the Channel," are to English ears. In one sense indeed, that is, in so far as it was the eastern boundary of the land of Canaan, it was the eastern boundary of the promised land (Num. xxxiv. 12). Panium, says Josephus, appears to be the source of the Jordan; whereas it has a secret passage hither under ground from Phiala, as it is called, about 120 stadia distant from Caesarea, on the road to Trachonitis, and on the right hand side of, and not far from the road. That this is the true source of the Jordan was first discovered by Philip, tetrarch of Trachonitis. It is from this cave at all events that the Jordan commences its ostensible course above ground; traversing the marshes and fens of Semechonitis (L. Merom or *Hûleh*), and then, after a course of 120 stadia, passing by the town Julias, and intersecting the lake of Genesareth, winds its way through a considerable wilderness, till it finds its exit in the lake Asphaltites (*B. J.* iii. 10, §7). While Josephus dilates upon its sources, Pausanias, who had visited the Jordan, dilates upon its extraordinary disappearance. Not one of the earlier or later travellers dwells upon the phenomenon that from the village of *Hashbeiya* on the N.W. to the village of *Shîb'a* on the N.E. of *Bâniâs*, the entire slope of Anti-Lebanon is alive with bursting fountains and gushing streams, every one of which, great or small, finds its way sooner or later into the swamp between *Bâniâs* and lake *Hûleh*, and eventually becomes part of the Jordan. Far be it from us to depreciate those time-honoured parent springs—the noble fountain (of Daphne) under the Tell, or hill of Dan (*Tell-el-Kâdy*), which "gushes out all at once a beautiful river of delicious water" in the midst of verdure and welcome shade; still less, that magnificent "burst of water out of the low slope" in front of the picturesque cave of Bâniâs inscriptions in the niches of which still testify to the deity that was once worshipped there, and to the royal munificence that adorned his shrine. But what shall we say to "the bold perpendicular rock" near Hashbeiya, "from beneath which," we are told, "the river gushes copious, translucent, and cool, in two rectangular streams, one to the N.E., and the other to the N.W.?" Captain Newbold has detected a 4th source, which according to the Arabs, is never dry, in the *Wady el-Kid*, which the Captain appears to have followed to the springs called *Esh-Shur*, though we must add, that its sources, according to our impression, lie considerably more to the N. It runs past the ruined walls and forts of Bâniâs on the S.E. Again, the Phiala of Josephus has not yet been identified. Any lake would have been called Phiala by the Greeks that bore that shape. But *Birket er Ram*, or the alleged Phiala, lies to the S.E. of, and at some distance from, the cave of Bâniâs. The direction of *Shîb'a*—to the N. E. of Bâniâs—is beyond doubt the true one. The actual description given by Captain Newbold of the lake *Merj el Man*, "3 hrs. E. 10° N. from Bâniâs," leads to the supposition that it is the true Phiala. Once more, according to Mr. Thompson, "the Hashbeiya, when it reaches the L. Hûleh, has been immensely enlarged by the waters from the great fountains of *Bâniâs*, *Tell-el Kâdy*, *el Mellâhah*, *Derakit* or *Belât*, and innumerable other springs." The junction takes place one-third of a mile N. of *Tell Sheikh Yûsuf*. The Jordan enters Genesareth about two miles below the ruins of the ancient city Julias, or the Bethsaida of Gaulanitis, which lay upon its eastern bank. At its mouth it is about 70 feet wide, a lazy turbid stream, flowing between low alluvial banks. There are several bars not far from its mouth where it can be forded. . . . From the site of Bethsaida to *Isir Benât Ya'kôb* is about six miles. The Jordan here rushes along, a foaming torrent (much of course depending on the season when it is visited), through a narrow winding

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ravine, shut in by high precipitous banks. Above the bridge the current is less rapid and the banks are lower. The whole distance from the lake el-Hûleh to the sea of Tiberias is nearly nine miles, and the fall of the river is about 600 feet (Porter's *Handbook*, part. ii. p. 426-7). The two principal features in the course of the Jordan are its descent and its windings. From its fountain-heads to the point where it is lost to nature, it rushes down one continuous inclined plane, only broken by a series of rapids or precipitous falls. Between the lake of Tiberias and the Dead Sea Lieutenant Lynch passed down 27 rapids; the depression of the lake of Tiberias below the level of the Mediterranean was 653·3 feet; and that of the Dead Sea 1316·7 feet. Its sinuosity is not so remarkable in the upper part of its course. Lieutenant Lynch would regard the two phenomena in the light of cause and effect. "The great secret," he says, "of the depression between lake Tiberias and the Dead Sea is solved by the tortuous course of the Jordan. In a space of 60 miles of latitude and 4 or 5 miles of longitude, the Jordan traverses at least 200 miles." The greatest width mentioned was 180 yards, the point where it enters the Dead Sea. Here it was only 3 feet deep. The only living tributaries to the Jordan noticed particularly below Genesareth were the *Yarmûk* (Hieromax) and the *Zerka* (Jabbok). There are no bridges over Jordan to which an earlier date has been assigned than that of the Roman occupation. In the fords, we find a remarkable, yet perfectly independent concurrence between the narrative of Lieutenant Lynch and what has been asserted previously respecting the fords or passages of the Bible. Yet still it is no slight coincidence that no more than three, or at most four regular fords should have been set down by the chroniclers of the American expedition. The two first occur on the same day within a few hours of each other, and are called respectively *Wacabes* and *Sûkwa*. The next ford is the ford of *Dâmieh*, as it is called, opposite to the commencement of the *Wady Zerka*, some miles above the junction of that river with the Jordan. The ford el-Mashra'a over against Jericho was the last ford to put upon record, and it is too well known to need any lengthened notice. Here tradition has chosen to combine the passage of the Israelites under Joshua with the baptism of our Lord. Not a single city ever crowned the banks of the Jordan. Still Bethshan and Jericho to the W., Gerasa, Pella, and Gadara to the E. of it, were important cities, and caused a good deal of traffic between the two opposite banks. The physical features of the Jordan, or of the Ghor, will be treated of more at large under the general head of Palestine.

Jo'ribas = JARIB (1 Esd. viii. 44; comp. Ezr. viii. 16).

Jo'ribus = JARIB (1 Esd. ix. 19; comp. Ezr. x. 18).

Jo'rim, son of Matthat, in the genealogy of Christ (Luke iii. 29).

Jor'koam, either a descendant of Caleb, the son of Hezron, or the name of a place in the tribe of Judah (1 Chr. ii. 44).

Jo'sabad. 1. Properly JOZABAD, the Gederathite, one of the warriors of Benjamin who joined David at Ziklag (1 Chr. xii. 4).—**2.** Jozabad, son of Jeshua the Levite (1 Esd. viii. 63; comp. Ezr. viii. 33).—**3.** One of the sons of Bebai (1 Esd. ix. 29). [ZABBAI.]

Jo'saphat = Jehoshaphat king of Judah (Matt. i. 8).

Josaph'ias = JOSIPHIAH (1 Esd. viii. 36; comp. Ezr. viii. 10).

Jo'se, son of Eliezer, in the genealogy of Jesus Christ (Luke iii. 29).

Jo'sedec, 1 Esd. v. 5, 48, 56; vi. 2; ix. 19; Ecclus. xlix. 12 = JEHOZADAK or JOZADAK, the father of Jeshua, whose name also appears as JOSEDECH (Hag. i. 1).

Jo'sedech = JEHOZADAK the son of Seraiah (Hag. i. 1, 12, 14, ii. 2, 4; Zech. vi. 11).

Jo'seph. 1. The elder of the two sons of Jacob by Rachel. The date of Joseph's birth relatively to that of the coming of Jacob into Egypt is fixed by the mention that he was thirty years old when he became governor of Egypt (xli. 46), which agrees with the statement that he was "seventeen years old" (xxxvii. 2) about the time that his brethren sold him. He was therefore born about 39 years before Jacob came into Egypt, and, according to the most probable chronology, B.C. cir. 1906. After Joseph's birth he is first mentioned when a youth, seventeen years old. As the child of Rachel, and "son of his old age" (xxxvii. 3), and doubtless also for his excellence of character, he was beloved by his father above all his brethren. Probably at this time Rachel was already dead and Benjamin but an infant. Jacob had now two small pieces of land in Canaan, Abraham's burying-place at Hebron in the south, and the "parcel of a field, where he [Jacob] had spread his tent" (Gen. xxxiii. 19), at Shechem in the north, the latter being probably, from its price, the smaller of the two. He seems then to have stayed at Hebron with the aged Isaac, while his sons kept his flocks. Joseph, we read, brought the evil report of his brethren to his father, and they hated him because his father loved him more than them, and had shown his preference by making him a dress, which appears to have been a long tunic with sleeves, worn by youths and maidens of the richer class. The hatred of Joseph's brethren was increased by his telling of a dream foreshowing that they would bow down to him, which was followed by another of the same import. They had gone to Shechem to feed the flock; and Joseph was sent thither from the vale of Hebron by his father to bring him word of their welfare and that of the flock. They were not at Shechem, but were gone to Dothan, which appears to have been not very far distant, pasturing their flock like the Arabs of the present day, wherever the wild country (ver. 22) was unowned. On Joseph's approach, his brethren, except Reuben, resolved to kill him; but Reuben saved him, persuading them to cast him into a dry pit, to the intent that he might restore him to his father. Accordingly, when Joseph was come, they stripped him of his tunic and cast him into the pit, "and they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels." Judah suggested to his brethren to sell Joseph to the Ishmeelites, appealing at once to their covetousness and, in proposing a less cruel course than that on which they were probably still resolved, to what remnant of brotherly feeling they may still have had. Accordingly they took Joseph out of the pit and sold him "for twenty [shekels] of silver" (ver. 28). Reuben was absent, and on his return to the pit was greatly distressed at not finding Joseph. His brethren pretended to Jacob that Joseph

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had been killed by some wild beast, taking to him the tunic stained with a kid's blood, while even Reuben forbore to tell him the truth, all speaking constantly of the lost brother as though they knew not what had befallen him, and even as dead. "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days" (Gen. xxxvii. 34). The Midianites sold Joseph in Egypt to Potiphar, "an officer of Pharaoh, captain of the executioners, an Egyptian" (xxxix. 1; comp. xxxvii. 36). It is important to observe that a careful comparison of evidence has led us to the conclusion that, at the time that Joseph was sold into Egypt, the country was not united under the rule of a single native line, but governed by several dynasties, of which the Fifteenth Dynasty, of Shepherd Kings, was the predominant line, the rest being tributary to it. The absolute dominions of this dynasty lay in Lower Egypt, and it would therefore always be most connected with Palestine. The manners described are Egyptian, although there is apparently an occasional slight tinge of Shemitism. The date of Joseph's arrival we should consider B.C. cir. 1890. In Egypt, the second period of Joseph's life begins. As a child he had been a true son, and withstood the evil example of his brethren. He is now to serve a strange master in the hard state of slavery, and his virtue will be put to a severer proof than it had yet sustained. Joseph prospered in the house of the Egyptian, who, seeing that God blessed him, and pleased with his good service, "set him over his house, and all [that] he had he gave into his hand" (xxxix. 4, comp. 5). He was placed over all his master's property with perfect trust, and "the Lord blessed the Egyptian's house for Joseph's sake" (ver. 5). The sculptures and paintings of the ancient Egyptian tombs bring vividly before us the daily life and duties of Joseph. His master's wife, with the well-known profligacy of the Egyptian women, tempted him, and failing, charged him with the crime she would have made him commit. Potiphar, incensed against Joseph, cast him into prison. The punishment of adulterers was severe, and a moral tale recently interpreted "*The Two Brothers*," is founded upon a case nearly resembling that of Joseph. It has, indeed, been imagined that this story was based upon the trial of Joseph. The prison is described as "a place where the king's prisoners [were] bound" (xxxix. 20). Here the hardest time of Joseph's period of probation began. He was cast into prison on a false accusation, to remain there for at least two years, and perhaps for a much longer time. In the prison, as in Potiphar's house, Joseph was found worthy of complete trust, and the keeper of the prison placed everything under his control. After a while, Pharaoh was incensed against two of his officers, "the chief of the cupbearers" and the "chief of the bakers," and cast them into the prison were Joseph was. Here the chief of the executioners, doubtless a successor of Potiphar, charged Joseph to serve these prisoners. Each dreamed a prophetic dream, which Joseph interpreted, disclaiming human skill and acknowledging that interpretations were of God. "After two years," Joseph's deliverance came. Pharaoh dreamed two prophetic dreams. "He stood by the river [the Nile]. And, behold, coming up out of the river seven kine [or 'heifers'], beautiful in appearance and fat-fleshed; and they fed in the marsh-grass. And, behold, seven other kine coming up after them out of the river, evil in appearance, and lean-fleshed" (xli. 1-8). These, afterwards described still more strongly, ate up the first seven, and yet, as is said in the second account, when they had eaten them remained as lean as before (xli. 1-4, 17-21). Then Pharaoh had a second dream,—"Behold, seven ears of corn coming up on one stalk, fat [or 'full,' ver. 22] and good. And, behold, seven ears, thin and blasted with the east wind, sprouting forth after them" (ver. 5, 6). These, also described more strongly in the second account, devoured the first seven ears (ver. 5-7, 22-24). In the morning Pharaoh sent for the "scribes" and the "wise men," and they were unable to give him an interpretation. Then the chief of the cupbearers remembered Joseph, and told Pharaoh how a young Hebrew, "servant to the captain of the executioners," had interpreted his and his fellow-prisoner's dreams. "Then Pharaoh sent and called Joseph, and they made him hasten out of the prison: and he shaved [himself], and changed his raiment, and came unto Pharaoh" (ver. 14). The king then related his dreams, and Joseph, when he had disclaimed human wisdom, declared to him that they were sent of God to forewarn Pharaoh. There was essentially but one dream. Both kine and ears symbolized years. There were to be seven years of great plenty in Egypt, and after them seven years of consuming and "very heavy famine." The doubling of the dream denoted that the events it foreshadowed were certain and imminent. On the interpretation it may be remarked, that it seems evident that the kine represented the animal products, and the ears of corn the vegetable products, the most important object in each class representing the whole class. The perfectly Egyptian colour of the whole narrative is very noticeable, and nowhere more so than in the particulars of the first dream. Having interpreted the dream, Joseph counselled Pharaoh to choose a wise man and set him over the country, in order that he should take the fifth part of the produce of the seven years of plenty against the years of famine. To this high post the king appointed Joseph. Thus, when he was thirty years of age, was he at last released from his state of suffering, and placed in a position of the greatest honour. The Pharaoh here mentioned was probably Assa, Manetho's Assis or Asses, whose reign we suppose to have about occupied the first half of the nineteenth century B.C. Pharaoh, seeing the wisdom of giving Joseph, whom he perceived to be under God's guidance, greater powers than he had advised should be given to the officer set over the country, made him not only governor of Egypt, but second only to the sovereign. He also "gave him to wife Asenath daughter of Poti-pherah, priest [or 'prince'] of On" (ver. 45). Joseph's first act was to go throughout all the land of Egypt (ver. 46). During the seven plenteous years there was a very abundant produce, and he gathered the fifth part, as he had advised Pharaoh, and laid it up. Before the year of famine Asenath bare Joseph two sons. When the seven good years had passed, the famine began (Gen. xli. 54-57). The expressions here used do not require us to suppose that the famine extended beyond the countries around Egypt, such as Palestine, Syria, and Arabia, as well as some part of Africa. It must also be recollected that Egypt was anciently the granary of neighbouring countries. Famines are not very unfrequent in the history of Egypt. [FAMINE.] After the famine

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had lasted for a time, apparently two years, Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house (xlvii. 13, 14). When all the money of Egypt and Canaan was exhausted, barter became necessary. Joseph then obtained all the cattle of Egypt, and in the next year, all the land, except that of the priests, and apparently, as a consequence, the Egyptians themselves. He demanded, however, only a fifth part of the produce as Pharaoh's right. It has been attempted to trace this enactment of Joseph in the fragments of Egyptian history preserved by profane writers, but the result has not been satisfactory. The evidence of the narrative in Genesis seems favourable to the theory we support that Joseph ruled Egypt under a shepherd-king. There is a notice, in an ancient Egyptian inscription, of a famine which has been supposed to be that of Joseph. The inscription is in a tomb at Bene-Hasan, and records of Amenee, a governor of a district of Upper Egypt, that when there were years of famine, his district was supplied with food. This was in the time of Sesertesen I., of the xiith Dynasty. It has been supposed that this must be Joseph's famine, but not only are the particulars of the record inapplicable to that instance, but the calamity it relates was never unusual in Egypt, as its ancient inscriptions and modern history equally testify. Joseph's policy towards the subjects of Pharaoh is important in reference to the forming an estimate of his character. It displays the resolution and breadth of view that mark his whole career. He perceived a great advantage to be gained, and he lost no part of it. Early in the time of famine, which prevailed equally in Canaan and Egypt, Jacob reproved his helpless sons and sent them to Egypt, where he knew there was corn to be bought. Benjamin alone he kept with him. Joseph was now governor, an Egyptian in habits and speech, for like all men of large mind he had suffered no scruples of prejudice to make him a stranger to the people he ruled. His brethren did not know him, grown from the boy they had sold into a man, and to their eyes an Egyptian, while they must have been scarcely changed. Joseph remembered his dreams, and behaved to them as a stranger, using, as we afterwards learn, an interpreter, and spoke hard words to them, and accused them of being spies. In defending themselves they spoke of their household. The whole story of Joseph's treatment of his brethren is so graphically told in Gen. xlii.–xlv., and is so familiar that it is unnecessary here to repeat it. After the removal of his family into Egypt, Jacob and his house abode in the land of Goshen, Joseph still ruling the country. Here Jacob, when near his end, gave Joseph a portion above his brethren, doubtless including the "parcel of ground" at Shechem, his future burying-place (comp. John iv. 5). Then he blessed his sons, Joseph most earnestly of all, and died in Egypt. "And Joseph fell upon his face, and wept upon him, and kissed him" (l. 1). When he had caused him to be embalmed by "his servants the physicians" he carried him to Canaan, and laid him in the cave of Machpelah, the burying-place of his fathers. Then it was that his brethren feared that, their father being dead, Joseph would punish them, and that he strove to remove their fears. From his being able to make the journey into Canaan with "a very great company" (9), as well as from his living apart from his brethren and from their fear of him, Joseph seems to have been still governor of Egypt. We know no more than that he lived "a hundred and ten years" (22, 26), having been more than ninety in Egypt; that he "saw Ephraim's children of the third" [generation], and that "the children also of Machir the son of Manasseh were borne upon Joseph's knees" (23); and that dying he took an oath of his brethren that they should carry up his bones to the land of promise: thus showing in his latest action the faith (Heb. xi. 22) which had guided his whole life. Like his father he was embalmed, "and he was put in a coffin in Egypt" (l. 26). His trust Moses kept, and laid the bones of Joseph in his inheritance in Shechem, in the territory of Ephraim his offspring.—**2.** Father of Igal who represented the tribe of Issachar among the spies (Num. xiii. 7).—**3.** A lay Israelite of the family of Bani who was compelled by Ezra to put away his foreign wife (Ezr. x. 42).—**4.** Representative of the priestly family of Shebaniah, in the next generation after the Return from Captivity (Neh. xii. 14).—**5.** A Jewish officer defeated by Gorgias c. 164 B.C. (1 Macc. v. 8, 56, 60).—**6.** In 2 Macc. viii. 22, x. 19, Joseph is named among the brethren of Judas Maccabaeus apparently in place of John.—**7.** An ancestor of Judith (Jud. viii. 1).—**8.** One of the ancestors of Christ (Luke iii. 30), son of Jonan.—**9.** Another ancestor of Christ, son of Judah (Luke iii. 26).—**10.** Another, son of Mattathias (Luke iii. 24).—**11.** Son of Heli, and reputed father of Jesus Christ. All that is told us of Joseph in the N. T. may be summed up in a few words. He was a just man, and of the house and lineage of David. The public registers also contained his name under the reckoning of the house of David (John i. 45; Luke iii. 23; Matt. i. 20; Luke ii. 4). He lived at Nazareth in Galilee, and it is probable that his family had been settled there for at least two preceding generations, possibly from the time of Matthat, the common grandfather of Joseph and Mary, since Mary lived there too (Luke i. 26, 27). He espoused Mary, the daughter and heir of his uncle Jacob, and before he took her home as his wife received the angelic communication recorded in Matt. i. 20. It must have been within a very short time of his taking her to his home, that the decree went forth from Augustus Caesar which obliged him to leave Nazareth with his wife and go to Bethlehem. He was there with Mary and her first-born, when the shepherds came to see the babe in the manger, and he went with them to the temple to present the infant according to the law, and there heard the prophetic words of Simeon, as he held him in his arms. When the wise men from the East came to Bethlehem to worship Christ, Joseph was there; and he went down to Egypt with them by night, when warned by an angel of the danger which threatened them; and on a second message he returned with them to the land of Israel, intending to reside at Bethlehem the city of David; but being afraid of Archelaus he took up his abode, as before his marriage, at Nazareth, where he carried on his trade as a carpenter. When Jesus was 12 years old Joseph and Mary took him with them to keep the Passover at Jerusalem, and when they returned to Nazareth he continued to act as a father to the child Jesus, and was reputed to be so indeed. But here our knowledge of Joseph ends. That he died before our Lord's crucifixion, is indeed tolerably certain, by what is related, John xix. 27, and per-

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haps Mark vi. 3 may imply that he was then dead. But where, when, or how he died, we know not.

Joseph of Arimathaea, a rich and pious Israelite who had the privilege of performing the last offices of duty and affection to the body of our Lord. He is distinguished from other persons of the same name by the addition of his birth-place Arimathaea. Joseph is denominated by Mark (xv. 43), an honourable counsellor, by which we are probably to understand that he was a member of the Great Council, or Sanhedrim. He is further characterised as "a good man and a just" (Luke xxiii. 50), one of those who, bearing in their hearts the words of their old prophets, were waiting for the kingdom of God (Mark xv. 43; Luke ii. 25, 38, xxiii. 51). We are expressly told that he did not "consent to the counsel and deed" of his colleagues in conspiring to bring about the death of Jesus; but he seems to have lacked the courage to protest against their judgment. At all events we know that he shrank, through fear of his countrymen, from professing himself openly a disciple of our Lord. The crucifixion seems to have wrought in him the same clear conviction that it wrought in the Centurion who stood by the cross; for on the very evening of that dreadful day, when the triumph of the chief priests and rulers seemed complete, Joseph "went in boldly unto Pilate and craved the body of Jesus." Pilate consented. Joseph and Nicodemus then having enfolded the sacred body in the linen shroud which Joseph had bought, consigned it to a tomb hewn in a rock, a tomb where no human corpse had ever yet been laid. The tomb was in a garden belonging to Joseph, and close to the place of crucifixion. There is a tradition that he was one of the seventy disciples. Another, whether authentic or not, deserves to be mentioned as generally current, namely, that Joseph being sent to Great Britain by the Apostle St. Philip, about the year 63, settled with his brother disciples at Glastonbury.

Jo'seph, called **Bar'sabas**, and surnamed Justus; one of the two persons chosen by the assembled church (Acts i. 23) as worthy to fill the place in the Apostolic company from which Judas had fallen. Eusebius states that he was one of the seventy disciples.

Jose'phus, 1 Esdr. ix. 34. [JOSEPH, 3.]

Jo'ses. 1. Son of Eliezer, in the genealogy of Christ (Luke iii. 29).—2. One of the Lord's brethren (Matt. xiii. 55; Mark vi. 3).—3. JOSES BARNABAS (Acts iv. 36). [BARNABAS.]

Jo'shah, a prince of the house of Simeon, son of Amaziah, in the days of Hezekiah (1 Chr. iv. 34, 38-41).

Jo'shaphat, the Mithnite, one of David's guard (1 Chr. xi. 43).

Joshav'iah, the son of Elnaam, and one of David's guards (1 Chr. xi. 46).

Joshbeka'shah, son of Heman, head of the 17th course of musicians (1 Chr. xxv. 4, 24).

Josh'ua. His name appears in the various forms of HOSHEA, OSHEA, JEHOSHUA, JESHUA, and JESUS. 1. The son of Nun, of the tribe of Ephraim (1 Chr. vii. 27). The future captain of invading hosts grew up a slave in the brick-fields of Egypt. Born about the time when Moses fled into Midian, he was a man of nearly forty years when he saw the ten plagues, and shared in the hurried triumph of the Exodus. He is mentioned first in connexion with the fight against Amalek at Rephidim, when he was chosen (Ex. xvii. 9) by Moses to lead the Israelites. When Moses ascended Mount Sinai to receive for the first time (compare Ex. xxiv. 13, and xxxiii. 11) the two Tables, Joshua, who is called his minister or servant, accompanied him part of the way, and was the first to accost him in his descent (Ex. xxxii. 17). Soon afterwards he was one of the twelve chiefs who were sent (Num. xiii. 17) to explore the land of Canaan, and one of the two (xiv. 6) who gave an encouraging report of their journey. The 40 years of wandering were almost passed, and Joshua was one of the few survivors, when Moses, shortly before his death, was directed (Num. xxvii. 18) to invest Joshua solemnly and publicly with definite authority in connexion with Eleazar the priest, over the people. And after this was done, God Himself gave Joshua a charge by the mouth of the dying Lawgiver (Deut. xxxi. 14, 23). Under the direction of God again renewed (Josh. i. 1), Joshua, now in his 85th year (Joseph. *Ant.* v. 1, §29) assumed the command of the people at Shittim, sent spies into Jericho, crossed the Jordan, fortified a camp at Gilgal, circumcised the people, kept the passover, and was visited by the Captain of the Lord's Host. A miracle made the fall of Jericho more terrible to the Canaanites. In the first attack upon Ai the Israelites were repulsed: it fell at the second assault, and the invaders marched to the relief of Gibeon. In the great battle of Bethhoron the Amorites were signally routed, and the south country was open to the Israelites. Joshua returned to the camp at Gilgal, master of half of Palestine. In the north, at the waters of Merom, he defeated the Canaanites under Jabin king of Hazor; and pursued his success to the gates of Zidon and into the valley of Lebanon under Hermon. In six years, six tribes with thirty-one petty chiefs were conquered; amongst others the Anakim—the old terror of Israel—are especially recorded as destroyed everywhere except in Philistia. Joshua, now stricken in years, proceeded in conjunction with Eleazar and the heads of the tribes to complete the division of the conquered land; and when all was allotted, Timnath-serah in Mount Ephraim was assigned by the people as Joshua's peculiar inheritance. The Tabernacle of the congregation was established at Shiloh, six cities of refuge were appointed, forty-eight cities assigned to the Levites, and the warriors of the trans-Jordanic tribes dismissed in peace to their homes. After an interval of rest, Joshua convoked an assembly from all Israel. He delivered two solemn addresses reminding them of the marvellous fulfilment of God's promises to their fathers, and warning them of the conditions on which their prosperity depended; and lastly, he caused them to renew their covenant with God, at Shechem, a place already famous in connexion with Jacob (Gen. xxxv. 4), and Joseph (Josh. xxiv. 32). He died at the age of 110 years, and was buried in his own city, Timnath-serah.—2. An inhabitant of Bethshemesh, in whose land was the stone at which the milch-kine stopped, when they drew the ark of God with the offerings of the Philistines from Ekron to Bethshemesh (1 Sam. vi. 14, 18).—3. A governor of the city who gave his name to a gate of Jerusalem (2 K. xxiii. 8).—4. JESHUA the son of Jozadak (Hag. i. 14, ii. 1; Zech. iii. 1, &c.).

Josh'ua, Book of. 1. *Authority.*—The claim of the book of Joshua to a place in the Canon of the O. T. has never been disputed. Its authority is confirmed by the references, in other books of

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Holy Scripture, to the events which are related in it; as Ps. lxxviii. 53-65; Is. xxviii. 21; Hab. iii. 11-13; Acts vii. 45; Heb. iv. 8, xi. 30-32; James ii. 25. The miracles which it relates, and particularly that of the prolongation of the day of the battle of Makkedah have led some critics to entertain a suspicion of the credibility of the book as a history. The treatment of the Canaanites which is sanctioned in this book has been denounced for its severity by Eichhorn and earlier writers. But there is nothing in it inconsistent with the divine attribute of justice, or with God's ordinary way of governing the world. Some discrepancies are alleged by De Wette and Hauff to exist within the book itself, and have been described as material differences and contradictions. But they disappear when the words of the text are accurately stated and weighed, and they do not affect the general credibility of the book. Other discrepancies have been alleged by Dr. Davidson, with the view not of disparaging the credibility of the book, but of supporting the theory that it is a compilation from two distinct documents. These are not sufficient either to impair the authority of the book, or to prove that it was not substantially the composition of one author.—2. *Scope and contents.*—The book of Joshua is a distinct whole in itself. There is not sufficient ground for treating it as a part of the Pentateuch, or a compilation from the same documents as formed the groundwork of the Pentateuch. Perhaps no part of the Holy Scripture is more injured than the first half of this book by being printed in chapters and verses. The first twelve chapters form a continuous narrative, which seems never to halt or flag. And the description is frequently so minute as to show the hand not merely of a contemporary, but of an eye-witness. Step by step we are led on through the solemn preparation, the arduous struggle, the crowning triumph. The second part of the book (ch. xiii.–xxi.) has been aptly compared to the Domesday-book of the Norman conquerors of England. The documents of which it consists were doubtless the abstract of such reports as were supplied by the men whom Joshua sent out (xviii. 8) to describe the land. The book may be regarded as consisting of three parts: (*a*) the conquest of Canaan (i.–xii.); (*b*) the partition of Canaan (xiii.–xxii.); (*c*) Joshua's farewell (xxiii.–xxiv.). The events related in this book extend over a period of about 25 years from B.C. 1451 to 1426.—3. *Author.*—Nothing is really known as to the authorship of the book. Joshua himself is generally named as the author by the Jewish writers and the Christian Fathers. Others have conjectured Phinehas, Eleazar, Samuel, Jeremiah. Von Lengerke thinks it was written by some one in the time of Josiah; Davidson by some one in the time of Saul, or somewhat later; Masius, Le Clerc, Maurer, and others by some one who lived after the Babylonish captivity. It has been supposed that the book as it now stands is a compilation from two earlier documents, one, the original, called Elohistic, the other supplementary, called Jehovistic. The last verses (xxiv. 29-33) were obviously added by some later hand. The account of some other events may have been inserted in the book of Joshua by a late transcriber.—4. There is extant a Samaritan Book of Joshua in the Arabic language, written in the 13th century.

Josi'ah. 1. The son of Amon and Jedidah, succeeded his father B.C. 641, in the eighth year of his age, and reigned 31 years. His history is contained in 2 K. xxii.–xxiv. 30; 2 Chr. xxxiv., xxxv.; and the first twelve chapters of Jeremiah throw much light upon the general character of the Jews in his days. He began in the eighth year of his reign to seek the Lord; and in his twelfth year, and for six years afterwards, in a personal progress throughout all the land of Judah and Israel, he destroyed everywhere high places, groves, images, and all outward signs and relics of idolatry. The temple was restored under a special commission; and in the course of the repairs Hilkiah the priest found that book of the Law of the Lord which quickened so remarkably the ardent zeal of the king. The great day of Josiah's life was the day of the Passover in the eighteenth year of his reign. After this, his endeavours to abolish every trace of idolatry and superstition were still carried on. But the time drew near which had been indicated by Huldah (2 K. xxii. 20). When Pharaoh-Necho went from Egypt to Carchemish to carry on his war against Assyria (comp. Herodotus, ii. 159), Josiah, possibly in a spirit of loyalty to the Assyrian king, to whom he may have been bound, opposed his march along the sea-coast. Necho reluctantly paused and gave him battle in the valley of Esdraelon. Josiah was mortally wounded, and died before he could reach Jerusalem. He was buried with extraordinary honours. It was in the reign of Josiah that a nomadic horde of Scythians overran Asia (Herodotus, i. 104-106). Ewald conjectures that the 59th Psalm was composed by king Josiah during a siege of Jerusalem by these Scythians. The town of Bethshan is said to derive its Greek name Scythopolis, from these invaders.—2. The son of Zephaniah, at whose house the prophet Zechariah was commanded to assemble the chief men of the captivity, to witness the solemn and symbolical crowning of Joshua the high-priest (Zech. vi. 9).

Josi'as. 1. Josiah, king of Judah (1 Esd. i. 1, 7, 18, 21-23, 25, 28, 29, 32-34; Ecclus. xlix. 1, 4; Bar. i. 8; Matt. i. 10, 11).—2. Jeshaiah the son of Athaliah (1 Esd. viii. 33; comp. Ezr. viii. 7).

Josib'iah, the father of Jehu, a Simeonite (1 Chr. iv. 35).

Josiph'iah, the father or ancestor of Shelomith, who returned with Ezra (Ezr. viii. 10). A word is evidently omitted in the first part of the verse. It should probably read, "of the sons of Bani, Shelomith, the son of Josiphiah."

Jot'bah, the native place of Meshullemeth, the queen of Manasseh (2 K. xxi. 19).

Jot'bath, or **Jot'bathah** (Deut. x. 7; Num. xxxiii. 33), a desert station of the Israelites.

Jo'tham. 1. The youngest son of Gideon (Judg. ix. 5), who escaped from the massacre of his brethren. His parable of the reign of the bramble is the earliest example of the kind. Nothing is known of him afterwards, except that he dwelt at Beer.—2. The son of king Uzziah or Azariah and Jerushah. After administering the kingdom for some years during his father's leprosy, he succeeded to the throne B.C. 758, when he was 25 years old, and reigned 16 years in Jerusalem. He was contemporary with Pekah and with the prophet Isaiah. His history is contained in 2 K. xv. and 2 Chr. xxvii.—3. A descendant of Judah, son of Jahdai (1 Chr. ii. 47).

Jo'zabad. 1. A captain of the thousands of Manasseh, who deserted to David before the battle of Gilboa (1 Chr. xii. 20).—2. A hero of Manasseh,

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like the preceding (1 Chr. xii. 20).—**3.** A Levite in the reign of Hezekiah (2 Chr. xxxi. 13).—**4.** A chief Levite in the reign of Josiah (2 Chr. xxxv. 9).—**5.** A Levite, son of Jeshua, in the days of Ezra (Ezr. viii. 33). Probably identical with 7.—**6.** A priest of the sons of Pashur, who had married a foreign wife (Ezr. x. 22).—**7.** A Levite among those who returned with Ezra and had married foreign wives. He is probably identical with Jozabad the Levite (Neh. viii. 7); and with Jozabad, who presided over the outer work of the Temple (Neh. xi. 16).

Jo'nachar, the son of Shimeath the Ammonitess, and one of the murderers of Joash king of Judah (2 K. xii. 21). The writer of the Chronicles (2 Chr. xxiv. 26) calls him Zabad, which is nothing more than a clerical error for Jozachar.

Jo'nadak, Ezr. iii. 2, 8; v. 2; x. 18; Neh. xii. 26. The contracted form of JEHOZADAK.

Ju'bal, a son of Lamech by Adah, and the inventor of the "harp and organ" (Gen. iv. 21), probably general terms for stringed and wind instruments.

Jubilee, the Year of, the fiftieth year after the succession of seven Sabbatical years, in which all the land which had been alienated returned to the families of those to whom it had been allotted in the original distribution, and all bondmen of Hebrew blood were liberated. The relation in which it stood to the Sabbatical year and the general directions for its observance are given Lev. xxv. 8-16 and 23-55. Its bearing on lands dedicated to Jehovah is stated Lev. xxvii. 16-25. There is no mention of the Jubilee in the book of Deuteronomy, and the only other reference to it in the Pentateuch is in Num. xxxvi. 4.—II. The year was inaugurated on the Day of Atonement with the blowing of trumpets throughout the land, and by a proclamation of universal liberty.—1. The soil was kept under the same condition of rest as had existed during the preceding Sabbatical year. There was to be neither ploughing, sowing, nor reaping; but the chance produce was to be left for the use of all comers.—2. Every Israelite returned to "his possession and to his family;" that is, he recovered his right in the land originally allotted to the family of which he was a member, if he, or his ancestor, had parted with it. (*a*) A strict rule to prevent fraud and injustice in such transactions is laid down:—if a Hebrew urged by poverty, had to dispose of a field, the price was determined according to the time of the sale in reference to the approach of the next Jubilee. (*b*) The possession of the field could, at any time, be recovered by the original proprietor, if his circumstances improved, or by his next of kin. (*c*) Houses in walled cities were not subject to the law of Jubilee. (*d*) Houses and buildings in villages, or in the country, being regarded as essentially connected with the cultivation of the land, were not excepted, but returned in the Jubilee with the land on which they stood. (*e*) The Levitical cities were not, in respect to this law, reckoned with walled towns. (*f*) If a man had sanctified a field of his patrimony unto the Lord, it could be redeemed at any time before the next year of Jubilee, on his paying one-fifth in addition to the worth of the crops, rated at a stated valuation (Lev. xxvii. 19). If not so redeemed, it became, at the Jubilee, devoted for ever. (*g*) If he who had purchased the usufruct of a field sanctified it, he could redeem it till the next Jubilee, that is, as long as his claim lasted; but it then, as justice required, returned to the original proprietor (ver. 22-24).—3. All Israelites who had become bondmen, either to their countrymen, or to resident foreigners, were set free in the Jubilee (Lev. xxv. 40, 41), when it happened to occur before their seventh year of servitude, in which they became free by the operation of another law (Ex. xxi. 2). Such was the law of the year of Jubilee, as it is given in the Pentateuch.—III. Josephus (*Ant.* iii. 12, §3) states that all debts were remitted in the year of Jubilee, while the Scripture speaks of the remission of debts only in connexion with the Sabbatical Year (Deut. xv. 1, 2). He also describes the terms on which the holder of a piece of land resigned it in the Jubilee to the original proprietor. Philo gives an account of the Jubilee agreeing with that in Leviticus, and says nothing of the remission of debts.—IV. There are several very difficult questions connected with the Jubilee, of which we now proceed to give a brief view:—1. *Origin of the word Jubilee.*—The doubt on this point appears to be a very old one. Uncertainty respecting the word must have been felt when the most ancient versions of the O. T. were made. Nearly all of the many conjectures which have been hazarded on the subject are directed to explain the word exclusively in its bearing on the year of Jubilee. Now in all such attempts at explanation there must be an anachronism, as the word *yôbêl* is used in Ex. xix. 13, before the institution of the Law, where it can have nothing to do with the Year of Jubilee, or its observances. The question really is, can יוֹבֵל here mean the peculiar sound, or the instrument for producing the sound? The meaning of *Jubilee* would seem to be, *a rushing, penetrating sound.* But in the uncertainty, which, it must be allowed, exists, our translators have taken a safer course by retaining the original word in Lev. xxv. and xxvii., than that which was taken by Luther, who has rendered it by *Halljahr.*—2. *Was the Jubilee every 49th or 50th year?*—If the plain words of Lev. xxv. 10 are to be followed, this question need not be asked. The statement that the Jubilee was the 50th year, after the succession of seven weeks of years, and that it was distinguished from, not identical with, the seventh Sabbatical year, is as evident as language can make it. The simplest view, and the only one which accords with the sacred text, is, that the year which followed the seventh Sabbatical year was the Jubilee, which was intercalated between two series of Sabbatical years, so that the next year was the first of a new half century, and the seventh year after that was the first Sabbatical year of the other series.—3. *Were debts remitted in the Jubilee?*—Not a word is said of this in the O. T., or in Philo. The affirmative rests entirely on the authority of Josephus. Maimonides says expressly that the remission of debts was a point of distinction between the Sabbatical year and the Jubilee. The Mishna is to the same effect.—V. Maimonides, and the Jewish writers in general, consider that the Jubilee was observed till the destruction of the first temple. But there is no direct historical notice of its observance on any one occasion, either in the books of the O. T., or in any other records. The only passages in the Prophets which can be regarded with much confidence, as referring to the Jubilee in any way, are Is. v. 7, 8, 9, 10, lxi. 1, 2; Ez. vii. 12, 13, xlvi.

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16, 17, 18.—VI. The Jubilee is to be regarded as the outer circle of that great Sabbatical system which comprises within it the sabbatical year, the sabbatical month, and the sabbath day. But the Jubilee is more immediately connected with the body politic; and it was only as a member of the state that each person concerned could participate in its provisions. It was not distinguished by any prescribed religious observance peculiar to itself, like the rites of the sabbath day and of the sabbatical month; or even by anything like the reading of the law in the sabbatical year. But in the Hebrew state, polity and religion were never separated, nor was their essential connexion ever dropped out of sight. As far as legislation could go, its provisions tended to restore that equality in outward circumstances which was instituted in the first settlement of the land by Joshua. But if we look upon it in its more special character, as a part of the divine law appointed for the chosen people, its practical bearing was to vindicate the right of each Israelite to his part in the covenant which Jehovah had made with his fathers respecting the land of promise.

Ju'cal, son of Shelemiah (Jer. xxxviii. 1).

Ju'da. 1. Son of Joseph in the genealogy of Christ (Luke iii. 30).—2. Son of Joanna, or Hananiah [HANANIAH, 8] (Luke iii. 26). He seems to be certainly the same person as Abiud in Matt. i. 13.—3. One of the Lord's brethren, enumerated in Mark vi. 3.—4. The patriarch Judah (Sus. 56; Luke iii. 33; Heb. vii. 14; Rev. v. 5, vii. 5).

Judæ'a, or **Jude'a**, a territorial division which succeeded to the overthrow of the ancient landmarks of the tribes of Israel and Judah in their respective captivities. The word first occurs Dan. v. 13 (A. V. "Jewry"), and the first mention of the "province of Judæa" is in the book of Ezra (v. 8); it is alluded to in Neh. xi. 3 (Hebr. and A. V. "Judah"), and was the result of the division of the Persian empire mentioned by Herodotus (iii. 89-97), under Darius (comp. Esth. viii. 9; Dan. vi. 1). In the Apocryphal Books the word "province" is dropped, and throughout the books of Esdras, Tobit, Judith, and Maccabees, the expressions are the "land of Judæa," "Judæa" (A. V. frequently "Jewry"), and throughout the N. T. In the words of Josephus, "The Jews made preparations for the work (of rebuilding the walls under Nehemiah)—a name which they received forthwith on their return from Babylon, from the tribe of Judah, which being the first to arrive in those parts, gave name both to the inhabitants and the territory" (*Ant.* xi. 5, §7). In a wide and more improper sense, the term Judæa was sometimes extended to the whole country of the Canaanites, its ancient inhabitants (Joseph. *Ant.* i. 6, §2); and even in the Gospels we seem to read of the coasts of Judæa "beyond Jordan" (Matt. xix. 1; Mark x. 1). With Ptolemy, moreover, and Dion Cassius, Judæa is synonymous with Palestine-Syria. Judæa was, in strict language, the name of the third district, west of the Jordan, and south of Samaria. Its northern boundary, according to Josephus, was a village called Anuath, its southern another village named Jardas. Its general breadth was from the Jordan to Joppa. It was made a portion of the Roman province of Syria upon the deposition of Archelaus, the ethnarch of Judæa in A.D. 6, and was governed by a procurator, who was subject to the governor of Syria.

Ju'dah, the fourth son of Jacob and the fourth of Leah, the last before the temporary cessation in the births of her children. His whole-brothers were Reuben, Simeon, and Levi, elder than himself—Issachar and Zebulun younger (see Gen. xxxv. 23). Of Judah's personal character more traits are preserved than of any other of the patriarchs, with the exception of Joseph. In the matter of the sale of Joseph, he and Reuben stand out in favourable contrast to the rest of the brothers. When a second visit to Egypt for corn had become inevitable, it was Judah who, as the mouthpiece of the rest, headed the remonstrance against the detention of Benjamin by Jacob, and finally undertook to be responsible for the safety of the lad (xliii. 3-10). And when, through Joseph's artifice, the brothers were brought back to the palace, he is again the leader and spokesman of the band. So too it is Judah who is sent before Jacob to smooth the way for him in the land of Goshen (xlvi. 28). This ascendancy over his brethren is reflected in the last words addressed to him by his father. His sons were five. Of these, three were by his Canaanite wife Bath-shua. They are all insignificant: two died early; and the third, SHELAH, does not come prominently forward, either in his person or his family. The other two, PHAREZ and ZERAH, were illegitimate sons by the widow of Er, the eldest of the former family. As is not unfrequently the case, the illegitimate sons surpassed the legitimate, and from Pharez, the elder, were descended the royal and other illustrious families of Judah. These sons were born to Judah while he was living in the same district of Palestine which, centuries after, was repossessed by his descendants, amongst villages which retain their names unaltered in the catalogues of the time of the conquest. The three sons went with their father into Egypt at the time of the final removal thither (Gen. xlvi. 12; Ex. i. 2). When we again meet with the families of Judah they occupy a position among the tribes similar to that which their progenitor had taken amongst the patriarchs. The numbers of the tribe at the census at Sinai were 74,600 (Num. i. 26, 27), considerably in advance of any of the others, the largest of which—Dan—numbered 62,700. On the borders of the Promised Land they were 76,500 (xxvi. 22), Dan being still the nearest. During the march through the desert Judah's place was in the van of the host, on the east side of the Tabernacle, with his kinsmen Issachar and Zebulun (ii. 3-9, x. 14). During the conquest of the country the only incidents specially affecting the tribe of Judah are—(1) the misdeed of Achan, who was of the great house of Zerah (Josh. vii. 1, 16-18); and (2) the conquest of the mountain district of Hebron by Caleb, and of the strong city Debir, in the same locality, by his nephew and son-in-law Othniel (Josh. xiv. 6-15, xv. 13-19). The boundaries and contents of the territory allotted to Judah are narrated at great length, and with greater minuteness than the others, in Josh. xv. 20-63. The north boundary, for the most part coincident with the south boundary of Benjamin, began at the embouchure of the Jordan, entered the hills apparently at or about the present road from Jericho, ran westward to En-shemesh, probably the present *Ain-Haud*, below Bethany, thence over the Mount of Olives to *Enrogel*, in the valley beneath Jerusalem; went along the ravine of Hinnom, under the precipices of the city, climbed the hill in a N.W. direction to the water of the Nephtoah (probably *Lifta*),

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and thence by Kirjath-Jearim (probably *Kuriet el-Enab*), Bethshemesh (*Ain-Shems*), Timnath, and Ekron to Jabneel on the sea-coast. On the east the Dead Sea, and on the west the Mediterranean formed the boundaries. The southern line is hard to determine, since it is denoted by places many of which have not been identified. It left the Dead Sea at its extreme south end, and joined the Mediterranean at the *Wady el-Arish*. This territory, in average length about 45 miles, and in average breadth about 50, was from a very early date divided into four main regions. (1.) THE SOUTH—the undulating pasture country which intervened between the hills, the proper possession of the tribe, and the deserts which encompass the lower part of Palestine (Josh. xv. 21).—(2.) THE LOWLAND (xv. 33; A.V. "valley"), or, to give it its own proper and constant appellation, THE SHEFELAH, the broad belt or strip lying between the central highlands, "the mountain", and the Mediterranean Sea; the lower portion of that maritime plain, which extends through the whole of the sea-board of Palestine, from Sidon in the north to Rhinocolura at the south. This tract was the garden and the granary of the tribe. From the edge of the sandy tract, which fringes the immediate shore right up to the very wall of the hills of Judah, stretches the immense plain of corn-fields.—(3.) The third region of the tribe—THE MOUNTAIN, the "hill-country of Judah"—though not the richest, was at once the largest and the most important of the four. Beginning a few miles below Hebron, where it attains its highest level, it stretches eastward to the Dead Sea, and westward to the Shefelah, and forms an elevated district or plateau, which, though thrown into considerable undulations, yet preserves a general level in both directions. The surface of this region, which is of limestone, is monotonous enough.—(4.) The fourth district is THE WILDERNESS (*Midbar*), which here and here only appears to be synonymous with *Arâbâh*, and to signify the sunken district immediately adjoining the Dead Sea. In the partition of the territory by Joshua and Eleazar (Josh. xix. 51), Judah had the first allotment (xv. 1). The most striking circumstance in the early history of the tribe is the determined manner in which it keeps aloof from the rest—neither offering its aid nor asking that of others. The same independent mode of action marks the foundation of the monarchy after the death of Saul. Their conduct later, when brought into collision with Ephraim on the matter of the restoration of David, shows that the men of Judah had preserved their original character. The same independent temper will be found to characterise the tribe throughout its existence as a kingdom.—**2.** A Levite ancestor of Kadmiel (Ezr. iii. 9). Lord A. Hervey has shown cause for believing that the name is the same as HODAVIAH and HODEVAH.—**3.** A Levite who was obliged by Ezra to put away his foreign wife (Ezr. x. 23). Probably the same person is intended in Neh. xii. 8, 36.—**4.** A Benjamite, son of Senuah (Neh. xi. 9).

Judah, Kingdom of. When the disruption of Solomon's kingdom took place at Shechem, only the tribe of Judah followed the house of David. But almost immediately afterwards, when Rehoboam conceived the design of establishing his authority over Israel by force of arms, the tribe of Benjamin also is recorded as obeying his summons, and contributing its warriors to make up his army. Two Benjamite towns, Bethel and Jericho, were included in the northern kingdom. A part, if not all, of the territory of Simeon (1 Sam. xxvii. 6; 1 K. xix. 3; comp. Josh. xix. 1) and of Dan (2 Chr. xi. 10; comp. Josh. xix. 41, 42) was recognised as belonging to Judah; and in the reigns of Abijah and Asa the southern kingdom was enlarged by some additions taken out of the territory of Ephraim (2 Chr. xiii. 19, xv. 8, xvii. 2). A singular gauge of the growth of the kingdom of Judah is supplied by the progressive augmentation of the army under successive kings. It would be out of place here to discuss the question which has been raised as to the accuracy of these numbers. So far as they are authentic, it may be safely reckoned that the population subject to each king was about four times the number of the fighting men in his dominions. Unless Judah had some other means besides pasture and tillage of acquiring wealth—as by maritime commerce from the Red Sea ports, or (less probably) from Joppa, or by keeping up the old trade (1 K. x. 28) with Egypt—it seems difficult to account for that ability to accumulate wealth which supplied the Temple treasury with sufficient store to invite so frequently the hand of the spoiler. Egypt, Damascus, Samaria, Nineveh, and Babylon, had each in succession a share of the pillage. The treasury was emptied by Shishak (1 K. xiv. 26), again by Asa (1 K. xv. 18), by Jehoash of Judah (2 K. xii. 18), by Jehoash of Israel (2 K. xiv. 14), by Ahaz (2 K. xvi. 8), by Hezekiah (2 K. xviii. 15), and by Nebuchadnezzar (2 K. xxiv. 13). The kingdom of Judah possessed many advantages which secured for it a longer continuance than that of Israel. A frontier less exposed to powerful enemies, a soil less fertile, a population hardier and more united, a fixed and venerated centre of administration and religion, an hereditary aristocracy in the sacerdotal caste, an army always subordinate, a succession of kings which no revolution interrupted:—to these and other secondary causes is to be attributed the fact that Judah survived her more populous and more powerful sister kingdom by 135 years, and lasted from B.C. 975 to B.C. 536. (*a.*) The first three kings of Judah seem to have cherished the hope of re-establishing their authority over the Ten Tribes; for sixty years there was war between them and the kings of Israel. The victory achieved by the daring Abijah brought to Judah a temporary accession of territory. Asa appears to have enlarged it still farther. (*b.*) Hanani's remonstrance (2 Chr. xvi. 7) prepares us for the reversal by Jehoshaphat of the policy which Asa pursued towards Israel and Damascus. A close alliance sprang up with strange rapidity between Judah and Israel. Jehoshaphat, active and prosperous, repelled nomad invaders from the desert, curbed the aggressive spirit of his nearer neighbours, and made his influence felt even among the Philistines and Arabians. Amaziah, flushed with the recovery of Edom, provoked a war with his more powerful contemporary Jehoash the conqueror of the Syrians; and Jerusalem was entered and plundered by the Israelites. Under Uzziah and Jotham, Judah long enjoyed political and religious prosperity, till Ahaz became the tributary and vassal of Tiglath-Pileser. (*c.*) Already in the fatal grasp of Assyria, Judah was yet spared for a chequered existence of almost another century and a half after the termination of the kingdom of Israel. The consummation of the ruin came upon them in the destruction of the Temple by the hand of

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Nebuzaradan, amid the wailings of prophets, and the taunts of heathen tribes released at length from the yoke of David.

Ju'das, the Greek form of the Hebrew name JUDAH, occurring in the LXX. and N.T. **1.** 1 Esd. ix. 23. [JUDAH, 3.]—**2.** The third son of Mattathias (1 Macc. ii. 4). [MACCABEES.]—**3.** The son of Calphi, a Jewish general under Jonathan (1 Macc. xi. 70).—**4.** A Jew occupying a conspicuous position at Jerusalem at the time of the mission to Aristobulus [ARISTOBULUS] and the Egyptian Jews (2 Macc. i. 10).—**5.** A son of Simon, and brother of Joannes Hyrcanus (1 Macc. xvi. 2), murdered by Ptolemaeus the usurper, either at the same time (c. 135 B.C.) with his father (1 Macc. xvi. 15 ff.), or shortly afterwards.—**6.** The patriarch JUDAH (Matt. i. 2, 3).—**7.** A man residing at Damascus, in "the street which is called Straight," in whose house Saul of Tarsus lodged after his miraculous conversion (Acts ix. 11).

Ju'das, surnamed **Bar'sabas**, a leading member of the Apostolic church at Jerusalem (Acts xv. 22), endued with the gift of prophecy (ver. 32), chosen with Silas to accompany Paul and Barnabas as delegates to the church at Antioch, to make known the decree concerning the terms of admission of the Gentile converts (ver. 27). After employing their prophetical gifts for the confirmation of the Syrian Christians in the faith, Judas went back to Jerusalem. Nothing further is recorded of him.

Ju'das of Galilee, the leader of a popular revolt "in the days of the taxing" (*i. e.* the census, under the prefecture of P. Sulp. Quirinus, A.D. 6, A.U.C. 759), referred to by Gamaliel in his speech before the Sanhedrim (Acts v. 37). According to Josephus (*Ant.* xviii. 1, §1), Judas was a Gaulonite of the city of Gamala, probably taking his name of Galilaean from his insurrection having had its rise in Galilee. His revolt had a theocratic character, the watchword of which was, "We have no Lord or master but God." Judas himself perished, and his followers were dispersed. With his fellow-insurgent Sadoc, a Pharisee, Judas is represented by Josephus as the founder of a fourth sect, in addition to the Pharisees, Sadducees, and Essenes. The Gaulonites, as his followers were called, may be regarded as the doctrinal ancestors of the Zealots and Sicarii of later days.

Ju'das Iscar'iot. He is sometimes called "the son of Simon" (John vi. 71, xiii. 2, 26), but more commonly (the three Synoptic Gospels give no other name) Iscariotes (Matt. x. 4; Mark iii. 19; Luke vi. 16, &c.). In the three lists of the Twelve there is added in each case the fact that he was the betrayer. The name Iscariot has received many interpretations more or less conjectural. The most probable are—(1) From Kerioth (Josh. xv. 25), in the tribe of Judah. On this hypothesis his position among the Twelve, the rest of whom belonged to Galilee (Acts ii. 7), would be exceptional; and this has led to—(2) From Kartha in Galilee (Kartan, A.V., Josh. xxi. 32). (3) From *scortea*, a leathern apron, the name being applied to him as the bearer of the bag, and = Judas with the apron. Of the life of Judas, before the appearance of his name in the lists of the Apostles, we know absolutely nothing. What that appearance implies, however, is that he had previously declared himself a disciple. He was drawn, as the others were, by the preaching of the Baptist, or his own Messianic hopes, or the "gracious words" of the new Teacher, to leave his former life, and to obey the call of the Prophet of Nazareth. The choice was not made, we must remember, without a prevision of its issue (John vi. 64). We can hardly expect to solve the question why such a man was chosen for such an office. The germs of the evil, in all likelihood, unfolded themselves gradually. The rules to which the Twelve were subject in their first journey (Matt. x. 9, 10) sheltered him from the temptation that would have been most dangerous to him. The new form of life, of which we find the first traces in Luke viii. 3, brought that temptation with it. As soon as the Twelve were recognised as a body, travelling hither and thither with their Master, receiving money and other offerings, and redistributing what they received to the poor, it became necessary that some one should act as the steward and almoner of the small society, and this fell to Judas (John xii. 6, xiii. 29), either, as having the gifts that qualified him for it, or, as we may conjecture, from his character, because he sought it, or as some have imagined, in rotation from time to time. The Galilean or Judaean peasant found himself entrusted with larger sums of money than before, and with this there came covetousness, unfaithfulness, embezzlement. It was impossible after this that he could feel at ease with One who asserted so clearly and sharply the laws of faithfulness, duty, unselfishness. The narrative of Matt. xxvi., Mark xiv. places this history in close connexion with the fact of the betrayal. It leaves the motives of the betrayer to conjecture. The mere love of money may have been strong enough to make him clutch at the bribe offered him. Mingled with this there may have been some feeling of vindictiveness, a vague, confused desire to show that he had power to stop the career of the teacher who had reproved him. There may have been the thought that, after all, the betrayal could do no harm, that his Master would prove his innocence, or by some supernatural manifestation effect his escape. Another motive has been suggested of an entirely different kind, altering altogether the character of the act. Not the love of money, nor revenge, nor fear, nor disappointment, but policy, a subtle plan to force on the hour of the triumph of the Messianic kingdom, the belief that for this service he would receive as high a place as Peter, or James, or John; this it was that made him the traitor. Ingenious as this hypothesis is, it fails for that very reason. Of the other motives that have been assigned we need not care to fix on any one, as that which singly led him on. During the days that intervened between the supper at Bethany and the Paschal or quasi-Paschal gathering, he appeared to have concealed his treachery. At the last Supper he is present, looking forward to the consummation of his guilt as drawing nearer every hour. Then come the sorrowful words which showed him that his design was known. "One of you shall betray me." After this there comes on him that paroxysm and insanity of guilt as of one whose human soul was possessed by the Spirit of Evil—"Satan entered into him" (John xiii. 27). He knows that garden in which his Master and his companions had so often rested after the weary work of the day. He comes, accompanied by a band of officers and servants (John xviii. 3), with the kiss which was probably the usual salutation of the disciples. The words of Jesus, calm and gentle as they

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were. showed that this was what embittered the treachery, and made the suffering it inflicted more acute (Luke xxii. 48). What followed in the confusion of that night the Gospels do not record. The fever of the crime passed away. There came back on him the recollection of the sinless righteousness of the Master he had wronged (Matt. xxvii. 3). He repented, and his guilt and all that had tempted him to it became hateful. He hurls the money, which the priests refused to take, into the sanctuary where they were assembled. For him there is no longer sacrifice or propitiation. He is "the son of perdition" (John xvii. 12). "He departed and went and hanged himself" (Matt. xxvii. 5). He went "unto his own place" (Acts i. 25). We have in Acts i. another account of the circumstances of his death, which it is not easy to harmonise with that given by St. Matthew. There it is stated—(1) That instead of throwing the money into the temple, he bought a field with it. (2) That, instead of hanging himself, "falling headlong, he burst asunder in the midst, and all his bowels gushed out." (3) That for this reason, and not because the priests had bought it with the price of blood, the field was called Aceldama. Receiving both as authentic, we are yet led to the conclusion that the explanation is to be found in some unknown series of facts, of which we have but two fragmentary narratives.

Jude, or Ju'das, Lebbe'us and Thadde'us (A. V. "Judas *the brother* of James"), one of the Twelve Apostles; a member, together with his namesake "Iscariot," James the son of Alphaeus, and Simon Zelotes, of the last of the three sections of the Apostolic body. The name Judas only, without any distinguishing mark, occurs in the lists given by St. Luke vi. 16; Acts i. 13; and in John xiv. 22 (where we find "Judas not Iscariot" among the Apostles), but the Apostle has been generally identified with "Lebbeus whose surname was Thaddeus" (Matt. x. 3; Mark iii. 18). Much difference of opinion has existed from the earliest times as to the right interpretation of the words Ἰούδας Ἰακώβου. The generally received opinion is that the A. V. is right in translating "Judas the brother of James." But we prefer to follow nearly all the most eminent critical authorities, and render the words "Judas *the son* of James." The name of Jude only occurs once in the Gospel narrative (John xiv. 22). Nothing is certainly known of the later history of the Apostle. Tradition connects him with the foundation of the church at Edessa.

Ju'das, the Lord's brother. Among the brethren of our Lord mentioned by the people of Nazareth (Matt. xiii. 55; Mark vi. 3) occurs a "Judas," who has been sometimes identified with the Apostle of the same name. It has been considered with more probability that he was the writer of the Epistle which bears the name of "Jude the brother of James." Eusebius gives us an interesting tradition (*H. E.* iii. 20, 32) of two grandsons of Jude.

Jude, Epistle of. I. *Its authorship.* — The writer of this Epistle styles himself, ver. 1, "Jude the brother of James," and has been usually identified with the Apostle Judas Lebbaeus or Thaddaeus (Luke vi. 16). But there are strong reasons for rendering the words "Judas *the son* of James:" and inasmuch as the author appears, ver. 17, to distinguish himself from the Apostles, we may agree with eminent critics in attributing the Epistle to another author. The most probable conclusion is that the author was Jude, one of the brethren of Jesus, and brother of James, not the Apostle the son of Alphaeus, but the Bishop of Jerusalem.— II. *Genuineness and canonicity.* — Although the Epistle of Jude is one of the so-called *Antilegomena*, and its canonicity was questioned in the earliest ages of the Church, there never was any doubt of its genuineness among those by whom it was known. The question was never whether it was the work of an impostor, but whether its author was of sufficient weight to warrant its admission into the Canon. This question was gradually decided in its favour. It is wanting in the Peshito, nor is there any trace of its use by the Asiatic Churches up to the commencement of the 4th century; but it is quoted as Apostolic by Ephrem Syrus. The earliest notice of the Epistle is in the famous Muratorian Fragment (circa A.D. 170). Clement of Alexandria is the first father of the Church by whom it is recognised. Eusebius also informs us (*H. E.* vi. 14) that it was among the books of Canonical Scripture, of which explanations were given in the *Hypotyposes* of Clement. Origen refers to it expressly as the work of the Lord's brother. Of the Latin Fathers, Tertullian once expressly cites this Epistle as the work of an Apostle, as does Jerome. The Epistle is also quoted by Malchian, a presbyter of Antioch, and by Palladius, and is contained in the Laodicene (A.D. 363), Carthaginian (397), and so-called Apostolic Catalogues, as well as in those emanating from the churches of the East and West, with the exception of the Synopsis of Chrysostom, and those of Cassiodorus and Ebed Jesu.—III. *Time and place of writing.*—Here all is conjecture. The author being not absolutely certain, there are no external grounds for deciding the point; and the internal evidence is but small. Lardner places it between A.D. 64 and 66, Davidson before A.D. 70, Credner A.D. 80, Calmet, Estius, Witsius, and Neander, after the death of all the Apostles but John, and perhaps after the fall of Jerusalem. There are no data from which to determine the place of writing.—IV. *For what readers designed.* —The readers are nowhere expressly defined. The address (ver. 1) is applicable to Christians generally, and there is nothing in the body of the Epistle to limit its reference.—V. *Its object and contents.*—The object of the Epistle is plainly enough announced, ver. 3: the reason for this exhortation is given ver. 4. The remainder of the Epistle is almost entirely occupied by a minute depiction of the adversaries of the faith. The Epistle closes by briefly reminding the readers of the oft-repeated prediction of the Apostles — among whom the writer seems not to rank himself—that the faith would be assailed by such enemies as he has depicted (ver. 17-19), exhorting them to maintain their own steadfastness in the faith (ver. 20, 21), while they earnestly sought to rescue others from the corrupt example of those licentious livers (ver. 22, 23), and commending them to the power of God in language which forcibly recalls the closing benediction of the Epistle to the Romans (ver. 24, 25; cf. Rom. xvi. 25-27). This Epistle presents one peculiarity, which, as we learn from St. Jerome, caused its authority to be impugned in very early times—the supposed citation of apocryphal writings (ver. 9, 14, 15). The former of

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these passages, containing the reference to the contest of the archangel Michael and the devil "about the body of Moses," was supposed by Origen to have been founded on a Jewish work called the "Assumption of Moses." As regards the supposed quotation from the Book of Enoch, the question is not so clear whether St. Jude is making a citation from a work already in the hands of his readers, or is employing a traditionary prophecy not at that time committed to writing.—VI. *Relation between the Epistles of Jude and 2 Peter.*—It is familiar to all that the larger portion of this Epistle (ver. 3-16) is almost identical in language and subject with a part of the Second Epistle of Peter (2 Pet. ii. 1-19). This question is examined in the article PETER, SECOND EPISTLE OF.

Judges. The administration of justice in all early Eastern nations, as amongst the Arabs of the desert to this day, rests with the patriarchal seniors; the judges being the heads of tribes, or of chief houses in a tribe. Thus in the Book of Job (xxix. 7, 8, 9) the patriarchal magnate is represented as going forth "to the gate" amidst the respectful silence of elders, princes, and nobles (comp. xxxii. 9). During the oppression of Egypt the nascent people would necessarily have few questions at law to plead. When they emerged from this oppression into national existence, the want of a machinery of judicature began to press. The patriarchal seniors did not instantly assume the function, having probably been depressed by bondage till rendered unfit for it. Perhaps for these reasons Moses at first took the whole burden of judicature upon himself, then at the suggestion of Jethro (Ex. xviii. 14-24) instituted judges over numerically graduated sections of the people. These were chosen for their moral fitness, but from Deut. i. 15, 16, we may infer that they were taken from amongst those to whom primogeniture would have assigned it. The judge was reckoned a sacred person, and secured even from verbal injuries. Seeking a decision at law is called "inquiring of God" (Ex. xviii. 15). The term "gods" is actually applied to judges (Ex. xxi. 6; comp. Ps. lxxxii. 1, 6). But besides the sacred dignity thus given to the only royal function, which, under the Theocracy, lay in human hands, it was made popular by being vested in those who led public feeling. The judges were disciplined in smaller matters, and under Moses' own eye, for greater ones. When, nowever, the commandment, "judges and officers shalt thou make thee in all thy gates" (Deut. xvi. 18), came to be fulfilled in Canaan, there were the following sources from which those officials might be supplied:—1st, the *ex officio* judges, or their successors, as chosen by Moses; 2ndly, any surplus left of patriarchal seniors when they were taken out (as has been shown from Deut. i. 15, 16) from that class; and 3rdly, the Levites. The Hebrews were sensitive as regards the administration of justice. The fact that justice reposed on a popular basis of administration largely contributed to keep up that spirit of independence, which is the ultimate check on all perversions of the tribunal. The popular aristocracy of heads of tribes, sections of tribes, or families, is found to fall into two main orders of varying nomenclature. The more common name for the higher order is "princes," and for the lower "elders" (Judg. viii. 14; Ex. ii. 14; Job xxix. 7, 8, 9; Ezr. x. 8). These orders were the popular element of judicature. On the other hand the Levitical body was imbued with a keen sense of allegiance to God as the Author of Law, and to the Covenant as His embodiment of it, and soon gained whatever forensic experience and erudition those simple times could yield; hence they brought to the judicial task the legal acumen and sense of general principles which complemented the ruder lay element. To return to the first or popular branch, there is reason to think, from the general concurrence of phraseology amidst much diversity, that in every city these two ranks of "princes" and "elders" had their analogies. The Levites also were apportioned on the whole equally among the tribes; and if they preserved their limits, there were probably few parts of Palestine beyond a day's journey from a Levitical city. One great hold which the priesthood had, in their jurisdiction, upon men's ordinary life was the custody in the Sanctuary of the standard weights and measures, to which, in cases of dispute, reference was doubtless made. Above all these, the high-priest in the ante-regal period was the resort in difficult cases (Deut. xvii. 12), as the chief jurist of the nation, who would in case of need be perhaps oracularly directed; yet we hear of none acting as judge save Eli. It is also a fact of some weight, negatively, that none of the special deliverers called Judges, was of priestly lineage, or even became as much noted as Deborah, a woman. This seems to show that any central action of the high-priest on national unity was null, and of this supremacy, had it existed in force, the judicial prerogative was the main element. This function of the priesthood, being, it may be presumed, in abeyance during the period of the Judges, seems to have merged in the monarchy. The kingdom of Saul suffered too severely from external foes to allow civil matters much prominence. In David's reign it was evidently the rule for the king to hear causes in person. The same class of cases which were reserved for Moses would probably fall to his lot; and the high-priest was of course ready to assist the monarch. This is further presumable from the fact that no officer analogous to a chief justice ever appears under the kings. Perhaps the arrangements, mentioned in 1 Chr. xxiii. 4, xxvi. 29, may have been made to meet the need of suitors. In Solomon's character, whose reign of peace would surely be fertile in civil questions, the "wisdom to judge" was the fitting first quality (1 K. iii. 9; comp. Ps. lxxii. 1-4). As a judge Solomon shines "in all his glory" (1 K. iii. 16, &c.). It is likely that royalty in Israel was ultimately unfavourable to the local independence connected with the judicature of the "princes" and "elders" in the territory and cities of each tribe, and the Levites generally superseded the local elders in the administration of justice. But subsequently, when the Levites withdrew from the kingdom of the ten tribes, judicial elders probably again filled the gap. One more change is noticeable in the pre-Babylonian period. The "princes" constantly appear as a powerful political body, increasing in influence and privileges, and having a fixed centre of action at Jerusalem; till, in the reign of Zedekiah, they seem to exercise some of the duties of a privy council; and especially a collective jurisdiction (2 Chr. xxviii. 21; Jer. xxvi. 10, 16). Still, although far changed from its broad and simple basis in the earlier period, the administration of justice had little resembling the set and rigid

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system of the Sanhedrim of later times. This last change arose from the fact that the patriarchal seniority, degenerate and corrupted as it became before the captivity, was by that event broken up, and a new basis of judicature had to be sought for. With regard to the forms of procedure little more is known than may be gathered from the two examples, Ruth iv. 2, of a civil, and 1 K. xxi. 8-14, of a criminal character; to which, as a specimen of royal summary jurisdiction, may be added the well-known "judgment" of Solomon. There is no mention of any distinctive dress or badge as pertaining to the judicial officer. The use of the "white asses" (Judg. v. 10), by those who "sit in judgment," was perhaps a convenient distinctive mark for them when journeying where they would not usually be personally known.

Judges, book of. I. *Title.*—As the history of the Judges occupies by far the greater part of the narrative, and is at the same time the history of the people, the title of the whole book is derived from that portion.—II. *Arrangement.*—The book at first sight may be divided into two parts—i.-xvi. and xvii.-xxi. A. i.-xvi.—The subdivisions are—(a) i.-ii. 5, which may be considered as a first introduction, giving a summary of the results of the war carried on against the Canaanites by the several tribes on the west of Jordan after Joshua's death, and forming a continuation of Josh. xii. (b) ii. 6-iii. 6.—This is a second introduction, standing in nearer relation to the following history. (c) iii. 7-xvi.—The words, "and the children of Israel did evil in the sight of the Lord," which had been already used in ii. 11, are employed to introduce the history of the 13 Judges comprised in this book. An account of six of these 13 is given at greater or less length. The account of the remaining seven is very short, and merely attached to the longer narratives. We may observe in general on this portion of the book, that it is almost entirely a history of the wars of deliverance. B. xvii.-xxi.—This part has no formal connexion with the preceding, and is often called an appendix. No mention of the Judges occurs in it. It contains allusions to "the house of God," the ark, and the high-priest. The period to which the narrative relates is simply marked by the expression, "when there was no king in Israel" (xix. 1; cf. xviii. 1). It records (*a*) the conquest of Laish by a portion of the tribe of Dan, and the establishment there of the idolatrous worship of Jehovah already instituted by Micah in Mount Ephraim. (*b*) The almost total extinction of the tribe of Benjamin. The date is marked by the mention of Phinehas, the grandson of Aaron (xx. 28).—III. *Design.*—There is an unity of plan in i.-xvi., the clue to which is stated in ii. 16-19. There can be little doubt of the design to enforce the view there expressed. But the words of that passage must not be pressed too closely. It is a general review of the *collective history* of Israel during the time of the Judges, the details of which, in their varying aspects, are given faithfully as the narrative proceeds. The existence of this design may lead us to suspect that we have not a complete history of the times, a fact which is clear from the book itself. We have only accounts of parts of the nation at any one time.—IV. *Materials.*—The author must have found certain parts of his book in a definite shape: *e.g.* the words of the prophet (ii. 1-5), the song of Deborah (v.), Jotham's parable (ix. 7-20: see also xiv. 14, 18, xv. 7, 16). How far these and the rest of his materials came to him already written is a matter of doubt. Hävernick only recognises the use of documents in the appendix. Other critics, however, trace them throughout. Bertheau says that the difference of the diction in the principal narratives, coupled with the fact that they are united in one plan, points to the incorporation of parts of previous histories.—V. *Relation to other Books.*—(A) to Joshua.—Josh. xv.-xxi. must be compared with Judg. i. in order to understand fully how far the several tribes failed in expelling the people of Canaan. The book begins with a reference to Joshua's death, and ii. 6-9 resumes the narrative, suspended by i.-ii. 5, with the same words as are used in concluding the history of Joshua (xxiv. 28-31). In addition to this the following passages appear to be common to the two books:—compare Judg. i. 10-15, 20, 21, 27, 29, with Josh. xv. 14-19, 13, 63, xvii. 12, xvi. 10. A reference to the conquest of Laish (Judg. xviii.) occurs in Josh. xix. 47. (B) to the books of Samuel and Kings.—We find in i. 28, 30, 33, 35, a number of towns upon which, "when Israel was strong," a tribute of bond-service was levied: this is supposed by some to refer to the time of Solomon (1 K. ix. 13-22). The conduct of Saul towards the Kenites (1 Sam. xv. 6), and that of David (1 Sam. xxx. 29), is explained by i. 16. A reference to the continuance of the Philistine wars is implied in xiii. 5. The allusion to Abimelech (2 Sam. xi. 21) is explained by ch. ix. Chapters xvii.-xxi. and the book of Ruth are more independent, but they have a general reference to the subsequent history. The question now arises whether this book forms one link in an historical series, or whether it has a closer connexion either with those that precede or follow it. Its form would lead to the conclusion that it was not an independent book originally. The history ceases with Samson, excluding Eli and Samuel; and then at this point two historical pieces are added, xvii.-xxi. and the book of Ruth, independent of the general plan and of each other.—VI. *Date.*—The only guide to the date of this book which we find in ii. 6-xvi. is the expression "unto this day," the last occurrence of which (xv. 19) implies some distance from the time of Samson. But i. 21, according to the most natural explanation, would indicate a date, for this chapter at least, previous to the taking of Jebus by David (2 Sam. v. 6-9). Again, we should at first sight suppose i. 28, 30, 33, 35, to belong to the time of the Judges; but these passages are taken by most modern critics as pointing to the time of Solomon (cf. 1 K. ix. 21). i.-xvi. may therefore have been originally, as Ewald thinks, the commencement of a larger work reaching down to above a century after Solomon. Again, the writer of the appendix lived when Shiloh was no longer a religious centre (xviii. 31); he was acquainted with the regal form of government (xvii. 6, xviii. 1). There is some doubt as to xviii. 30. It is thought by some to refer to the Philistine oppression. But it seems more probable that the Assyrian captivity is intended, in which case the writer must have lived after 721 B.C. The whole book therefore must have taken its present shape after that date. And if we adopt Ewald's view, that Judges to 2 Kings form one book, the final arrangement of the whole must have been after the thirty-seventh year of Jehoiachin's captivity, or B.C. 562 (2 K.

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xxv. 27).—VII. *Chronology.*—The time commonly assigned to the period contained in this book is 299 years. The dates which are given amount to 410 years when reckoned consecutively; and Acts xiii. 20 would show that this was the computation commonly adopted, as the 450 years seem to result from adding 40 years for Eli to the 410 of this book. But a difficulty is created by xi. 26, and in a still greater degree by 1 K. vi. 1, where the whole period from the Exodus to the building of the temple is stated as 480 years (440, LXX.). On the whole, it seems safer to give up the attempt to ascertain the chronology exactly. The successive narratives give us the history of only parts of the country, and *some* of the occurrences may have been contemporary (x. 7).

Judgment-Hall. The word *Praetorium* is so translated five times in the A. V. of the N. T.; and in those five passages it denotes two different places. 1. In John xviii. 28, 33, xxix. 9, it is the residence which Pilate occupied when he visited Jerusalem. The site of Pilate's praetorium in Jerusalem has given rise to much dispute, some supposing it to be the palace of king Herod, others the tower of Antonia; but it has been shown elsewhere that the latter was probably the Prætorium, which was then and long afterwards the citadel of Jerusalem. 2. In Acts xxiii. 35 Herod's judgment-hall or praetorium in Caesarea was doubtless a part of that magnificent range of buildings, the erection of which by king Herod is described in Josephus. —The word "palace," or "Caesar's court," in the A. V. of Phil. i. 13, is a translation of the same word praetorium. It may here have denoted the quarter of that detachment of the Praetorian Guards which was in immediate attendance upon the emperor, and had barracks in Mount Palatine.

Ju'dith. 1. The daughter of Beeri the Hittite, and wife of Esau (Gen. xxvi. 34).—**2.** The heroine of the apocryphal book which bears her name, who appears as an ideal type of piety (Jud. viii. 6), beauty (xi. 21), courage, and chastity (xvi. 22 ff.). Her supposed descent from Simeon (ix. 2), and the manner in which she refers to his cruel deed (Gen. xxxiv. 25 ff.), mark the conception of the character, which evidently belongs to a period of stern and perilous conflict.

Ju'dith, the book of, like that of Tobit, belongs to the earliest specimens of historical fiction. The narrative of the reign of "Nebuchadnezzar king of *Nineveh*" (i. 1), of the campaign of Holofernes, and the deliverance of Bethulia, through the stratagem and courage of the Jewish heroine, contains too many and too serious difficulties, both historical and geographical, to allow of the supposition that it is either literally true, or even carefully moulded on truth. 2. The value of the book is not, however, lessened by its fictitious character. On the contrary it becomes even more valuable as exhibiting an ideal type of heroism, which was outwardly embodied in the wars of independence. It cannot be wrong to refer its origin to the Maccabaean period, which it reflects not only in its general spirit but even in smaller traits. But while it seems certain that the book is to be referred to the second century B.C. (175-100 B.C.), the attempts which have been made to fix its date within narrower limits, either to the time of the war of Alexander Jannaeus (105-4 B.C., Movers) or of Demetrius II. (129 B.C., Ewald), rest on very inaccurate data. It might seem more natural (as a mere conjecture) to refer it to an earlier time, c. 170 B.C., when Antiochus Epiphanes made his first assault upon the Temple. 3. In accordance with the view which has been given of the character and date of the book, it is probable that the several parts may have a distinct symbolic meaning. 4. Two conflicting statements have been preserved as to the original language of the book. Origen speaks of it together with Tobit as "not existing in Hebrew even among the Apocrypha" in the Hebrew collection. Jerome, on the other hand, says that "among the Hebrews the book of Judith . . . being written in the Chaldee language is reckoned among the histories." There can be little doubt that the book was written in Palestine in the national dialect (Syro-Chaldaic). 5. The text exists at present in two distinct recensions, the Greek (followed by the Syriac) and the Latin. The former evidently is the truer representative of the original, and it seems certain that the Latin was derived, in the main, from the Greek by a series of successive alterations. The Latin text contains many curious errors. At present it is impossible to determine the authentic text. 6. The existence of these various recensions of the book is a proof of its popularity and wide circulation, but the external evidence of its use is very scanty. The first reference to its contents occurs in Clem. Rom., and it is quoted with marked respect by Origen, Hilary, and Lucifer. Jerome speaks of it as "reckoned among the Sacred Scriptures by the Synod of Nice." It has been wrongly inserted in the catalogue at the close of the Apostolic Canons.

Ju'el. 1. 1 Esd. ix. 34. [UEL.] **2.** 1 Esd. ix. 35. [JOEL, 13.]

Ju'lia, a Christian woman at Rome, probably the wife, or perhaps the sister, of Philologus, in connexion with whom she is saluted by St. Paul (Rom. xvi. 15).

Ju'lius, the centurion of "Augustus' band," to whose charge St. Paul was delivered when he was sent prisoner from Caesarea to Rome (Acts xxvii. 1, 3).

Ju'nia, a Christian at Rome, mentioned by St. Paul as one of his kinsfolk and fellow-prisoners, of note among the Apostles, and in Christ before St. Paul (Rom. xvi. 7). Origen conjectures that he was possibly one of the seventy disciples.

Juniper (1 K. xix. 4, 5; Ps. cxx. 4; Job xxx. 4). The word which is rendered in A. V. juniper is beyond doubt a sort of broom, Genista monosperma, G. raetam of Forskäl, answering to the Arabic *Rethem*, which is also found in the desert of Sinai in the neighbourhood of the true juniper (Robinson, ii. 124). It is very abundant in the desert of Sinai, and affords shade and protection, both in heat and storm, to travellers. The Rothem is a leguminous plant, and bears a white flower. It is found also in Spain, Portugal, and Palestine.

Ju'piter. Antiochus Epiphanes dedicated the Temple at Jerusalem to the service of Zeus Olympius (2 Macc. vi. 2), and at the same time the rival temple on Gerizim was devoted to Zeus Xenius (*Jupiter hospitalis*, Vulg.). The Olympian Zeus was the national god of the Hellenic race, as well as the supreme ruler of the heathen world, and as such formed the true opposite to Jehovah. The application of the second epithet, "the God of hospitality," is more obscure. Jupiter or Zeus is mentioned in one passage of the N. T., on the occasion of St. Paul's visit to Lystra (Acts xiv. 12, 13),

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where the expression "Jupiter, which was before their city," means that his temple was outside the city.

Ju'shab-He'sed, son of Zerubbabel (1 Chr. iii. 20).

Just'us. 1. A surname of Joseph called Barsabas (Acts i. 23).—2. A Christian at Corinth, with whom St. Paul lodged (Acts xviii. 7).—3. A surname of Jesus, a friend of St. Paul (Col. iv. 11).

Jut'tah, a city in the mountain region of Judah, in the neighbourhood of Maon and Carmel (Josh. xv. 55). A village called *Yutta* was visited by Robinson, close to *Main* and *Kurmul*, which doubtless represents the ancient town.

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Kabzee'l, one of the "cities" of the tribe of Judah, and apparently the farthest south (Josh. xv. 21). It was the native place of the great hero BENAIAH-ben-Jehoiada (2 Sam. xxiii. 20; 1 Chr. xi. 22). After the captivity it was reinhabited by the Jews, and appears as JEKABZEEL. No trace of it appears to have been discovered in modern times.

Ka'desh, Ka'desh Barne'a. This place, the scene of Miriam's death, was the farthest point which the Israelites reached in their direct road to Canaan; it was also that whence the spies were sent, and where, on their return, the people broke out into murmuring, upon which their strictly penal term of wandering began (Num. xiii. 3, 26, xiv. 29-33, xx. 1; Deut. ii. 14). It is probable that the term "Kadesh," though applied to signify a "city," yet had also a wider application to a region, in which Kadesh-Meribah certainly, and Kadesh-Barnea probably, indicates a precise spot. Thus Kadesh appears as a limit eastward of the same tract which was limited westward by Shur (Gen. xx. 1). Shur is possibly the same as Sihor, "which is before Egypt" (xxv. 18; Josh. xiii. 3; Jer. ii. 18), and was the first portion of the wilderness on which the people emerged from the passage of the Red Sea. [SHUR.] "Between Kadesh and Bered" is another indication of the site of Kadesh as an eastern limit (Gen. xvi. 14), for the point so fixed is "the fountain on the way to Shur" (ver. 7), and the range of limits is narrowed by selecting the western one not so far to the west, while the eastern one, Kadesh, is unchanged. Again, we have Kadesh as the point to which the foray of Chedorlaomer "returned." In Gen. xiv. 7 Kadesh is identified with En-Mishpat, the "fountain of judgment," and is connected with Tamar or Hazazon Tamar. Precisely thus stands Kadesh-Barnea in the books of Numbers and Joshua (comp. Ezek. xlvii. 19, xlviii. 28; Num. xxxiv. 4; Josh. xv. 3). For there is an identity about all the connexions of the two, which, if not conclusive, will compel us to abandon all possible inquiries. This holds especially as regards Paran and Tamar, and in respect of its being the eastern limit of a region, and also of being the first point of importance found by Chedorlaomer on passing round the southern extremity of the Dead Sea. In a strikingly similar manner we have the limits of a route, apparently a well-known one at the time, indicated by three points, Horeb, Mount Seir, Kadesh-Barnea, in Deut. i. 2, the distance between the extremes being fixed at "11 days' journey," or about 165 miles, allowing 15 miles to an average day's journey. This is one element for determining the site of Kadesh, assuming of course the position of Horeb to be ascertained. The name of the place to which the spies returned is "Kadesh" simply, in Num. xiii. 26, and is there closely connected with the "wilderness of Paran;" yet the "wilderness of Zin" stands in near conjunction, as the point whence the "search" of the spies commenced (ver. 21). Again, in Num. xxxii. 8, we find that it was from Kadesh-Barnea that the mission of the spies commenced, and in the rehearsed narrative of the same event in Deut. i. 19, and ix. 23, the name "Barnea" is also added. Thus far there seems no reasonable doubt of the identity of this Kadesh with that of Genesis. Again, in Num. xx., we find the people encamped in Kadesh after reaching the wilderness of Zin. Jerome clearly knows of but one and the same Kadesh—"where Moses smote the rock," where "Miriam's monument," he says, "was still shown, and where Chedorlaomer smote the rulers of Amalek." The apparent ambiguity of the position, first, in the wilderness of Paran, or in Paran; and secondly in that of Zin, is no real increase to the difficulty. For whether these tracts were contiguous, and Kadesh on their common border, or ran into each other, and embraced a common territory, to which the name "Kadesh," in an extended sense, might be given, is comparatively unimportant. One site fixed on for Kadesh is the *Ain es Sheyâbeh* on the south side of the "mountain of the Amorites," and therefore too near Horeb to fulfil the conditions of Deut. i. 2. Messrs. Rowlands and Williams argue strongly in favour of a site for Kadesh on the west side of this whole mountain region, towards *Jebel Helal*. In the map to Robinson's last edition, a *Jebel el Kudeis* is given on the authority of Abeken. But this spot would be too far to the west for the fixed point intended in Deut. i. 2 as Kadesh Barnea. The indications of locality strongly point to a site near where the mountain of the Amorites descends to the low region of the Arabah and Dead Sea. The nearest approximation which can be given to a site for the city of Kadesh, may be probably attained by drawing a circle, from the pass *Es-Sûfa*, at the radius of about a day's journey; its south-western quadrant will intersect the "wilderness of Paran," or *Et-Tîh*, which is there overhung by the superimposed plateau of the mountain of the Amorites; while its south-eastern one will cross what has been designated as the "wilderness of Zin." This seems to satisfy all the conditions of the passages of Genesis, Numbers, and Deuteronomy, which refer to it. The nearest site in harmony with this view, which has yet been suggested (Robinson, ii. 175), is undoubtedly the *Ain el-Weibeh*. To this, however, is opposed the remark of a traveller (Stanley, *S. and P.* 95) who went probably with a deliberate intention of testing the local features in reference to this suggestion, that it does not afford among its "stony shelves of three or four feet high" any proper "cliff," such as is the word specially describing that "rock" (A. V.) from which the water gushed. Notice is due to the attempt to discover Kadesh in Petra, the metropolis of the Nabathaeans (Stanley, *S. and P.* 94), embedded in the mountains to which the name of Mount Seir is admitted by all authorities to apply, and almost overhung by Mount Hor. A paper in the *Journal of Sacred Literature*, April, 1860, entitled *A Critical Enquiry*

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into the Route of the Exodus, discards all the received sites for Sinai, even that of Mount Hor, and fixes on Elusa (*El Kalesah*) as that of Kadesh.

Kad'miel, one of the Levites who with his family returned from Babylon with Zerubbabel, and apparently a representative of the descendants of Hodaviah, or, as he is elsewhere called, Hodaveh or Judah (Ezr. ii. 40; Neh. vii. 43). He and his house are prominent in history on three occasions (Ezr. iii. 9; Neh. ix. 4, 5, x. 9).

Kad'monites, the, a people named in Gen. xv. 19 only; one of the nations who at that time occupied the land promised to the descendants of Abram. Bochart derives the Kadmonites from Cadmus, and further identifies them with the Hivites. It is more probable that the name Kadmonite in its one occurrence is a synonym for the BENE-KEDEM—the "children of the East."

Kalla'i, a priest in the days of Joiakim the son of Jeshua. He represented the family of Sallai (Neh. xii. 20).

Ka'nah, one of the places which formed the landmarks of the boundary of Asher; apparently next to Zidon-rabbah, or "great Zidon" (Josh. xix. 28 only). If this inference is correct, then Kanah can hardly be identified in the modern village *Kâna*, six miles inland, not from Zidon, but from Tyre, nearly 20 miles south thereof. An *Ain-Kana* is marked in the map of Van de Velde, about 8 miles S.E. of *Saida* (Zidon), close to the conspicuous village *Jurjûa*, at which latter place Zidon lies full in view (Van de Velde, ii. 437). This at least answers more nearly the requirements of the text.

Ka'nah, the River, a stream falling into the Mediterranean, which formed the division between the territories of Ephraim and Manasseh, the former on the south, the latter on the north (Josh. xvi. 8, xvii. 9). Dr. Robinson (iii. 135) identifies it "without doubt" with a wady, which taking its rise in the central mountains of Ephraim, near *Akrabeh*, some 7 miles S.E. of *Nablus*, enters the sea just above Jaffa as *Nahr-el-Aujeh*; bearing during part of its course the name of *Wady Kanah*. The conjecture of Schwarz (51) is more plausible—that it is a wady which commences west of and close to *Nablus*, at *Ain-el-Khassab*, and falls into the sea as *Nahr Falaik*, and which bears also the name of *Wady al-Khassab*—the reedy stream.

Kare'ah, the father of Johanan and Jonathan, who supported Gedaliah's authority and avenged his murder (Jer. xl. 8, 13, 15, 16, xli. 11, 13, 14, 16, xlii. 1, 8, xliii. 2, 4, 5).

Karka'a, one of the landmarks on the south boundary of the tribe of Judah (Josh. xv. 3). Its site is unknown.

Kar'kor, the place in which Zebah and Zalmunna were again routed by Gideon (Judg. viii. 10). It must have been on the east of the Jordan, beyond the district of the towns, in the open wastes inhabited by the nomad tribes. But it is difficult to believe that it can have been so far to the south as it is placed by Eusebius and Jerome, namely one day's journey (about 15 miles) north of Petra.

Kar'tah, a town of Zebulun, allotted to the Merarite Levites (Josh. xxi. 34).

Kar'tan, a city of Naphtali, allotted to the Gershonite Levites (Josh. xxi. 32). In the parallel list of 1 Chr. vi. the name appears in the more expanded form of KIRJATHAIM (ver. 76).

Katt'ath, one of the cities of the tribe of Zebulun (Josh. xix. 15). Schwarz seeks to identify it with *Kana el-Jelil*,—most probably the CANA OF GALILEE of the N. T.

Ke'dar, the second in order of the sons of Ishmael (Gen. xxv. 13; 1 Chr. i. 29), and the name of a great tribe of the Arabs, settled on the north-west of the peninsula and the confines of Palestine. This tribe seems to have been, with Tema, the chief representative of Ishmael's sons in the western portion of the land they originally peopled. The "glory of Kedar" is recorded by the prophet Isaiah (xxi. 13-17) in the burden upon Arabia; and its importance may also be inferred from the "princes of Kedar," mentioned by Ez. (xxvii. 21), as well as the pastoral character of the tribe. They appear also to have been, like the wandering tribes of the present day, "archers" and "mighty men" (Is. xxi. 17; comp. Ps. cxx. 5). That they also settled in villages or towns, we find from Isaiah (xlii. 11). The tribe seems to have been one of the most conspicuous of all the Ishmaelite tribes, and hence the Rabbins call the Arabians universally by this name. As a link between Bible history and Mohammadan traditions, the tribe of Kedar is probably found in the people called the Cedrei by Pliny, on the confines of Arabia Petraea to the south.

Ke'demah, the youngest of the sons of Ishmael (Gen. xxv. 15; 1 Chr. i. 31).

Ke'demoth, one of the towns in the district east of the Dead Sea allotted to the tribe of Reuben (Josh. xiii. 18); given to the Merarite Levites (Josh. xxi. 37; 1 Chr. vi. 79). It possibly conferred its name on the "wilderness," or uncultivated pasture land, "of Kedemoth," (Num. xxi. 23; Deut. ii. 26, 27, &c.). As in other cases we must await further investigation on the east of the Dead Sea.

Ke'desh. **1.** In the extreme south of Judah (Josh. xv. 23).—**2.** A city of Issachar, which according to the catalogue of 1 Chr. vi. was allotted to the Gershonite Levites (ver. 72). The Kedesh mentioned among the cities whose kings were slain by Joshua (Josh. xii. 22), in company with Megiddo and Jokneam of Carmel, would seem to have been this city of Issachar.—**3.** KEDESH: also KEDESH IN GALILEE: and once, Judg. iv. 6, KEDESH-NAPHTALI. One of the fortified cities of the tribe of Naphtali, named between Hazor and Edrei (Josh. xix. 37); appointed as a city of refuge, and allotted with its "suburbs" to the Gershonite Levites (xx. 7, xxi. 32; 1 Chr. vi. 76). It was the residence of Barak (Judg. iv. 6), and there he and Deborah assembled the tribes of Zebulun and Naphtali before the conflict (9, 10), being probably, as its name implies, a "holy place" of great antiquity. It was taken by Tiglath-Pileser in the reign of Pekah (2 K. xv. 29). Its next and last appearance in the Bible is as the scene of a battle between Jonathan Maccabaeus and the forces of Demetrius (1 Macc. xi. 63, 73, A. V. CADES). After this time it is spoken of by Josephus as in the possession of the Tyrians—"a strong inland village," well fortified. Dr. Robinson has with great probability identified the spot at *Kades*, a village situated on the western edge of the basin of the *Ard-el-Huleh*, the great depressed basin or tract through which the Jordan makes its way into the Sea of Merom. *Kades* lies 10 English miles N. of Safed, 4 to the N.W. of the upper part of the Sea of Merom, and 12 or 13 S. of *Banias*.

Kehela'thah, a desert encampment of the Israelites (Num. xxxiii. 22), of which nothing is known.

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Ke'ilah, a city of the Shefelah or lowland district of Judah (Josh. xv. 44). Its main interest consists in its connexion with David. He rescued it from an attack of the Philistines, who had fallen upon the town at the beginning of the harvest. It was then a fortified place, with walls, gates, and bars (1 Sam. xxiii. 7). During this time the massacre of Nob was perpetrated, and Keilah became the repository of the sacred Ephod, which Abiathar the priest, the sole survivor, had carried off with him (ver. 6). The inhabitants soon plotted David's betrayal to Saul, then on his road to besiege the place. Of this intention David was warned by Divine intimation. He therefore left (1 Sam. xxiii. 7-13). In the map of Lieut. Van de Velde (1858), the name *Kila* occurs attached to a site with ruins, on the lower road from *Beit Jibrin* to Hebron, at very nearly the right distance from *B. Jibrin* (almost certainly Eleutheropolis), and in the neighbourhood of *Beit Nûsîb* (Nezib) and *Maresa* (Mareshah).

Ke'ilah the Garmite, apparently a descendant of the great Caleb (1 Chr. iv. 19). There is no apparent connexion with the town Keilah.

Kelai'ah = KELITA (Ezr. x. 23).

Ke'lita, one of the Levites who returned with Ezra (Ezr. x. 23). He assisted in expounding the law (Neh. viii. 7), and signed the covenant with Nehemiah (Neh. x. 10).

Kem'uel. 1. The son of Nahor by Milcah, and father of Aram (Gen. xxii. 21).—2. The son of Shiphtan, and prince of the tribe of Ephraim; one of the twelve men appointed by Moses to divide the land of Canaan (Num. xxxiv. 24).—3. A Levite, father of Hashabiah, prince of the tribe in the reign of David (1 Chr. xxvii. 17).

Ke'nan = CAINAN the son of Enos (1 Chr. i. 2), whose name is also correctly given in this form in the margin of Gen. v. 9.

Ke'nath, one of the cities on the east of Jordan, with its "daughter-towns" (A. V. "villages") taken possession of by a certain NOBAH, who then called it by his own name (Num. xxxii. 42). Its site has been recovered with tolerable certainty in our own times at *Kenawât*, a ruined town at the southern extremity of the *Lejah*, about 20 miles N. of *Bûsrah*.

Ke'naz. 1. Son of Eliphaz, the son of Esau, He was one of the dukes of Edom (Gen. xxxvi. 15. 42; 1 Chr. i. 53).—2. One of the same family, a grandson of Caleb, according to 1 Chr. iv. 15, where, however, the Hebrew text is corrupt. Another name has possibly fallen out before Kenaz.

Ke'nezite (written **Kenizzite**, A. V. Gen. xv. 19), an Edomitish tribe (Num. xxxii. 12; Josh. xiv. 6, 14). It is difficult to account for the Kenezites existing as a tribe so early as before the birth of Isaac, as they appear to have done from Gen. xv. 19. But the enumeration may be a later explanatory addition by Moses or some later editor.

Ke'nite, the, and **Ke'nites, the**, a tribe or nation whose history is strangely interwoven with that of the chosen people. The first mention of them is in company with the Kenizzites and Kadmonites (Gen. xv. 19). Their origin is hidden from us. But we may fairly infer that they were a branch of the larger nation of MIDIAN—from the fact that Jethro, who in Exodus (see ii. 15, 16, iv. 19, &c.) is represented as dwelling in the land of Midian, and as priest or prince of that nation is in Judges (i. 16, iv. 11) as distinctly said to have been a Kenite. The important services rendered by the sheikh of the Kenites to Moses during a time of great pressure and difficulty, were rewarded by the latter with a promise of firm friendship between the two peoples. The connexion then commenced lasted as firmly as a connexion could last between a settled people like Israel and one whose tendencies were so ineradicably nomadic as the Kenites. They seem to have accompanied the Hebrews during their wanderings (Num. xxiv. 21, 22; Judg. i. 16; comp. 2 Chr. xxviii. 15). But the wanderings of Israel over, they forsook the neighbourhood of the towns, and betook themselves to freer air—to "the wilderness of Judah, which is to the south of Arad" (Judg. i. 16). But one of the sheikhs of the tribe, Heber by name, had wandered north instead of south (Judg. iv. 11). The most remarkable development of this people is to be found in the sect or family of the RECHABITES.

Ke'nizzite. Gen. xv. 19. [KENEZITE.]

Ke'ren-Hap'puch, the youngest of the daughters of Job, born to him during the period of his reviving prosperity (Job xlii. 14).

Ke'rioth. 1. A name which occurs among the lists of the towns in the southern district of Judah (Josh. xv. 25). According to the A. V. ("Kerioth, *and* Hezron") it denotes a distinct place from the name which follows it; but this separation is not in accordance with the accentuation of the Rec. Hebrew text, and is now generally abandoned, and the name taken as "Keriyoth-Hezron, which is Hazor." Dr. Robinson and Lieut. Van de Velde propose to identify it with *Kuryetein* ("the two cities"), a ruined site which stands about 10 miles S. from Hebron, and 3 from *Main* (Maon).—2. A city of Moab, named by Jeremiah only (Jer. xlviii. 24). By Mr. Porter it is unhesitatingly identified with *Kureiyeh*, a ruined town of some extent lying between *Busrah* and *Sulkhad*, in the southern part of the *Haurân*. The chief argument in favour of this is the proximity of *Kureiyeh* to *Busrah*, which Mr. Porter accepts as identical with the BOZRAH of the same passage of Jeremiah.

Ke'ros, one of the Nethinim, whose descendants returned with Zerubbabel (Ezr. ii. 44; Neh. vii. 47).

Kettle, a vessel for culinary or sacrificial purposes (1 Sam. ii. 14). The Hebrew word is also rendered "basket" in Jer. xxiv. 2, "caldron" in 2 Chr. xxxv. 13, and "pot" in Job xli. 20.

Ketu'rah, the wife whom Abraham "added and took" (A. V. "again took") besides, or after the death of, Sarah (Gen. xxv. 1; 1 Chr. i. 32). Gesenius and others adopt the theory that Abraham took Keturah after Sarah's death; but probability seems against it (compare Gen. xvii. 17, xviii. 11; Rom. iv. 19; and Heb. xi. 12), and we incline to the belief that the passage commencing with xxv. 1, and comprising perhaps the whole chapter, or at least as far as ver. 10, is placed out of its chronological sequence in order not to break the main narrative; and that Abraham took Keturah during Sarah's lifetime. That she was strictly speaking his wife is also very uncertain. In the record in 1 Chr. i. 32, she is called a "concubine" (comp. Gen. xxv. 5, 6). Keturah herself is by Arab writers mentioned very rarely and vaguely, and evidently only in quoting from a rabbinical writer. M. Caussin de Perceval (*Essai*, i. 179) has endeavoured to identify her with the name of a tribe of the Amalekites called *Katoorà*, but his arguments are not of any weight.

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Key. The key of a native Oriental lock is a piece of wood, from 7 inches to 2 feet in length, fitted with wires or short nails, which, being inserted laterally into the hollow bolt which serves as a lock, raises other pins within the staple so as to allow the bolt to be drawn back. But it is not difficult to open a lock of this kind even without a key, viz. with the finger dipped in paste or other adhesive substance. The passage Cant. v. 4, 5, is thus probably explained.

Iron Key. (From Thebes.)

Kezi'a, the second of the daughters of Job, born to him after his recovery (Job xlii. 14).

Kezi'z, the Valley of, one of the "cities" of Benjamin (Josh. xviii. 21) and the eastern border of the tribe.

Kib'roth-Hatta'avah, Num. xi. 34; marg. "the graves of lust" (comp. xxxiii. 17). From there being no change of spot mentioned between it and Taberah in xi. 3, it is probably, like the latter, about three days' journey from Sinai (x. 33), and near the sea (xi. 22, 31). If *Hăddherâ* be Hazeroth, then "the graves of lust" may be perhaps within a day's journey thence in the direction of Sinai.

Kibza'im, a city of Mount-Ephraim, given up with its "suburbs" to the Kohathite Levites (xxi. 22). In the parallel list of 1 Chr. vi. JOKMEAM is substituted for Kibzaim (ver. 68).

Kid. [GOAT.]

Kid'ron, the Brook, a torrent or valley—not a "brook," as in the A. V.—close to Jerusalem. It lay between the city and the Mount of Olives, and was crossed by David in his flight (2 Sam. xv. 23, comp. 30), and by our Lord on His way to Gethsemane (John xviii. 1; comp. Mark xiv. 26; Luke xxii. 39). Its connexion with these two occurrences is alone sufficient to leave no doubt that the Nachal-Kidron is the deep ravine on the east of Jerusalem, now commonly known as the "Valley of Jehoshaphat." But it would seem as if the name were formerly applied also to the ravines surrounding other portions of Jerusalem—the south or the west; since Solomon's prohibition to Shimei to "pass over the torrent Kidron" (1 K. ii. 37) is said to have been broken by the latter when he went in the direction of Gath to seek his fugitive slaves (41, 42). But there is no evidence of the name Kidron having been applied to the southern or western ravines of the city. The distinguishing peculiarity of the Kidron valley—that in respect to which it is most frequently mentioned in the O. T.—is the impurity which appears to have been ascribed to it. In the time of Josiah it was the common cemetery of the city (2 K. xxiii. 6; comp. Jer. xxvi. 23, "graves of the common people"). How long the valley continued to be used for a burying-place it is very hard to ascertain. To the date of the monuments at the foot of Olivet we have at present no clue; but even if they are of pre-Christian times there is no proof that they are tombs. At present it is the favourite resting-place of Moslems and Jews, the former on the west, the latter on the east of the valley. The following description of the valley of Kidron in its modern state is taken from Dr. Robinson:—From the head of the valley the dome of the Holy Sepulchre bears S. by E. The tract around this spot is very rocky. The valley runs for 15 minutes directly towards the city; it is here shallow and broad, and in some parts tilled, though very stony. It now turns nearly east, almost at a right angle, and passes to the northward of the Tombs of the Kings. Here it is about 200 rods distant from the city; and the tract between is tolerably level ground, planted with olive-trees. The valley is still shallow, and runs in the same direction for about 10 minutes. It then bends again to the south, and, following this general course, passes between the city and the Mount of Olives. Before reaching the city, and also opposite its northern part, the valley spreads out into a basin of some breadth, which is tilled, and contains plantations of olive and other fruit-trees. As the valley descends, the steep side upon the right becomes more and more elevated above it; until, at the gate of St. Stephen, the height of this brow is about 100 feet. Here a path winds down from the gate on a course S.E. by E., and crosses the valley by a bridge. Below the bridge the valley contracts gradually, and sinks more rapidly. At the distance of 1000 feet from the bridge on a course S. 10° W. the bottom of the valley has become merely a deep gully, the narrow bed of a torrent, from which the hills rise directly on each side. Here another bridge is thrown across it on an arch. The valley now continues of the same character, and follows the same course (S. 10° W.) for 550 feet further; where it makes a sharp turn for a moment towards the right. This portion is the narrowest of all; it is here a mere ravine between high mountains. Below the short turn above mentioned, a line of 1025 feet on a course S.W. brings us to the Fountain of the Virgin, lying deep under the western hill. The valley has now opened a little; but its bottom is still occupied only by the bed of the torrent. From here a course S. 20° W. carried us along the village of Siloam (*Kefr Selwân*) on the eastern side, and at 1170 feet we were opposite the mouth of the Tyropoeon and the pool of Siloam, which lies 255 feet within it. Further down, the valley opens more and is tilled. A line of 685 feet on the same course (S. 20° W.) brought us to a rocky point of the eastern hill, here called the Mount of Offence, over against the entrance of the Valley of Hinnom. Thence to the well of Job or Nehemiah is 275 feet due south. Below the well of Nehemiah the Valley of Jehoshaphat continues to run S.S.W. between the Mount of Offence and the Hill of Evil Counsel, so called. At about 1500 feet or 500 yards below the well the valley bends off S. 75° E. for half a mile or more, and then turns again more to the south, and pursues its way to the Dead Sea. The width of the main valley below the well, as far as to the turn, varies from 50 to 100 yards; it is full of olive and fig-trees, and is in most parts ploughed and sown with grain. Further down it takes the name among the Arabs of *Wady er-Rahib*, 'Monks' Valley,' from the convent of St. Saba situated on it; and still nearer to the Dead Sea it is also called *Wady en-Nâr*, 'Fire Valley.' The channel of the Valley of Jehoshaphat, the Brook Kidron of the Scriptures, is nothing more than the dry bed of a wintry torrent, bearing marks of being occasionally swept over by a large volume of water. One point is unnoticed in Dr. Robinson's description, sufficiently curious and well-attested to merit further careful investig-

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ation—the possibility that the Kidron flows below the present surface of the ground. Dr. Barclay mentions "a fountain that bursts forth during the winter in a valley entering the Kidron from the north, and flows several hundred yards before it sinks;" and again he testifies that at a point in the valley about two miles below the city the murmurings of a stream deep below the ground may be distinctly heard, which stream, on excavation, he actually discovered. His inference is that between the two points the brook is flowing in a subterraneous channel, as is "not at all unfrequent in Palestine."

Ki'nah, a city of Judah, one of those which lay on the extreme south boundary of the tribe, next to Edom (Josh. xv. 22). The "town Cinah situated near the wilderness of Zin" with which Schwarz would identify it, is not to be found in his own or any other map.

Kindred. I. Of the special names denoting relation by consanguinity, the principal will be found explained under their proper heads, FATHER, BROTHER, &c. It will be there seen that the words which denote near relation in the direct line are used also for the other superior or inferior degrees in that line, as grandfather, grandson, &c.—II. The words which express collateral consanguinity are—1. uncle; 2. aunt; 3. nephew; 4. niece (not in A. V.); 5. cousin.—III. The terms of affinity are—1. (*a*) father-in-law, (*b*) mother-in-law; 2. (*a*) son-in-law, (*b*) daughter-in-law; 3. (*a*) brother-in-law, (*b*) sister-in-law. The domestic and economical questions arising out of kindred may be classed under the three heads of MARRIAGE, INHERITANCE, and BLOOD-REVENGE, and the reader is referred to the articles on those subjects for information thereon.

Kine. [COW.]

King, the name of the Supreme Ruler of the Hebrews during a period of about 500 years previous to the destruction of Jerusalem, B.C. 586. The immediate occasion of the substitution of a regal form of government for that of the Judges, seems to have been the siege of Jabesh-Gilead by Nahash, king of the Ammonites (1 Sam. xi. 1, xii. 12), and the refusal to allow the inhabitants of that city to capitulate, except on humiliating and cruel conditions (1 Sam. xi. 2, 4-6). The conviction seems to have forced itself on the Israelites that they could not resist their formidable neighbour unless they placed themselves under the sway of a king, like surrounding nations. Concurrently with this conviction, disgust had been excited by the corrupt administration of justice under the sons of Samuel, and a radical change was desired by them in this respect also (1 Sam. viii. 3-5). Accordingly the original idea of a Hebrew king was twofold: first, that he should lead the people to battle in time of war; and, 2ndly, that he should execute judgment and justice to them in war and in peace (1 Sam. viii. 20). In both respects the desired end was attained. To form a correct idea of a Hebrew king, we must abstract ourselves from the notions of modern Europe, and realise the position of Oriental sovereigns. The following passage of Sir John Malcolm respecting the Shahs of Persia, may, with some slight modifications, be regarded as fairly applicable to the Hebrew monarchy under David and Solomon:—"The monarch of Persia has been pronounced to be one of the most absolute in the world. His word has ever been deemed a law; and he has probably never had any further restraint upon the free exercise of his vast authority than has arisen from *his regard for religion*, his respect for established usages, his desire of reputation, and his fear of exciting an opposition that might be dangerous to his power, or to his life" (Malcolm's *Persia*, vol. ii. 303). Besides being commander-in-chief of the army, supreme judge, and absolute master, as it were, of the lives of his subjects, the king exercised the power of imposing taxes on them, and of exacting from them personal service and labour. And the degree to which the exaction of personal labour might be carried on a special occasion is illustrated by King Solomon's requirements for building the temple. In addition to these earthly powers, the King of Israel had a more awful claim to respect and obedience. He was the vicegerent of Jehovah (1 Sam. x. 1, xvi. 13), and as it were His son, if just and holy (2 Sam. vii. 14; Ps. lxxxix. 26, 27, ii. 6, 7). He had been set apart as a consecrated ruler. Upon his head had been poured the holy anointing oil, composed of olive-oil, myrrh, cinnamon, sweet calamus, and cassia, which had hitherto been reserved exclusively for the priests of Jehovah, especially the high-priest, or had been solely used to anoint the Tabernacle of the Congregation, the Ark of the Testimony, and the vessels of the Tabernacle (Ex. xxx. 23-33, xl. 9; Lev. xxi. 10; 1 K. i. 39). He had become, in fact, emphatically "the Lord's Anointed." A ruler in whom so much authority, human and divine, was embodied, was naturally distinguished by outward honours and luxuries. He had a court of Oriental magnificence. When the power of the kingdom was at its height, he sat on a throne of ivory, covered with pure gold, at the feet of which were two figures of lions. The king was dressed in royal robes (1 K. xxii. 10; 2 Chr. xviii. 9); his insignia were, a crown or diadem of pure gold, or perhaps radiant with precious gems (2 Sam. i. 10, xii. 30; 2 K. xi. 12; Ps. xxi. 3), and a royal sceptre. Those who approached him did him obeisance, bowing down and touching the ground with their foreheads (1 Sam. xxiv. 8; 2 Sam. xix. 24); and this was done even by a king's wife, the mother of Solomon (1 K. i. 16). Their officers and subjects called themselves his servants or slaves, though they do not seem habitually to have given way to such extravagant salutations as in the Chaldaean and Persian courts (1 Sam. xvii. 32, 34, 36, xx. 8; 2 Sam. vi. 20; Dan. ii. 4). As in the East to this day, a kiss was a sign of respect and homage (1 Sam. x. 1, perhaps Ps. ii. 12). He lived in a splendid palace, with porches and columns (1 K. vii. 2-7). All his drinking vessels were of gold (1 K. x. 21). He had a large harem, which in the time of Solomon must have been the source of enormous expense. As is invariably the case in the great eastern monarchies at present, his harem was guarded by eunuchs; translated "officers" in the A. V. for the most part (1 Sam. viii. 15; 2 K. xxiv. 12, 15; 1 K. xxii. 9; 2 K. viii. 6, ix. 32, 33, xx. 18, xxiii. 11; Jer. xxxviii. 7). The law of succession to the throne is somewhat obscure, but it seems most probable that the king during his lifetime named his successor. This was certainly the case with David (1 K. i. 30, ii. 22); and with Rehoboam (2 Chr. xi. 21, 22). At the same time, if no partiality for a favourite wife or son intervened, there would always be a natural bias of affection in favour of the eldest son. The following

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is a list of some of the officers of the king:—1. The Recorder or Chronicler, who was perhaps analogous to the Historiographer whom Sir John Malcolm mentions as an officer of the Persian court, whose duty it is to write the annals of the king's reign (*History of Persia*, c. 23). 2. The Scribe or Secretary (2 Sam. viii. 17, xx. 25; 2 K. xii. 10, xix. 2, xxii. 8). 3. The officer who was "over the house" (Is. xxxii. 15, xxxvi. 3). His duties would be those of chief steward of the household, and would embrace all the internal economical arrangements of the palace. 4. The king's friend (1 K. iv. 5), called likewise the king's companion. 5. The keeper of the vestry or wardrobe (2 K. x. 22). 6. The captain of the body-guard (2 Sam. xx. 23). 7. Distinct officers over the king's treasures, his storehouses, labourers, vineyards, olive-trees, and sycamore-trees, herds, camels, and flocks (1 Chr. xxvii. 25-31). 8. The officer over all the host or army of Israel, the commander-in-chief of the army (2 Sam. xx. 23; 1 Chr. xxvii. 34; 2 Sam. xi. 1). 9. The royal counsellors (1 Chr. xxvii. 32; Is. iii. 3, xix. 11, 13). The following is a statement of the sources of the royal revenues:—1. The royal demesnes, cornfields, vineyards, and olive-gardens. 2. The produce of the royal flocks (1 Sam. xxi. 7; 2 Sam. xiii. 23; 2 Chr. xxvi. 10; 1 Chr. xxvii. 25). 3. A nominal tenth of the produce of corn-land and vineyards and of sheep (1 Sam. viii. 15, 17). 4. A tribute from merchants who passed through the Hebrew territory (1 K. x. 14). 5. Presents made by his subjects (1 Sam. x. 27, xvi. 20; 1 K. x. 25; Ps. lxxii. 10). 6. In the time of Solomon, the king had trading vessels of his own at sea (1 K. x. 22). It is probable that Solomon and some other kings may have derived some revenue from commercial ventures (1 K. ix. 28). 7. The spoils of war taken from conquered nations and the tribute paid by them (2 Sam. viii. 2, 7, 8, 10; 1 K. iv. 21; 2 Chr. xxvii. 5). 8. Lastly, an undefined power of exacting compulsory labour, to which reference has been already made (1 Sam. viii. 12, 13, 16).

Kings, First and Second Books of, originally only one book in the Hebrew Canon, and first edited in Hebrew as two by Bomberg, after the model of the LXX. and the Vulgate. They are called by the LXX., Origen, &c., Βασιλειῶν τρίτη and τετάρτη, third and fourth of the *Kingdoms* (the books of Samuel being the first and second), but by the Latins, with few exceptions, tertius et quartus *Regum* liber. The division into two books, being purely artificial and as it were mechanical, may be overlooked in speaking of them; and it must also be remembered that the division between the books of Kings and Samuel is equally artificial, and that in point of fact the historical books commencing with Judges and ending with 2 Kings present the appearance of one work. But to confine ourselves to the books of Kings. We shall consider—I. Their historical and chronological range;—II. Their peculiarities of diction, and other features in their literary aspect;—III. Their authorship, and the sources of the author's information;—IV. Their relation to the books of Chronicles;—V. Their place in the canon, and the references to them in the New Testament.—I. The books of Kings range from David's death and Solomon's accession to the throne of Israel, commonly reckoned as B.C. 1015, but according to Lepsius B.C. 993, to the destruction of the kingdom of Judah and the desolation of Jerusalem, and the burning of the Temple, according to the same reckoning B.C. 588, (B.C. 586, Lepsius —a period of 427 (or 405) years: with a supplemental notice of an event that occurred after an interval of 26 years, viz. the liberation of Jehoiachin from his prison at Babylon, and a still further extension to Jehoiachin's death, the time of which is not known, but which was probably not long after his liberation. The history therefore comprehends the whole time of the Israelitish monarchy, exclusive of the reigns of Saul and David. As regards the affairs of foreign nations, and the relation of Israel to them, the historical notices in these books, though in the earlier times scanty, are most valuable, and in striking accordance with the latest additions to our knowledge of contemporary profane history. The names of Omri, Jehu, Menahem, Hoshea, Hezekiah, &c., are believed to have been deciphered in the cuneiform inscriptions, which also contain pretty full accounts of the campaigns of Tiglath-Pileser, Sargon, Sennacherib, and Esarhaddon: Shalmaneser's name has not yet been discovered, though two inscriptions in the British Museum are thought to refer to his reign. Another most important aid to a right understanding of the history in these books, and to the filling up of its outline, is to be found in the prophets, and especially in Isaiah and Jeremiah. It must, however, be admitted that the chronological details expressly given in the books of Kings form a remarkable contrast with their striking historical accuracy. These details are inexplicable, and frequently entirely contradictory. The very first date of a decidedly chronological character which is given, that of the foundation of Solomon's temple (1 K. vi. 1), is manifestly erroneous, as being irreconcileable with any view of the chronology of the times of the Judges, or with St. Paul's calculation, Acts xiii. 20. It is in fact abandoned by almost all chronologists, to whatever school they belong, whether ancient or modern, and is utterly ignored by Josephus. As regards, however, these chronological difficulties, it must be observed they are of two essentially different kinds. One kind is merely the want of the data necessary for chronological exactness. But the other kind of difficulty is of a totally different character, and embraces dates which are very exact in their mode of expression, but are erroneous and contradictory. (1.) When we sum up the years of all the reigns of the kings of Israel as given in the books of Kings, and then all the years of the reigns of the kings of Judah from the 1st of Rehoboam to the 6th of Hezekiah, we find that, instead of the two sums agreeing, there is an excess of 19 or 20 years in Judah; the reigns of the latter amounting to 261 years, while the former make up only 242. But we are able to get somewhat nearer to the seat of this disagreement, because it so happens that the parallel histories of Israel and Judah touch in four or five points where the synchronisms are precisely marked. These points are (1) at the simultaneous accessions of Jeroboam and Rehoboam; (2) at the simultaneous deaths of Jehoram and Ahaziah, or, which is the same thing, the simultaneous accessions of Jehu and Athaliah; (3) at the 15th year of Amaziah, which was the 1st of Jeroboam II. (2 K. xiv. 17); (4) in the reign of Ahaz, which was contemporary with some part of Pekah's, viz. according to the text of 2 K. xvi. 1, the three first years of Ahaz with the three last of Pekah; and (5) at the 6th of Hezekiah, which was the 9th of Hoshea. Beginning with the sub-period which

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commences with the double accession of Rehoboam and Jeroboam, and closes with the double death of Ahaziah and Jehoram, we find that the six reigns in Judah make up 95 years, and the eight reigns in Israel make up 98 years. Here there is an excess of 3 years in the kingdom of Israel, which may, however, be readily accounted for by the frequent changes of dynasty there, and the probability of fragments of years being reckoned as whole years, thus causing the same year to be reckoned twice over. Beginning, again, at the double accession of Athaliah and Jehu, we have in Judah 7+40+14 first years of Amaziah = 61, to correspond with 28+17 +16 = 61, ending with the last year of Jehoash in Israel. Starting again with the 15th of Amaziah = 1 Jeroboam II., we have 15+52+16+3 = 86 (to the 3rd year of Ahaz), to correspond with 41+1+ 10+2+20 = 74 (to the close of Pekah's reign), where we at once detect a deficiency on the part of Israel of (86−74 =) 12 years, if at least the 3rd of Ahaz really corresponded with the 20th of Pekah. And lastly, starting with the year following that last named, we have 13 last years of Ahaz+7 first of Hezekiah = 20, to correspond with the 9 years of Hoshea, where we find another deficiency in Israel of 11 years. The discrepance of 12 years first occurs in the third period. We are told in 2 K. xv. 8 that Zachariah began to reign in the 38th of Uzziah, and (xiv. 23) that his father Jeroboam began to reign in the 15th of Amaziah. Jeroboam must therefore have reigned 52 or 53 years, not 41: for the idea of an interregnum of 11 or 12 years between Jeroboam and his son Zachariah is absurd. But the addition of these 12 years to Jeroboam's reign exactly equalizes the period in the two kingdoms, which would thus contain 86 years. As regards the discrepance of 11 years in the last period, nothing can in itself be more probable than that either during some part of Pekah's lifetime, or after his death, a period, not included in the regnal years of either Pekah or Hoshea, should have elapsed, when there was either a state of anarchy, or the government was administered by an Assyrian officer. (2.) Turning next to the other class of difficulties mentioned above, the following instances will perhaps be thought to justify the opinion that the dates in these books which are intended to establish a precise chronology are the work of a much later hand or hands than the books themselves. The date in 1 K. vi. 1 is one which is obviously intended for strictly chronological purposes. If correct, it would, taken in conjunction with the subsequent notes of time in the books of Kings, supposing them to be correct also, give to a year the length of the time from the Exodus to the Babylonian captivity, and establish a perfect connexion between sacred and profane history. But so little is this the case, that this date is quite irreconcileable with Egyptian history, and is, as stated above, by almost universal consent rejected by chronologists, even on purely Scriptural grounds. This date is followed by precise synchronistic definitions of the parallel reigns of Israel and Judah, the effect of which would be, and must have been designed to be, to supply the want of accuracy in stating the length of the reigns without reference to the odd months. But these synchronistic definitions are in continual discord with the statement of the length of reigns. According to 1 K. xxii. 51 Ahaziah succeeded Ahab in the 17th year of Jehoshaphat. But according to the statement of the length of Ahab's reign in xvi. 29, Ahab died in the 18th of Jehoshaphat; while according to 2 K. i. 17, Jehoram the son of Ahaziah succeeded his brother (after his 2 years' reign) in the second year of Jehoram the son of Jehoshaphat, though, according to the length of the reigns, he must have succeeded in the 18th or 19th of Jehoshaphat (see 2 K. iii. 1), who reigned in all 25 years (xxii. 42). [JEHORAM.] As regards Jehoram the son of Jehoshaphat, the statements are so contradictory that Archbishop Usher actually makes three distinct beginnings to his regnal era. From the length of Amaziah's reign, as given 2 K. xiv. 2, 17, 23, it is manifest that Jeroboam II. began to reign in the 15th year of Amaziah, and that Uzziah began to reign in the 16th of Jeroboam. But 2 K. xv. 1 places the commencement of Uzziah's reign in the 27th of Jeroboam, and the accession of Zachariah = the close of Jeroboam's reign, in the 38th of Uzziah, statements utterly contradictory and irreconcileable. Other grave chronological difficulties seem to have their source in the same erroneous calculations on the part of the Jewish chronologist.—II. The peculiarities of diction in the books of Kings and other features in their literary history, may be briefly disposed of. On the whole the peculiarities of diction in these books do not indicate a time after the captivity, or towards the close of it, but on the contrary point pretty distinctly to the age of Jeremiah. The general character of the language is, most distinctly, that of the time before the Babylonish captivity. But it is worth consideration whether some traces of dialectic varieties in Judah and Israel, and of an earlier admixture of Syriasms in the language of Israel, may not be discovered in those portions of these books which refer to the kingdom of Israel. As regards the text, it is far from being perfect. Besides the errors in numerals, some of which are probably to be traced to this source, such passages as 1 K. xv. 6; v. 10, compared with v. 2; 2 K. xv. 30, viii. 16, xvii. 34, are manifest corruptions of transcribers. In connexion with these literary peculiarities may be mentioned also some remarkable variations in the version of the LXX. These consist of *transpositions*, *omissions*, and some considerable *additions*. The most important *transpositions* are the history of Shimei's death, 1 K. ii. 36-46, which in the LXX. (Cod. Vat.) comes after iii. 1, and divers scraps from chs. iv., v., and ix., accompanied by one or two remarks of the translators. The sections 1 K. iv. 20-25, 2-6, 26, 21, 1, are strung together and precede 1 K. iii. 2-28, but are many of them repeated again in their proper places. The sections 1 K. iii. 1, ix. 16, 17, are strung together, and placed between iv. 34 and v. 1. The section 1 K. vii. 1-12 is placed after vii. 51. Section viii. 12, 13, is placed after 53. Section ix. 15-22 is placed after x. 22. Section xi. 43, xii. 1, 2, 3, is much transposed and confused in LXX. xi. 43, 44, xii. 1-3. Section xiv. 1-21 is placed in the midst of the long addition to ch. xii. mentioned below. Section xxii. 42-50 is placed after xvi. 28. Chaps. xx. and xxi. are transposed. Section 2 K. iii. 1-3 is placed after 2 K. i. 18. The *omissions* are few. Section 1 K. vi. 11-14 is entirely omitted, and 37, 38, are only slightly alluded to at the opening of ch. iii. The erroneous clause 1 K. xv. 6 is omitted; and so are the dates of Asa's reign in xvi. 8 and 15; and there are a few verbal omissions of no consequence. The chief interest lies in the *additions*, of

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which the principal are the following. The supposed mention of a fountain as among Solomon's works in the Temple in the passage after 1 K. ii. 35; of a paved causeway on Lebanon, iii. 46; of Solomon pointing to the sun at the dedication of the Temple, before he uttered the prayer, "The Lord said he would dwell in the thick darkness," &c., viii. 12, 13 (after 53, LXX.), the information that "Joram his brother" perished with Tibni, xvi. 22; an additional date "in the 24th year of Jeroboam," xv. 8; numerous verbal additions, as xi. 29, xvii. 1, &c.; and lastly, the long passage concerning Jeroboam the son of Nebat, inserted between xii. 24 and 25. Of the other additions the mention of Tibni's brother Joram is the one which has most the semblance of an historical fact, or makes the existence of any other source of history probable. See too 1 K. xx. 19, 2 K. xv. 25. There remains only the long passage about Jeroboam. It appears evident that this account is only an apocryphal version made up of the existing materials in the Hebrew Scriptures, after the manner of 1 Esdras, Bel and the Dragon, the apocryphal Esther, and the Targums. Another feature in the literary condition of our books must just be noticed, viz. that the compiler, in arranging his materials, and adopting the very words of the documents used by him, has not always been careful to avoid the *appearance* of contradiction.—III. As regards the authorship of these books, but little difficulty presents itself. The Jewish tradition which ascribes them to Jeremiah, is borne out by the strongest internal evidence, in addition to that of the language. The last chapter, especially as compared with the last chapter of the Chronicles, bears distinct traces of having been written by one who did not go into captivity, but remained in Judea, after the destruction of the Temple. This suits Jeremiah. The events singled out for mention in the concise narrative, are precisely those of which he had personal knowledge, and in which he took special interest. The writer in Kings has nothing more to tell us concerning the Jews or Chaldees in the land of Judah, which exactly agrees with the hypothesis that he is Jeremiah, who we know was carried down to Egypt with the fugitives. In fact, the date of the writing and the position of the writer, seem as clearly marked by the termination of the narrative at xxv. 26, as in the case of the Acts of the Apostles. The annexation of this chapter to the writings of Jeremiah so as to form Jer. lii. (with the additional clause contained 28-30) is an evidence of a very ancient, if not a contemporary belief, that Jeremiah was the author of it. Going back to the xxivth chapter, we find in ver. 14 an enumeration of the captives taken with Jehoiachin identical with that in Jer. xxiv. 1; in ver. 13, a reference to the vessels of the Temple precisely similar to that in Jer. xxvii. 18-20, xxviii. 3, 6. Brief as the narrative is, it brings out all the chief points in the political events of the time which we know were much in Jeremiah's mind; and yet, which is exceedingly remarkable, Jeremiah is never once named (as he is in 2 Chr. xxxvi. 12, 21), although the manner of the writer is frequently to connect the sufferings of Judah with their sins and their neglect of the Word of God, 2 K. xvii. 13, *seq.*, xxiv. 2, 3, &c. And this leads to another striking coincidence between that portion of the history which belongs to Jeremiah's times, and the writings of Jeremiah himself. De Wette speaks of the superficial character of the history of Jeremiah's times as hostile to the theory of Jeremiah's authorship. Now, considering the nature of these annals, and their conciseness, this criticism seems very unfounded as regards the reigns of Josiah, Jehoahaz, Jehoiachin, and Zedekiah. It must, however, be acknowledged that as regards Jehoiakim's reign, and especially the latter part of it, and the way in which he came by his death, the narrative is much more meagre than one would have expected from a contemporary writer, living on the spot. But exactly the same paucity of information is found in those otherwise copious notices of contemporary events with which Jeremiah's prophecies are interspersed. When it is borne in mind that the writer of 2 K. was a contemporary writer, and, if not Jeremiah, must have had independent means of information, this coincidence will have great weight. Going back to the reign of Josiah, in the xxiii. and xxii. chapters, the connexion of the destruction of Jerusalem with Manasseh's transgressions, and the comparison of it to the destruction of Samaria, ver. 26, 27, lead us back to xxi. 10-13, and that passage leads us to Jer. vii. 15, xv. 4, xix. 3, 4, &c. The particular account of Josiah's passover, and his other good works, the reference in ver. 24, 25 to the law of Moses, and the finding of the Book by Hilkiah the priest, with the fuller account of that discovery in ch. xxii., exactly suit Jeremiah, who began his prophetic office in the 13th of Josiah; whose xith chap. refers repeatedly to the book thus found; who showed his attachment to Josiah by writing a lamentation on his death (2 Chr. xxxv. 25), and whose writings show how much he made use of the copy of Deuteronomy so found. With Josiah's reign necessarily cease all strongly marked characters of Jeremiah's authorship. For though the general unity and continuity of plan lead us to assign the whole history in a certain sense to one author, and enable us to carry to the account of the whole book the proofs derived from the closing chapters, yet it must be borne in mind that the authorship of those parts of the history of which Jeremiah was not an eye-witness, that is, of all before the reign of Josiah, would have consisted merely in selecting, arranging, inserting the connecting phrases, and, when necessary, slightly modernising the old histories which had been drawn up by contemporary prophets through the whole period of time. See *e. g.* 1 K. xiii. 32. For, as regards the sources of information, it may truly be said that we have the narrative of contemporary writers throughout. It has already been observed [CHRONICLES] that there was a regular series of state-annals both for the kingdom of Judah and for that of Israel, which embraced the whole time comprehended in the books of Kings, or at least to the end of the reign of Jehoiakim, 2 K. xxiv. 5. These annals are constantly cited by name as "the Book of the Acts of Solomon," 1 K. xi. 41; and, after Solomon, "the Book of the Chronicles of the Kings of Judah, *or*, Israel," *e. g.* 1 K. xiv. 29, xv. 7, xvi. 5, 14, 20; 2 K. x. 34, xxiv. 5, &c., and it is manifest that the author of Kings had them both before him, while he drew up his history, in which the reigns of the two kingdoms are harmonised, and these annals constantly appealed to. But in addition to these national annals, there were also extant, at the time that the Books of Kings were compiled, separate works of the several prophets who had lived in Judah and Israel. Thus the acts of Uzziah, written by Isaiah, were very

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likely identical with the history of his reign in the national chronicles; and part of the history of Hezekiah we know is identical in the chronicles and in the prophet. The chapter in Jeremiah relating to the destruction of the Temple (lii.) is identical with that in 2 K. xxiv., xxv. In later times we have supposed that a chapter in the prophecies of Daniel was used for the national chronicles, and appears as Ezr. ch. i. These other works, then, as far as the memory of them has been preserved to us, were as follows. For the time of David, the book of Samuel the seer, the book of Nathan the prophet, and the book of Gad the seer (2 Sam. xxi.–xxiv. with 1 K. i. being probably extracted from Nathan's book), which seem to have been collected—at least that portion of them relating to David—into one work called "the Acts of David the King," 1 Chr. xxix. 29. For the time of Solomon, "the Book of the Acts of Solomon," 1 K. xi. 41, consisting probably of parts of the "Book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer," 2 Chr. ix. 29. For the time of Rehoboam, "the words of Shemaiah the prophet, and of Iddo the seer concerning genealogies," 2 Chr. xii. 15. For the time of Abijah, "the story of the prophet Iddo," 2 Chr. xiii. 22. For the time of Jehoshaphat, "the words of Jehu the son of Hanani," 2 Chr. xx. 34. For the time of Uzziah, "the writings of Isaiah the prophet," 2 Chr. xxvi. 22. For the time of Hezekiah, "the vision of Isaiah the prophet, the son of Amoz," 2 Chr. xxxii. 32. For the time of Manasseh, a book called "the sayings of the seers." For the time of Jeroboam II., a prophecy of "Jonah, the son of Amittai, the prophet, of Gath-hepher," is cited, 2 K. xiv. 25; and it seems likely that there were books containing special histories of the acts of Elijah and Elisha, seeing that the times of these prophets are described with such copiousness. Of the latter Gehazi might well have been the author, to judge from 2 K. viii. 4, 5, as Elisha himself might have been of the former. Possibly too the prophecies of Azariah the son of Oded, in Asa's reign, 2 Chr. xv. 1, and of Hanani (2 Chr. xvi. 7), and Micaiah the son of Imlah, in Ahab's reign; and Eliezer the son of Dodavah, in Jehoshaphat's; and Zechariah the son of Jehoiada, in Jehoash's; and Oded, in Pekah's; and Zechariah, in Uzziah's reign; of the prophetess Huldah, in Josiah's, and others, may have been preserved in writing, some or all of them. With regard to the work so often cited in the chronicles as "the Book of the Kings of Israel and Judah," 1 Chr. ix. 1; 2 Chr. xvi. 11, xxvii. 7, xxviii. 26, xxxii. 32, xxxv. 27, xxxvi. 8, it has been thought by some that it was a separate collection containing the joint histories of the two kingdoms; by others that it is our Books of Kings which answer to this description; but by Eichhorn, that it is the same as the Chronicles of the Kings of Judah so constantly cited in the Books of Kings; and this last opinion seems the best founded.—IV. As regards the relation of the Books of Kings to those of Chronicles, it is manifest, and is universally admitted, that the former is by far the older work. The language, which is quite free from the Persicisms of the Chronicles and their late orthography, and is not at all more Aramaic than the language of Jeremiah, clearly points out its relative superiority in regard to age. Its subject also, embracing the kingdom of Israel as well as Judah, is another indication of its composition before the kingdom of Israel was forgotten, and before the Jewish enmity to Samaria, which is apparent in such passages as 2 Chr. xx. 37, xxv., and in those chapters of Ezra (i.–vi.) which belong to Chronicles, was brought to maturity. While the Books of Chronicles therefore were written especially for the Jews after their return from Babylon, the Book of Kings was written for the whole of Israel, before their common national existence was hopelessly quenched. Another comparison of considerable interest between the two histories may be drawn in respect to the main design, that design having a marked relation both to the individual station of the supposed writers, and the peculiar circumstances of their country at the times of their writing. Jeremiah was himself a prophet. He lived while the prophetic office was in full vigour, in his own person, in Ezekiel, and Daniel, and many others, both true and false. Accordingly, we find in the Books of Kings great prominence given to the prophetic office. Ezra, on the contrary, was only a priest. In his days the prophetic office had wholly fallen into abeyance. That evidence of the Jews being the people of God, which consisted in the presence of prophets among them, was no more. But to the men of his generation, the distinctive mark of the continuance of God's favour to their race was the rebuilding of the Temple at Jerusalem, the restoration of the daily sacrifice and the Levitical worship, and the wonderful and providential renewal of the Mosaic institutions. Moreover, upon the principle that the sacred writers were influenced by natural feelings in their selection of their materials, it seems most appropriate that while the prophetical writer in Kings deals very fully with the kingdom of Israel, in which the prophets were much more illustrious than in Judah, the Levitical writer, on the contrary, should concentrate all his thoughts round Jerusalem where alone the Levitical caste had all its powers and functions, and should dwell upon all the instances preserved in existing muniments of the deeds and even the minutest ministrations of the priests and Levites, as well as of their faithfulness and sufferings in the cause of truth. From the comparison of parallel narratives in the two books, it appears that the results are precisely what would naturally arise from the circumstances of the case. The writer of Chronicles, having the books of Kings before him, and to a great extent making those books the basis of his own, but also having his own personal views, predilections, and motives in writing, writing for a different age, and for people under very different circumstances; and, moreover, having before him the original authorities from which the books of Kings were compiled, as well as some others, naturally rearranged the older narrative as suited his purpose, and his tastes; gave in full passages which the other had abridged, inserted what had been wholly omitted, omitted some things which the other had inserted, including everything relating to the kingdom of Israel, and showed the colour of his own mind, not only in the nature of the passages which he selected from the ancient documents, but in the reflections which he frequently adds upon the events which he relates, and possibly also in the turn given to some of the speeches which he records. But to say, as has been said or insinuated, that a different view of supernatural agency and Divine interposition, or of the Mosaic institutions and the Levitical worship, is

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given in the two books, or that a less historical character belongs to one than to the other, is to say what has not the least foundation in fact. Supernatural agency, as in the cloud which filled the temple of Solomon, 1 K. viii. 10, 11, the appearance of the Lord to Solomon, iii. 5, 11, ix. 2, *seq.*; the withering of Jeroboam's hand, xiii. 3-6; the fire from heaven which consumed Elijah's sacrifice, xviii. 38, and numerous other incidents in the lives of Elijah and Elisha; the smiting of Sennacherib's army, 2 K. xix. 35; the going back of the shadow on the dial of Ahaz, xx. 11, and in the very frequent prophecies uttered and fulfilled, is really more often adduced in these books than in the Chronicles. The selection therefore of one or two instances of miraculous agency which happen to be mentioned in Chronicles, and not in Kings, as indications of the superstitious credulous disposition of the Jews after the captivity, can have no effect but to mislead. The same may be said of a selection of passages in Chronicles in which the mention of Jewish idolatry is omitted. It conveys a false inference, because the truth is that the Chronicler does expose the idolatry of Judah as severely as the author of Kings, and traces the destruction of Judah to such idolatry quite as clearly and forcibly (2 Chr. xxxvi. 14, *seq.*). The author of Kings again is quite as explicit in his references to the law of Moses, and has many allusions to the Levitical ritual, though he does not dwell so copiously upon the details. See *e. g.* 1 K. ii. 3, iii. 14, viii. 2, 4, 9, 53, 56, ix. 9, 20, x. 12, xi. 2, xii. 31, 32; 2 K. xi. 5-7, 12, xii. 5, 11, 13, 16, xiv. 6, xvi. 13, 15, xvii. 7-12, 13-15, 34-39, xviii. 4, 6, xxii. 4, 5, 8, *seq.*, xxiii. 21, &c., besides the constant references to the Temple, and to the illegality of highplace worship. So that remarks on the Levitical tone of Chronicles, when made for the purpose of supporting the notion that the law of Moses was a late invention, and that the Levitical worship was of post-Babylonian growth, are made in the teeth of the testimony of the books of Kings, as well as those of Joshua, Judges, and Samuel. The opinion that these books were compiled "towards the end of the Babylonian exile," is doubtless also adopted in order to weaken as much as possible the force of this testimony.—V. The last point for our consideration is the place of these books in the Canon, and the references to them in the N. T. Their canonical authority having never been disputed, it is needless to bring forward the testimonies to their authenticity which may be found in Josephus, Eusebius, Jerome, Augustine, &c. They are reckoned among the Prophets, in the threefold division of the Holy Scriptures; a position in accordance with the supposition that they were compiled by Jeremiah, and contain the narratives of the different prophets in succession. They are frequently cited by our Lord and by the Apostles. Thus the allusions to Solomon's glory (Matt. vi. 29); to the queen of Sheba's visit to Solomon to hear his wisdom (xii. 42); to the Temple (Acts vii. 47, 48); to the great drought in the days of Elijah, and the widow of Sarepta (Luke iv. 25, 26); to the cleansing of Naaman the Syrian (ver. 27); to the charge of Elisha to Gehazi (2 K. iv. 29, comp. with Luke x. 4); to the dress of Elijah (Mark i. 6, comp. with 2 K. i. 8); to the complaint of Elijah, and God's answer to him (Rom. xi. 3, 4); and to the raising of the Shunammite's son from the dead (Heb. xi. 35); to the giving and withholding the rain in answer to Elijah's prayer (Jam. v. 17, 18; Rev. xi. 6); to Jezebel (Rev. ii. 20); are all derived from the Books of Kings, and, with the statement of Elijah's presence at the Transfiguration, are a striking testimony to their value for the purpose of religious teaching, and to their authenticity as a portion of the Word of God.

Kir is mentioned by Amos (ix. 7) as the land from which the Syrians (Aramaeans) were once "brought up;" *i. e.* apparently, as the country where they had dwelt before migrating to the region north of Palestine. It was also the land to which the captive Syrians of Damascus were removed by Tiglath-Pileser on his conquest of that city (2 K. xvi. 9; comp. Am. i. 5). Isaiah joins it with Elam in a passage where Jerusalem is threatened with an attack from a foreign army (xxii. 6). The common opinion among recent commentators has been that a tract on the river *Kur* or *Cyrus* is intended. May not *Kir* be a variant for *Kish* or *Kush* (Cush), and represent the eastern Ethiopia, the Cissia of Herodotus?

Kir-Hara'seth, 2 K. iii. 25.

Kir-Ha'reah, Is. xvi. 11.

Kir-Hare'seth, Is. xvi. 7.

Kir-He'res, Jer. xlviii. 31, 36. This name and the three preceding, all slight variations of it, are all applied to one place, probably KIR-MOAB. Whether Heres refers to a worship of the sun carried on there is uncertain; we are without clue to the meaning of the name.

Kir'iah, apparently an ancient or archaic word, meaning a city or town. The grounds for considering it a more ancient word than IR or AR are —(1.) Its more frequent occurrence in the names of places existing in the country at the time of the conquest. These will be found below. (2.) Its rare occurrence as a mere appellative, except in poetry. Kiriah may perhaps be compared to the word "burg" or "bury," in our own language. Closely related to Kiriah is Kereth, apparently a Phoenician form, which occurs occasionally (Job xxix. 7; Prov. viii. 3). This is familiar to us in the Latin garb of *Carthago*, and in the Parthian and Armenian names *Cirta*, Tigrano-*Certa*. As a proper name it appears in the Bible under the forms of Kerioth, Kartah, Kartan; besides those immediately following.

Kiriatha'im, one of the towns of Moab which were the "glory of the country;" named amongst the denunciations of Jeremiah (xlviii. 1, 23) and Ezekiel (xxv. 9). It is the same place as KIRJATHAIM, in which form the name elsewhere occurs in the A. V.

Kiriathia'rius, 1 Esd. v. 19. [KIRJATH-JEARIM, and K. ARIM.]

Kir'ioth, a place in Moab, the palaces of which were threatened by Amos with destruction by fire (Am. ii. 2); unless indeed the word means simply "the cities"—which is probably the case also in Jer. xlviii. 41.

Kir'jath, the last of the cities enumerated as belonging to the tribe of Benjamin (Josh. xviii. 28). It is named with Gibeath, but without any copulative—"Gibeath, Kirjath." Whether there is any connexion between these two names or not, there seems a strong probability that Kirjath is identical with the better known place KIRJATH-JEARIM, and that the latter part of the name has been omitted by copyists at some very early period.

Kirjatha'im.—1. On the east of the Jordan, one of the places which were taken possession of and re-

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built by the Reubenites, and had fresh names conferred on them (Num. xxxii. 37, and see 38), the first and last of which are known with some tolerable degree of certainty (Josh. xii. 19). It is possibly the same place as that which gave its name to the ancient Shaveh-Kiriathaim, though this is mere conjecture. It existed in the time of Jeremiah (xlviii. 1, 23) and Ezekiel (xxv. 9—in these three passages the A. V. gives the name KIRIATHAIM). By Eusebius it appears to have been well known. He describes it as a village entirely of Christians, 10 miles west of Medeba, "close to the Baris." Burckhardt (p. 367, July 13) when at *Madeba* (Medeba) was told by his guide of a place, *et-Teym*, about half an hour (1½ mile English, or barely 2 miles Roman) therefrom, which he suggests was identical with Kirjathaim. But it must be admitted that the evidence for the identity of the two is not very convincing. Porter pronounces confidently for *Kureiyat*, under the southern side of *Jebel Attarus*, as being identical both with Kirjathaim and Kirjath-Huzoth; but he adduces no arguments in support of his conclusion, which is entirely at variance with Eusebius; while the name, or a similar one, having been a common one east of the Jordan, as it still is, *Kureiyat* may be the representative of some other place.—**2.** A town in Naphtali not mentioned in the original lists of the possession allotted to the tribe (see Josh. xix. 32-39), but inserted in the list of cities given to the Gershonite Levites, in 1 Chr. (vi. 76), in place of KARTAN in the parallel catalogue, Kartan being probably only a contraction thereof.

Kir'jath-Ar'ba, an early name of the city which after the conquest is generally known as HEBRON (Josh. xiv. 15; Judg. i. 10). The identity of Kirjath-Arba with Hebron is constantly asserted (Gen. xxiii. 2, xxxv. 27; Josh. xiv. 15, xv. 13, 54, xx. 7, xxi. 11).

Kir'jath-Arim, an abbreviated form of the name KIRJATH-JEARIM, which occurs only in Ezr. ii. 25.

Kir'jath-Ba'al, an alternative name of the place usually called Kirjath-jearim (Josh. xv. 60, xviii. 14), but also BAALAH, and once BAALE-OF-JUDAH.

Kir'jath-Hu'zoth, a place to which Balak accompanied Balaam immediately after his arrival in Moab (Num. xxii. 39), and which is nowhere else mentioned. It appears to have lain between the ARNON (*Wady Mojeb*) and BAMOTH-BAAL (comp. ver. 36 and 41), probably north of the former. No trace of the name has been discovered in later times.

Kir'jath-Je'arim, a city which played a not unimportant part in the history of the Hebrews. We first encounter it as one of the four cities of the Gibeonites (Josh. ix. 17): it next occurs as one of the landmarks of the northern boundary of Judah (xv. 9) and as the point at which the western and southern boundaries of Benjamin coincided (xviii. 14, 15); and in the two last passages we find that it bore another, perhaps earlier, name—that of the great Canaanite deity Baal, namely BAALAH and KIRJATH-BAAL. It is reckoned among the towns of Judah (xv. 60). It is included in the genealogies of Judah (1 Chr. ii. 50, 52) as founded by, or descended from, SHOBAL, the son of Caleb-ben-Hur. "Behind Kirjath-jearim" the band of Danites pitched their camp before their expedition to Mount Ephraim and Laish, leaving their name attached to the spot for long after (Judg. xviii. 12). [MAHANEH-DAN.] Hitherto beyond the early sanctity implied in its bearing the name of BAAL, there is nothing remarkable in Kirjath-jearim. It was no doubt this reputation for sanctity which made the people of Beth-shemesh appeal to its inhabitants to relieve them of the Ark of Jehovah, which was bringing such calamities on their untutored inexperience (1 Sam. vi. 20, 21). In this high place the ark remained for twenty years (vii. 2). At the close of that time Kirjath-jearim lost its sacred treasure, on its removal by David to the house of Obed-edom the Gittite (1 Chr. xiii. 5, 6; 2 Chr. i. 4; 2 Sam. vi. 2, &c.). It is very remarkable and suggestive that in the account of this transaction the ancient and heathen name Baal is retained. To Eusebius and Jerome it appears to have been well known. They describe it as a village at the ninth mile between Jerusalem and Diospolis (Lydda). It was reserved for Dr. Robinson to discover that these requirements are exactly fulfilled in the modern village of *Kuriet-el-Enab*—now usually known as *Abû Gosh*, from the robber-chief whose head-quarters it was—at the eastern end of the *Wady Aly*, on the road from Jaffa to Jerusalem.

Kir'jath-San'nah, a name which occurs once only (Josh. xv. 49), as another, and probably an earlier, appellation for DEBIR. Whence the name is derived we have no clue, and its meaning has given rise to a variety of conjectures.

Kir'jath-Se'pher, the early name of the city DEBIR, which further had the name—doubtless also an early one—of KIRJATH-SANNAH. Kirjath-sepher occurs only in Josh. xv. 15, 16; and in the exact repetition of the narrative, Judg. i. 11, 12. Ewald conjectures that the new name was given it by the conquerors an account of its retired position on the back—the south or south-western slopes—of the mountains, possibly at or about the modern *el-Burj*, a few miles W. of *ed-Dhoheriyeh*.

Kir of Moab, one of the two chief strongholds of Moab, the other being AR OF MOAB. The name occurs only in Is. xv. 1, though the place is probably referred to under the names of KIR-HERES, KIR-HARASETH, &c. The clue to its identification is given us by the Targum on Isaiah and Jeremiah, which for the above names has *Cracca*, *Crac*, almost identical with the name *Kerak*, by which the site of an important city in a high and very strong position at the S.E. of the Dead Sea is known at this day. It lies about 6 miles S. of the modern *Rabba*, and some 10 miles from the Dead Sea, upon the plateau of highlands which forms this part of the country, not far from the western edge of the plateau. Its situation is truly remarkable. It is built upon the top of a steep hill, surrounded on all sides by a deep and narrow valley, which again is completely inclosed by mountains rising higher than the town, and overlooking it on all sides. The elevation of the town can hardly be less than 3000 feet above the sea.

Kish. **1.** The father of Saul; a Benjamite of the family of Matri, according to 1 Sam. x. 21, though descended from Becher according to 1 Chr. vii. 8, compared with 1 Sam. ix. 1.—**2.** Son of Jehiel, and uncle to the preceding (1 Chr. ix. 36).—**3.** A Benjamite, great grandfather of Mordecai (Esth. ii. 5).—**4.** A Merarite, of the house of Mahli, of the tribe of Levi. His sons married the daughters of his brother Eleazar (1 Chr. xxiii. 21, 22, xxiv. 28, 29), apparently about the time of King Saul, or early in the reign of David, since Jeduthun the singer was the son of Kish (1 Chr

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vi. 44, A. V., compared with 2 Chr. xxix. 12). In the last cited place, "Kish the son of Abdi," in the reign of Hezekiah, must denote the Levitical house or division, under its chief, rather than an individual.

Kish'i, a Merarite, and father or ancestor of Ethan the minstrel (1 Chr. vi. 44).

Kish'ion, one of the towns on the boundary of the tribe of Issachar (Josh. xix. 20), which with its suburbs was allotted to the Gershonite Levites (xxi. 28; A. V. KISHON). No trace of the situation of Kishion exists.

Ki'shon = Kish'ion (Josh. xxi. 28).

Ki'shon, the River, a torrent or winter stream of central Palestine, the scene of two of the grandest achievements of Israelite history—the defeat of Sisera, and the destruction of the prophets of Baal by Elijah. The *Nahr Mukŭtta*, the modern representative of the Kishon, is the drain by which the waters of the plain of Esdraelon, and of the mountains which enclose that plain, namely, Carmel and the Samaria range on the south, the mountains of Galilee on the north, and Gilboa, "Little Hermon" (so called), and Tabor on the east, find their way to the Mediterranean. Its course is in a direction nearly due N.W. It has two principal feeders: the first from *Deburieh* (Daberath), on Mount Tabor, the N.E. angle of the plain; and secondly, from *Jelbûn* (Gilboa) and *Jenin* (Engannim) on the S.E. It is also fed by the copious spring of *Lejjun*. But like most of the so-called "rivers" of Palestine, the perennial stream forms but a small part of the Kishon. During the greater part of the year its upper portion is dry, and the stream confined to a few miles next the sea. The sources of this perennial portion proceed from the roots of Carmel—the "vast fountains called *Sa'adîyeh*, about three miles east of Chaifa" and those, apparently still more copious, described by Shaw, as bursting forth from beneath the eastern brow of Carmel, and discharging of themselves "a river half as big as the Isis." It enters the sea at the lower part of the bay of Akka, about two miles east of Chaifa "in a deep tortuous bed between banks of loamy soil some 15 feet high, and 15 to 20 yards apart" (Porter, *Handbook*, 383, 4). The part of the Kishon at which the prophets of Baal were slaughtered by Elijah was doubtless close below the spot on Carmel where the sacrifice had taken place. This spot is now fixed with all but certainty, as at the extreme east end of the mountain, to which the name is still attached of *El-Mahrakah*, "the burning." Of the identity of the Kishon with the present *Nahr Mukŭtta* there can be no question.

Ki'son, an inaccurate mode of representing the name elsewhere correctly given in the A. V. KISHON (Ps. lxxxiii. 9 only).

Kiss. Kissing the lips by way of affectionate salutation was customary amongst near relatives of both sexes, both in Patriarchal and in later times (Gen. xxix. 11; Cant. viii. 1). Between individuals of the same sex, and in a limited degree between those of different sexes, the kiss on the cheek as a mark of respect or an act of salutation has at all times been customary in the East, and can hardly be said to be extinct even in Europe. In the Christian Church the kiss of charity was practised not only as a friendly salutation, but as an act symbolical of love and Christian brotherhood (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14). It was embodied in the earlier Christian offices, and has been continued in some of those now in use. Among the Arabs the women and children kiss the beards of their husbands or fathers. The superior returns the salute by a kiss on the forehead. In Egypt an inferior kisses the hand of a superior, generally on the back, but sometimes, as a special favour, on the palm also. To testify abject submission, and in asking favours, the feet are often kissed instead of the hand. The written decrees of a sovereign are kissed in token of respect; even the ground is sometimes kissed by Orientals in the fulness of their submission (Gen. xli. 40; 1 Sam. xxiv. 8; Ps. lxxii. 9; &c.). Kissing is spoken of in Scripture as a mark of respect or adoration to idols (1 K. xix. 18; Hos. xiii. 2).

Kite. The Hebrew word thus rendered occurs in three passages, Lev. xi. 14, Deut. xiv. 13, and Job xxviii. 7: in the two former it is translated "kite" in the A. V., in the latter "vulture." It is enumerated among the twenty names of birds mentioned in Deut. xiv. (belonging for the most part to the order *Raptores*), which were considered unclean by the Mosaic Law, and forbidden to be used as food by the Israelites. The allusion in Job

Kite.

alone affords a clue to its identification. The deep mines in the recesses of the mountains from which the labour of man extracts the treasures of the earth are there described as "a track which the bird of prey hath not known, nor hath the eye of the *ayyah* looked upon it." Among all birds of prey, which are proverbially clearsighted, the *ayyah* is thus distinguished as possessed of peculiar keenness of vision, and by this attribute alone is it marked. Translators have been singularly at variance with regard to this bird. Robertson (*Clavis Pentateuchi*) derives *ayyah* from an obsolete root, which he connects with an Arabic word, the primary meaning of which, according to Schultens, is "to turn." If this derivation be the true one, it is not improbable that "kite" is the correct rendering. The habit which birds of this genus have of "sailing in circles, with the rudder-like tail by its inclination governing the curve," as Yarrell says, accords with the Arabic derivation. It must be confessed, however, that the grounds for identifying the *ayyah* with any individual species are too slight to enable us to regard with

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confidence any conclusions which may be based upon them; and from the expression which follows in Lev. and Deut., "after its kind," it is evident that the term is generic.

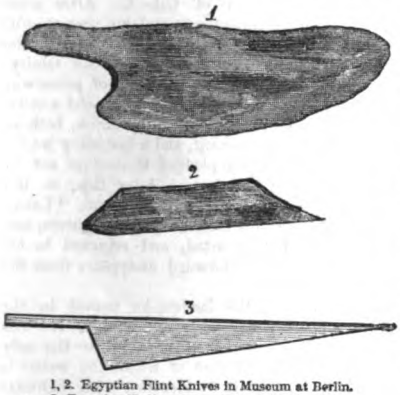
Kith'lish, one of the towns of Judah, in the Shefelah or lowland (Josh. xv. 40).

Kit'ron, one of the towns from which Zebulun did not expel the Canaanites (Judg. i. 30). In the Talmud it is identified with "Zippori," *i. e.* Sepphoris, now *Seffurieh*.

Kit'tim. Twice written in the A. V. for CHITTIM (Gen. x. 4; 1 Chr. i. 7).

Kneading-troughs. [BREAD.]

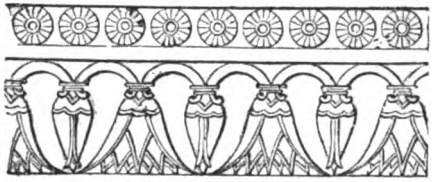
Knife. 1. The knives of the Egyptians, and of other nations in early times, were probably only of hard stone, and the use of the flint or stone knife was sometimes retained for sacred purposes after the introduction of iron and steel. Herodotus (ii. 86) mentions knives both of iron and of stone in different stages of the same process of embalming. The same may perhaps be said to some extent of the Hebrews. 2. In their meals the Jews, like other Orientals, made little use of knives, but they were required both for slaughtering animals either for food or sacrifice, as well as cutting up the carcase (Lev. vii. 33, 34, viii. 15, 20, 25, ix. 13; Num. xviii. 18; 1 Sam. ix. 24, &c.). 3. Smaller knives were in use for paring fruit (Joseph.) and for sharpening pens (Jer. xxxvi. 23). 4. The



1, 2. Egyptian Flint Knives in Museum at Berlin.
3. Egyptian Knife represented in Hieroglyphics.

razor was often used for Nazaritic purposes, for which a special chamber was reserved in the Temple (Num. vi. 5, 9, 19; Ez. v. 1; &c.). 5. The pruning-hooks of Is. xviii. 5 were probably curved knives. 6. The lancets of the priests of Baal were doubtless pointed knives (1 K. xviii. 28).

Knop. A word employed in the A. V. to translate two terms, of the real meaning of which all that we can say with certainty is that they refer to some architectural or ornamental object, and that they have nothing in common. 1. *Caphtor.* This occurs in the description of the candlestick of the sacred tent in Ex. xxv. 31-36, and xxxvii. 17-22, the two passages being identical. In another part of the work they appear to form a boss, from which the branches are to spring out from the main stem. 2. The second term, *Peka'im*, is found only in 1 K. vi. 18 and vii. 24. The word no doubt signifies some globular thing resembling a small gourd, or an egg, though as to the character of the ornament we are quite in the dark. The following woodcut of a portion of a richly ornamented door-step or slab from Kouyunjik, probably represents something approximating to the "knop and the flower" of Solomon's Temple.



Border of a Slab from Kouyunjik. (Fergusson's Architecture.)

Ko'a is a word which occurs only in Ez. xxiii. 23. It may perhaps designate a place otherwise unknown, which we must suppose to have been a city or district of Babylonia. Or it may be a common noun, signifying "prince" or "nobleman." as the Vulgate takes it, and some of the Jewish interpreters.

Ko'hath, second of the three sons of Levi, from whom the three principal divisions of the Levites derived their origin and their name (Gen. xlvi. 11; Exod. vi. 16, 18; Num. iii. 17; 2 Chr. xxxiv. 12, &c.). Kohath was the father of Amram, and he of Moses and Aaron. From him, therefore, were descended all the priests; and hence those of the Kohathites who were not priests were of the highest rank of the Levites, though not the sons of Levi's first-born. In the journeyings of the Tabernacle the sons of Kohath had charge of the most holy portion of the vessels. (Num. iv.) These were all previously covered by the priests, the sons of Aaron. It appears from Ex. vi. 18—22, compared with 1 Chr. xxiii. 12, xxvi. 23-32, that there were four families of sons of Kohath—Amramites, Izharites, Hebronites, and Uzzielites. The verses already cited from 1 Chr. xxvi.; Num. iii. 19, 27; 1 Chr. xxiii. 12, disclose the wealth and prominence of the Kohathites, and the important offices filled by them as keepers of the dedicated treasures, as judges, officers, and rulers, both secular and sacred. In 2 Chr. xx. 19, they appear as singers, with the Korhites. The number of the sons of Kohath between the ages of 30 and 50, at the first census in the wilderness, was 2750, and the whole number of males from a month old was 8600 (Num. iii. 28, iv. 36). Their place in marching and encampment was south of the Tabernacle (Num. iii. 29), which was also the situation of the Reubenites. Of the personal history of Kohath we know nothing, except that he came down to Egypt with Levi and Jacob (Gen. xlvi. 11), that his sister was Jochebed (Ex. vi. 20), and that he lived to the age of 133 years (Ex. vi. 18).

Kolai'ah. **1.** A Benjamite whose descendants settled in Jerusalem after the return from the captivity (Neh. xi. 7).—**2.** The father of Ahab the false prophet, who was burnt by the king of Babylon (Jer. xxix. 21).

Ko'rah. **1.** Third son of Esau by Aholibamah (Gen. xxxvi. 5, 14, 18; 1 Chr. i. 35). He was born in Canaan before Esau migrated to Mount Seir (xxxvi. 5-9), and was one of the "dukes" of Edom.—**2.** Another Edomitish duke of this name, sprung from Eliphaz, Esau's son by Adah (Gen. xxxvi. 16).—**3.** One of the "sons of Hebron" in

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1 Chr. ii. 43.—**4.** Son of Izhar, the son of Kohath, the son of Levi. He was leader of the famous rebellion against his cousins Moses and Aaron in the wilderness, for which he paid the penalty of perishing with his followers by an earthquake and flames of fire (Num. xvi. xxvi. 9-11). The particular grievance which rankled in the mind of Korah and his company was their exclusion from the office of the priesthood, and their being confined—those among them who were Levites—to the inferior service of the tabernacle. The appointment of Elizaphan to be chief of the Kohathites (Num. iii. 30) may have further inflamed his jealousy. Korah's position as leader in this rebellion was evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. From some cause which does not clearly appear, the children of Korah were not involved in the destruction of their father (Num. xxvi. 11). Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiram did not extend beyond those of the Reubenites. From ver. 27 it seems clear that Korah himself was not with Dathan and Abiram at the moment. He himself was doubtless with the 250 men who bare censers nearer the tabernacle (ver. 19), and perished with them by the "fire from Jehovah" which accompanied the earthquake. In the N.T. (Jude 11) Korah is coupled with Cain and Balaam.

Kor'ahite (1 Chr. ix. 19, 31), **Kor'hite,** or **Kor'athite,** that portion of the Kohathites who were descended from Korah, and are frequently styled by the synonymous phrase Sons of Korah. The offices filled by the sons of Korah, as far as we are informed, are the following. They were an important branch of the singers in the Kohathite division, Heman himself being a Korahite (1 Chr. vi. 33), and the Korahites being among those who, in Jehoshaphat's reign, "stood up to praise the Lord God of Israel with a loud voice on high" (2 Chr. xx. 19). Hence we find eleven Psalms (or twelve, if Ps. 43 is included under the same title as Ps. 42) dedicated or assigned to the sons of Korah, viz. Ps. 42, 44-49, 84, 85, 87, 88. Others, again, of the sons of Korah were "porters," *i.e.* doorkeepers, in the temple, an office of considerable dignity.

Kor'athites, the, Num. xxvi. 58. [KORAHITE.]

Kor'hites, the, Ex. vi. 24, xxvi. 1; 1 Chr. xii. 6; 2 Chr. xx. 19. [KORAHITE.]

Ko're. **1.** A Korahite, ancestor of Shallum and Meshelemiah, chief porters in the reign of David (1 Chr. ix. 19, xxvi. 1).—**2.** Son of Imnah, a Levite in the reign of Hezekiah (2 Chr. xxxi. 14).—**3.** In the A. V. of 1 Chr. xxvi. 19, "the sons of KORE" (following the Vulg. *Core*), should properly be "the sons of the Korhite."

Koz (Ezr. ii. 61; Neh. iii. 4, 21) = ACCOZ = COZ = HAKKOZ.

Kushai'ah. The same as KISH or KISHI, the father of Ethan the Merarite (1 Chr. xv. 17).

L

La'adah, the son of Shelah, and grandson of Judah (1 Chr. iv. 21).

La'adan. **1.** An Ephraimite, ancestor of Joshua the son of Nun (1 Chr. vii. 26).—**2.** The son of Gershom, elsewhere called LIBNI (1 Chr. xxiii. 7, 8, 9; xxvi. 21).

La'ban, son of Bethuel, brother of Rebekah, and father of Leah and Rachel. The elder branch of the family remained at Haran when Abraham removed to the land of Canaan, and it is there that we first meet with Laban, as taking the leading part in the betrothal of his sister Rebekah to her cousin Isaac (Gen. xxiv. 10, 29-60, xxvii. 43, xxix. 4). The next time Laban appears in the sacred narrative it is as the host of his nephew Jacob at Haran (Gen. xxix. 13, 14). The subsequent transactions by which he secured the valuable services of his nephew for fourteen years in return for his two daughters, and for six years as the price of his cattle, together with the disgraceful artifice by which he palmed off his elder and less attractive daughter on the unsuspecting Jacob, are familiar to all (Gen. xxix. xxx). Laban was absent shearing his sheep, when Jacob, having gathered together all his possessions, started with his wives and children for his native land; and it was not till the third day that he heard of their stealthy departure. In hot haste he sets off in pursuit. Jacob and his family had crossed the Euphrates, and were already some days' march in advance of their pursuers; but so large a caravan, encumbered with women and children, and cattle, would travel but slowly (comp. Gen. xxxiii. 13), and Laban and his kinsmen came up with the retreating party on the east side of the Jordan, among the mountains of Gilead. After some sharp mutual recrimination, and an unsuccessful search for the teraphim, which Rachel, with the cunning which characterized the whole family, knew well how to hide, a covenant of peace was entered into between the two parties, and a cairn raised about a pillar-stone set up by Jacob, both as a memorial of the covenant, and a boundary which the contracting parties pledged themselves not to pass with hostile intentions. After this, in the simple and beautiful words of Scripture, "Laban rose up and kissed his sons and his daughters, and blessed them, and departed, and returned to his place;" and he thenceforward disappears from the Biblical narrative.

La'ban, one of the landmarks named in the obscure and disputed passage, Deut. i. 1. The mention of Hazeroth has perhaps led to the only conjecture regarding Laban of which the writer is aware, namely, that it is identical with LIBNAH (Num. xxxiii. 20). The Syriac Peshito understands the name as Lebanon.

Lab'ana, 1 Esd. v. 29. [LEBANA.]

Lacedemo'nians, the inhabitants of Sparta or Lacedaemon, with whom the Jews claimed kindred (1 Macc. xii. 2, 5, 6, 20, 21; xiv. 20, 23; xv. 23; 2 Macc. v. 9).

La'chish, a city of the Amorites, the king of which joined with four others, at the invitation of Adonizedek king of Jerusalem, to chastise the Gibeonites for their league with Israel (Josh. x. 3, 5). They were routed by Joshua at Bethhoron, and the king of Lachish fell a victim with the others under the trees at Makkedah (ver. 26). The destruction of the town seems to have shortly followed the death of the king: it was attacked in its turn, immediately after the fall of Libnah, and notwithstanding an effort to relieve it by Horam king of Gezer, was taken, and every soul put to the sword (ver. 31-33). In the special statement that the attack lasted two days, in contradistinction to the other cities which were taken in one

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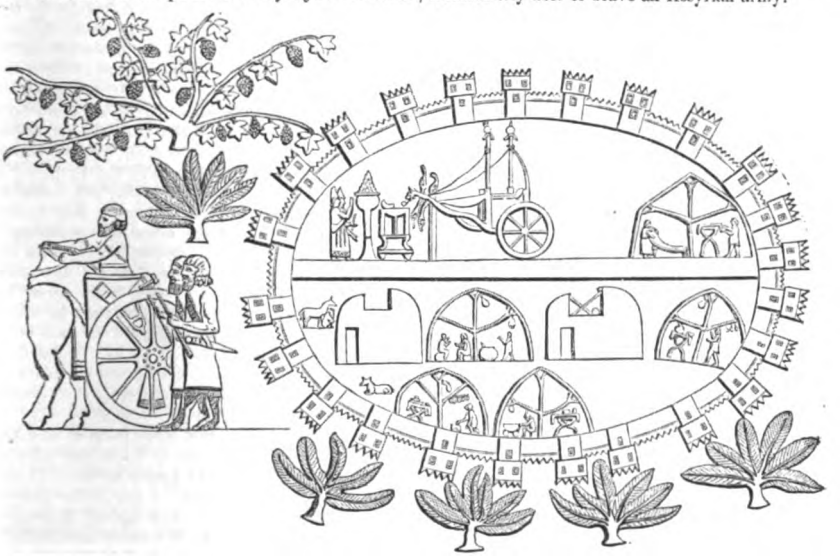
(see ver. 35), we gain our first glimpse of that strength of position for which Lachish was afterwards remarkable. It should not be overlooked that, though included in the lowland district (Josh. xv. 39), Lachish was a town of the Amorites, who appear to have been essentially mountaineers. Its proximity to Libnah is implied many centuries later (2 K. xix. 8). Lachish was one of the cities fortified and garrisoned by Rehoboam after the revolt of the northern kingdom (2 Chr. xi. 9). It was chosen as a refuge by Amaziah from the conspirators who threatened him in Jerusalem, and to whom he at last fell a victim at Lachish (2 K. xiv. 19; 2 Chr. xxv. 27). Later still, in the reign of Hezekiah, it was one of the cities taken by Sennacherib when on his way from Phoenicia to Egypt. This siege is considered by Layard and Hincks to be depicted on the slabs found by the former in one of the chambers of the palace at Kouyunjik. Another slab seems to show the ground-plan of the same city after its occupation by the conquerors—the Assyrian tents pitched within the walls, and the foreign worship going on. But though the Assyrian records thus appear to assert the capture of Lachish, no statement is to be found either in the Bible or Josephus that it was taken. After the return from captivity, Lachish with its surrounding "fields" was re-occupied by the Jews (Neh. xi. 30). By Eusebius and Jerome, in the *Onomasticon*, Lachish is mentioned as "7 miles from Eleutheropolis, towards Daroma," *i. e.* towards the south. No trace of the name has yet been found in any position at all corresponding to this. A site called *Um-Lâkis*, is found between Gaza and *Beit-Jibrin*, at the distance of 11 miles (14 Roman miles), and in a direction not S., but about W.S.W. from the latter, but its remains are not those of a fortified city able to brave an Assyrian army.



Plan of Lachish (?) after its capture. From Layard's Monuments of Nineveh, 2nd Series, plate 34.

Lacu'nus, one of the sons of Addi, who returned with Ezra, and had married a foreign wife (1 Esd. ix. 31).

La'dan, 1 Esd. v. 37. [DELAIAH, 2.]

Ladder of Tyrus, the, one of the extremities (the northern) of the district over which Simon Maccabaeus was made captain by Antiochus VI. (or Theos) (1 Macc. xi. 59). The Ladder of Tyre, or of the Tyrians, was the local name for a high mountain, the highest in that neighbourhood, a hundred stadia north of Ptolemais, the modern *Akka* or Acre. The position of the *Rás-en-Nakhurah* agrees very nearly with this, as it lies 10 miles from *Akka*, and is characterized by travellers from Parchi downwards as very high and steep.

La'el, the father of Eliasaph (Num. iii. 24).

La'had, son of Jahath, one of the descendants of Judah (1 Chr. iv. 2).

Laha'i-Ro'i, the Well. In this form is given in the A. V. of Gen. xxiv. 62, and xxv. 11, the name of the famous well of Hagar's relief, in the oasis of verdure round which Isaac afterwards resided.

Lah'mam, a town in the lowland district of Judah (Josh. xv. 40). It is not mentioned in the *Onomasticon*, nor does it appear that any traveller has sought for or discovered its site.

Lah'mi, the brother of Goliath the Gittite, slain by Elhanan the son of Jair, or Jaor (1 Chr. xx. 5).

La'ish, the city which was taken by the Danites, and under its new name of DAN became famous as the northern limit of the nation, and as the depository first of the graven image of Micah (Judg. xviii. 7, 14, 27, 29), and subsequently of one of the calves of Jeroboam. There is no reason to doubt that the situation of the place was at or very near that of the modern *Banias*. In the A. V. Laish is again mentioned in the graphic account by Isaiah of Sennacherib's march on Jerusalem (Is. x. 30). On the whole it seems more consonant with the tenor of the whole passage to take it as the name of a small village, Laishah, lying between Gallim and Anathoth, and of which hitherto no

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traces have been found. In 1 Macc. ix. 5 a village named Alasa (A. V. Eleasa) is mentioned as the scene of the battle in which Judas was killed. In the Vulgate it is given as *Laisa*. The two names may possibly indicate one and the same place, and that the Laishah of Isaiah.

La'ish, father of Phaltiel, to whom Saul had given Michal, David's wife (1 Sam. xxv. 44; 2 Sam. iii. 15).

Lakes. [PALESTINE.]

La'kum, properly **Lakkum**, one of the places which formed the landmarks of the boundary of Naphtali (Josh. xix. 33). Lakkum is but casually named in the *Onomasticon*, and no one since has discovered its situation.

Lamb. 1. *Immar*, is the Chaldee equivalent of the Hebrew *cebes*. See below, No. 3 (Ezr. vi. 9, 17; vii. 17). 2. *Táleh* (1 Sam. vii. 9; Is. lxv. 25), a young sucking lamb; originally the young of any animal. 3. *Cebes*, *ceseb*, and the feminines *cibsâh*, or *cabsâh*, and *cisbâh*, respectively denote a male and female lamb from the first to the third year. The former perhaps more nearly coincide with the provincial term *hog* or *hogget*, which is applied to a young ram before he is shorn. Young rams of this age formed an important part of almost every sacrifice. 4. *Car*, a fat ram, or more probably "wether," as the word is generally employed in opposition to *ayil*, which strictly denotes a "ram" (Deut. xxxii. 14; 2 K. iii. 4; Is. xxxiv. 6). The Tyrians obtained their supply from Arabia and Kedar (Ez. xxvii. 21), and the pastures of Bashan were famous as grazing grounds (Ez. xxxix. 18). 5. *Tsón*, rendered "lamb" in Ex. xii. 21, is properly a collective term denoting a "flock" of small cattle, sheep and goats, in distinction from herds of the larger animals (Eccl. ii. 7; Ez. xlv. 15). In opposition to this collective term the word 6. *Seh* is applied to denote the individuals of a flock, whether sheep or goats (Gen. xxii. 7, 8; Ex. xii. 3, xxii. 1, &c.).

On the Paschal Lamb see PASSOVER.

La'mech, properly Lemech, the name of two persons in antediluvian history. — **1.** The fifth lineal descendant from Cain (Gen. iv. 18-24). He is the only one except Enoch, of the posterity of Cain, whose history is related with some detail. His two wives, Adah and Zillah, and his daughter Naamah, are, with Eve, the only antediluvian women whose names are mentioned by Moses. His three sons—JABAL, JUBAL, and TUBAL-CAIN, are celebrated in Scripture as authors of useful inventions. The remarkable poem which Lamech uttered has not yet been explained quite satisfactorily. It is the only extant specimen of antediluvian poetry; it came down, perhaps as a popular song, to the generation for whom Moses wrote, and he inserts it in its proper place in his history. It may be rendered:—

> Adah and Zillah! hear my voice,
> Ye wives of Lamech! give ear unto my speech;
> For a man had I slain for smiting me,
> And a youth for wounding me:
> Surely sevenfold shall Cain be avenged,
> But Lamech seventy and seven.

Jerome relates as a tradition of his predecessors and of the Jews, that Cain was accidentally slain by Lamech in the seventh generation from Adam. Luther considers the occasion of the poem to be the deliberate murder of Cain by Lamech. Herder regards it as Lamech's song of exultation on the invention of the sword by his son Tubal-cain, in the possession of which he foresaw a great advantage to himself and his family over any enemies. This interpretation appears, on the whole, to be the best that has been suggested.—**2.** The father of Noah (Gen. v. 29).

Lamentations. The Hebrew title of this Book, *Ékah*, is taken, like those of the five Books of Moses, from the Hebrew word with which it opens, and which appears to have been almost a received formula for the commencement of a song of wailing (comp. 2 Sam. i. 19-27). The poems included in this collection appear in the Hebrew canon with no name attached to them, and there is no direct external evidence that they were written by the prophet Jeremiah earlier than the date given in the prefatory verse which appears in the Septuagint. This represents, however, the established belief of the Jews after the completion of the canon. The poems belong unmistakeably to the last days of the kingdom, or the commencement of the exile. They are written by one who speaks, with the vividness and intensity of an eye-witness, of the misery which he bewails. It might almost be enough to ask who else then living could have written with that union of strong passionate feeling and entire submission to Jehovah which characterises both the Lamentations and the Prophecy of Jeremiah. The evidences of identity are, however, stronger and more minute. Assuming this as sufficiently established, there come the questions—(1.) When, and on what occasion did he write it? (2.) In what relation did it stand to his other writings? (3.) What light does it throw on his personal history, or on that of the time in which he lived? I. The earliest statement on this point is that of Josephus (*Ant.* x. 5, §1). He finds among the books which were extant in his own time the lamentations on the death of Josiah, which are mentioned in 2 Chr. xxxv. 25. As there are no traces of any other poem of this kind in the later Jewish literature, it has been inferred, naturally enough, that he speaks of this. It does not appear, however, to rest on any better grounds than a hasty conjecture. And against it we have to set (1) the tradition on the other side embodied in the preface of the Septuagint, (2) the contents of the book itself. We look in vain for a single word distinctive of a funeral dirge over a devout and zealous reformer like Josiah, while we find, step by step, the closest possible likeness between the pictures of misery in the Lamentations and the events of the closing years of the reign of Zedekiah. Unless we adopt the strained hypothesis that the whole poem is prophetic in the sense of being predictive, the writer seeing the future as if it were actually present, or the still wilder conjecture of Rashi, that this was the roll which Jehoiachin destroyed, and which was re-written by Baruch or Jeremiah, we are compelled to come to the conclusion that the coincidence is not accidental, and to adopt the later, not the earlier of the dates. At what period after the capture of the city the prophet gave this utterance to his sorrow we can only conjecture, and the materials for doing so with any probability are but scanty. He may have written it immediately after the attack was over, or when he was with Gedaliah at Mizpeh, or when he was with his countrymen at Tahpanhes. II. It is well, however, to be reminded by these conjectures that we have before us, not a book in five chapters, but five separate

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poems, each complete in itself, each having a distinct subject, yet brought at the same time under a plan which includes them all. It is clear, before entering on any other characteristics, that we find, in full predominance, that strong personal emotion which mingled itself, in greater or less measure, with the whole prophetic work of Jeremiah. Other differences between the two books that bear the prophet's name grew out of this. Here there is more attention to form, more elaboration. The rhythm is more uniform than in the prophecies. A complicated alphabetic structure pervades nearly the whole book. (1.) Ch. i., ii., and iv. contain 22 verses each, arranged in alphabetic order, each verse falling into three nearly balanced clauses; ii. 19 forms an exception as having a fourth clause. (2.) Ch. iii. contains three short verses under each letter of the alphabet, the initial letter being three times repeated. (3.) Ch. v. contains the same number of verses as ch. i., ii., iv., but without the alphabetic order. III. The power of entering into the spirit and meaning of poems such as these depends on two distinct conditions. We must seek to see, as with our own eyes, the desolation, misery, confusion, which came before those of the prophet. We must endeavour also to feel as he felt when he looked on them. And the last is the more difficult of the two. Jeremiah was not merely a patriot-poet, weeping over the ruin of his country. He was a prophet who had seen all this coming, and had foretold it as inevitable. He had urged submission to the Chaldaeans as the only mode of diminishing the terrors of that "day of the Lord." And now the Chaldaeans were come, irritated by the perfidy and rebellion of the king and princes of Judah; and the actual horrors that he saw, surpassed, though he had predicted them, all that he had been able to imagine. All feeling of exultation in which, as mere prophet of evil, he might have indulged at the fulfilment of his forebodings, was swallowed up in deep overwhelming sorrow. Yet sorrow, not less than other emotions, works on men according to their characters, and a man with Jeremiah's gifts of utterance could not sit down in the mere silence and stupor of a hopeless grief. He was compelled to give expression to that which was devouring his heart and the heart of his people. The act itself was a relief to him. It led him on (as will be seen hereafter) to a calmer and serener state. It revived the faith and hope which had been nearly crushed out. An examination of the five poems will enable us to judge how far each stands by itself, how far they are connected as parts forming a whole. I. The opening verse strikes the key-note of the whole poem. That which haunts the prophet's mind is the solitude in which he finds himself. She that was "princess among the nations" (1) sits, "solitary," "as a widow." After the manner so characteristic of Hebrew poetry, the personality of the writer now recedes and now advances, and blends by hardly perceptible transitions with that of the city which he personifies, and with which he, as it were, identifies himself. Mingling with this outburst of sorrow there are two thoughts characteristic both of the man and the time. The calamities which the nation suffers are the consequences of its sins. There must be the confession of those sins. There is also, at any rate, this gleam of consolation that Judah is not alone in her sufferings. II. As the solitude of the city was the subject of the first lamentation, so the destruction that had laid it waste is that which is most conspicuous in the second. Added to all this, there was the remembrance of that which had been all along the great trial of Jeremiah's life, against which he had to wage continual war. The prophets of Jerusalem had seen vain and foolish things, false burdens, and causes of banishment (14). A righteous judgment had fallen on them. The prophets found no vision of Jehovah (9). The king and the princes who had listened to them were captive among the Gentiles. III. The difference in the structure of this poem which has been already noticed, indicates a corresponding difference in its substance. In the two preceding poems, Jeremiah had spoken of the misery and destruction of Jerusalem. In the third he speaks chiefly, though not exclusively, of his own. Here, as in the prophecies, we find a Gospel for the weary and heavy-laden, a trust, not to be shaken, in the mercy and righteousness of Jehovah. IV. It might seem, at first, as if the fourth poem did but reproduce the pictures and the thoughts of the first and second. There come before us, once again, the famine, the misery, the desolation, that had fallen on the holy city, making all faces gather blackness. One new element in the picture is found in the contrast between the past glory of the consecrated families of the kingly and priestly stocks (Nazarites in A. V.) and their later misery and shame. Some changes there are, however, not without interest in their relation to the poet's own life and to the history of his time. All the facts gain a new significance by being seen in the light of the personal experience of the third poem. V. One great difference in the fifth and last section of the poem has been already pointed out. It obviously indicates either a deliberate abandonment of the alphabetic structure, or the unfinished character of the concluding elegy. There are signs also of a later date than that of the preceding poems. Though the horrors of the famine are ineffaceable, yet that which he has before him is rather the continued protracted suffering of the rule of the Chaldaeans. There are perhaps few portions of the O. T. which appear to have done the work they were meant to do more effectually than this. It has supplied thousands with the fullest utterance for their sorrows in the critical periods of national or individual suffering. We may well believe that it soothed the weary years of the Babylonian exile. On the ninth day of the month of Ab (July), the Lamentations of Jeremiah were read, year by year, with fasting and weeping, to commemorate the misery out of which the people had been delivered. It has come to be connected with the thoughts of a later devastation, and its words enter, sometimes at least, into the prayers of the pilgrim Jews who meet at the "place of wailing" to mourn over the departed glory of their city. It enters largely into the nobly-constructed order of the Latin Church for the services of Passion-week. A few facts connected with the external history of the Book remain to be stated. The position which it has occupied in the canon of the O. T. has varied from time to time. In the received Hebrew arrangement it is placed among the Hagiographa, between Ruth and Ecclesiastes. In the Bomberg Bible of 1521, it stands among the five *Megilloth* after the books of Moses. The LXX. group the writings connected with the name of Jeremiah together, but the Book of Baruch

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comes between the prophecy and the Lamentation. On the hypothesis of some writers that Jer. lii. was originally the introduction to the poem, it would follow that the arrangement of the Vulg. and the A. V. corresponds more closely than any other to that which we must look on as the original one.

Lamp. 1. That part of the golden candlestick belonging to the Tabernacle which bore the light; also of each of the ten candlesticks placed by Solomon in the Temple before the Holy of Holies (Ex. xxv. 37; 1 K. vii. 49; 2 Chr. iv. 20, xiii. 11; Zech. iv. 2). The lamps were lighted every evening, and cleansed every morning (Ex. xxx. 7, 8). 2. A torch or flambeau, such as was carried by the soldiers of Gideon (Judg. vii. 16, 20; comp. xv. 4). The use of lamps fed with oil in marriage processions is alluded to in the parable of the ten virgins (Matt. xxv. 1). Modern Egyptian lamps consist of small glass vessels with a tube at the bottom containing a cotton-wick twisted round a piece of straw. For night-travelling, a lantern composed of waxed cloth strained over a sort of cylinder of wire-rings, and a top and bottom of perforated copper. This would, in form at least, answer to the lamps within pitchers of Gideon.

Egyptian Lamp.

Lancet. This word is found in 1 K. xviii. 28 only. The Hebrew term is *Romach*, which is elsewhere rendered, and appears to mean a javelin, or light spear. In the original edition of the A. V. (1611) the word is "lancers."

Language. [TONGUES, CONFUSION OF.]

Lantern occurs only in John xviii. 3. See *Dict. of Ant.* art. LATERNA.

Laodice'a. A town of some consequence in the Roman province of ASIA; and it was situated in the valley of the Maeander, on a small river called the Lycus, with COLOSSAE and HIERAPOLIS a few miles distant to the west. Built, or rather rebuilt, by one of the Seleucid monarchs, and named in honour of his wife, Laodicea became under the Roman government a place of some importance. Its trade was considerable: it lay on the line of a great road; and it was the seat of a *conventus*. From Rev. iii. 17, we should gather it was a place of great wealth. It was soon after this occurrence that Christianity was introduced into Laodicea, not however, as it would seem, through the direct agency of St. Paul. We have good reason for believing that when, in writing from Rome to the Christians of Colossae, he sent a greeting to those of Laodicea, he had not personally visited either place. But the preaching of the Gospel at Ephesus (Acts xviii. 19–xix. 41) must inevitably have resulted in the formation of churches in the neighbouring cities, especially where Jews were settled: and there were Jews in Laodicea. In subsequent times it became a Christian city of eminence, the see of a bishop, and a meeting-place of councils. The Mohammedan invaders destroyed it; and it is now a scene of utter desolation: but the extensive ruins near *Denislu* justify all that we read of Laodicea in Greek and Roman writers. One Biblical subject of interest is connected with Laodicea. From Col. iv. 16 it appears that St. Paul wrote a letter to this place when he wrote the letter to Colossae. The question arises whether we can give any account of this Laodicean epistle. Wieseler's theory is that the Epistle to Philemon is meant. Another view, maintained by Paley and others, is that the Epistle to the Ephesians is intended. Ussher's view is that this last epistle was a circular letter sent to Laodicea among other places. The apocryphal *Epistola ad Laodicenses* is a late and clumsy forgery.

Laodice'ans, the inhabitants of Laodicea (Col. iv. 16; Rev. iii. 14).

Lap'idoth, the husband of Deborah the prophetess (Judg. iv. 4 only).

Lapwing (Heb. *duciphath*) occurs only in Lev. xi. 19, and in the parallel passage of Deut. xiv. 18, amongst the list of those birds which were forbidden by the law of Moses to be eaten by the Israelites. Commentators generally agree with the LXX. and Vulg. that the *Hoopoe* is the bird intended. According to Bochart, these four different interpretations have been assigned to *duciphath*:— 1. The Sadducees supposed the bird intended to be the *common hen*, which they therefore refused to eat. 2. Another interpretation understands the *cock of the woods* (*tetrao urogallus*). 3. Other interpreters think the *attagen* is meant. 4. The last interpretation is that which gives the *Hoopoe* as the rendering of the Hebrew word. Many,

The Hoopoe (*Upupa Epops*).

and curious in some instances, are the derivations proposed for the Hebrew word, but the most probable one is the *mountain-cock*. It must, however, be remarked that the observations of the habits of the hoopoe recorded by modern zoologists do not appear to warrant the assertion that it is so pre-eminently a mountain-bird as has been implied above. Marshy ground, ploughed land, wooded districts, such as are near to water, are more especially its favourite haunts. The hoopoe was accounted an unclean bird by the Mosaic law, nor is it now eaten except occasionally in those countries where it is abundantly found—Egypt, France, Spain, &c., &c. The *Hoopoe* is an occasional visitor to this country, arriving for the most part in the autumn, but instances are on record of its having been seen in the spring. It is about the size of the *missel-thrush* (*Turdus viscivorus*). Its crest is very elegant, the long feathers forming it are each of them tipped with black. It belongs to the family *Upupidae*, sub-order *Tenuirostres*, and order *Passeres*.

Lasae'a (Acts xxvii. 8). Four or five years ago it would have been impossible to give any information regarding this Cretan city, except indeed that

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it might be presumed to be identical with the "Lisia" mentioned in the *Peutinger Table* as 16 miles to the east of GORTYNA. The whole matter, however, has been recently cleared up. In the month of January, 1856, a yachting party made inquiries at Fair Havens, and were told that the name Lasaea was still given to some ruins a few miles to the eastward. A short search sufficed to discover these ruins, and independent testimony confirmed the name.

La'sha, a place noticed in Gen. x. 19 only, as marking the limit of the country of the Canaanites. From the order in which the names occur we should infer that it lay somewhere in the south-east of Palestine. Its exact position cannot, in the absence of any subsequent notice of it, be satisfactorily ascertained. Jerome and other writers identify it with Callirhoë, a spot famous for hot springs near the eastern shore of the Dead Sea.

Lash'aron, one of the Canaanite towns whose kings were killed by Joshua (Josh. xii. 18).

Las'thenes, an officer who stood high in the favour of Demetrius II. Nicator. He is described as "cousin" (1 Macc. xi. 31), and "father" (1 Macc. xi. 32) of the king. Both words may be taken as titles of high nobility. It appears from Josephus (*Ant.* xiii. 4, §3) that he was a Cretan, to whom Demetrius was indebted for a large body of mercenaries (cf. 1 Macc. x. 67).

Latchet, the thong or fastening by which the sandal was attached to the foot. It occurs in the proverbial expression in Gen. xiv. 23, and is there used to denote something trivial or worthless. Another semi-proverbial expression in Luke iii. 16 points to the fact that the office of bearing and unfastening the shoes of great personages fell to the meanest slaves.

Latin, the language spoken by the Romans, is mentioned only in John xix. 20, and Luke xxiii. 38.

Lattice. The rendering in A. V. of three Hebrew words. 1. *Eshnâb*, which occurs but twice, Judg. v. 28, and Prov. vii. 6, and in the latter passage is translated "casement" in the A. V. In both instances it stands in parallelism with "window." 2. *Khărraccîm* (Cant. ii. 9), is apparently synonymous with the preceding, though a word of later date. 3. *Sebâcâh*, is simply "a network" placed before a window or balcony. Perhaps the network through which Ahaziah fell and received his mortal injury was on the parapet of his palace (2 K. i. 2).

Laver. 1. In the Tabernacle, a vessel of brass containing water for the priests to wash their hands and feet before offering sacrifice. It stood in the court between the altar and the door of the Tabernacle, and, according to Jewish tradition, a little to the south (Ex. xxx. 19, 21; Reland, *Ant. Hebr.* pt. i. ch. iv. 9). It rested on a basis, *i. e.* a foot, though by some explained to be a cover of copper or brass, which, as well as the laver itself, was made from the mirrors of the women who assembled at the door of the Tabernacle-court (Ex. xxxviii. 8). The form of the laver is not specified, but may be assumed to have been circular. Like the other vessels belonging to the Tabernacle, it was, together with its "foot," consecrated with oil (Lev. viii. 10, 11). As no mention is made of any vessel for washing the flesh of the sacrificial victims, it is possible that the laver may have been used for this purpose also (Reland, *Ant. Hebr.* i. iv. 9). 2. In Solomon's Temple, besides the great molten sea, there were ten lavers of brass, raised on bases (1 K. vii. 27, 39), five on the N. and S. sides respectively of the court of the priests. Each laver contained 40 of the measures called "bath." They were used for washing the animals to be offered in burnt-offerings (2 Chr. iv. 6). The dimensions of the bases with the lavers, as given in the Hebrew text, are 4 cubits in length and breadth, and 3 in height. The LXX. gives $4\times4\times6$ in height. Josephus, who appears to have followed a var. reading of the LXX., makes them 5 in length, 4 in width, and 6 in height (1 K. vii. 28; Thenius, *ad loc.*; Joseph. *Ant.* viii. 3, §3). There were to each 4 wheels of $1\frac{1}{2}$ cubit in diameter, with spokes, &c., all cast in one piece. The principal parts requiring explanation may be thus enumerated:—(*a*) "Borders," probably panels. Gesenius (*Thes.* 938) supposes these to have been ornaments like square shields with engraved work. (*b*) "Ledges," joints in corners of bases or fillets covering joints. (*c*) "Additions," probably festoons; Lightfoot translates, "margines oblique descendentes." (*d*) Plates, probably axles, cast in the same piece as the wheels. (*e*) Undersetters, either the naves of the wheels, or a sort of handles for moving the whole machine; Lightfoot renders "columnae fulcientes lavacrum." (*f*) Naves. (*g*) Spokes. (*h*) Felloes. (*i*) Chapiter, perhaps the rim of the circular opening ("mouth," ver. 31) in the convex top. (*k*) A round compass, perhaps the convex roof of the base. To these parts Josephus adds chains, which may probably be the festoons above mentioned (*Ant.* viii. 3, §6).

Law. The word is properly used, in Scripture as elsewhere, to express a definite commandment laid down by any recognised authority. The commandment may be general, or (as in Lev. vi. 9, 14, &c., "the law of the burnt-offering," &c.) particular in its bearing; the authority either human or divine. But when the word is used with the article, and without any words of limitation, it refers to the expressed will of God, and, in nine cases out of ten, to the Mosaic Law, or to the Pentateuch, of which it forms the chief portion. The Hebrew word, *tôrâh*, lays more stress on its moral authority, as teaching the truth, and guiding in the right way; the Greek *Νόμος*, on its constraining power, as imposed and enforced by a recognised authority. The sense of the word, however, extends its scope, and assumes a more abstract character in the writings of St. Paul. *Νόμος*, when used by him with the article, still refers in general to the Law of Moses; but when used without the article, so as to embrace any manifestation of "law," it includes all powers which act on the will of man by compulsion, or by the pressure of external motives, whether their commands be or be not expressed in definite forms. The occasional use of the word "law" (as in Rom. iii. 27, "law of faith;" &c.) to denote an *internal* principle of action, does not really militate against the general rule. It should also be noticed that the title "the Law" is occasionally used loosely to refer to the whole of the Old Testament (as in John x. 34, referring to Ps. lxxxii. 6; in John xv. 25, referring to Ps. xxxv. 19; and in 1 Cor. xiv. 21, referring to Is. xxviii. 11, 12).

Law of Moses. It will be the object of this article to give a brief analysis of its substance, to point out its main principles, and to explain the

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position which it occupies in the progress of Divine Revelation. In order to do this the more clearly, it seems best to speak of the Law, 1st, in relation to the past; 2ndly, in its own intrinsic character; and, 3rdly, in its relation to the future. (1.) (*a.*) In reference to the past, it is all important, for the proper understanding of the Law, to remember its *entire dependence on the Abrahamic Covenant*, and its adaptation thereto (see Gal. iii. 17-24). That covenant had a twofold character. It contained the "spiritual promise" of the Messiah, which was given to the Jews as representatives of the whole human race. But it contained also the temporal promises subsidiary to the former. These promises were special, given distinctively to the Jews as a nation. It follows that there should be in the Law a corresponding duality of nature. (*b.*) The nature of this *relation of the Law to the promise* is clearly pointed out. The belief in God as the Redeemer of man, and the hope of His manifestation as such in the person of the Messiah, involved the belief that the Spiritual Power must be superior to all carnal obstructions, and that there was in man a spiritual element which could rule his life by communion with a Spirit from above. But it involved also the idea of an antagonistic Power of Evil, from which man was to be redeemed, existing in each individual, and existing also in the world at large. (*c.*) Nor is it less essential to remark the *period of the history* at which it was given. It marked and determined the transition of Israel from the condition of a tribe to that of a nation, and its definite assumption of a distinct position and office in the history of the world. (*d.*) Yet, though new in its general conception, it was probably *not wholly new in its materials*. There must necessarily have been, before the Law, commandments and revelations of a fragmentary character, under which Israel had hitherto grown up. It is the peculiar mark of legislative genius to mould by fundamental principles, and animate by a higher inspiration, materials previously existing in a cruder state. So far therefore as they were consistent with the objects of the Jewish law, the customs of Palestine and the laws of Egypt would doubtless be traceable in the Mosaic system. (*e.*) In close connexion with and almost in consequence of this reference to antiquity we find an *accommodation of the Law* to the temper and circumstances of the Israelites, to which our Lord refers in the case of divorce (Matt. xix. 7, 8) as necessarily interfering with its absolute perfection. In many cases it rather should be said to guide and modify existing usages than actually to sanction them; and the ignorance of their existence may lend to a conception of its ordinances not only erroneous, but actually the reverse of the truth. Nor is it less noticeable that the degree of prominence, given to each part of the Mosaic system, has a similar reference to the period at which the nation had arrived. The ceremonial portion is marked out distinctly and with elaboration; the moral and criminal law is clearly and sternly decisive; even the civil law, so far as it relates to individuals, is systematic; because all these were called for by the past growth of the nation, and needed in order to settle and develope its resources. But the political and constitutional law is comparatively imperfect; a few leading principles are laid down, to be developed hereafter but the law is directed rather to sanction the various powers of the state, than to define and balance their operations. (*f.*) In close connexion with this subject we observe also *the gradual process by which the Law was revealed* to the Israelites. In Ex. xx.-xxiii., in direct connexion with the revelation from Mount Sinai, that which may be called the rough outline of the Mosaic Law is given by God, solemnly recorded by Moses, and accepted by the people. In Ex. xxv.-xxxi. there is a similar outline of the Mosaic ceremonial. On the basis of these it may be conceived that the fabric of the Mosaic system gradually grew up under the requirements of the time. The first revelation of the Law in anything like a perfect form is found in the book of Deuteronomy. Yet even then the revelation was not final; it was the duty of the prophets to amend and explain it in special points (Ez. xviii.), and to bring out more clearly its great principles. (ii.) In giving an analysis of the substance of the Law, it will probably be better to treat it, as any other system of laws is usually treated, by dividing it into—(I.) Laws Civil; (II.) Laws Criminal; (III.) Laws Judicial and Constitutional; (IV.) Laws Ecclesiastical and Ceremonial.

(I.) Laws Civil.

(A) Of Persons.

(*a*) Father and Son.—*The power of a Father* to be held sacred; cursing, or smiting (Ex. xxi. 15, 17; Lev. xx. 9), or stubborn and wilful disobedience, to be considered capital crimes. But uncontrolled power of life and death was apparently refused to the father, and vested only in the congregation (Deut. xxi. 18-21). *Right of the first-born* to a double portion of the inheritance not to be set aside by partiality (Deut. xxi. 15-17). *Inheritance by Daughters* to be allowed in default of sons, provided (Num. xxvii. 6-8, comp. xxxvi.) that heiresses married in their own tribe. *Daughters unmarried* to be entirely dependent on their father (Num. xxx. 3-5).

(*b*) Husband and Wife.—*The power of a Husband* to be so great that a wife could never be *sui juris*, or enter independently into any engagement, even before God (Num. xxx. 6-15). A widow or divorced wife became independent, and did not again fall under her father's power (ver. 9). *Divorce* (for uncleanness) allowed, but to be formal and irrevocable (Deut. xxiv. 1-4). *Marriage within certain degrees forbidden* (Lev. xviii. &c.). *A Slave Wife*, whether bought or captive, not to be actual property, nor to be sold; if ill-treated, to be *ipso facto* free (Ex. xxi. 7-9; Deut. xxi. 10-14). *Slander* against a wife's virginity, to be punished by fine, and by deprival of power of divorce; on the other hand, ante-connubial uncleanness in her to be punished by death (Deut. xxii. 13-21). *The raising up of seed* (Levirate law) a formal right to be claimed by the widow, under pain of infamy, with a view to preservation of families (Deut. xxv. 5-10).

(*c*) Master and Slave.—*Power of Master so far limited*, that death under actual chastisement was punishable (Ex. xxi. 20); and maiming was to give liberty *ipso facto* (ver. 26, 27). *The Hebrew Slave to be freed* at the sabbatical year,[a] and provided with necessaries (his wife and children to go with only if they came to his master with him), unless by his own formal act he consented to be a perpetual slave (Ex. xxi. 1-6; Deut. xv. 12-18). In any case, it would seem, to be freed at the jubilee (Lev. xxv. 10), with his children. If sold to a resident alien, to be always redeemable, at a price proportional to the distance of the jubilee (Lev. xxv. 47-54). *Foreign Slaves* to be held and inherited as property for ever (Lev. xxv. 45, 46); and fugitive slaves from foreign nations not to be given up (Deut. xxiii. 15).

[a] The difficulty of enforcing this law is seen in Jer. xxxiv. 8-16.

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(*d*) STRANGERS.—They seem never to have been *sui juris*, or able to protect themselves, and accordingly protection and kindness towards them are enjoined as a sacred duty (Ex. xxii. 21; Lev. xix. 33, 34).

(B) LAW OF THINGS.

(*a*) LAWS OF LAND (AND PROPERTY).—(1) *All Land to be the property of God alone*, and its holders to be deemed His tenants (Lev. xxv. 23). (2) *All sold Land* therefore to *return to its original owners* at the jubilee, and the price of sale to be calculated accordingly; and redemption on equitable terms to be allowed at all times (xxv. 25-27). *A House sold* to be redeemable within a year; and, if not redeemed, to pass away altogether (xxv. 29, 30). *But the Houses of the Levites*, or those in unwalled villages to be redeemable at all times, in the same way as land; and the Levitical suburbs to be inalienable (xxv. 31-34). (3) *Land or Houses sanctified*, or tithes, or unclean firstlings to be capable of being redeemed, at $\frac{5}{4}$ value (calculated according to the distance from the jubilee-year by the priest); if devoted by the owner and unredeemed, to be hallowed at the jubilee for ever, and given to the priests; if only by a possessor, to return to the owner at the jubilee (Lev. xxvii. 14-34).

(4) *Inheritance.*

(1) *Sons.*
(2) *Daughters.*[b]
(3) *Brothers.*
(4) *Uncles on the Father's side.*
(5) *Next Kinsmen*, generally.

(*b*) LAWS OF DEBT.—(1) *All Debts* (to an Israelite) to be released at the 7th (sabbatical) year; a blessing promised to obedience, and a curse on refusal to lend (Deut. xv. 1-11). (2) *Usury* (from Israelites) not to be taken (Ex. xxii. 25-27; Deut. xxiii. 19, 20). (3) *Pledges* not to be insolently or ruinously exacted (Deut. xxiv. 6, 10-13, 17, 18).

(*c*) TAXATION.—(1) *Census-money*, a poll-tax (of a half-shekel), to be paid for *the service of the tabernacle* (Ex. xxx. 12-16). All spoil in war to be halved; of the combatant's half, $\frac{1}{500}$th, of the people's, $\frac{1}{50}$th, to be paid for a "heave-offering" to Jehovah.

(2) *Tithes.* (*a*) *Tithes of all produce* to be given for maintenance of the Levites (Num. xviii. 20-24). (Of this $\frac{1}{10}$th to be paid as a heave-offering for maintenance of the priests . . . . 24-32. (*β*) *Second Tithe* to be bestowed in religious feasting and charity, either at the Holy Place, or every 3rd year at home (?) (Deut. xiv. 22-28). (*γ*) *First Fruits* of corn, wine, and oil (at least $\frac{1}{60}$th, generally $\frac{1}{10}$th, for the priests) to be offered at Jerusalem, with a solemn declaration of dependence on God the King of Israel (Deut. xxvi. 1-15; Num. xviii. 12, 13). *Firstlings* of clean beasts; the redemption-money (5 shekels) of man, and ($\frac{1}{4}$ shekel, or 1 shekel) of unclean beasts, to be given to the priests after sacrifice (Num. xviii. 15-18).

(3) *Poor Laws.* (*a*) *Gleanings* (in field or vineyard) to be a legal right of the poor (Lev. xix. 9, 10; Deut. xxiv. 19-22). (*β*) *Slight Trespass* (eating on the spot) to be allowed as legal (Deut. xxiii. 24, 25). (*γ*) *Second Tithe* (see 2 *β*) to be given in charity. (*δ*) *Wages to be paid day by day* (Deut. xxiv. 15).

(4) *Maintenance of Priests* (Num. xviii. 8-32). (*a*) *Tenth of Levites' Tithe.* (See 2 *a*). (*β*) *The heave and wave-offerings* (breast and right shoulder of all peace-offerings). (*γ*) *The meat and sin-offerings*, to be eaten solemnly, and only in the holy place. (*δ*) *First Fruits* and redemption money. (See 2 *γ*). (*e*) *Price of all devoted things*, unless specially given for a sacred service. A man's service, or that of his household, to be redeemed at 50 shekels for man, 30 for woman, 20 for boy, and 10 for girl.

[b] Heiresses to marry in their own tribe (Num. xxvii. 6-8, xxxvi.).

(II.) LAWS CRIMINAL.

(A) OFFENCES AGAINST GOD (of the nature of treason).

1st Command. Acknowledgment of false gods (Ex. xxii. 20), as *e. g.* Molech (Lev. xx. 1-5), and generally all *idolatry* (Deut. xiii., xvii. 2-5).

2nd Command. *Witchcraft and false prophecy* (Ex. xxii. 18; Deut. xviii. 9-22; Lev. xix. 31).

3rd Command. *Blasphemy* (Lev. xxiv. 15, 16).

4th Command. *Sabbath-breaking* (Num. xv. 32-36).

Punishment in all cases, death by stoning. Idolatrous cities to be utterly destroyed.

(B) OFFENCES AGAINST MAN.

5th Command. *Disobedience to* or cursing or smiting of *parents* (Ex. xxi. 15, 17; Lev. xx. 9; Deut. xxi. 18-21), to be punished by death by stoning, publicly adjudged and inflicted; so also of disobedience to the priests (as judges) or Supreme Judge. Comp. 1 K. xxi. 10-14 (Naboth); 2 Chr. xxiv. 21 (Zechariah).

6th Command. (1) *Murder*, to be punished by death without sanctuary or reprieve, or satisfaction (Ex. xxi. 12, 14; Deut. xix. 11-13). Death of a slave, actually under the rod, to be punished (Ex. xxi. 20, 21). (2) *Death by negligence*, to be punished by death (Ex. xxi. 28-30). (3) *Accidental Homicide*; the avenger of blood to be escaped by flight to the cities of refuge till the death of the high-priest (Num. xxxv. 9-28; Deut. iv. 41-43; xix. 4-10). (4) *Uncertain Murder*, to be expiated by formal disavowal and sacrifice by the elders of the nearest city (Deut. xxi. 1-9). (5) *Assault* to be punished by *lex talionis*, or damages (Ex. xxi. 18, 19, 22-25; Lev. xxiv. 19, 20).

7th Command. (1) *Adultery* to be punished by death of both offenders; the rape of a married or betrothed woman, by death of the offender (Deut. xxii. 13-27). (2) *Rape or Seduction* of an unbetrothed virgin, to be compensated by marriage, with dowry (50 shekels), and without power of divorce; or, if she be refused, by payment of full dowry (Ex. xxii. 16, 17; Deut. xxii. 28, 29). (3) *Unlawful Marriages* (incestuous, &c.), to be punished, some by death, some by childlessness (Lev. xx.).

8th Command. (1) *Theft* to be punished by fourfold or double restitution; a nocturnal robber might be slain as an outlaw (Ex. xxii. 1-4). (2) *Trespass* and injury of things lent to be compensated (Ex. xxii. 5-15). (3) *Perversion of Justice* (by bribes, threats, &c.). and especially oppression of strangers, strictly forbidden (Ex. xxiii. 9, &c.). (4) *Kidnapping* to be punished by death (Deut. xxiv. 7).

9th Command. *False Witness*; to be punished by *lex talionis* (Ex. xxiii. 1-3; Deut. xix. 16-21). Slander of a wife's chastity, by fine and loss of power of divorce (Deut. xxii. 18, 19).

A fuller consideration of the tables of the Ten Commandments is given elsewhere. [TEN COMMANDMENTS.]

(III.) LAWS JUDICIAL AND CONSTITUTIONAL.

(A) JURISDICTION.

(*a*) *Local Judges* (generally Levites, as more skilled in the Law) appointed, for ordinary matters, probably by the people with approbation of the supreme authority (as of Moses in the wilderness) (Ex. xviii. 25; Deut. i. 15-18) through all the land (Deut. xvi. 18). (*b*) *Appeal to the Priests* (at the holy place), or to *the judge*; their sentence final, and to be accepted under pain of death. See Deut. xvii. 8-13 (comp. appeal to Moses, Ex. xviii. 26). (*c*) *Two witnesses* (at least) required in capital matters (Num. xxxv. 30; Deut. xvii. 6, 7). (*d*) *Punishment* (except by special command), to be personal, and not to extend to the family (Deut. xxiv. 16). Stripes allowed and limited (Deut. xxv. 1-3), so as to avoid outrage on the human frame.

All this would be to a great extent set aside—1st. By the summary jurisdiction of the king (see 1 Sam. xxii. 11-19 (Saul); 2 Sam. xii. 1-5, xiv. 4-11; 1 K. iii. 16-28), which extended even to the deposition of the high-priest (1 Sam. xxii. 17, 18; 1 K. ii. 26, 27). The practical difficulty of its being carried out is seen in 2 Sam. xv. 2-6, and would lead of course to a certain delegation of his power. 2nd. By the appointment of the Seventy (Num. xi. 24-30)

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with a solemn religious sanction. In later times there was a local Sanhedrim of 23 in each city, and two such in Jerusalem, as well as the Great Sanhedrim, consisting of 70 members, besides the president, who was to be the high-priest if duly qualified, and controlling even the king and high-priest. The members were priests, scribes (Levites), and elders (of other tribes). A court of exactly this nature is noticed, as appointed to supreme power by Jehoshaphat. (See 2 Chr. xix. 8-11).

(B) ROYAL POWER.

The King's Power limited by the Law, as written and formally accepted by the king: and directly forbidden to be despotic[c] (Deut. xvii. 14-20; comp. 1 Sam. x. 25). Yet he had power of taxation (to $\frac{1}{10}$th); and of compulsory service (1 Sam. viii. 10-18); the declaration of war (1 Sam. xi.), &c. There are distinct traces of a "mutual contract" (2 Sam. v. 3; a "league," 2 K. xi. 17); the remonstrance with Rehoboam being clearly not extraordinary (1 K. xii. 1-6).

The Princes of the Congregation. The heads of the tribes (see Josh. ix. 15) seem to have had authority under Joshua to act for the people (comp. 1 Chr. xxvii. 16-22); and in the later times "the princes of Judah" seem to have had power to control both the king and the priests (see Jer. xxvi. 10-24, xxxviii. 4, 5, &c.).

(C) ROYAL REVENUE.

(1) *Tenth of produce.* (2) *Domain land* (1 Chr. xxvii. 26-29). Note confiscation of criminal's land (1 K. xxi. 15). (3) *Bond service* (1 K. v. 17, 18), chiefly on foreigners (1 K. ix. 20-22; 2 Chr. ii. 16, 17). (4) *Flocks and herds* (1 Chr. xxvii. 29-31). (5) *Tributes* (gifts) from foreign kings. (6) *Commerce;* especially in Solomon's time (1 K. x. 22, 29, &c.).

(IV.) ECCLESIASTICAL AND CEREMONIAL LAW.

(A) LAW OF SACRIFICE (considered as the sign and the appointed means of the union with God, on which the holiness of the people depended).

(1) ORDINARY SACRIFICES.

- (α) *The whole Burnt-Offering* (Lev. i.) of the herd or the flock; to be offered continually (Ex. xxix. 38-42); and the fire on the altar never to be extinguished (Lev. vi. 8-13).
- (β) *The Meat-Offering* (Lev. ii., vi. 14-23) of flour, oil, and frankincense, unleavened, and seasoned with salt.
- (γ) *The Peace-Offering* (Lev. iii., vii. 11-21) of the herd or the flock; either a thank-offering, or a vow, or freewill offering.
- (δ) *The Sin-Offering*, or *Trespass-Offering* (Lev. iv., v., vi.).
  - (a) For sins committed in ignorance (Lev. iv.).
  - (b) For vows unwittingly made and broken, or uncleanness unwittingly contracted (Lev. v.).
  - (c) For sins wittingly committed (Lev. vi. 1-7).

(2) EXTRAORDINARY SACRIFICES.

- (α) *At the Consecration of Priests* (Lev. viii., ix.).
- (β) *At the Purification of Women* (Lev. xii.).
- (γ) *At the Cleansing of Lepers* (Lev. xiii., xiv.).
- (δ) *On the Great Day of Atonement* (Lev. xvi.).
- (ε) *On the great Festivals* (Lev. xxiii.).

(B) LAW OF HOLINESS (arising from the union with God through sacrifice).

(1) HOLINESS OF PERSONS.

- (α) *Holiness of the whole people* as "children of God" (Ex. xix. 5, 6; Lev. xi.-xv., xvii., xviii.; Deut. xiv. 1-21), shown in
  - (a) The Dedication of the first-born (Ex. xiii. 2, 12, 13, xxii. 29, 30, &c.); and the offering of all firstlings and first-fruits (Deut. xxvi., &c.).
  - (b) Distinction of clean and unclean food (Lev. xi.; Deut. xiv.).
  - (c) Provision for purification (Lev. xii., xiii., xiv., xv.; Deut. xxiii. 1-14).
  - (d) Laws against disfigurement (Lev. xix. 27; Deut. xiv. 1; comp. Deut. xxv. 3, against excessive scourging).
  - (e) Laws against unnatural marriages and lusts (Lev. xviii., xx.).
- (β) *Holiness of the Priests (and Levites).*
  - (a) Their consecration (Lev. viii., ix.; Ex. xxix.).
  - (b) Their special qualifications and restrictions (Lev. xxi., xxii. 1-9).
  - (c) Their rights (Deut. xviii. 1-8; Num. xviii.) and authority (Deut. xvii. 8-13).

(2) HOLINESS OF PLACES AND THINGS.

- (α) *The Tabernacle* with the ark, the vail, the altars, the laver, the priestly robes, &c. (Ex. xxv.-xxviii., xxx.).
- (β) *The Holy Place* chosen for the permanent erection of the tabernacle (Deut. xii., xiv. 22-29), where only all sacrifices were to be offered, and all tithes, first-fruits, vows, &c., to be given or eaten.

(3) HOLINESS OF TIMES.

- (α) *The Sabbath* (Ex. xx. 9-11, xxiii. 12, &c.).
- (β) *The Sabbatical Year* (Ex. xxiii. 10, 11; Lev. xxv. 1-7, &c.).
- (γ) *The Year of Jubilee* (Lev. xxv. 8-16, &c.).
- (δ) *The Passover* (Ex. xii. 3-27; Lev. xxiii. 4-14).
- (ε) *The Feast of Weeks* (Pentecost) (Lev. xxiii. 15, &c.).
- (ζ) *The Feast of Tabernacles* (Lev. xxiii. 33-43).
- (η) *The Feast of Trumpets* (Lev. xxiii. 23-25).
- (θ) *The Day of Atonement* (Lev. xxiii. 26-32, &c.).

Such is the substance of the Mosaic Law. The leading principle of the whole is its THEOCRATIC CHARACTER, its reference (that is) of all action and thoughts of men *directly and immediately* to the will of God. It follows from this, that it is to be regarded not merely as a law, that is, a rule of conduct, based on known truth and acknowledged authority, but also as a *Revelation of God's nature* and His dispensations. But this theocratic character of the law depends necessarily on the *belief in God*, as not only the Creator and sustainer of the world, but as, by special covenant *the head of the Jewish nation.* This immediate reference to God as their king, is clearly seen as the groundwork of their whole polity. From this theocratic nature of the law follow important deductions with regard to (*a*) the view which it takes of political society; (*b*) the extent of the scope of the law; (*c*) the penalties by which it is enforced; and (*d*) the character which it seeks to impress on the people. (*a.*) The Mosaic Law seeks the basis of its polity, first, in the absolute sovereignty of God, next in the relationship of each individual to God, and through God to his countrymen. It is clear that such a doctrine, while it contradicts none of the common theories, yet lies beneath them all. (*b.*) The law, as proceeding directly from God, and referring directly to Him, is necessarily *absolute in its supremacy* and *unlimited in its scope.* It is supreme over the governors, as being only the delegates of the Lord, and therefore it is incompatible with any despotic authority in them. On the other hand, it is supreme over the governed, recognising no inherent rights in the individual, as prevailing against, or limiting the law. It regulated the whole life of an Israelite. His actions were rewarded and punished with great minuteness and strictness; and that according to the standard, not of their consequences, but of their intrinsic morality. His re-

[c] Military conquest discouraged by the prohibition of the use of horses. (See Josh. xi. 6.) For an example of obedience to this law see 2 Sam. viii. 4, and of disobedience to it in 1 K. x. 26-29.

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ligious worship was defined and enforced in an elaborate and unceasing ceremonial. (*c.*) *The penalties and rewards* by which the law is enforced are such as depend on the direct theocracy. With regard to individual actions, it may be noticed that, as generally some penalties are inflicted by the subordinate, and some only by the supreme authority, so among the Israelites some penalties came from the hand of man, some directly from the Providence of God. The bearing of this principle on the inquiry as to the *revelation of a future life, in the Pentateuch*, is easily seen. The sphere of moral and religious action and thought to which the law extends is beyond the cognizance of human laws, and the scope of their ordinary penalties, and is therefore left by them to the retribution of God's inscrutable justice, which, being but imperfectly seen here, is contemplated especially as exercised in a future state. Hence arises the expectation of a direct revelation of this future state in the Mosaic Law. Such a revelation is certainly not given. The truth seems to be that, in a law which appeals directly to God himself for its authority and its sanction, there cannot be that broad line of demarcation between this life and the next, which is drawn for those whose power is limited by the grave. (*d.*) But perhaps the most important consequence of the theocratic nature of the law was the *peculiar character of goodness* which it sought to *impress on the people*. The Mosaic Law, beginning with piety, as its first object, enforces most emphatically the purity essential to those who, by their union with God, have recovered the hope of intrinsic goodness, while it views righteousness and love rather as deductions from these than as independent objects. The appeal is not to any dignity of human nature, but to the obligations of communion with a Holy God. The subordination, therefore, of this idea also to the religious idea is enforced; and so long as the due supremacy of the latter was preserved, all other duties would find their places in proper harmony. But the usurpation of that supremacy in practice by the idea of personal and national sanctity was that which gave its peculiar colour to the Jewish character. It is evident that this characteristic of the Israelites would tend to preserve *the seclusion* which, under God's providence, was intended for them, and would in its turn be fostered by it.—III. In considering the relation of the Law to the future, it is important to be guided by the general principle laid down in Heb. vii. 19, "The Law made nothing perfect." This principle will be applied in different degrees to its bearing (*a*) on the after-history of the Jewish commonwealth before the coming of Christ; (*b*) on the coming of our Lord Himself; and (*c*) on the dispensation of the Gospel. (*a.*) To that after-history the Law was, to a great extent, the key. It was indeed often neglected, and even forgotten; yet still it formed the standard from which the people knowingly departed, and to which they constantly returned; and to it therefore all which was peculiar in their national and individual character was due. Its direct influence was probably greatest in the periods before the establishment of the kingdom, and after the Babylonish captivity. The last act of Joshua was to bind the Israelites to it as the charter of their occupation of the conquered land (Josh. xxiv. 24-27); and, in the semi-anarchical period of the Judges, the Law and the Tabernacle were the only centres of anything like national unity. The establishment of the kingdom was due to an impatience of this position, and a desire for a visible and personal centre of authority, much the same in nature as that which plunged them so often in idolatry. In the kingdom of Israel, after the separation, the deliberate rejection of the leading principles of the Law by Jeroboam and his successors was the beginning of a gradual declension into idolatry and heathenism. But in the kingdom of Judah the very division of the monarchy and consequent diminution of its splendour, and the need of a principle to assert against the superior material power of Israel, brought out the Law once more in increased honour and influence. Far more was this the case after the captivity. The loss of the independent monarchy, and the cessation of prophecy, both combined to throw the Jews back upon the Law alone, as their only distinctive pledge of nationality, and sure guide to truth. This love for the Law, rather than any abstract patriotism, was the strength of the Maccabean struggle against the Syrians, and the success of that struggle, enthroning a Levitical power, deepened the feeling from which it sprang. The Law thus became the moulding influence of the Jewish character. The Pharisees, truly representing the chief strength of the people, systematized this feeling. Against this idolatry of the Law there were two reactions. The first was that of the SADDUCEES; one which had its basis in the idea of a higher love and service of God, independent of the Law and its sanctions. The other, that of the ESSENES, was an attempt to burst the bonds of the formal law, and assert its ideas in all fulness, freedom, and purity. (*b.*) The relation of the Law to the advent of Christ is also laid down clearly by St. Paul. The Law was the Παιδαγωγὸς εἰς Χριστόν, the servant (that is), whose task it was to guide the child to the true teacher (Gal. iii. 24); and Christ was "the end" or object "of the Law" (Rom. x. 4). As being subsidiary to the promise, it had accomplished its purpose when the promise was fulfilled. In its national aspect it had existed to guard the faith in the theocracy. The chief hindrance to that faith had been the difficulty of realising the invisible presence of God, and of conceiving a communion with the infinite Godhead which should not crush or absorb the finite creature. This difficulty was now to pass away for ever, in the Incarnation of the Godhead in One truly and visibly man. In its individual, or what is usually called its "moral" aspect, the Law bore equally the stamp of transitoriness and insufficiency. It had declared the authority of truth and goodness over man's will, and taken for granted in man the existence of a spirit which could recognise that authority; but it had done no more. Its presence had therefore detected the existence and the sinfulness of sin, as alien alike to God's will and man's true nature; but it had also brought out with more vehement and desperate antagonism the power of sin dwelling in man as fallen (Rom. vii. 7-25). The relation of the Law to Christ in its sacrificial and ceremonial aspect, will be more fully considered elsewhere. [SACRIFICE.] (*c.*) It remains to consider how far it has any obligation or existence under the dispensation of the Gospel. As a means of justification or salvation, it ought never to have been regarded, even before Christ: it needs no proof to show that still less can this be so since He has come. But yet the question remains whether it is binding on Christians, even when they

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do not depend on it for salvation. It seems clear enough, that its formal coercive authority as a whole ended with the close of the Jewish dispensation. It referred throughout to the Jewish covenant, and in many points to the constitution, the customs, and even the local circumstances of the people. That covenant was preparatory to the Christian, in which it is now absorbed; those customs and observances have passed away. It follows, by the very nature of the case, that the formal obligation to the Law must have ceased with the basis on which it is grounded. But what then becomes of the declaration of our Lord, that He came "not to destroy the Law, but to perfect it," and that "not one jot or one tittle of it shall pass away?" what of the fact, consequent upon it, that the Law has been reverenced in all Christian churches, and had an important influence on much Christian legislation? The explanation of the apparent contradiction lies in the difference between positive and moral obligation. To apply this principle practically there is need of much study and discretion, in order to distinguish what is local and temporary from what is universal, and what is mere external form from what is the essence of an ordinance.

Lawyer. The title "lawyer" is generally supposed to be equivalent to the title "scribe," both on account of its etymological meaning, and also because the man, who is also called a "lawyer" in Matt. xxii. 35 and Luke x. 25, is called "one of the scribes" in Mark xii. 28. If the common reading in Luke xi. 44, 45, 46, be correct, it will be decisive against this. By the use of the word *νομικός* (Tit. iii. 9) as a simple adjective, it seems more probable that the title "scribe" was a legal and official designation, but that the name *νομικός* was properly a mere epithet signifying one "learned in the law," and only used as a title in common parlance (comp. the use of it in Tit. iii. 13, "Zenas the lawyer").

Laying on of hands. [BAPTISM.]

Laz'arus. In this name, which meets us as belonging to two characters in the N. T,, we may recognize an abbreviated form of the old Hebrew Eleazar. 1. Lazarus of Bethany, the brother of Martha and Mary (John xi. 1). All that we know of him is derived from the Gospel of St. John, and that records little more than the facts of his death and resurrection. We are able, however, without doing violence to the principles of a true historical criticism, to arrive at some conclusions helping us, with at least some measure of probability, to fill up these scanty outlines. (1.) The language of John xi. 1, implies that the sisters were the better known. Lazarus is "of Bethany, of the village of Mary and her sister Martha." From this, and from the order of the three names in John xi. 5, we may reasonably infer that Lazarus was the youngest of the family. (2.) The house in which the feast is held appears, from John xii. 2, to be that of the sisters. Martha "serves," as in Luke x. 38. Mary takes upon herself that which was the special duty of a hostess towards an honoured guest (comp. Luke vii. 46). The impression left on our minds by this account, if it stood alone, would be that they were the givers of the feast. In Matt. xxvi. 6, Mark xiv. 3, the same fact appears as occurring in "the house of Simon the leper:" but a leper, as such, would have been compelled to lead a separate life, and certainly could not have given a feast and received a multitude of guests. Among the conjectural explanations which have been given of this difference, the hypothesis that this Simon was the father of the two sisters and of Lazarus, that he had been smitten with leprosy, and that actual death, or the civil death that followed on his disease, had left his children free to act for themselves, is at least as probable as any other, and has some support in early ecclesiastical traditions. (3.) All the circumstances of John xi. and xii., point to wealth and social position above the average. (4.) A comparison of Matt. xxvi. 6, Mark xiv. 3, with Luke vii. 36, 44, suggests another conjecture that harmonises with and in part explains the foregoing. If Simon the leper were also the Pharisee, it would explain the fact just noticed of the friendship between the sisters of Lazarus and the members of that party in Jerusalem. It would follow on this assumption that the Pharisee, whom we thus far identify with the father of Lazarus, was probably one of the members of that sect, sent down from Jerusalem to watch the new teacher. (5.) One other conjecture, bolder perhaps than the others, may yet be hazarded. Admitting, as must be admitted, the absence at once of all direct evidence and of traditional authority, there are yet some coincidences, at least remarkable enough to deserve attention, and which suggest the identification of Lazarus with the young ruler that had great possessions, of Matt. xix., Mark x., Luke xviii. The age (Matt. xix. 20, 22) agrees with what has been before inferred (see above, 1), as does the fact of wealth above the average with what we know of the condition of the family at Bethany (see 2). If the father were an influential Pharisee, if there were ties of some kind uniting the family with that body, it would be natural enough that the son, even in comparative youth, should occupy the position of a "ruler." But further, it is of this rich young man that St. Mark uses the emphatic word ("Jesus, beholding him, *loved* him") which is used of no others in the Gospel-history, save of the beloved apostle and of Lazarus and his sisters (John xi. 5). Combining these inferences then, we get, with some measure of likelihood, an insight into one aspect of the life of the Divine Teacher and Friend, full of the most living interest. The village of Bethany and its neighbourhood were a frequent retreat from the controversies and tumults of Jerusalem (John xviii. 2; Luke xxi. 37, xxii. 39). At some time or other one household, wealthy, honourable, belonging to the better or Nicodemus section of the Pharisees (see above, 1, 2, 3) learns to know and reverence him. Disease or death removes the father from the scene, and the two sisters are left with their younger brother to do as they think right. In them and in the brother over whom they watch, He finds that which is worthy of His love. But two at least need an education in the spiritual life. A few weeks pass away, and then comes the sickness of John xi. One of the sharp malignant fevers of Palestine cuts off the life that was so precious. The sisters know how truly the Divine Friend has loved him on whom their love and their hopes centered. They send to him in the belief that the tidings of the sickness will at once draw Him to them (John xi. 3). Slowly, and in words which (though afterwards understood otherwise) must at the time have seemed to the disciples those of one upon whom the truth came not at once but by degrees, he prepares them for the worst. "This sickness is not unto

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death"—"Our friend Lazarus sleepeth"—"Lazarus is dead." The work which he was doing as a teacher or a healer (John x. 41, 42) in Bethabara, or the other Bethany (John x. 40 and i. 28), was not interrupted, and continues for two days after the message reaches him. Then comes the journey, occupying two days more. When He and His disciples come, three days have passed since the burial. The friends from Jerusalem, chiefly of the Pharisee and ruler class, are there with their consolations. The sisters receive the Prophet, each according to her character. His sympathy with their sorrow leads Him also to weep. Then comes the work of might as the answer of the prayer which the Son offers to the Father (John xi. 41, 42). The stone is rolled away from the mouth of the rock-chamber in which the body had been placed. "He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin." It is well not to break in upon the silence which hangs over the interval of that "four days' sleep." One scene more meets us, and then the life of the family which has come before us with such daylight clearness lapses again into obscurity. In the house which, though it still bore the father's name (*sup.* 1), was the dwelling of the sisters and the brother, there is a supper, and Lazarus is there, and Martha serves, no longer jealously, and Mary pours out her love in the costly offering of the spikenard ointment, and finds herself once again misjudged and hastily condemned. After this all direct knowledge of Lazarus ceases. It would be as plausible an explanation of the strange fact recorded by St. Mark alone (xiv. 51) as any other, if we were to suppose that Lazarus, whose home was near, who must have known the place to which the Lord "oftentimes resorted," was drawn to the garden of Gethsemane by the approach of the officers "with their torches and lanterns and weapons" (John xviii. 3), and in the haste of the night-alarm, rushed eagerly "with the linen cloth cast about his naked body," to see whether he was in time to render any help. Apocryphal traditions even are singularly scanty and jejune, as if the silence which "sealed the lips of the Evangelists" had restrained others also. They have nothing more to tell of Lazarus than the meagre tale that follows:—He lived for thirty years after his resurrection, and died at the age of sixty. When he came forth from the tomb, it was with the bloom and fragrance as of a bridegroom. He and his sisters, with Mary the wife of Cleophas, and other disciples, were sent out to sea by the Jews in a leaky boat, but miraculously escaped destruction, and were brought safely to Marseilles. There he preached the Gospel, and founded a church, and became its bishop. After many years, he suffered martyrdom, and was buried, some said, there; others, at Citium in Cyprus. Finally his bones and those of Mary Magdalene were brought from Cyprus to Constantinople by the Emperor Leo the Philosopher, and a church erected to his honour. Some apocryphal books were extant bearing his name. The question why the first three Gospels omit all mention of so wonderful a fact as the resurrection of Lazarus, has from a comparatively early period forced itself upon interpreters and apologists. The explanations given of the perplexing phenomenon are briefly these:—(1) That fear of drawing down persecution on one already singled out for it, kept the three Evangelists, writing during the lifetime of Lazarus, from all mention of him; and that, this reason for silence being removed by his death, St. John could write freely. (2) That the writers of the first three Gospels confine themselves, as by a deliberate plan, to the miracles wrought in Galilee (that of the blind man at Jericho being the only exception), and that they therefore abstained from all mention of any fact, however interesting, that lay outside that limit. (3) That the narrative, in its beauty and simplicity, its human sympathies and marvellous transparency, carries with it the evidence of its own truthfulness. (4) Another explanation, suggested by the attempt to represent to one's-self what must have been the sequel of such a fact as that now in question upon the life of him who had been affected by it, may perhaps be added. The history of monastic orders, of sudden conversions after great critical deliverances from disease or danger, offers an analogy which may help to guide us. In such cases it has happened, in a thousand instances, that the man has felt as if the thread of his life was broken, the past buried for ever, old things vanished away. He retires from the world, changes his name, speaks to no one, or speaks only in hints, of all that belongs to his former life, shrinks above all from making his conversion, his resurrection from the death of sin, the subject of common talk. Assume only that the laws of the spiritual life worked in some such way on Lazarus, and it will seem hardly wonderful that such a man should shrink from publicity, and should wish to take his place as the last and lowest in the company of believers. The facts of the case are, at any rate, singularly in harmony with this last explanation. Matthew and Mark omit equally all mention of the three names. John, writing long afterwards, when all three had "fallen asleep," feels that the restraint is no longer necessary, and puts on record, as the Spirit brings all things to his remembrance, the whole of the wonderful history. The circumstances of his life, too, all indicate that he more than any other Evangelist was likely to have lived in that inmost circle of disciples, where these things would be most lovingly and reverently remembered.—**2.** The name Lazarus occurs also in the well-known parable of Luke xvi. 19-31. What is there chiefly remarkable is, that in this parable alone we meet with a proper name. Were the thoughts of men called to the etymology of the name, as signifying that he who bore it had in his poverty no help but God, or as meaning in the shortened form, one who had become altogether "helpless"? Or was it again not a parable but, in its starting-point at least, a history, so that Lazarus was some actual beggar, like him who lay at the beautiful gate of the Temple, familiar therefore both to the disciples and the Pharisees? Whatever the merit of either of these suggestions, no one of them can be accepted as quite satisfactory, and it adds something to the force of the hypothesis ventured on above, to find that it connects itself with this question also. If we assume the identity suggested in (5), or if, leaving that as unproved, we remember only that the historic Lazarus belonged by birth to the class of the wealthy and influential Pharisees, as in (3), could anything be more significant than the introduction of this name into such a parable? Not Eleazar the Pharisee, rich, honoured, blameless among men, but Eleazar the beggar, full of leprous sores, lying at the rich man's gate, was the true heir of blessedness, for whom was reserved the glory of being in Abraham's

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bosom. Very striking too, it must be added, is the coincidence between the teaching of the parable and of the history in another point. The Lazarus of the one remains in Abraham's bosom because "if men hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The Lazarus of the other returned from it, and yet bears no witness to the unbelieving Jews of the wonders or the terrors of Hades. In this instance also the name of Lazarus has been perpetuated in an institution of the Christian Church. The leper of the Middle Ages appears as a Lazzaro. Among the orders, half-military and half-monastic, of the 12th century, was one which bore the title of the Knights of St. Lazarus (A.D. 1119), whose special work it was to minister to the lepers, first of Syria, and afterwards of Europe. The use of *lazaretto* and *lazar-house* for the leper-hospitals then founded in all parts of Western Christendom, no less than that of *lazzarone* for the mendicants of Italian towns, are indications of the effect of the parable upon the mind of Europe in the Middle Ages, and thence upon its later speech.

Lead, one of the most common of metals, found generally in veins of rocks, though seldom in a metallic state, and most commonly in combination with sulphur. It was early known to the ancients, and the allusions to it in Scripture indicate that the Hebrews were well acquainted with its uses. The rocks in the neighbourhood of Sinai yielded it in large quantities, and it was found in Egypt. That it was common in Palestine is shown by the expression in Ecclus. xlvii. 18 (comp. 1 K. x. 27). It was among the spoils of the Midianites which the children of Israel brought with them to the plains of Moab, after their return from the slaughter of the tribe (Num. xxxi. 22). The ships of Tarshish supplied the market of Tyre with lead, as with other metals (Ez. xxvii. 12). Its heaviness, to which allusion is made in Ex. xv. 10, and Ecclus. xxii. 14, caused it to be used for weights, which were either in the form of a round flat cake (Zech. v. 7), or a rough unfashioned lump or "stone" (ver. 8); stones having in ancient times served the purpose of weights (comp. Prov. xvi. 11). In modern metallurgy lead is used with tin in the composition of solder for fastening metals together. That the ancient Hebrews were acquainted with the use of solder is evident from Isaiah xli. 7. No hint is given as to the composition of the solder, but in all probability lead was one of the materials employed, its usage for such a purpose being of great antiquity. The ancient Egyptians used it for fastening stones together in the rough parts of a building, and it was found by Mr. Layard among the ruins at Nimroud. In Job xix. 24 the allusion is supposed to be to the practice of carving inscriptions upon stone, and pouring molten lead into the cavities of the letters, to render them legible, and at the same time preserve them from the action of the air. In modern metallurgy lead is employed for the purpose of purifying silver from other mineral products. The alloy is mixed with lead, exposed to fusion upon an earthen vessel, and submitted to a blast of air. By this means the dross is consumed. This process is called the cupelling operation, with which the description in Ez. xxii. 18-22, in the opinion of Mr. Napier, accurately coincides.

Leb'ana, one of the Nethinim whose descendants returned from Babylon with Zerubbabel (Neh. vii. 48). He is called LABANA in the parallel list of 1 Esdras, and **Leb'anah** in Ezr. ii. 45.

Leaf, Leaves. The word occurs in the A. V. either in the singular or plural number in three different senses—(1) *Leaf* or *leaves* of trees. (2) *Leaves* of the doors of the Temple. (3) *Leaves* of the roll of a book. 1. LEAF of a tree (*âleh*, *tereph*, *aphi*). The olive-leaf is mentioned in Gen. viii. 11. Fig-leaves formed the first covering of our parents in Eden. The barren fig-tree (Matt. xxi. 19; Mark xi. 13) on the road between Bethany and Jerusalem "had on it nothing but *leaves*." The oak-leaf is mentioned in Is. i. 30, and vi. 13. The righteous are often compared to green leaves (Jer. xvii. 8). The ungodly on the other hand are as "an oak whose leaf fadeth" (Is. i. 30). In Ez. xlvii. 12; Rev. xxii. 1, 2, there is probably an allusion to some tree whose leaves were used by the Jews as a medicine or ointment; indeed, it is very likely that many plants and leaves were thus made use of by them, as by the old English herbalists. 2. LEAVES of doors (*tsêlâim*, *deleth*). The Hebrew word, which occurs very many times in the Bible, and which in 1 K. vi. 32 (margin) and 34 is translated "leaves" in the A. V., signifies *beams*, *ribs*, *sides*, &c. In Ez. xli. 24, the Hebrew word *deleth* is the representative of both *doors* and *leaves*. 3. LEAVES of a book or roll (*deleth*) occurs in this sense only in Jer. xxxvi. 23. The Hebrew word (literally *doors*) would perhaps be more correctly translated *columns*.

Le'ah, the daughter of Laban (Gen. xxix. 16). The dulness or weakness of her eyes was so notable, that it is mentioned as a contrast to the beautiful form and appearance of her younger sister Rachel. Her father took advantage of the opportunity which the local marriage-rite afforded to pass her off in her sister's stead on the unconscious bridegroom, and excused himself to Jacob by alleging that the custom of the country forbade the younger sister to be given first in marriage. Jacob's preference of Rachel grew into hatred of Leah, after he had married both sisters. Leah, however, bore to him in quick succession Reuben, Simeon, Levi, Judah, then Issachar, Zebulun, and Dinah, before Rachel had a child. She died some time after Jacob reached the south country in which his father Isaac lived. She was buried in the family grave in Machpelah (ch. xlix. 31).

Leasing, "falsehood." This word is retained in the A. V. of Ps. iv. 2, v. 6, from the older English versions; but the Hebrew word of which it is the rendering is elsewhere almost uniformly translated "lies" (Ps. xl. 4, lviii. 3, &c.).

Leather. The notices of leather in the Bible are singularly few; indeed the word occurs but twice in the A. V., and in each instance in reference to the same object, a girdle (2 K. i. 8; Matt. iii. 4.) There are, however, other instances in which the word "leather" might with propriety be substituted for "skin" (Lev. xi. 32, xiii. 48; Num. xxxi. 20).

Leaven. Various substances were known to have fermenting qualities; but the ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking. The use of leaven was strictly forbidden in all offerings made to the Lord by fire. It is in reference to these prohibitions that Amos (iv. 5) ironically bids the Jews of his day to "offer a sacrifice of thanksgiving *with leaven*." In other instances, where the offering was to be consumed by the priests, and not on the

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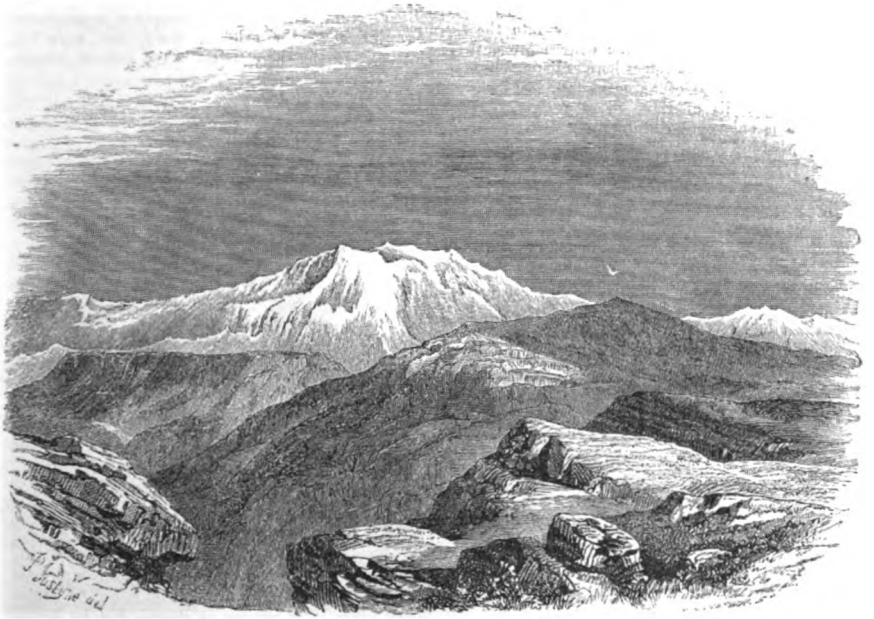
altar, leaven might be used. Various ideas were associated with the prohibition of leaven in the instances above quoted. But the most prominent idea, and the one which applies equally to all the cases of prohibition, is connected with the *corruption* which leaven itself had undergone, and which it communicated to bread in the process of fermentation. It is to this property of leaven that our Saviour points when he speaks of the "leaven (*i. e.* the corrupt doctrine) of the Pharisees and of the Sadducees" (Matt. xvi. 6); and St. Paul, when he speaks of the "old leaven" (1 Cor. v. 7).

Leb'anon, a mountain range in the north of Palestine. The name *Lebanon* signifies "white," and was applied either on account of the snow, which, during a great part of the year, covers its whole summit, or on account of the white colour of its limestone cliffs and peaks. It is the "white mountain"—the *Mont Blanc* of Palestine. Lebanon is represented in Scripture as lying upon the northern border of the land of Israel (Deut. i. 7, xi. 24; Josh. i. 4). Two distinct ranges bear this name. They both begin in lat. 33° 20′, and run in parallel lines from S.W. to N.E. for about 90 geog. miles, enclosing between them a long fertile valley from 5 to 8 miles wide, anciently called *Coele-Syria*. The western range is the "Libanus" of the old geographers, and the Lebanon of Scripture. The eastern range was called "Anti-Libanus" by geographers, and "Lebanon toward the sun-rising" by the sacred writers (Josh. xiii. 5). A deep valley called *Wady et-Teim* separates the southern section of Anti-Libanus from both Lebanon and the hills of Galilee. Lebanon—the western range—commences on the south at the deep ravine of the *Litâny*, the ancient river Leontes, which drains the valley of Coele-Syria, and falls into the Mediterranean five miles north of Tyre. It runs N.E. in a straight line parallel to the coast, to the opening from the Mediterranean into the plain of Emesa, called in Scripture the "Entrance of Hamath" (Num. xxxiv. 8). Here *Nahr el-Kebîr*—the ancient river Eleutherus—sweeps round its northern end, as the Leontes does round its southern. The average elevation of the range is from 6000 to 8000 ft.; but two peaks rise considerably higher. On the summits of both these peaks the snow remains in patches during the whole summer. The central ridge or backbone of Lebanon has smooth, barren sides, and gray rounded summits. It is entirely destitute of verdure, and is covered with small fragments of limestone, from which white crowns and jagged points of naked rock shoot up at intervals. Here and there a few stunted pine-trees or dwarf oaks are met with. The line of cultivation runs along at the height of about 6000 ft.; and below this the features of the western slopes are entirely different. The descent is gradual; but is everywhere broken by precipices and towering rocks which time and the elements have chiselled into strange, fantastic shapes. Ravines of singular wildness and grandeur furrow the whole mountain side, looking in many places like huge rents. Here and there, too, bold promontories shoot out, and dip perpendicularly into the bosom of the Mediterranean. The rugged limestone banks are scantily clothed with the evergreen oak, and the sandstone with pines; while every available spot is carefully cultivated. The cultivation is wonderful, and shows what all Syria might be if under a good government. Fig-trees cling to the naked rock; vines are trained along narrow ledges; long ranges of mulberries, on terraces like steps of stairs, cover the more gentle declivities; and dense groves of olives fill up the bottoms of the glens. Hundreds of villages are seen—here built amid labyrinths of rocks; there clinging like swallows' nests to the sides of cliffs; while convents, no less numerous, are perched on the top of every peak. The vine is still largely



The grand range of Lebanon.

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cultivated in every part of the mountain. Lebanon also abounds in olives, figs, and mulberries; while some remnants exist of the forests of pine, oak, and cedar, which formerly covered it (1 K. v. 6; Ps. xxix. 5; Is. xiv. 8; Ezr. iii. 7). Considerable numbers of wild beasts still inhabit its retired glens and higher peaks; the writer has seen jackals, hyenas, wolves, bears, and panthers (2 K. xiv. 9; Cant. iv. 8; Hab. ii. 17). Some noble streams of classic celebrity have their sources high up in Lebanon, and rush down in sheets of foam through sublime glens, to stain with their ruddy waters the transparent bosom of the Mediterranean. Along the base of Lebanon runs the irregular plain of Phoenicia; nowhere more than two miles wide, and often interrupted by bold rocky spurs, that dip into the sea. The main ridge of Lebanon is composed of Jura limestone, and abounds in fossils. Long belts of more recent sandstone run along the western slopes, which is in places largely impregnated with iron. Lebanon was originally inhabited by the Hivites and Giblites (Judg. iii. 3; Josh. xiii. 5, 6). The whole mountain range was assigned to the Israelites, but was never conquered by them (Josh. xiii. 2-6; Judg. iii. 1-3). During the Jewish monarchy it appears to have been subject to the Phoenicians (1 K. v. 2-6; Ezr. iii. 7). From the Greek conquest until modern times Lebanon had no separate history.—*Anti-Libanus.*—The main chain of Anti-Libanus commences in the plateau of Bashan, near the parallel of Caesarea-Philippi, runs north to Hermon, and then north-east in a straight line till it sinks down into the great plain of Emesa, not far from the site of Riblah. HERMON is the loftiest peak; the next highest is a few miles north of the site of Abila, beside the village of *Bludân*, and has an elevation of about 7000 ft. The rest of the ridge averages about 5000 ft.; it is in general bleak and barren, with shelving gray declivities, gray cliffs, and gray rounded summits. Here and there we meet with thin forests of dwarf oak and juniper. The western slopes descend abruptly into the *Bukâ'a*; but the features of the eastern are entirely different. Three side-ridges here radiate from Hermon, like the ribs of an open fan, and form the supporting walls of three great terraces. Anti-Libanus is only once distinctly mentioned in Scripture, where it is accurately described as "Lebanon toward the sun-rising" (Josh. xiii. 5). "The tower of Lebanon which looketh toward Damascus" (Cant. vii. 4) is doubtless Hermon, which forms the most striking feature in the whole panorama round that city.

Leb'aoth, a town which forms one of the last group of the cities of "the South" in the enumeration of the possessions of Judah (Josh. xv. 32), probably identical with BETH-LEBAOTH.

Lebbae'us. This name occurs in Matt. x. 3, according to Codex D (Bezae) of the sixth century, and in the received Text. In Mark iii. 18, it is substituted in a few unimportant MSS. for Thaddeus.

Leb'onah, a place named in Judg. xxi. 19 only. Lebonah has survived to our times under the almost identical form of *el-Lubban.* It lies to the west of, and close to, the *Nablus* road, about eight miles north of *Beitîn* (Bethel), and two from *Seilûn* (Shiloh).

Le'cah, a name mentioned in the genealogies of Judah (1 Chr. iv. 21 only) as one of the descendants of Shelah, the third son of Judah by the Canaanitess Bath-shua.

Leech. [HORSE-LEECH.]

Leeks (Heb. *châtsîr*). The word *châtsîr*, which in Num. xi. 5 is translated *leeks*, occurs twenty times in the Hebrew text. The Hebrew term, which properly denotes *grass*, is derived from a root signifying "to be green," and may therefore stand in this passage for any green food, lettuce.

Common leek (*Allium porrum*).

endive, &c., as Ludolf and Maillet have conjectured; it would thus be applied somewhat in the same manner as we use the term "greens;" yet as the *châtsîr* is mentioned together with onions and garlick in the text, and as the most ancient versions unanimously understand *leeks* by the Hebrew word, we may be satisfied with our own translation. There is, however, another and a very ingenious interpretation of *châtsîr*, first proposed by Hengstenberg, and received by Dr. Kitto (*Pictor. Bible*, Num. xi. 5), which adopts a more literal translation of the original word, for, says Dr. Kitto, "among the wonders in the natural history

Trigonella foenum-graecum.

of Egypt, it is mentioned by travellers that the common people there eat with special relish a kind of *grass similar to clover.*" Mayer says of this plant (whose scientific name is *Trigonella foenum Graecum*, belonging to the natural order *Leguminosae*), that it is similar to clover, but its leaves

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more pointed, and that great quantities of it are eaten by the people. The *leek* is too well-known to need description. Its botanical name is *Allium porrum*; it belongs to the order *Liliaceae*.

Lees. The Hebrew *shemer* bears the radical sense of *preservation*, and was applied to "lees" from the custom of allowing the wine to stand on the lees in order that its colour and body might be better preserved. Hence the expression "wine on the lees," as meaning a generous full-bodied liquor (Is. xxv. 6). Before the wine was consumed, it was necessary to strain off the lees; such wine was then termed "well refined" (Is. xxv. 6). To drink the lees, or "dregs," was an expression for the endurance of extreme punishment (Ps. lxxv. 8).

Legion, the chief sub-division of the Roman army, containing about 6000 infantry, with a contingent of cavalry. The term does not occur in the Bible in its primary sense, but appears to have been adopted in order to express any large number, with the accessory ideas of order and subordination (Matt. xxvi. 53; Mark v. 9.)

Le'habim, occurring only in Gen. x. 13, the name of a Mizraite people or tribe. There can be no doubt that they are the same as the ReBU or LeBU of the Egyptian inscriptions, and that from them Libya and the Libyans derived their name. These primitive Libyans appear to have inhabited the northern part of Africa to the west of Egypt, though latterly driven from the coast by the Greek colonists of the Cyrenaica, as is more fully shown under LUBIM.

Le'hi, a place in Judah, probably on the confines of the Philistines' country, between it and the cliff Etam; the scene of Samson's well-known exploit with the jawbone (Judg. xv. 9, 14, 19). It contained an eminence—Ramath-lehi, and a spring of great and lasting repute—En hak-kore. Whether the name existed before the exploit or the exploit originated the name cannot now be determined from the narrative. On the one hand, in vers. 9 and 19, Lehi is named as if existing before this occurrence; while on the other the play of the story and the statement of the bestowal of the name Ramath-lehi look as if the reverse were intended. The analogy of similar names in other countries is in favour of its having existed previously. A similar discrepancy in the case of Beer Lahai-roi, and a great similarity between the two names in the original, has led to the supposition that that place was the same as Lehi. But the situations do not suit. The same consideration would also appear fatal to the identification proposed by M. Van de Velde at *Tell el-Lekhiyeh*, in the extreme south of Palestine. As far as the name goes, a more probable suggestion would be *Beit-Likiyeh*, a village on the northern slopes of the great *Wady Suleiman*, about two miles below the upper Beth-horon.

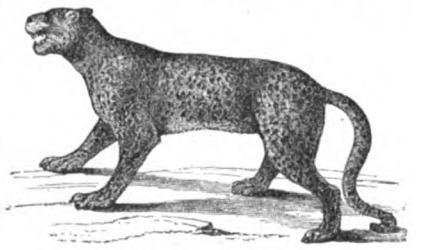
Lem'uel, the name of an unknown king to whom his mother addressed the prudential maxims contained in Prov. xxxi. 1-9. The Rabbinical commentators identify Lemuel with Solomon. Grotius, adopting a fanciful etymology from the Arabic, makes Lemuel the same as Hezekiah. Hitzig and others regard him as king or chief of an Arab tribe dwelling on the borders of Palestine, and elder brother of Agur, whose name stands at the head of Prov. xxx.

Lentiles (Heb. *'ădâshîm*). There cannot be the least doubt that the A. V. is correct in its translation of the Hebrew word which occurs in the four following passages:—Gen. xxv. 34, 2 Sam. xvii. 28, xxiii. 11, and Ez. iv. 9. There are three or four kinds of lentiles, all of which are still much esteemed in those countries where they

Lentile (*Ervum lens*).

are grown, viz. the South of Europe, Asia, and North Africa: the red lentile is still a favourite article of food in the East; it is a small kind, the seeds of which after being decorticated, are commonly sold in the bazaars of India. The modern Arabic name of this plant is identical with the Hebrew; it is known in Egypt and Arabia, Syria, &c., by the name *'Adas*, as we learn from the testimony of several travellers. Lentile bread is still eaten by the poor of Egypt.

Leopard (Heb. *nâmêr*) is invariably given by the A. V. as the translation of the Hebrew word, which occurs in the seven following passages,—Is. xi. 6; Jer. v. 6, xiii. 23; Dan. vii. 6; Hos. xiii. 7; Cant. iv. 8; Hab. i. 8. *Leopard* occurs also in Ecclus. xxviii. 23, and in Rev. xiii. 2.



Leopard (*Leopardus varius*).

From the passage of Canticles, quoted above, we learn that the hilly ranges of Lebanon were in ancient times frequented by these animals, and it is now not uncommonly seen in and about Lebanon, and the southern maritime mountains of Syria. Burckhardt mentions that leopards have sometimes been killed in "the low and rocky chain of the Richel mountain," but he calls them ounces. Under the name *nâmêr*, which means "spotted,"

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it is not improbable that another animal, namely the cheetah (*Gueparda jubata*), may be included; which is tamed by the Mahometans of Syria, who employ it in hunting the gazelle.

Leper, Leprosy. The predominant and characteristic form of leprosy in Scripture is a white variety, covering either the entire body or a large tract of its surface; which has obtained the name of *lepra Mosaica*. Such were the cases of Moses, Miriam, Naaman, and Gehazi (Ex. iv. 6; Num. xii. 10; 2 K. v. 1, 27; comp. Lev. xiii. 13). But, remarkably enough, in the Mosaic ritual-diagnosis of the disease (Lev. xiii., xiv.), this kind, when overspreading the whole surface, appears to be regarded as "clean" (xiii. 12, 13, 16, 17). The Egyptian bondage, with its studied degradations and privations, and especially the work of the kiln under an Egyptian sun, must have had a frightful tendency to generate this class of disorders; hence Manetho asserts that the Egyptians drove out the Israelites as infected with leprosy—a strange reflex, perhaps, of the Mosaic narrative of the "plagues" of Egypt, yet probably also containing a germ of truth. The sudden and total change of food, air, dwelling, and mode of life, caused by the Exodus, to this nation of newly-emancipated slaves may possibly have had a further tendency to produce skin-disorders, and severe repressive measures may have been required in the desert-moving camp to secure the public health, or to allay the panic of infection. Hence it is possible that many, perhaps most of this repertory of symptoms may have disappeared with the period of the Exodus, and the snow-white form, which had pre-existed, may alone have ordinarily continued in a later age. But it is observable that, amongst these Levitical symptoms, the scaling, or peeling off of the surface, is nowhere mentioned, nor is there any expression in the Hebrew text which points to exfoliation of the cuticle. The principal morbid features are a rising or swelling, a scab or baldness, and a bright or white spot (xiii. 2). But especially a white swelling in the skin, with a change of the hair of the part from the natural black to white or yellow (3, 10, 4, 20, 25, 30), or an appearance of a taint going "deeper than the skin," or again, "raw flesh" appearing in the swelling (10, 14, 15), were critical signs of pollution. The mere swelling, or scab, or bright spot, was remanded for a week as doubtful (4, 21, 26, 31), and for a second such period, if it had not yet pronounced (5). If it then spread (7, 22, 27, 35), it was decided as polluting. But if after the second period of quarantine the trace died away and showed no symptom of spreading, it was a mere scab, and the patient was adjudged clean (6, 23, 34). This tendency to spread seems especially to have been relied on. A spot most innocent in all other respects, if it "spread much abroad," was unclean; whereas, as before remarked, the man so wholly overspread with the evil that it could find no farther range, was on the contrary "clean" (12, 13). These two opposite criteria seem to show, that whilst the disease manifested activity, the Mosaic law imputed pollution to and imposed segregation on the sufferer, but that the point at which it might be viewed as having run its course was the signal for his readmission to communion. It is clear that the leprosy of Lev. xiii., xiv. means any severe disease spreading on the surface of the body in the way described, and so shocking of aspect, or so generally suspected of infection, that public feeling called for separation. It is now undoubted that the "leprosy" of modern Syria, and which has a wide range in Spain, Greece, and Norway, is the *Elephantiasis Graecorum*. It is said to have been brought home by the crusaders into the various countries of Western and Northern Europe. It certainly was not the distinctive white leprosy, nor do any of the described symptoms in Lev. xiii. point to elephantiasis. "White as snow" (2 K. v. 27) would be as inapplicable to elephantiasis as to small-pox. Further, the most striking and fearful results of this modern so-called "leprosy" are wanting in the Mosaic description. Whether we regard Lev. xiii. as speaking of a group of diseases having mutually a mere superficial resemblance, or a real affinity, it need not perplex us that they do not correspond with the threefold leprosy of Hippocrates (the ἀλφός, λεύκη, and μέλας), which are said by Bateman (*Skin Diseases*, Plates vii. and viii.) to prevail still respectively as *lepra alphoides*, *lepra vulgaris*, and *lepra nigricans*. The first has more minute and whiter scales, and the circular patches in which they form are smaller than those of the *vulgaris*, which appears in scaly discs of different sizes, having nearly always a circular form, first presenting small distinct red shining elevations of the cuticle, then white scales which accumulate sometimes into a thick crust; or, as Dr. Mason Good describes its appearance (vol. iv. p. 451) as having a spreading scale upon an elevated base; the elevations depressed in the middle, but without a change of colour; the black hair on the patches, which is the prevailing colour of the hair in Palestine, participating in the whiteness, and the patches themselves perpetually widening in their outline. A phosphate of lime is probably what gives their bright glossy colour to the scaly patches, and this in the kindred disease of icthyosis is deposited in great abundance on the surface. The third *nigricans*, or rather *subfusca*, is rarer, in form and distribution, resembling the second, but differing in the dark livid colour of the patches. The scaly incrustations of the first species infest the flat of the fore-arm, knee, and elbow joints, but on the face seldom extend beyond the forehead and temples; comp. 2 Chr. xxvi. 19: "the leprosy rose up in his forehead." The cure of this is not difficult; the second scarcely ever heals (Celsus, *De Med.* v. 28, §19). The third is always accompanied by a cachectic condition of body. Further, elephantiasis itself has also passed current under the name of the "black leprosy." It is possible that the "freckled spot" of the A. V. Lev. xiii. 39 may correspond with the harmless *lepra alphoides*, since it is noted as "clean." There is a remarkable concurrence between the Aeschylean (*Choeph.* 271-274) description of the disease which was to produce "lichens coursing over the flesh, eroding with fierce voracity the former natural structure, and white hairs shooting up over the part diseased," and some of the Mosaic symptoms; the spreading energy of the evil is dwelt upon both by Moses and by Aeschylus, as vindicating its character as a scourge of God. But the symptoms of "white hairs" is a curious and exact confirmation of the genuineness of the detail in the Mosaic account, especially as the poet's language would rather imply that the disease spoken of was *not* then

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domesticated in Greece, but the strange horror of some other land. There remains a curious question, before we quit Leviticus, as regards the leprosy of garments and houses. Some have thought garments worn by leprous patients intended. This classing of garments and house-walls with the human epidermis, as leprous, has moved the mirth of some, and the wonder of others. Yet modern science has established what goes far to vindicate the Mosaic classification as more philosophical than such cavils. It is now known that there are some skin-diseases which originate in an acarus, and others which proceed from a fungus. In these we may probably find the solution of the paradox. The analogy between the insect which frets the human skin and that which frets the garment that covers it, between the fungous growth that lines the crevices of the epidermis and that which creeps in the interstices of masonry, is close enough for the purposes of a ceremonial law, to which it is essential that there should be an arbitrary element intermingled with provisions manifestly reasonable. Michaelis has suggested a nitrous efflorescence on the surface of the stone, produced by saltpetre, or rather an acid containing it, and issuing in red spots, and cites the example of a house in Lubeck; he mentions also exfoliation of the stone from other causes; but probably these appearances would not be developed without a greater degree of damp than is common in Palestine and Arabia. It is manifest also that a disease in the human subject caused by an acarus or by a fungus would be certainly contagious, since the propagative cause could be transferred from person to person. The lepers of the New Testament do not seem to offer occasion for special remark, save that by the N. T. period the disease, as known in Palestine, probably did not differ materially from the Hippocratic record of it.

Le'shem, a variation in the form of the name of LAISH, afterwards DAN, occurring only in Josh. xix. 47 (twice).

Lethech (Hos. iii. 2, margin). [MEASURES.]

Lett'us, the same as HATTUSH (1 Esd. viii. 29).

Let'ushim, the name of the second of the sons of Dedan, son of Jokshan, Gen. xxv. 3 (and 1 Chr. i. 32, Vulg.). Fresnel identifies it with *Tasm*, one of the ancient and extinct tribes of Arabia, like as he compares Leummim with Umeiyim.

Le'ummim, the name of the third of the descendants of Dedan, son of Jokshan, Gen. xxv. 3 (1 Chr. i. 32, Vulg.), being in the plural form like his brethren, Asshurim and Letushim. It evidently refers to a tribe or people sprung from Dedan. Leummim has been identified with the Ἀλλουμαιτῶται of Ptolemy, and by Fresnel with an Arab tribe called *Umeiyim*. The latter was one of the very ancient tribes of Arabia of which no genealogy is given by the Arabs, and who appear to have been ante-Abrahamic, and possibly aboriginal inhabitants of the country.

Le'vi. **1.** The name of the third son of Jacob by his wife Leah. This, like most other names in the patriarchal history, was connected with the thoughts and feelings that gathered round the child's birth. As derived from *lâvâh* "to adhere," it gave utterance to the hope of the mother that the affections of her husband, which had hitherto rested on the favoured Rachel, would at last be drawn to her. "This time will my husband be joined unto me, because I have borne him three sons" (Gen. xxix. 34). The new-born child was to be a fresh link binding the parents to each other more closely than before. One fact alone is recorded in which he appears prominent. The sons of Jacob have come from Padan-Aram to Canaan with their father, and are with him "at Shalem, a city of Shechem." Their sister Dinah goes out "to see the daughters of the land" (Gen. xxxiv. 1), *i. e.* as the words probably indicate, and as Josephus distinctly states (*Ant.* i. 21), to be present at one of their great annual gatherings for some festival of nature-worship, analogous to that which we meet with afterwards among the Midianites (Num. xxv. 2). The license of the time or the absence of her natural guardians exposes her, though yet in earliest youth, to lust and outrage. A stain is left, not only on her, but on the honour of her kindred, which, according to the rough justice of the time, nothing but blood could wash out. The duty of extorting that revenge fell, as in the case of Amnon and Tamar (2 Sam. xiii. 22), on the brothers rather than the father, just as, in the case of Rebekah, it belonged to the brother to conduct the negotiations for the marriage. Simeon and Levi take the task upon themselves. The history that follows is that of a cowardly and repulsive crime. For the offence of one man, they destroy and plunder a whole city. They cover their murderous schemes with fair words and professions of friendship. They make the very token of their religion the instrument of their perfidy and revenge. Their father, timid and anxious as ever, utters a feeble lamentation. Of other facts in the life of Levi, there are none in which he takes, as in this, a prominent and distinct part. He shares in the hatred which his brothers bear to Joseph, and joins in the plots against him (Gen. xxxvii. 4). Simeon appears to have been foremost in this attack on the favoured son of Rachel; and it is at least probable that in this, as in their former guilt, Simeon and Levi were brethren. After this we trace Levi as joining in the migration of the tribe that owned Jacob as its patriarch. He, with his three sons, Gershon, Kohath, Merari, went down into Egypt (Gen. xlvi. 11). As one of the four eldest sons we may think of him as among the five (Gen. xlvii. 2) that were specially presented before Pharaoh. Then comes the last scene in which his name appears. When his father's death draws near, and the sons are gathered round him, he hears the old crime brought up again to receive its sentence from the lips that are no longer feeble and hesitating. They, no less than the incestuous first-born, had forfeited the privileges of their birthright.—**2.** Son of Melchi, one of the near ancestors of our Lord, in fact the great-grandfather of Joseph (Luke iii. 24).—**3.** A more remote ancestor of Christ, son of Simeon (Luke iii. 29).—**4.** Mark ii. 14; Luke v. 27, 29. [MATTHEW.]

Levi'athan occurs five times in the text of the A. V., and once in the margin of Job iii. 8, where the text has "mourning." In the Hebrew Bible the word *livyathan*, which is, with the foregoing exception, always left untranslated in the A. V., is found only in the following passages: Job iii. 8, xl. 25 (xli. 1, A. V.); Ps. lxxiv. 14, civ. 26; Is. xxvii. 1. In the margin of Job iii. 8, and text of Job xli. 1, the crocodile is most clearly the animal denoted by the Hebrew word. Ps. lxxiv. 14 also clearly points to this same saurian. The context of Ps. civ. 26 seems to show that in this passage

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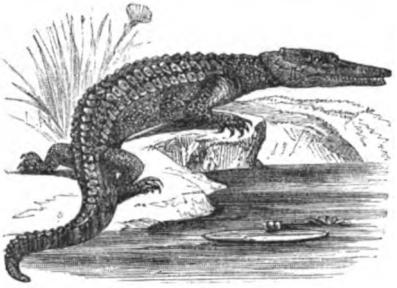
the name represents some animal of the whale tribe; but it is somewhat uncertain what animal is denoted in Is. xxvii. 1. The passage in Job iii. 8 is beset with difficulties. There can however be little doubt that the margin is the correct rendering. There appears to be some reference to those who practised enchantments. The detailed description of leviathan given in Job xli. indisputably belongs to the crocodile. The Egyptian crocodile also is certainly the animal denoted by *leviathan* is Ps. lxxiv. 14.



Crocodile of the Nile (*C. vulgaris*).

The leviathan of Ps. civ. 26 seems clearly enough to allude to some great cetacean. The *Orca gladiator* (Gray), the *Physalus antiquorum* (Gray), or the *Rorqual de la Méditerranée* (Cuvier), are not uncommon in the Mediterranean, and in ancient times the species may have been more numerous. There is some uncertainty about the *leviathan* of Is. xxvii. 1. As the term *leviathan* is evidently used in no limited sense, it is not improbable that the "leviathan the piercing serpent," or "leviathan the crooked serpent," may denote some species of the great rock-snakes (*Boidae*) which are common in South and West Africa, perhaps the *Hortulia Sebae*, which Schneider (*Amph.* ii. 266), under the synonym *Boa hieroglyphica*, appears to identify with the huge serpent represented on the Egyptian monuments.

Le'vis, improperly given as a proper name in 1 Esd. ix. 14. It is simply a corruption of "the Levite" in Ezr. x. 15.

Le'vites. The analogy of the names of the other tribes of Israel would lead us to include under these titles the whole tribe that traced its descent from Levi. The existence of another division, however, within the tribe itself, in the higher office of the priesthood as limited to "the sons of Aaron," gave to the common form, in this instance, a peculiar meaning. Most frequently the Levites are distinguished, as such, from the priests (1 K. viii. 4; Ezr. ii. 70; John i. 19, &c.), and this is the meaning which has perpetuated itself. Sometimes the word extends to the whole tribe, the priests included (Num. xxxv. 2; Josh. xxi. 3, 41; Ex. vi. 25; Lev. xxv. 32, &c.). Sometimes again it is added as an epithet of the smaller portion of the tribe, and we read of "the priests the Levites" (Josh. iii. 3; Ex. xliv. 15). The history of the tribe, and of the functions attached to its several orders, is obviously essential to any right apprehension of the history of Israel as a people. It will fall naturally into four great periods. I. The time of the Exodus. II. The period of the Judges. III. That of the Monarchy. IV. That from the Captivity to the destruction of Jerusalem.—I. The absence of all reference to the consecrated character of the Levites in the book of Genesis is noticeable enough. The only occasion on which the patriarch of the tribe appears—the massacre of the Shechemites — may indeed have contributed to influence the history of his descendants, by fostering in them the same fierce wild zeal against all that threatened to violate the purity of their race; but generally what strikes us is the absence of all recognition of the later character. In the genealogy of Gen. xlvi. 11, in like manner, the list does not go lower down than the three sons of Levi, and they are given in the order of their birth, not in that which would have corresponded to the official superiority of the Kohathites. There are no signs, again, that the tribe of Levi had any special pre-eminence over the others during the Egyptian bondage. Within the tribe itself there are some slight tokens that the Kohathites are gaining the first place. But as yet there are no traces of a caste-character, no signs of any intention to establish an hereditary priesthood. Up to this time the Israelites had worshipped the God of their fathers after their fathers' manner. It was apparently with this as their ancestral worship that they came up out of Egypt. The "young men" of the sons of Israel offer sacrifices (Ex. xxiv. 5). They, we may infer, are the priests who remain with the people while Moses ascends the heights of Sinai (xix. 22-24). They represented the truth that the whole people were "a kingdom of priests" (xix. 6). Neither they nor the "officers and judges" appointed to assist Moses in administering justice (xviii. 25) are connected in any special manner with the tribe of Levi. The first step towards a change was made in the institution of an hereditary priesthood in the family of Aaron, during the first withdrawal of Moses to the solitude of Sinai (xxviii. 1). The next extension of the idea of the priesthood grew out of the terrible crisis of Ex. xxxii. The tribe stood forth, separate and apart, recognising even in this stern work the spiritual as higher than the natural, and therefore counted worthy to be the representative of the ideal life of the people, "an Israel within an Israel." From this time accordingly they occupied a distinct position. The tribe of Levi was to take the place of that earlier priesthood of the first-born as representatives of the holiness of the people. The minds of the people were to be drawn to the fact of the substitution by the close numerical correspondence of the consecrated tribe with that of those whom they replaced. As the Tabernacle was the sign of the presence among the people of their unseen King, so the Levites were, among the other tribes of Israel, as the royal guard that waited exclusively on Him. When the people were at rest they encamped as guardians round the sacred tent (Num. i. 51, xviii. 22). The Levites might come nearer than the other tribes; but they might not sacrifice, nor burn incense, nor see the "holy things" of the sanctuary till they were covered (Num. iv. 15). When on the march no hands but theirs might strike the tent at the commencement of the day's journey, or carry the parts of its structure during it, or pitch the tent once again when they halted (Num. i. 51). It was obviously essential for such a work that there should be a fixed assignment of duties; and now accordingly we meet with the first outlines of the organization which afterwards became permanent. The division

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of the tribe into the three sections that traced their descent from the sons of Levi, formed the groundwork of it. The work which they all had to do required a man's full strength, and therefore, though twenty was the starting-point for military service (Num. i.), they were not to enter on their active service till they were thirty (Num. iv. 23, 30, 35). At fifty they were to be free from all duties but those of superintendence (Num. viii. 25, 26). The result of this limitation gave to the Kohathites 2750 on active service out of 8600; to the sons of Gershon 2630 out of 7500; to those of Merari 3200 out of 6200 (Num. iv.). Of these the Kohathites, as nearest of kin to the priests, held from the first the highest offices. They were to bear all the vessels of the sanctuary, the ark itself included (Num. iii. 31, iv. 15; Deut. xxxi. 25), after the priests had covered them with the dark-blue cloth which was to hide them from all profane gaze; and thus they became also the guardians of all the sacred treasures which the people had so freely offered. The Gershonites had to carry the tent-hangings and curtains (Num. iv. 22-26). The heavier burden of the boards, bars, and pillars of the tabernacle fell on the sons of Merari. Before the march began the whole tribe was once again solemnly set apart. The new institution was, however, to receive a severe shock from those who were most interested in it. The section of the Levites whose position brought them into contact with the tribe of Reuben conspired with it to reassert the old patriarchal system of a household priesthood (Num. xvi.). When their self-willed ambition had been punished it was time also to provide more definitely for them, and this involved a permanent organisation for the future as well as for the present. Jehovah was to be their inheritance (Num. xviii. 20; Deut. x. 9, xviii. 2). They were to have no territorial possessions. In place of them they were to receive from the others the tithes of the produce of the land, from which they, in their turn, offered a tithe to the priests, as a recognition of their higher consecration (Num. xviii. 21, 24, 26; Neh. x. 37). When the wanderings of the people should be over and the tabernacle have a settled place, great part of the labour that had fallen on them would come to an end, and they too would need a fixed abode. Distinctness and diffusion were both to be secured by the assignment to the whole tribe of forty-eight cities, with an outlying "suburb" (Num. xxxv. 2) of meadow-land for the pasturage of their flocks and herds. The reverence of the people for them was to be heightened by the selection of six of these as cities of refuge. Through the whole land the Levites were to take the place of the old household priests, sharing in all festivals and rejoicings (Deut. xii. 19, xiv. 26, 27, xxvi. 11). Every third year they were to have an additional share in the produce of the land (Deut. xiv. 28, xxvi. 12). To "the priests the Levites" was to belong the office of preserving, transcribing, and interpreting the law (Deut. xvii. 9-12; xxxi. 26). Such, if one may so speak, was the ideal of the religious organisation which was present to the mind of the lawgiver. The great principle was, that the warrior-caste who had guarded the tent of the captain of the hosts of Israel, should be throughout the land as witnesses that the people still owed allegiance to Him. As yet, no traces appear of their character as a learned caste, and of the work which afterwards belonged to them as hymn-writers and musicians.—II. The successor of Moses, though belonging to another tribe, did faithfully all that could be done to convert this idea into a reality. The submission of the Gibeonites, after they had obtained a promise that their lives should be spared, enabled him to relieve the tribe-divisions of Gershon and Merari of the most burdensome of their duties. The conquered Hivites became "hewers of wood and drawers of water" for the house of Jehovah and for the congregation (Josh. ix. 27). As soon as the conquerors had advanced far enough to proceed to a partition of the country, the forty-eight cities were assigned to them. The scanty memorials that are left us in the book of Judges fail to show how far, for any length of time, the reality answered to the idea. The tendency of the people to fall into the idolatry of the neighbouring nations showed either that the Levites failed to bear their witness to the truth or had no power to enforce it. The old household priesthood revives, and there is the risk of the national worship breaking up into individualism (Judg. xvi.). The shameless license of the sons of Eli may be looked upon as the result of a long period of decay, affecting the whole order. The work of Samuel was the starting-point of a better time. Himself a Levite, and, though not a priest, belonging to that section of the Levites which was nearest to the priesthood (1 Chr. vi. 28), adopted as it were, by a special dedication into the priestly line and trained for its offices (1 Sam. ii. 18), he appears as infusing a fresh life, the author of a new organisation. There is no reason to think, indeed, that the companies or schools of the sons of the prophets which appear in his time (1 Sam. x. 5), and are traditionally said to have been founded by him, consisted exclusively of Levites; but there are many signs that the members of that tribe formed a large element in the new order, and received new strength from it.—III. The capture of the Ark by the Philistines did not entirely interrupt the worship of the Israelites, and the ministrations of the Levites went on, first at Shiloh (1 Sam. xiv. 3), then for a time at Nob (1 Sam. xxii. 11), afterwards at Gibeon (1 K. iii. 2; 1 Chr. xvi. 39). The history of the return of the ark to Beth-shemesh after its capture by the Philistines, and its subsequent removal to Kirjath-jearim, points apparently to some strange complications, rising out of the anomalies of this period, and affecting, in some measure, the position of the tribe of Levi. The rule of Samuel and his sons, and the prophetical character now connected with the tribe, tended to give them the position of a ruling caste. In the strong desire of the people for a king, we may perhaps trace a protest against the assumption by the Levites of a higher position than that originally assigned. The reign of Saul, in its later period, was at any rate the assertion of a self-willed power against the priestly order. The reign of David, however, wrought the change from persecution to honour. When his kingdom was established, there came a fuller organisation of the whole tribe. Their position in relation to the priesthood was once again definitely recognised. When the ark was carried up to its new resting-place in Jerusalem, their claim to be the bearers of it was publicly acknowledged (1 Chr. xv. 2). In the procession which attended the ultimate conveyance of the ark to its new resting-place the Levites were conspicuous,

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wearing their linen ephods, and appearing in their new character as minstrels (1 Chr. xv. 27, 28). In the worship of the tabernacle under David, as afterwards in that of the Temple, we may trace a development of the simpler arrangements of the wilderness and of Shiloh. The Levites were the gatekeepers, vergers, sacristans, choristers of the central sanctuary of the nation. They were, in the language of 1 Chr. xxiii. 24-32, to which we may refer as almost the *locus classicus* on this subject, "to wait on the sons of Aaron for the service of the house of Jehovah, in the courts, and the chambers, and the purifying of all holy things." This included the duty of providing "for the shew-bread, and the fine flour for meat-offering, and for the unleavened bread." They were, besides this, "to stand every morning to thank and praise Jehovah, and likewise at even." They were lastly "to offer"—*i. e.* to assist the priests in offering—"all burnt-sacrifices to Jehovah in the sabbaths and on the set feasts." They lived for the greater part of the year in their own cities, and came up at fixed periods to take their turn of work (1 Chr. xxv., xxvi.). How long it lasted we have no sufficient data for determining. The education which the Levites received for their peculiar duties, no less than their connexion, more or less intimate, with the schools of the prophets, would tend to make them, so far as there was any education at all, the teachers of the others, the transcribers and interpreters of the Law, the chroniclers of the times in which they lived. We have some striking instances of their appearance in this new character. The two books of Chronicles bear unmistakeable marks of having been written by men whose interests were all gathered round the services of the Temple, and who were familiar with its records. The former subdivisions of the tribe were recognised in the assignment of the new duties, and the Kohathites retained their old pre-eminence. As in the old days of the Exodus, so in the organisation under David, the Levites were not included in the general census of the people (1 Chr. xxi. 6), and formed accordingly no portion of its military strength. A separate census, made apparently before the change of age just mentioned (1 Chr. xxiii. 3), gives—24,000 over the work of the Temple, 6000 officers and judges, 4000 porters, *i. e.* gate-keepers, and, as such, bearing arms (1 Chr. ix. 19; 2 Chr. xxxi. 2), 4000 praising Jehovah with instruments. The latter number, however, must have included the full choruses of the Temple. The more skilled musicians among the sons of Heman, Asaph, and Jeduthun are numbered at 288, in 24 sections of 12 each. The revolt of the ten tribes, and the policy pursued by Jeroboam, led to a great change in the position of the Levites. They were the witnesses of an appointed order and of a central worship. He wished to make the priests the creatures and instruments of the king, and to establish a provincial and divided worship. The natural result was, that they left the cities assigned to them in the territory of Israel, and gathered round the metropolis of Judah (2 Chr. xi. 13, 14). In the kingdom of Judah they were, from this time forward, a powerful body, politically, as well as ecclesiastically. We find them prominent in the war of Abijah against Jeroboam (2 Chr. xiii. 10-12). They are sent out by Jehoshaphat to instruct and judge the people (2 Chr. xix. 8-10). The apostasy that followed on the marriage of Jehoram and Athaliah exposed them for a time to the dominance of a hostile system; but the services of the Temple appear to have gone on, and the Levites were again conspicuous in the counter-revolution effected by Jehoiada (2 Chr. xxiii.), and in restoring the Temple to its former stateliness under Joash (2 Chr. xxiv. 5). The closing of the Temple under Ahaz involved the cessation at once of their work and of their privileges (2 Chr. xxviii. 24). Under Hezekiah they again became prominent, as consecrating themselves to the special work of cleansing and repairing the Temple (2 Chr. xxix. 12-15); and the hymns of David and of Asaph were again renewed. Their old privileges were restored, they were put forward as teachers (2 Chr. xxx. 22), and the payment of tithes, which had probably been discontinued under Ahaz was renewed (2 Chr. xxxi. 4). The genealogies of the tribe were revised (ver. 17), and the old classification kept its ground. The reign of Manasseh was for them, during the greater part of it, a period of depression. That of Josiah witnessed a fresh revival and reorganisation (2 Chr. xxxiv. 8-13). In the great passover of his eighteenth year they took their place as teachers of the people, as well as leaders of their worship (2 Chr. xxxv. 3, 15). Then came the Egyptian and Chaldaean invasions, and the rule of cowardly and apostate kings. The sacred tribe itself showed itself unfaithful. They had, as the penalty of their sin, to witness the destruction of the Temple, and to taste the bitterness of exile.—IV. After the Captivity. The position taken by the Levites in the first movements of the return from Babylon indicates that they had cherished the traditions and maintained the practices of their tribe. They, we may believe, were those who were specially called on to sing to their conquerors one of the songs of Zion. It is noticeable, however, that in the first body of returning exiles they are present in a disproportionately small number (Ezr. ii. 36-42). Those who do come take their old parts at the foundation and dedication of the second Temple (Ezr. iii. 10, vi. 18). In the next movement under Ezra their reluctance (whatever may have been its origin) was even more strongly marked. None of them presented themselves at the first great gathering (Ezr. viii. 15). The special efforts of Ezra did not succeed in bringing together more than 38, and their place had to be filled by 220 of the Nethinim (ib. 20). Those who returned with him resumed their functions at the feast of Tabernacles as teachers and interpreters (Neh. viii. 7), and those who were most active in that work were foremost also in chanting the hymn-like prayer which appears in Neh. ix. as the last great effort of Jewish psalmody. They are recognised in the great national covenant, and the offerings and tithes which were their due are once more solemnly secured to them (Neh. x. 37-39). They take their old places in the Temple and in the villages near Jerusalem (Neh. xii. 29), and are present in full array at the great feast of the Dedication of the Wall. The two prophets who were active at the time of the Return, Haggai and Zechariah, if they did not belong to the tribe, helped it forward in the work of restoration. The strongest measures are adopted by Nehemiah, as before by Ezra, to guard the purity of their blood from the contamination of mixed marriages (Ezr. x. 23); and they are made the special guardians of the holiness of

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the Sabbath (Neh. xiii. 22). The last prophet of the O. T. sees, as part of his vision of the latter days, the time when the Lord "shall purify the sons of Levi" (Mal. iii. 3). The guidance of the O. T. fails us at this point, and the history of the Levites in relation to the national life becomes consequently a matter of inference and conjecture. The synagogue worship, then originated, or receiving a new development, was organised irrespectively of them, and thus throughout the whole of Palestine there were means of instruction in the Law with which they were not connected. During the period that followed the Captivity they contributed to the formation of the so-called Great Synagogue. They, with the priests, theoretically constituted and practically formed the majority of the permanent Sanhedrim, and as such had a large share in the administration of justice even in capital cases. They take no prominent part in the Maccabæan struggles, though they must have been present at the great purification of the Temple. They appear but seldom in the history of the N. T. Where we meet with their names it is as the type of a formal heartless worship, without sympathy and without love (Luke x. 32). The mention of a Levite of Cyprus in Acts iv. 36 shows that the changes of the previous century had carried that tribe also into "the dispersed among the Gentiles." Later on in the history of the first century, when the Temple had received its final completion under the younger Agrippa, we find one section of the tribe engaged in a new movement. With that strange unconsciousness of a coming doom which so often marks the last stage of a decaying system, the singers of the Temple thought it a fitting time to apply for the right of wearing the same linen garment as the priests, and persuaded the king that the concession of this privilege would be the glory of his reign (Joseph. *Ant.* xx. 8, §6). The other Levites at the same time asked for and obtained the privilege of joining in the Temple choruses, from which hitherto they had been excluded. The destruction of the Temple so soon after they had attained the object of their desires came as with a grim irony to sweep away their occupation, and so to deprive them of every vestige of that which had distinguished them from other Israelites. They were merged in the crowd of captives that were scattered over the Roman world, and disappear from the stage of history. Looking at the long history of which the outline has been here traced, we find in it the light and darkness, the good and evil, which mingle in the character of most corporate or caste societies. On the one hand, the Levites, as a tribe, tended to fall into a formal worship, a narrow and exclusive exaltation of themselves and of their country. On the other hand, we must not forget that they were chosen, together with the priesthood, to bear witness of great truths which might otherwise have perished from remembrance, and that they bore it well through a long succession of centuries. It is not often, in the history of the world, that a religious caste or order has passed away with more claims to the respect and gratitude of mankind than the tribe of Levi.

Levit'icus. CONTENTS.—The Book consists of the following principal sections: — I. The laws touching sacrifices (chap. i.-vii.). II. An historical section containing, first, the consecration of Aaron and his sons (chap. viii.); next, his first offering for himself and his people (chap. ix.); and lastly, the destruction of Nadab and Abihu, the sons of Aaron, for their presumptuous offence (chap. x.). III. The laws concerning purity and impurity, and the appropriate sacrifices and ordinances for putting away impurity (chap. xi.-xvi.). IV. Laws chiefly intended to mark the separation between Israel and the heathen nations (chap. xvii.-xx.). V. Laws concerning the priests (xxi., xxii.); and certain holy days and festivals (xxiii., xxv.), together with an episode (xxiv.). The section extends from chap. xxi. 1 to xxvi. 2. VI. Promises and threats (xxvi. 2-46). VII. An appendix containing the laws concerning vows (xxvii.).—I. The book of Exodus concludes with the account of the completion of the tabernacle. From the tabernacle, thus rendered glorious by the Divine Presence, issues the legislation contained in the book of Leviticus. As Jehovah draws near to the people in the tabernacle, so the people draw near to Jehovah in the offering. Without offerings none may approach Him. The regulations respecting the sacrifices fall into three groups, and each of these groups again consists of a decalogue of instructions. 1. The first group of regulations (chap. i.-iii.) deals with three kinds of offerings: the burnt-offering, the meat-offering, and the thank-offering. i. The burnt-offering (chap. i.) in three sections. It might be either (1) a male without blemish from the *herds*, ver. 3-9; or (2) a male without blemish from the *flocks*, or lesser cattle, ver. 10-13; or (3) it might be fowls, an offering of turtle-doves or young pigeons, ver. 14-17. The next group (chap. ii.) presents many more difficulties. ii. The meat-offering, or bloodless offering in four sections: (1) in its uncooked form, consisting of fine flour with oil and frankincense, ver. 1-3; (2) in its cooked form, of which three different kinds are specified — baked in the oven, fried, or boiled, ver. 4-10; (3) the prohibition of leaven, and the direction to use salt in all the meat-offerings, 11-13; (4) the oblation of first-fruits, 14-16. This at least seems on the whole to be the best arrangement of the group. The Masoretic arrangement is in five sections: vers. 1-3; 4; 5, 6; 7-13; 14-16. iii. The Shelamim—"peace-offering" (A. V.), or "thank-offering" (Ewald), (chap. iii.) in three sections. Strictly speaking this falls under two heads: first, when it is of the *herd*; and secondly, when it is of the *flock*. But this last has again its subdivision; for the offering when of the flock may be either a lamb or a goat. Accordingly the three sections are, vers. 1-5; 7-11; 12-16; and ver. 17 a general conclusion. This concludes the first Decalogue of the book. 2. Chap. iv., v. The laws concerning the sin-offering and the trespass- (or guilt-) offering. The sin-offering (chap. iv.) is treated of under four specified cases, after a short introduction to the whole in ver. 1, 2: (1) the sin-offering for the priest, 3-12; (2) for the whole congregation, 13-21; (3) for a ruler, 22-26; (4) for one of the common people, 27-35. After these four cases, in which the offering is to be made for four different classes, there follow provisions respecting three several kinds of transgression for which atonement must be made (v. 1-4). We may follow Bertheau, Baumgarten, and Knobel, in regarding them as special instances in which a *sin*-offering was to be brought. The Decalogue is then completed by the three regulations respecting the guilt-offering (or trespass-offering): first, when any one sins "through ignorance in the holy things of Jehovah" (ver. 14-26). As in the

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former Decalogue, the nature of the offerings, so in this the person and the nature of the offence are the chief features in the several statutes. 3. Chap. vi., vii. Naturally upon the law of sacrifices follows the law of the priests' duties when they offer the sacrifices. In this group the different kinds of offerings are named in nearly the same order as in the two preceding Decalogues, except that the offering at the consecration of a priest follows, instead of the thank-offering, immediately after the meat-offering, which it resembles; and the thank-offering now appears after the trespass-offering (vi. 9-18). 4. The next Decalogue is contained in ver. 19-30. 5. The third Decalogue is contained in chap. vii. 1-10, the laws of the trespass-offering. 6. The fourth Decalogue, after an introductory verse (ver. 11), is contained in ten verses (12-21). 7. The last Decalogue consists of certain general laws about the fat, the blood, the wave-breast, &c., and is comprised again in ten verses (23-33), the verses as before marking the divisions. The chapter closes with a brief historical notice of the fact that these several commands were given to Moses on Mount Sinai (ver. 35-38).—II. Chap. viii., ix., x. This section is entirely historical. In chapter viii. we have the account of the consecration of Aaron and his sons by Moses before the whole congregation. In chap. ix. Aaron offers, eight days after his consecration, his first offering for himself and the people. Chap. x. tells how Nadab and Abihu perished because of their presumption.—III. Chap. xi.-xvi. The first seven Decalogues had reference to the putting away of *guilt*. The next seven concern themselves with the putting away of *impurity*. That chapters xi.-xv. hang together so as to form one series of laws there can be no doubt. The only question is about chap. xvi., which by its opening is connected immediately with the occurrence related in chap. x. Historically it would seem therefore that chap. xvi. ought to have followed chap. x. And as this order is neglected, it would lead us to suspect that some other principle of arrangement than that of historical sequence has been adopted. This we find in the solemn significance of the Great Day of Atonement. 1. The first Decalogue in this group refers to clean and unclean flesh. Five classes of animals are pronounced unclean. The first four enactments declare what animals may and may not be eaten, whether (1) beasts of the earth (2-8), or (2) fishes (9-12), or (3) birds (13-20), or (4) creeping things with wings. The next four are intended to guard against pollution by contact with the carcase of any of these animals: (5) ver. 24-26; (6) ver. 27, 28; (7) ver. 29-38; (8) ver. 39, 40. The ninth and tenth specify the last class of animals which are unclean for food, (9) 41, 42, and forbid any other kind of pollution by means of them, (10) 43-45. Ver. 46 and 47 are merely a concluding summary. 2. Chap. xii. Women's purification in childbed. The whole of this chapter, according to Bertheau, constitutes the first law of this Decalogue. The remaining nine are to be found in the next chapter, which treats of the signs of leprosy in man and in garments. (2) ver. 1-8; (3) ver. 9-17; (4) ver. 18-23; (5) ver. 24-28; (6) ver. 29-37; (7) ver. 38, 39; (8) ver. 40, 41; (9) ver. 42-46; (10) ver. 47-59. 3. Chap. xiv. 1-32. "The law of the leper in the day of his cleansing," *i. e.* the law which the *priest* is to observe in purifying the leper. 4. Chap. xiv. 33-57. The leprosy in a house. Bertheau's division is as follows: (1) ver. 34, 35; (2) ver. 36, 37; (3) ver. 38; (4) ver. 39; (5) ver. 40; (6) ver. 41, 42; (7) ver. 43-45. Then as usual follows a short summary which closes the statute concerning leprosy, ver. 54-57. 5. Chap. xv. 1-15. 6. Chap. xv. 16-31. The law of uncleanness by issue, &c., in two decalogues. (1) ver. 13-15; (2) ver. 28-30. We again give Bertheau's arrangement, though we do not profess to regard it as in all respects satisfactory. 6. (1) ver. 2, 3; (2) ver. 4; (3) ver. 5; (4) ver. 6; (5) ver. 7; (6) ver. 8; (7) ver. 9; (8) ver. 10; (9) ver. 11, 12; —these Bertheau considers as one enactment— (10) ver. 13-15. 6. (1) ver. 16; (2) ver. 17; (3) ver. 18; (4) ver. 19; (5) ver. 20; (6) ver. 21; (7) ver. 22; (8) ver. 23; (9) ver. 24; (10) ver. 28-30. In order to complete this arrangement, he considers verses 25-27 as a kind of supplementary enactment provided for an irregular uncleanness, leaving it as quite uncertain however whether this was a later addition or not. Verses 32 and 33 form merely the same general conclusion which we have had before in xiv. 54-57. The last Decalogue of the second group of seven Decalogues is to be found in chap. xvi., which treats of the Great Day of Atonement. The Law itself is contained in ver. 1-28. The remaining verses, 29-34, consist of an exhortation to its careful observance. In the act of atonement three persons are concerned. The high-priest,—in this instance Aaron; the man who leads away the goat for Azazel into the wilderness; and he who burns the skin, flesh, and dung of the bullock and goat of the sin-offering without the camp. The two last have special purifications assigned them. The 9th and 10th enactments prescribe what these purifications are. The duties of Aaron consequently ought, if the division into decads is correct, to be comprised in eight enactments. According to this the Decalogue will stand thus:—(1) ver. 2; (2) ver. 3-5; (3) ver. 6, 7; (4) ver. 8; (5) ver. 9, 10; (6) ver. 11-19; (7) ver. 20-22; (8) ver. 23-25; (9) ver. 26; (10) ver. 27, 28. We have now reached the great central point of the book. Two great truths have been established; first, that God can only be approached by means of appointed sacrifices; next, that man in nature and life is full of pollution, which must be cleansed. And now a third is taught, viz. that not by several cleansings for several sins and pollutions can guilt be put away. The several acts of sin are but so many manifestations of the sinful nature. For this, therefore, also must atonement be made.—IV. Chap. xvii.-xx. And now Israel is reminded that it is the holy nation. The great atonement offered, it is to enter upon a new life. It is a separate nation, sanctified and set apart for the service of God. Here again we may trace, as before, a group of seven decalogues. But the several decalogues are not so clearly marked; nor are the characteristic phrases and the introductions and conclusions so common. In chap. xviii. there are twenty enactments, and in chap. xix. thirty. In chap. xvii., on the other hand, there are only six, and in chap. xx. there are fourteen. Bertheau, in order to preserve the usual arrangement of the laws in decalogues, would transpose chapter xviii., and place it after chapter xix. There is, however, a point of connexion between chaps. xvii. and xviii., which must not be overlooked, and which seems to indicate that their position in our present text is the right one. All the six enactments in chap.

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xvii. (ver. 3-5, ver. 6, 7, ver. 8, 9, ver. 10-12, ver. 13, 14, ver. 15) bear upon the nature and meaning of the sacrifice to Jehovah as compared with the sacrifices offered to false gods. It would seem too that it was necessary to guard against any license to idolatrous practices, which might possibly be drawn from the sending of the goat for Azazel into the wilderness, especially perhaps against the Egyptian custom of appeasing the Evil Spirit of the wilderness and averting his malice. To this there may be an allusion in ver. 7. Perhaps however it is better and more simple to regard the enactments in these two chapters as directed against two prevalent heathen practices, the eating of blood and fornication. In chap. xviii., after the introduction, ver. 1-5, there follow twenty enactments concerning unlawful marriages and unnatural lusts. The first ten are contained one in each verse, ver. 6-15. The next ten range themselves in like manner with the verses, except that ver. 17 and 23 contain each two. Chap. xix. Three Decalogues, introduced by the words, "Ye shall be holy, for I Jehovah your God am holy," and ending with, "Ye shall observe all my statutes, and all my judgments, and do them. I am Jehovah." The laws here are of a very mixed character, and many of them merely a repetition of previous laws.—V. We come now to the last group of decalogues—that contained in ch. xxi.-xxvi. 2. The subjects comprised in these enactments are—First, the personal purity of the priests. They may not defile themselves for the dead; their wives and daughters must be pure, and they themselves must be free from all personal blemish (ch. xxi.). Next, the eating of the holy things is permitted only to priests who are free from all uncleanness: they and their household only may eat them (xxii. 1-16). Thirdly, the offerings of Israel are to be pure and without blemish (xxii. 17-33). The fourth series provides for the due celebration of the great festivals when priests and people were to be gathered together before Jehovah in holy convocation. We will again briefly indicate Bertheau's groups. 1. Chap. xxi. Ten laws, as follows:—(1) ver. 1-3; (2) ver. 4; (3) ver. 5, 6; (4) ver. 7, 8; (5) ver. 9; (6) ver. 10, 11; (7) ver. 12; (8) ver. 13, 14; (9) ver. 17-21; (10) ver. 22, 23. 2. Chap. xxii. 1-16. (1) ver. 2; (2) ver. 3; (3) ver. 4; (4) ver. 5-7; (5) ver. 8, 9; (6) ver. 10; (7) ver. 11; (8) ver. 12; (9) ver. 13; (10) ver. 14-16. 3. Chap. xxii. 17-33. (1) ver. 18-20; (2) ver. 21; (3) ver. 22; (4) ver. 23; (5) ver. 24; (6) ver. 25; (7) ver. 27; (8) ver. 28; (9) ver. 29; (10) ver. 30; and a general conclusion in ver. 31-33. 4. Chap. xxiii. (1) ver. 3; (2) ver. 5-7; (3) ver. 8; (4) ver. 9-14; (5) ver. 15-21; (6) ver. 22; (7) ver. 24, 25; (8) ver. 27-32; (9) ver. 34, 35; (10) ver. 36: ver. 37, 38 contain the conclusion or general summing up of the Decalogue. On the remainder of the chapter, as well as chap. xxiv., see below. 5. Chap. xxv. 1-22. (1) ver. 2; (2) ver. 3, 4; (3) ver. 5; (4) ver. 6; (5) ver. 8-10; (6) ver. 11, 12; (7) ver. 13; (8) ver. 14; (9) ver. 15; (10) ver. 16: with a concluding formula in ver. 18-22. 6. Chap. xxv. 23-38. (1) ver. 23, 24; (2) ver. 25; (3) ver. 26, 27; (4) ver. 28; (5) ver. 29; (6) ver. 30; (7) ver. 31; (8) ver. 32, 33; (9) ver. 34; (10) ver. 35-37: the conclusion to the whole in ver. 38. 7. Chap. xxv. 39–xxvi. 2. (1) ver. 39; (2) ver. 40-42; (3) ver. 43; (4) ver. 44, 45; (5) ver. 46; (6) ver. 47-49; (7) ver. 50; (8, ver. 51, 52; (9) ver. 53; (10) ver. 54. It will be observed that the above arrangement is only completed by omitting the latter part of chap. xxiii. and the whole of chap. xxiv. But it is clear that chap. xxiii. 39-44 is a later addition, containing further instructions respecting the Feast of Tabernacles. Chap. xxiv., again, has a peculiar character of its own.—VI. The seven decalogues are now fitly closed by words of promise and threat—promise of largest, richest blessing to those that hearken unto and do these commandments; threats of utter destruction to those that break the covenant of their God.—VII. The legislation is evidently completed in the last words of the preceding chapter:—"These are the statutes and judgments and laws which Jehovah made between Him and the children of Israel in Mount Sinai by the hand of Moses." Chap. xxvii. is a later appendix. *Integrity.*—This is very generally admitted. Those critics even who are in favour of different documents in the Pentateuch assign nearly the whole of this book to one writer, the Elohist, or author of the original document. According to Knobel the only portions which are not to be referred to the Elohist are—Moses' rebuke of Aaron because the goat of the sin-offering had been burnt (x. 16-20); the group of laws in chap. xvii.-xx.; certain additional enactments respecting the Sabbath and the Feast of Weeks and of Tabernacles (xxiii., part of ver. 2, and ver. 3, ver. 18, 19, 22, 39-44); the punishments ordained for blasphemy, murder, &c. (xxiv. 10-23); the directions respecting the Sabbatical year (xxv. 18-22), and the promises and warnings contained in chap. xxvi. We must not quit this book without a word on what may be called its spiritual meaning. That so elaborate a ritual looked beyond itself we cannot doubt. It was a prophecy of things to come; a shadow whereof the substance was Christ and His kingdom. We may not always be able to say what the exact relation is between the type and the antitype. But we cannot read the Epistle to the Hebrews and not acknowledge that the Levitical priests "served the pattern and type of heavenly things"—that the sacrifices of the Law pointed to and found their interpretation in the Lamb of God—that the ordinances of outward purification signified the true inner cleansing of the heart and conscience from dead works to serve the living God. One idea moreover penetrates the whole of this vast and burdensome ceremonial, and gives it a real glory even apart from any prophetic significance. Holiness is its character.

Lib'anus, the Greek form of the name LEBANON (1 Esd. iv. 48, v. 55; 2 Esd. xv. 20; Jud. i. 7; Ecclus. xxiv. 13, l. 12)). ANTI-LIBANUS occurs only in Jud. i. 7.

Libertines. This word occurs once only in the N. T. (Acts vi. 9). The question is, who were these "Libertines," and in what relation did they stand to the others who are mentioned with them? Of the name itself there have been several explanations. (1.) The other names being local, this also has been referred to a town of Libertum in the pro-consular province of Africa.—(2.) Conjectural readings have been proposed, but every rule of textual criticism is against the reception of a reading unsupported by a single MS. or version.—(3.) Taking the word in its received meaning as = freedmen, Lightfoot finds in it a description of

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natives of Palestine, who, having fallen into slavery, had been manumitted by Jewish masters.—(4.) Grotius and Vitringa explain the word as describing Italian freedmen who had become converts to Judaism.—(5.) The earliest explication of the word (Chrysost.) is also that which has been adopted by the most recent authorities. The *Libertini* are Jews who, having been taken prisoners by Pompey and other Roman generals in the Syrian wars, had been reduced to slavery, and had afterwards been emancipated, and returned, permanently or for a time, to the country of their fathers.

Lib'nah, a city which lay in the south-west part of the Holy Land. It was taken by Joshua immediately after the rout of Beth-horon. Libnah belonged to the district of the Shefelah, the maritime lowland of Judah, among the cities of which district it is enumerated (Josh. xv. 42). Libnah was appropriated with its "suburbs" to the priests (Josh. xxi. 13; 1 Chr. vi. 57). In the reign of Jehoram the son of Jehoshaphat it "revolted" from Judah at the same time with Edom (2 K. viii. 22; 2 Chr. xxi. 10); but, beyond the fact of their simultaneous occurrence, there is no apparent connexion between the two events. On completing or relinquishing the siege of Lachish—which of the two is not quite certain—Sennacherib laid siege to Libnah (2 K. xix. 8; Is. xxxvii. 8). It was the native place of Hamutal, or Hamital, the queen of Josiah, and mother of Jehoahaz (2 K. xxiii. 31) and Zedekiah (xxiv. 18; Jer. lii. 1). Libnah is described by Eusebius and Jerome in the *Onomasticon* merely as a village of the district of Eleutheropolis. Its site has hitherto escaped not only discovery, but, until lately, even conjecture. Professor Stanley, on the ground of the accordance of the name Libnah (white) with the "Blanchegarde" of the Crusaders, and of both with the appearance of the place, would locate it at *Tell es-Safieh*, a white-faced hill 5 miles N.W. of *Beit-jibrin*. Van de Velde places it with confidence at *Arâk el-Menshîyeh*, 4 miles W. of *Beit-jibrîn*; but the conjecture must be left for further exploration.

Lib'nah, one of the stations at which the Israelites encamped, on their journey between the wilderness of Sinai and Kadesh (Num. xxxiii. 20, 21). But no trace of the name has yet been discovered; and the only conjecture which appears to have been made concerning it is that it was identical with Laban, mentioned in Deut. i. 1.

Lib'ni. **1.** The eldest son of Gershom, the son of Levi (Ex. vi. 17; Num. iii. 18; 1 Chr. vi. 17, 20), and ancestor of the family of the LIBNITES.—**2.** The son of Mahli, or Mahali, son of Merari (1 Chr. vi. 29), as the Text at present stands. It is probable, however, that he is the same with the preceding, and that something has been omitted (comp. ver. 29 with 20, 42).

Lib'nites, the, the descendants of Libni, eldest son of Gershom (Num. iii. 21, xxvi. 58).

Lib'ya occurs only in Acts ii. 10, in the periphrasis "the parts of Libya about Cyrene," which obviously means the Cyrenaica. The name Libya is applied by the Greek and Roman writers to the African continent, generally however excluding Egypt.

Lice (Heb. *cinnîm, cinnâm*). This word occurs in the A. V. only in Ex. viii. 16-18, and in Ps. cv. 31; both of which passages have reference to the third great plague of Egypt. The Hebrew word—which, with some slight variation, occurs only in Ex. viii. 16-18, and in Ps. cv. 31—has given occasion to whole pages of discussion. Some commentators, and indeed modern writers generally, suppose that gnats are the animals intended by the original word; while, on the other hand, the Jewish Rabbis, Josephus and others, are in favour of the translation. The old versions are claimed by Bochart as supporting the opinion that *lice* are here intended. Another writer believes he can identify the *cinnîm* with some worm-like creatures (perhaps some kind of *Scolopendridae*) called *tarrentes*, mentioned in Vinisauf's account of the expedition of Richard I. into the Holy Land, and which by their bites during the night-time occasion extreme pain. Oedmann is of opinion that the species of mosquito denoted by the *cinnîm* is probably some minute kind allied to the *Culex reptans, s. pulicoris* of Linnaeus; but no proof at all can be brought forward in support of this theory. On the whole this much appears certain, that those commentators who assert that *cinnîm* means *gnats* have arrived at this conclusion without sufficient authority; they have based their arguments solely on the evidence of the LXX., though it is by no means proved that the Greek word used by these translators has any reference to *gnats*. It appears therefore that there is not sufficient authority for departing from the translation of the A. V., which renders the Hebrew word by *lice*.

Lieutenants. The Hebrew *achashdarpan* was the official title of the satraps or viceroys who governed the provinces of the Persian empire; it is rendered "lieutenant" in Esth. iii. 12, viii. 9, ix. 3; Ezr. viii. 36, and "prince" in Dan. iii. 2, vi. 1, &c.

Lign Aloes. [ALOES.]

Ligure (Heb. *leshem*). A precious stone mentioned in Ex. xxviii. 19, xxxix. 12, as the first in the third row of the high-priest's breastplate. It is impossible to say, with any certainty, what stone is denoted by the Heb. term. The LXX. version generally, the Vulgate and Josephus, understand the *lyncurium* or *ligurium*; but it is a matter of considerable difficulty to identify the *ligurium* of the ancients with any known precious stone. Dr. Woodward and some old commentators have supposed that it was some kind of *belemnite*. Others have imagined that *amber* is denoted by this word. Others again, without reason, suppose the *opal* to be meant. Dr. Watson identifies it with the *tourmaline*. Beckmann believes that the description of the *lyncurium* agrees well with the *hyacinth stone* of modern mineralogists. But there is the following difficulty in the identification of the *lyncurium* with the *hyacinth*. Theophrastus, speaking of the properties of the *lyncurium*, says that it attracts not only light particles of wood, but fragments of iron and brass. Now there is no peculiar attractive power in the hyacinth; nor is Beckmann's explanation of this point sufficient. More probable, though still inconclusive, appears the opinion of those who identify the *lyncurium* with the *tourmaline*, or more definitely with the red variety known as *rubellite*, which is a hard stone and used as a gem, and sometimes sold for *red sapphire*. *Tourmaline* becomes, as is well known, electrically polar when heated. It is a mineral found in many parts of the world. The fine specimen of *rubellite* now in the British Museum belonged formerly to the King of Ava. The word *ligure* is unknown in modern

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mineralogy. The claim of *rubellite* to be the *leshem* of Scripture is very uncertain, but it is perhaps better than that of the other minerals which writers have from time to time endeavoured to identify with it.

Lik'hi, a Manassite, son of Shemida, the son of Manasseh (1 Chr. vii. 19).

Lily (Heb. *shûshân*, *shôshannâh*). The Hebrew word is rendered "rose" in the Chaldee Targum, and by Maimonides and other rabbinical writers, with the exception of Kimchi and Ben Melech, who in 1 K. vii. 19, translated it by "violet." But κρίνον, or "lily," is the uniform rendering of the LXX., and is in all probability the true one, as it is supported by the analogy of the Arabic and Persian *susan*, which has the same meaning to this day, and by the existence of the same word in Syriac and Coptic. But although there is little doubt that the word denotes some plant of the lily species, it is by no means certain what individual of this class it especially designates. Father Souciet laboured to prove that the lily of Scripture is the "crown-imperial." But there is no proof that it was at any time common in Palestine. Dioscorides (i. 62) bears witness to the beauty of the lilies of Syria and Pisidia, from which the best perfume was made. If the *shûshân* or *shôshannâh* of the O. T. and the κρίνον of the Sermon on the Mount be identical, which there seems no reason to doubt, the plant designated by these terms must have been a conspicuous object on the shores of the Lake of Gennesaret (Matt. vi. 28; Luke xii. 27); it must have flourished in the deep broad valleys of Palestine (Cant. ii. 1), among the thorny shrubs (*ib.* ii. 2) and pastures of the desert (*ib.* ii. 16, iv. 5, vi. 3), and must have been remarkable for its rapid and luxuriant growth (Hos. xiv. 5; Ecclus. xxxix. 14). That its flowers were brilliant in colour would seem to be indicated in Matt. vi. 28, where it is compared with the gorgeous robes of Solomon; and that this colour was scarlet or purple is implied in Cant. v. 13. There appears to be no species of lily which so completely answers all these requirements as the *Lilium Chalcedonicum*, or Scarlet Martagon, which grows in profusion in the Levant. But direct evidence on the point is still to be desired from the observation of travellers. Other plants have been identified with the *shûshân*. Gesenius derives the word from a root signifying "to be white," and it has hence been inferred that the *shûshân* is the white lily. Dr. Royle identified the "lily" of the Canticles with the *lotus* of Egypt, in spite of the many allusions to "feeding among the lilies." The purple flowers of the *khob*, or wild artichoke, which abounds in the plain north of Tabor and in the valley of Esdraelon, have been thought by some to be the "lilies of the field" alluded to in Matt. vi. 28. A recent traveller mentions a plant, with lilac flowers like the hyacinth, and called by the Arabs *usweih*, which he considered to be of the species denominated lily in Scripture. Dr. Stanley suggests that the name "lily" "may include the numerous flowers of the tulip or amaryllis kind, which appear in the early summer, or the autumn of Palestine." The Phoenician architects of Solomon's temple decorated the capitals of the columns with "lily-work," that is, with leaves and flowers of the lily (1 K. vii.), corresponding to the lotus-headed capitals of Egyptian architecture. The rim of the "brazen sea" was possibly wrought in the form of the recurved margin of a lily flower (1 K. vii. 26).

Lilium Chalcedonicum.

Lime. This substance is noticed only three times in the Bible, viz. in Deut. xxvii. 2, 4 (A. V. "plaister"), in Is. xxxiii. 12, and in Am. ii. 1.

Linen. Five different Hebrew words are thus rendered, and it is difficult to assign to each its precise significance. With regard to the Greek words so translated in the N. T. there is little ambiguity. 1. As Egypt was the great centre of the linen manufacture of antiquity, it is in connexion with that country that we find the first allusion to it in the Bible. Joseph, when promoted to the dignity of ruler of the land of Egypt, was arrayed "in vestures of *fine linen*" (*shêsh*, marg. "silk," Gen. xli. 42), and among the offerings for the tabernacle of the things which the Israelites had brought out of Egypt were "blue, and purple, and scarlet, and *fine linen*" (Ex. xxv. 4, xxxv. 6).—2. But in Ex. xxviii. 42, and Lev. vi. 10, the drawers of the priests and their flowing robes are said to be of *linen* (*bad*); and the tunic of the high-priest, his girdle and mitre, which he wore on the day of atonement, were made of the same material (Lev. xvi. 4). From a comparison of Ex. xxviii. 42 with xxxix. 28 it seems clear that *bad* and *shêsh* were synonymous; or, if there be any difference between them, the latter probably denotes the spun threads, while the former is the linen woven from them. The wise-hearted among the women of the congregation spun the flax which was used by Bezaleel and Aholiab for the hangings of the tabernacle (Ex. xxxv. 25); and the making of linen was one of the occupations of women, of whose dress it formed a conspicuous part (Prov. xxxi. 22, A. V. "silk;" Ez. xvi. 10, 13; comp. Rev. xviii. 16). In Ez. xxvii. 7 *shêsh* is enumerated among the products of Egypt, which the Tyrians imported and used for the sails of their ships; and the vessel constructed for Ptolemy Philopator is said by Athenaeus to have had a sail of *byssus*. In no case is *bad* used for other than a dress worn in religious ceremonies, though the other terms rendered "linen" are applied to the ordinary dress of women and persons in high rank.—3. *Bûts*, always translated "fine linen," except 2 Chr. v. 12, is apparently a late word, and probably the same with the Greek βύσσος, by which it is represented by the LXX. It was used for the dresses of the Levite choir in the temple (2 Chr.

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v. 12), for the loose upper garment worn by kings over the close-fitting tunic (1 Chr. xv. 27), and for the vail of the temple, embroidered by the skill of the Tyrian artificers (2 Chr. iii. 14). Mordecai was arrayed in robes of *fine linen* (*bûts*) and purple (Esth. viii. 15) when honoured by the Persian king, and the dress of the rich man in the parable was purple and *fine linen* (*βύσσος*, Luke xvi. 19). "Fine linen," with purple and silk, are enumerated in Rev. xviii. 12 as among the merchandise of the mystical Babylon.—4. *Etûn* occurs but once (Prov. vii. 16), and there in connexion with Egypt. It was probably a kind of thread, made of fine Egyptian flax, and used for ornamenting the coverings of beds with tapestry-work. Schultens (Prov. vii. 16) suggests that the Greek *σινδών* is derived from the Hebrew *sâdîn*, which is used of the thirty linen garments which Samson promised to his companions (Judg. xiv. 12, 13). It was made by women (Prov. xxxi. 24), and used for girdles and under-garments (Is. iii. 23; comp. Mark xiv. 51). Linen was used for the winding-sheets of the dead by the Hebrews as well as by the Greeks (Matt. xxvii. 59; Mark xv. 46; Luke xxiii. 53; Hom. *Il.* xviii. 353, xxiii. 254; comp. Eur. *Bacch.* 819). Towels were made of it (John xiii. 4, 5), and napkins (John xi. 44), like the coarse linen of the Egyptians. The dress of the poor (Ecclus. xl. 4) was probably unbleached flax, such as was used for barbers' towels. The general term which included all those already mentioned was *pishteh*, which was employed—like our "cotton"—to denote not only the flax (Judg. xv. 14) or raw material from which the linen was made, but also the plant itself (Josh. ii. 6), and the manufacture from it. It is generally opposed to wool, as a vegetable product to an animal (Lev. xiii. 47, 48, 52, 59; Deut. xxii. 11; Prov. xxxi. 13; Hos. ii. 5, 9), and was used for nets (Is. xix. 9), girdles (Jer. xiii. 1), and measuring-lines (Ez. xl. 3), as well as for the dress of the priests (Ez. xliv. 17, 18). From a comparison of the last-quoted passages with Ex. xxviii. 42, and Lev. vi. 10 (3), xvi. 4, 23, it is evident that *bad* and *pishteh* denote the same material, the latter being the more general term. It is equally apparent, from a comparison of Rev. xv. 6 with xix. 8, 14, that *λίνον* and *βύσσινον* are essentially the same. One word remains to be noticed, which our A. V. has translated "linen yarn" (1 K. x. 28; 2 Chr. i. 16), brought out of Egypt by Solomon's merchants. The Hebrew *mikvêh*, or *mikvé*, is explained by some as the name of a place. In translating the word "*linen* yarn" the A. V. followed Junius and Tremellius. From time immemorial Egypt was celebrated for its linen (Ez. xxvii. 7). It was the dress of the Egyptian priests (Her. ii. 37, 81). Panopolis or Chemmis (the modern *Akhmîm*) was anciently inhabited by linen-weavers (Strabo, xvii. 41, p. 813). According to Herodotus (ii. 86) the mummy-cloths were of *byssus*. Combining the testimony of Herodotus as to the mummy-cloths with the results of microscopic examination, it seems clear that *byssus* was linen, and not cotton.

Lintel. The beam which forms the upper part of the framework of a door. In the A. V. "lintel" is the rendering of three Hebrew words. 1. *Ayil* (1 K. vi. 31); translated "post" throughout Ez. xl., xli. The true meaning of this word is extremely doubtful. In the LXX. it is left untranslated; and in the Chaldee version it is represented by a modification of itself. The A. V. of 1 K. vi. 31, "lintel," is supported by the versions of Aquila, Symmachus, and Theodotion of Ez. xl. 21; while Kimchi explains it generally by "post." J. D. Michaelis considers it to be the tympanum or triangular area of the pediment above a gate, supported by columns. Gesenius arrives at the conclusion that in the singular it denotes the whole projecting framework of a door or gateway. In the plural it is applied to denote the projections along the front of an edifice ornamented with columns or palm-trees, and with recesses or intercolumniations between them sometimes filled up by windows. Another explanation still is that of Boettcher, who says that *ayil* is the projecting entrance- and passage-wall—which might appropriately be divided into compartments by panelling; and this view is adopted by Fürst.—2. *Caphtâr* (Amos ix. 1; Zeph. ii. 14). The marginal rendering, "chapiter or knop," of both these passages is undoubtedly the more correct.—3. *Mashkôph* (Ex. xii. 22, 23); also rendered "upper door-post" in Ex. xii. 7. That this is the true rendering is admitted by all modern philologists.

Li'nus, a Christian at Rome, known to St. Paul and to Timothy (2 Tim. iv. 21). That the first bishop of Rome after the apostles was named Linus is a statement in which all ancient writers agree. The early and unequivocal assertion of Irenaeus, corroborated by Eusebius and Theodoret, is sufficient to prove the identity of the bishop with St. Paul's friend. The date of his appointment, the duration of his episcopate, and the limits to which his episcopal authority extended, are points which cannot be regarded as absolutely settled, although they have been discussed at great length. Eusebius and Theodoret, followed by Baronius and Tillemont, state that he became bishop of Rome after the death of St. Peter. On the other hand, the words of Irenaeus—"[Peter and Paul] when they founded and built up the church [of Rome] committed the office of its episcopate to Linus"—certainly admit, or rather imply the meaning, that he held that office before the death of St. Peter. The duration of his episcopate is given by Eusebius as A.D. 68-80; by Tillemont as 66-78; by Baronius as 67-78; and by Pearson as 55-67. This point has been subsequently considered by Baraterius, who gives A.D. 56-67 as the date of the episcopate of Linus. The statement of Ruffinus, that Linus and Cletus were bishops in Rome whilst St. Peter was alive, has been quoted in support of a theory which sprang up in the 17th century, and has been recently revived. It is supposed that Linus was bishop in Rome only of the Christians of Gentile origin, while at the same time another bishop exercised the same authority over the Jewish Christians there. Linus is reckoned by Pseudo-Hippolytus, and in the Greek *Menaea*, among the seventy disciples.

Lion. Rabbinical writers discover in the O. T. seven names of the lion, which they assign to the animal at seven periods of its life. 1. *Gûr*, or *Gôr*, a cub (Gen. xlix. 9; Deut. xxxiii. 22; Jer. li. 38; Nah. ii. 12). 2. *Cephîr*, a young lion (Judg. xiv. 5; Job iv. 10; Ez. xix. 2, &c.). 3. *Arî*, or *Aryêh*, a full-grown lion (Gen. xlix. 9; Judg. xiv. 5, 8, &c.). 4. *Shakhal*, a lion more advanced in age and strength (Job iv. 10; Ps. xci. 13, &c.). 5. *Shakhats*, a lion in full vigour (Job xxviii. 8). 6. *Lâbî*, or *Lebiyyâ*, an old lion (Gen. xlix. 9; Job iv. 11, &c.). 7 *Laish*, a lion decrepit with age (Job iv. 11; Is. xxx. 6, &c.). Bochart differs

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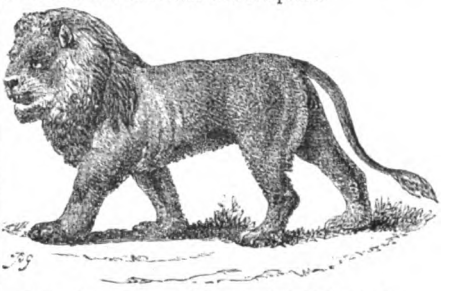
from this arrangement in every point but the second. In the first place, *gûr* is applied to the young of other animals besides the lion; for instance, the sea monsters in Lam. iv. 3. Secondly, *cephîr* differs from *gûr*, as *juvencus* from *vitulus*. *Arî* or *aryêh* is a generic term, applied to all lions without regard to age. Bochart is palpably wrong in rendering *shakhal* "a black lion." *Shakhats* does not denote a lion at all. *Labî* is properly a "lioness," and is connected with the Coptic *labai*, which has the same signification. *Laish* is another poetic name. So far from being applied to a lion weak with age, it denotes one in full vigour (Job iv. 11; Prov. xxx. 30). At present lions do not exist in Palestine, though they are said to be found in the desert on the road to Egypt (Schwarz, *Desc. of Pal.*: see Is. xxx. 6). They abound on the banks of the Euphrates between Bussorah and Bagdad, and in the marshes and jungles near the rivers of Babylonia. This species, according to Layard, is without the dark and shaggy mane of the African lion, though he adds in a note that he had seen lions on the river Karoon with a long black mane. But, though lions have now disappeared from Palestine, they must in ancient times have been numerous. The names Lebaoth (Josh. xv. 32), Beth-Lebaoth (Josh. xix. 6), Arieh (2 K. xv. 25), and Laish (Judg. xviii. 7; 1 Sam. xxv. 44), were probably derived from the presence of or connexion with lions, and point to the fact that they were at one time common. They had their lairs in the forests which have vanished with them (Jer. v. 6, xii. 8; Am. iii. 4), in the tangled brushwood (Jer. iv. 7, xxv. 38; Job xxxviii. 40), and in the caves of the mountains (Cant. iv. 8; Ez. xix. 9; Nah. ii. 12). The cane-brake on the banks of the Jordan, the "pride" of the river, was their favourite haunt (Jer. xlix. 19, l. 44; Zech. xi. 3). The lion of Palestine was in all probability the Asiatic variety, described by Aristotle and Pliny as distinguished by its short curly mane, and by being shorter and rounder in shape, like the sculptured lion found at Arban. It was less daring than the longer maned species, but when driven by hunger it not only ventured to attack the flocks in the desert in presence of the shepherd (Is. xxxi. 4; 1 Sam. xvii. 34), but laid waste towns and villages (2 K. xvii. 25, 26; Prov. xxii. 13, xxvi. 13), and devoured men (1 K. xiii. 24, xx. 36; 2 K. xvii. 25; Ez. xix. 3, 6). The shepherds sometimes ventured to encounter the lion single-handed (1 Sam. xvii. 34); and the vivid figure employed by Amos (iii. 12), the herdsman of Tekoa, was but the transcript of a scene which he must have often witnessed. At other times they pursued the animal in large bands, raising loud shouts to intimidate him (Is. xxxi. 4), and drive him into the net or pit they had prepared to catch him (Ez. xix. 4, 8). Benaiah, one of David's heroic body-guard, had distinguished himself by slaying a lion in his den (2 Sam. xxiii. 20). The kings of Persia had a menagerie of lions (*gôb*, Dan. vi. 7, &c.). When captured alive they were put in a cage (Ez. xix. 9), but it does not appear that they were tamed. The strength (Judg. xiv. 18; Prov. xxx. 30; 2 Sam. i. 23), courage (2 Sam. xvii. 10; Prov. xxviii. 1; Is. xxxi. 9; Nah. ii. 11), and ferocity (Gen. xlix. 9; Num. xxiv. 4) of the lion were proverbial. The "lion-faced" warriors of Gad were among David's most valiant troops (1 Chr. xii. 8); and the hero Judas Maccabeus is described as "like a lion, and like a lion's whelp roaring for his prey" (1 Macc. iii. 4). Among the Hebrews, and throughout the O. T., the lion was the achievement of the princely tribe of Judah, while in the closing book of the canon it received a deeper significance as the emblem of him who "prevailed to open the book and loose the seven seals thereof" (Rev. v. 5). On the other hand its fierceness and cruelty rendered it an appropriate metaphor for a fierce and malignant enemy (Ps. vii. 2, xxii. 21, lvii. 4; 2 Tim. iv. 17), and hence for the arch-fiend himself (1 Pet. v. 8). The figure of the lion was employed as an ornament both in architecture and sculpture.



Persian Lion. (From specimen in the Zoological Gardens.)

Liz'ard (Heb. *letââh*). The Hebrew word, which with its English rendering occurs only in Lev. xi. 30, appears to be correctly translated in the A. V. Lizards of various kinds abound in Egypt, Palestine, and Arabia. All the old versions agree in identifying the *letââh* with some *saurian*, and some concur as to the particular genus indicated. The LXX., the Vulg., the Targ. of Jonathan, with the Arabic versions, understand a lizard by the Hebrew word. The Syriac has a word which is generally translated *salamander*, but probably this name was applied also to the *lizard*. The Greek word, with its slight variations, which the LXX. use to express the *letââh*, appears from what may be gathered from Aristotle, and perhaps also from its derivation, to point to some lizard belonging to the *Geckotidae*. Bochart has successfully argued that the lizard denoted by the Hebrew word is that kind which the Arabs call *vachara*, the translation of which term is thus given by Golius: "An animal like a lizard, of a red colour, and adhering to the ground, *cibo potuive venenum inspirat quemcunque contigerit*." This description will be found to agree with the character of the Fan-Foot Lizard (*Ptyodactylus Gecko*), which is common in Egypt and in parts of

The Fan-Foot. (*Ptyodactylus Gecko.*)

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Arabia, and perhaps is also found in Palestine. It is reddish brown, spotted with white. The Geckos live on insects and worms, which they swallow whole. They derive their name from the peculiar sound which some of the species utter. They belong to the sub-order *Pachyglossae*, order *Saura*. They are oviparous, producing a round egg with a hard calcareous shell.

Lo-am'mi, *i. e.* "not my people," the figurative name given by the prophet Hosea to his second son by Gomer, the daughter of Diblaim (Hos. i. 9), to denote the rejection of the kingdom of Israel by Jehovah. Its significance is explained in ver. 9, 10.

Loan. The law of Moses did not contemplate any raising of loans for the purpose of obtaining capital, a condition perhaps alluded to in the parables of the "pearl" and "hidden treasure" (Matt. xiii. 44, 45). Such persons as bankers and sureties, in the commercial sense (Prov. xxii. 26; Neh. v. 3), were unknown to the earlier ages of the Hebrew commonwealth. The Law strictly forbade any interest to be taken for a loan to any poor person, and at first, as it seems, even in the case of a foreigner; but this prohibition was afterwards limited to the Hebrews only, from whom, of whatever rank, not only was no usury on any pretence to be exacted, but relief to the poor by way of loan was enjoined, and excuses for evading this duty were forbidden (Ex. xxii. 25; Lev. xxv. 35, 37; Deut. xv. 3, 7-10, xxiii. 19, 20). As commerce increased, the practice of usury, and so also of suretyship, grew up; but the exaction of it from a Hebrew appears to have been regarded to a late period as discreditable (Prov. vi. 1, 4, xi. 15, xvii. 18, xx. 16, xxii. 26; Ps. xv. 5, xxvii. 13; Jer. xv. 10; Ez. xviii. 13, xxii. 12). Systematic breach of the law in this respect was corrected by Nehemiah after the return from captivity (Neh. v. 1, 13). The money-changers, who had seats and tables in the Temple, were traders whose profits arose chiefly from the exchange of money with those who came to pay their annual half-shekel. In making loans no prohibition is pronounced in the Law against taking a pledge of the borrower, but certain limitations are prescribed in favour of the poor. 1. The outer garment, if taken in pledge, was to be returned before sunset. 2. The prohibition was absolute in the case of (*a*) the widow's garment (Deut. xxiv. 17), and (*b*) a millstone of either kind (Deut. xxiv. 6). 3. A creditor was forbidden to enter a house to reclaim a pledge, but was to stand outside till the borrower should come forth to return it (Deut. xxiv. 10, 11). 4. The original Roman law of debt permitted the debtor to be enslaved by his creditor until the debt was discharged; and he might even be put to death by him. The Jewish law, as it did not forbid temporary bondage in the case of debtors, so it forbade a Hebrew debtor to be detained as a bondsman longer than the 7th year, or at farthest the year of Jubilee (Ex. xxi. 2; Lev. xxv. 39, 42; Deut. xv. 9).

Loaves. [BREAD.]

Lock. Where European locks have not been introduced, the locks of Eastern houses are usually of wood, and consist of a partly hollow bolt from 14 inches to 2 feet long for external doors or gates, or from 7 to 9 inches for interior doors. The bolt passes through a groove in a piece attached to the door into a socket in the door-post. In the groove-piece are from 4 to 9 small iron or wooden sliding-pins or wires, which drop into corresponding holes in the bolt, and fix it in its place.

Locust, a well-known insect, which commits terrible ravages on vegetation in the countries which it visits. In the Bible there are frequent allusions to locusts; and there are nine or ten Hebrew words which are supposed to denote different varieties or species of this destructive family. They belong to that order of insects known by the term *Orthoptera*. This order is divided into two large groups or divisions, viz. *Cursoria* and *Saltatoria*.

Oedipoda migratoria.

From Lev. xi. 21, 22, we learn the Hebrew names of four different kinds of *Saltatorial Orthoptera*. "These may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet to leap withal upon the earth; even those of them ye may eat, the *arbeh* after his kind, and the *sâlâm* after his kind, and the *chargôl* (wrongly translated *beetle* by the A. V., an insect which would be included amongst the flying *creeping* things forbidden as food in vers. 23 and 42) after his kind, and the *châgâb* after his kind." Besides the names mentioned in this passage, there occur five others in the Bible, all of which Bochart (iii. 251, &c.) considers to represent so many distinct species of locusts viz. *gôb*, *gâzâm*, *châsîl*, *yelek*, and *tselâtsâl*. (1.) *Arbeh* ("locust," "grasshopper") is the most common name for locust, the word occurring about twenty times in the Hebrew Bible. The A. V. in the four following passages has *grasshopper*, Judg. vi. 5, vii. 12; Job xxxix. 20; and Jer. xlvi. 23: in all the other places it has *locust*.

Acridium Lincola.

The word *arbeh*, which is derived from a root signifying "to be numerous," is probably sometimes used in a wide sense to express any of the larger devastating species. It is the locust of the Egyptian plague. In almost every passage where *arbeh* occurs reference is made to its terribly destructive powers. It is one of the flying creeping creatures that were

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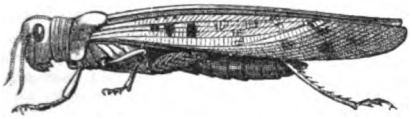
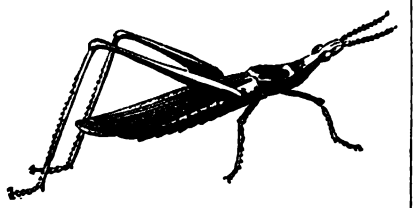
allowed as food by the law of Moses (Lev. xi. 21). In this passage it is clearly the representative of some species of winged *saltatorial orthoptera*. It is probable that either the *Acridium peregrinum*, or the *Oedipoda migratoria* is the insect denoted by the Hebrew word *arbeh*, for these two species are the most destructive of the family. Of the former



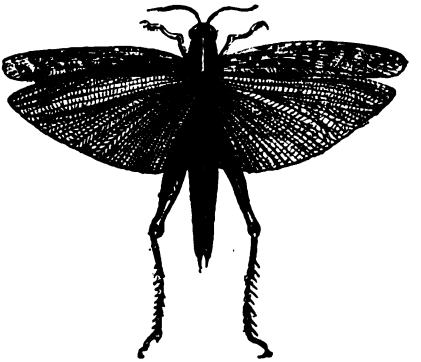
Acridium Peregrinum.

species M. Olivier (*Voyage dans l'Empire Othoman*, ii. 424) thus writes: "With the burning south winds (of Syria) there come from the interior of Arabia and from the most southern parts of Persia clouds of locusts (*Acridium peregrinum*), whose ravages to these countries are as grievous and nearly as sudden as those of the heaviest hail in Europe. We witnessed them twice. It is difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides and to a great height by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of rain: the sky was darkened, and the light of the sun considerably weakened. In a moment the terraces of the houses, the streets, and all the fields were covered by these insects, and in two days they had nearly devoured all the leaves of the plants. Happily they lived but a short time, and seemed to have migrated only to reproduce themselves and die; in fact, nearly all those we saw the next day had paired, and the day following the fields were covered with their dead bodies." This species is found in Arabia, Egypt, Mesopotamia, and Persia. (2.) *Châgâb*. In 2 Chr. vii. 13 the A. V. reads "locust," in the other passages "grasshopper." In the Talmud *châgâb* is a collective name for many of the locust tribe, no less than eight hundred kinds of *chagâbîm* being supposed by the Talmud to exist! (3.) *Chargôl*. The A. V. is clearly in error in translating this word "beetle;" it occurs only in Lev. xi. 22, but it is clear from the context that it denotes some species of winged *Saltatorial orthopterous* insect which the Israelites were allowed to use as food. The Rev. J. F. Denham, in *Cyclop. Bib. Lit.* (arts. *Chargôl* and *Locust*), endeavours to shew that the Greek word *ophiomachus* denotes some species of *Truxalis*, perhaps *T. Nasutus*. The Jews, however, interpret *châryôl* to mean a species of *grasshopper*, German, *heuschrecke*, which M. Lewysohn identifies with *Locusta viridissima*. (4.) *Sâlâm* (A. V. "bald locust") occurs only in Lev. xi. 22, as one of the four edible kinds of leaping insects. All that



Truxalis Nasuta.

can possibly be known of it is that it is some kind of *Saltatorial orthopterous* insect, winged, and good for food. Tychsen, however, arguing from what is said of the *sâlâm* in the Talmud (Tract, *Cholin*), viz. that "this insect has a smooth head, and that the female is without the sword-shaped tail," conjectures that the species here intended is *Gryllus eversor* (Asso), a synonym that it is difficult to identify with any recorded species. (5.) *Gâzâm*. See PALMER-WORM. (6.) *Gôb*, (A. V. in Nah. iii. 17; "great grasshoppers;" "grasshoppers;" margin "green worms," in Am. vii. 1). This word is found only in Is. xxxiii. 4. and in the two places cited above. There is nothing in any of these passages that will help to point out the species denoted. That some kind of locust is intended seems probable from the passage in Nahum. Some writers led by this passage, have believed that the *gôbai* represent the larva state of some of the large locusts. It is quite possible that the *gôb* may represent the *larva* or *nympha* state of the insect, for the last stages of the *larva* differ but slightly from the *nympha*, both which states may therefore be comprehended under one name; the *gôbai* of Nah. iii. 17 may easily have been the *nymphae* (which in all the *Ametabola* continue to feed as in their larva condition) encamping at night under the hedges, and, obtaining their wings as the sun arose, are then represented as flying away. (7.) *Chanâmâl*, (A. V. "frost."



Locust flying.

Some writers have supposed that this word, which occurs only in Ps. lxxviii. 47, denotes some kind of locust; but the concurrent testimony of the old versions, which interpret the word *chanâmâl* to signify *hail* or *frost*, ought to forbid the conjecture. (8.) *Yelek*, occurs in Ps. cv. 34; Nah. iii. 15, 16; Joel i. 4, ii. 25; Jer. li. 14, 27; it is rendered by the A. V. *cankerworm* in four of these places, and *caterpillar* in the two remaining. From the epithet of "rough," which is applied to the word in Jeremiah, some have supposed the *yelek* to be the larva of some of the destructive *Lepidoptera*: the epithet *samar*, however (Jer. li. 27), more properly means *having spines*, which agrees with the Vulgate, *aculeatus*. Michaelis believes the *yelek* to be the cockchafer. Oedmann identifies the word with the *Gryllus cristatus*, Linn., a species, however, which is found only in S. America. Tychsen, arguing from the epithet *rough*, believes that the *yelek* is represented by the *G. haematopus*, Linn. (*Calliptamus haemat.* Aud. Serv.) a species found in S. Africa. The term *spined* may refer not to

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any particular species, but to the very spinous nature of the tibiae in all the locust tribe, and *yelek*, the *cropping, licking off* insect (Num. xxii. 4), may be a synonym of some of the names already mentioned, or the word may denote the larvae or pupae of the locust, which, from Joel i. 4, seems not improbable. (9.) *Châsîl.* See CATERPILLAR. (10.) *Tselâtsâl*, "locust." The derivation of this word seems to imply that some kind of locust is indicated by it. It occurs only in this sense in Deut. xxviii. 42, "All thy trees and fruit of thy land shall the locust consume." In the other passages where the Hebrew word occurs, it represents some kind of tinkling musical instrument, and is generally translated *cymbals* by the A. V. The word is evidently onomatopoietic, and is here perhaps a synonym for some of the other names for locust. All that can be positively known respecting the *tselâtsâl* is, that it is some kind of insect injurious to trees and crops. The most destructive of the locust tribe that occur in the Bible lands are the *Oedipoda migratoria* and the *Acridium peregrinum*, and as both these species occur in Syria and Arabia, &c., it is most probable that one or other is denoted in those passages which speak of the dreadful devastations committed by these insects. Locusts occur in great numbers, and sometimes obscure the sun (Ex. x. 15; Jer. xlvi. 23; Judg. vi. 5, vii. 12; Joel ii. 10; Nah. iii. 15). Their voracity is alluded to in Ex. x. 12, 15; Joel i. 4, 7, 12, and ii. 3; Deut. xxviii. 38; Ps. lxxviii. 46, cv. 34; Is. xxxiii. 4. They are compared to horses —Joel ii. 4; Rev. ix. 7. They make a fearful noise in their flight (Joel ii. 5; Rev. ix. 9). They have no king (Prov. xxx. 27). Their irresistible progress is referred to in Joel ii. 8, 9. They enter dwellings, and devour even the woodwork of houses (Ex. x. 6; Joel ii. 9, 10). They do not fly in the night (Nah. iii. 17). The sea destroys the greater number (Ex. x. 19; Joel ii. 20). Their dead bodies taint the air (Joel ii. 20). They are used as food (Lev. xi. 21, 22; Matt. iii. 4; Mark i. 6). There are different ways of preparing locusts for food: sometimes they are ground and pounded, and then mixed with flour and water and made into cakes, or they are salted and then eaten; sometimes smoked; boiled or roasted; stewed, or fried in butter.

Lod, a town of Benjamin, stated to have been founded by Shamed or Shamer (1 Chr. viii. 12; Ezr. ii. 33; Neh. vii. 37, xi. 35). Lod has retained its name almost unaltered to the present day; it is now called *Lûdd*; but is most familiar to us from its occurrence in its Greek garb, as LYDDA, in the Acts of the Apostles.

Lo'-debar, a place named with Mahanaim, Rogelim, and other trans-Jordanic towns (2 Sam. xvii. 27), and therefore no doubt on the eastern side of the Jordan. It was the native place of Machir-ben-Ammiel (ix. 4, 5). Lo-debar receives a bare mention in the *Onomasticon*, nor has any trace of the name been encountered by any later traveller. Indeed it has probably never been sought for.

Lodge, to. This word in the A. V.—with one exception only, to be noticed below—is used to translate the Hebrew verb *lûn* or *lîn*, which has, at least in the narrative portions of the Bible, almost invariably the force of "passing the night." The same Hebrew word is otherwise translated in the A. V. by "lie all night" (2 Sam. xii. 16; Cant. i. 13; Job xxix. 19); "tarry the night" (Gen. xix. 2; Judg. xix. 10; Jer. xiv. 8); "remain," *i. e.* until the morning (Ex. xxiii. 18). The one exception above-named occurs in Josh. ii. 1, where the word in the original is a word elsewhere rendered "to lie," generally in allusion to sexual intercourse.

Loft. [HOUSE.]

Log. [WEIGHTS AND MEASURES.]

Lo'is, the grandmother of TIMOTHY, and doubtless the mother of his mother EUNICE (2 Tim. i. 5). It seems likely that Lois had resided long at Lystra; and almost certain that from her, as well as from Eunice, Timothy obtained his intimate knowledge of the Jewish Scriptures (2 Tim. iii. 15).

Looking-glasses. [MIRRORS.]

Lord, as applied to the Deity, is the almost uniform rendering in the A. V. of the O. T. of the Heb. *Jehovah*, which would be more properly represented as a proper name. The reverence which the Jews entertained for the sacred name of God forbade them to pronounce it, and in reading they substituted for it either *Adônâi*, "Lord," or *Elôhîm*, "God," according to the vowel-points by which it was accompanied. The title *Adônâi* is also rendered "Lord" in the A. V., though this, as applied to God, is of infrequent occurrence in the historical books. But in the poetical and historical books it is more frequent, excepting Job, where it occurs only in xxviii. 28, and the Proverbs, Ecclesiastes, and Song of Songs, where it is not once found. The difference between *Jehovah* and *Adonai* (or *Adon*) is generally marked in the A. V. by printing the word in small capitals (LORD) when it represents the former (Gen. xv. 4, &c.), and with an initial capital only when it is the translation of the latter (Ps. xcvii. 5; Is. i. 24, x. 16); except in Ex. xxiii. 17, xxxiv. 23, where "the LORD God" should be more consistently "the Lord Jehovah."

Lord's Day, the. It has been questioned, though not seriously until of late years, what is the meaning of the phrase ἡ Κυριακὴ Ἡμέρα, which occurs in one passage only of the Holy Scripture, Rev. i. 10, and is, in our English version, translated "the Lord's Day." The general consent both of Christian antiquity and of modern divines has referred it to the weekly festival of our Lord's resurrection, and identified it with "the first day of the week," or "Sunday," of every age of the Church. But the views antagonistic to this general consent deserve at least a passing notice. 1. Some have supposed St. John to be speaking, in the passage above referred to, of the Sabbath, because that institution is called in Isaiah lviii. 13, by the Almighty Himself, "My holy day." To this it is replied—If St. John had intended to specify the sabbath, he would surely have used that word which was by no means obsolete, or even obsolescent, at the time of his composing the book of the Revelation. 2. Another theory is, that by "the Lord's Day," St. John intended "the day of judgment," to which a large portion of the book of Revelation may be conceived to refer. 3. A third opinion is, that St. John intended by the "Lord's Day," that on which the Lord's resurrection was *annually* celebrated, or, as we now term it, Easter-day. Supposing that ἡ Κυριακὴ Ἡμέρα of St. John is the Lord's Day,—What do we gather from Holy Scripture concerning that institution? How is it spoken of by early writers up to the time of Constantine? What change, if any, was wrought upon it by the celebrated edict of that emperor, whom some have declared to have been its originator? 1. Scripture

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says very little concerning it. But that little seems to indicate that the divinely inspired apostles, by their practice and by their precepts, marked the first day of the week as a day for meeting together to break bread, for communicating and receiving instruction, for laying up offerings in store for charitable purposes, for occupation in holy thought and prayer. The first day of the week so devoted seems also to have been the day of the Lord's Resurrection. The Lord rose on the first day of the week, and appeared, on the very day of His rising, to His followers on five distinct occasions—to Mary Magdalene, to the other women, to the two disciples on the road to Emmaus, to St. Peter separately, to ten Apostles collected together. After eight days, that is, according to the ordinary reckoning, on the first day of the next week, He appeared to the eleven. On the day of Pentecost, which in that year fell on the first day of the week "they were all with one accord in one place," had spiritual gifts conferred on them, and in their turn began to communicate those gifts, as accompaniments of instruction, to others. At Troas (Acts xx. 7), many years after the occurrence at Pentecost, when Christianity had begun to assume something like a settled form, St. Luke records the following circumstances. St. Paul and his companions arrived there, and "abode seven days, and upon the first day of the week when the disciples came together to break bread, Paul preached unto them." In 1 Cor. xvi. 1, 2, that same St. Paul writes thus: "Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." In Heb. x. 25, the correspondents of the writer are desired "not to forsake the assembling of themselves together, as the manner of some is, but to exhort one another," an injunction which seems to imply that a regular day for such assembling existed, and was well known; for otherwise no rebuke would lie. And lastly, in the passage given above, St. John describes himself as being in the Spirit "on the Lord's Day." Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice. But, it may be observed, that it is at any rate an extraordinary coincidence, that almost immediately we emerge from Scripture, we find the same day mentioned in a similar manner, and directly associated with the Lord's Resurrection; that it is an extraordinary fact that we never find its dedication questioned or argued about, but accepted as something equally apostolic with Confirmation, with *Infant* Baptism, with Ordination, or at least spoken of in the same way. The results of our examination of the principal writers of the two centuries after the death of St. John are as follows. The Lord's Day (a name which has now come out more prominently, and is connected more explicitly with our Lord's resurrection than before) existed during these two centuries as a part and parcel of apostolical, and so of Scriptural Christianity. It was never defended, for it was never impugned, or at least only impugned as other things received from the apostles were. It was never confounded with the Sabbath, but carefully distinguished from it (though we have not quoted nearly all the passages by which this point might be proved). It was not an institution of severe Sabbatical character, but a day of joy and cheerfulness, rather encouraging than forbidding relaxation. Religiously regarded, it was a day of solemn meeting for the Holy Eucharist, for united prayer, for instruction, for almsgiving; and though, being an institution under the law of liberty, work does not appear to have been formally interdicted, or rest formally enjoined, Tertullian seems to indicate that the character of the day was opposed to worldly business. Finally, whatever analogy may be supposed to exist between the Lord's Day and the Sabbath, in no passage that has come down to us is the Fourth Commandment appealed to as the ground of the obligation to observe the Lord's Day. But on whatever grounds "The Lord's Day" may be supposed to rest, it is a great and indisputable fact that four years before the Oecumenical Council of Nicaea, it was recognised by Constantine in his celebrated edict, as "the venerable Day of the Sun." The terms of the document are these:—

"*Imperator Constantinus Aug. Helpidio.*

"Omnes judices urbanaeque plebes et cunctarum artium officia venerabili Die Solis quiescant. Ruri tamen positi agrorum culturae liberè licenterque inserviant, quoniam frequenter evenit ut non aptius alio die frumenta sulcis aut vineae scrobibus mandentur, ne occasione momenti pereat commoditas coelesti provisione concessa."—*Dat. Non. Mart. Crispo II. et Constantino II. Coss.*

Some have endeavoured to explain away this document by alleging—1st, that "Solis Dies" is not *the* Christian name of the Lord's Day, and that Constantine did not therefore intend to acknowledge it as a Christian institution. 2nd. That, before his conversion, Constantine had professed himself to be especially under the guardianship of the sun, and that, at the very best, he intended to make a religious compromise between sun-worshippers, properly so called, and the worshippers of the "Sun of Righteousness," *i. e.* Christians. 3rdly. That Constantine's edict was purely a kalendarial one, and intended to reduce the number of public holidays. 4thly. That Constantine then instituted Sunday for the first time as a religious day for Christians. The fourth of these statements is absolutely refuted, both by the quotations made above from writers of the second and third centuries, and by the terms of the edict itself. The three other statements concern themselves rather with what Constantine *meant* than with what he *did*. But with such considerations we have little or nothing to do. It is a fact, that in the year A.D. 321, in a public edict, which was to apply to Christians as well as to Pagans, he put especial honour upon a day already honoured by the former—judiciously calling it by a name which Christians had long employed without scruple, and to which, as it was in ordinary use, the Pagans could scarcely object. What he did for it was to insist that worldly business, whether by the functionaries of the law or by private citizens, should be intermitted during its continuance. Were any other testimony wanting to the existence of Sunday as a day of Christian worship at this period, it might be supplied by the Council of Nicaea, A.D. 325. The Fathers there and then assembled assume it as an existing fact, and only notice it incidentally in order to regulate an indifferent matter, the posture of Christian worshippers upon it.

Lord's Supper. The words which thus describe

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the great central act of the worship of the Christian Church occur but in one single passage of the N. T. (1 Cor. xi. 20). Of the fact which lies under the name we have several notices, and from these, incidental and fragmentary as they are, it is possible to form a tolerably distinct picture. To examine these notices in their relation to the life of the Christian society in the first stages of its growth, and so to learn what "the Supper of the Lord" actually was, will be the object of this article.—I. The starting point of this inquiry is found in the history of that night when Jesus and his disciples met together to eat the Passover (Matt. xxvi. 19; Mark xiv. 16; Luke xxii. 13). The manner in which the Paschal feast was kept by the Jews of that period differed in many details from that originally prescribed by the rules of Ex. xii. The ceremonies of the feast took place in the following order. (1) The members of the company that were joined for this purpose met in the evening and reclined on couches (comp. Matt. xxvi. 20; Luke xxii. 14; and John xiii. 23, 25). The head of the household, or celebrant, began by a form of blessing "for the day and for the wine," pronounced over a cup, of which he and the others then drank. (2) All who were present then washed their hands; this also having a special benediction. (3) The table was then set out with the paschal lamb, unleavened bread, bitter herbs, and the dish known as Charoseth, a sauce made of dates, figs, raisins, and vinegar, and designed to commemorate the mortar of their bondage in Egypt. (4) The celebrant first, and then the others, dipped a portion of the bitter herbs into the Charoseth and ate them. (5) The dishes were then removed, and a cup of wine again brought. Then followed an interval which was allowed theoretically for the questions that might be asked by children or proselytes, who were astonished at such a strange beginning of a feast, and the cup was passed round and drunk at the close of it. (6) The dishes being brought on again, the celebrant repeated the commemorative words which opened what was strictly the paschal supper, and pronounced a solemn thanksgiving, followed by Ps. cxiii. and cxiv. (7) Then came a second washing of the hands, with a short form of blessing as before, and the celebrant broke one of the two loaves or cakes of unleavened bread, and gave thanks over it. All then took portions of the bread and dipped them, together with the bitter herbs, into the Charoseth, and so ate them. (8) After this they ate the flesh of the paschal lamb, with bread, &c., as they liked; and after another blessing, a third cup, known especially as the "cup of blessing," was handed round. (9) This was succeeded by a fourth cup, and the recital of Ps. cxv.–cxviii. followed by a prayer, and this was accordingly known as the cup of the Hallel, or of the Song. (10) There might be, in conclusion, a fifth cup, provided that the "great Hallel" (possibly Psalms cxx.–cxxxviii.) was sung over it.—Comparing the ritual thus gathered from Rabbinic writers with the N. T., and assuming (1) that it represents substantially the common practice of our Lord's time; and (2) that the meal of which He and His disciples partook, was either the passover itself, or an anticipation of it, conducted according to the same rules, we are able to point, though not with absolute certainty, to the points of departure which the old practice presented for the institution of the new. To (1) or (3), or even to (8), we may refer the first words and the first distribution of the cup (Luke xxii. 17, 18); to (2) or (7), the dipping of the sop of John xiii. 26; to (7), or to an interval during or after (8), the distribution of the bread (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 23, 24); to (9) or (10) ("after supper," Luke xxii. 20) the thanksgiving, and distribution of the cup, and the hymn with which the whole was ended.—The narratives of the Gospels show how strongly the disciples were impressed with the words which had given a new meaning to the old familiar acts. They leave unnoticed all the ceremonies of the Passover, except those which had thus been transferred to the Christian Church and perpetuated in it. Old things were passing away, and all things becoming new. They had looked on the bread and the wine as memorials of the deliverance from Egypt. They were now told to partake of them "in remembrance" of their Master and Lord. The festival had been annual. No rule was given as to the time and frequency of the new feast that thus supervened on the old, but the command "Do this as oft as ye drink it" (1 Cor. xi. 25), suggested the more continual recurrence of that which was to be their memorial of one whom they would wish never to forget. The words, "This is my body," gave to the unleavened bread a new character. They had been prepared for language that would otherwise have been so startling, by the teaching of John (vi. 32-58), and they were thus taught to see in the bread that was broken the witness of the closest possible union and incorporation with their Lord. The cup which was "the new testament in His blood," would remind them, in like manner, of the wonderful prophecy in which that new covenant had been foretold (Jer. xxxi. 31-34). It is possible that there may have been yet another thought connected with these symbolic acts. The funeral customs of the Jews involved, at or after the burial, the administration to the mourners of bread (comp. Jer. xvi. 7; Ez. xxiv. 17; Hos. ix. 4; Tob. iv. 17), and of wine, known, when thus given, as "the cup of consolation." May not the bread and the wine of the Last Supper have had something of that character, preparing the minds of Christ's disciples for His departure by treating it as already accomplished? May we not conjecture, without leaving the region of history for that of controversy, that the thoughts, desires, emotions, of that hour of divine sorrow and communion would be such as to lead the disciples to crave earnestly to renew them? Would it not be natural that they should seek that renewal in the way which their Master had pointed out to them? From this time, accordingly, the words "to break bread," appear to have had for the disciples a new significance. It may not have assumed indeed, as yet, the character of a distinct liturgical act; but when they met to break bread, it was with new thoughts and hopes, and with the memories of that evening fresh on them.—II. In the account given by the writer of the Acts of the life of the first disciples at Jerusalem, a prominent place is given to this act, and to the phrase which indicated it. Writing, we must remember, with the definite associations that had gathered round the words during the thirty years that followed the events he records, he describes the baptized members of the Church as continuing steadfast in or to the teaching of the apostles, in fellowship with them and with each other, and in breaking of bread and in prayers (Acts ii. 42). Taken in

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connexion with the account given in the preceding verses of the love which made them live as having all things common, we can scarcely doubt that this implies that the chief actual meal of each day was one in which they met as brothers, and which was either preceded or followed by the more solemn commemorative acts of the breaking of the bread and the drinking of the cup. It will be convenient to anticipate the language and the thoughts of a somewhat later date, and to say that, apparently, they thus united every day the Agapè or feast of Love with the celebration of the Eucharist. It would be natural that in a society consisting of many thousand members there should be many places of meeting. The congregation assembling in each place would come to be known as "the Church" in this or that man's house (Rom. xvi. 5, 23; 1 Cor. xvi. 19; Col. iv. 15; Philem. ver. 2). When they met, the place of honour would naturally be taken by one of the apostles, or some elder representing him. It would belong to him to pronounce the blessing and thanksgiving, with which the meals of devout Jews always began and ended. The materials for the meal would be provided out of the common funds of the Church, or the liberality of individual members. The bread (unless the converted Jews were to think of themselves as keeping a perpetual passover) would be such as they habitually used. The wine (probably the common red wine of Palestine, Prov. xxiii. 31) would, according to their usual practice, be mixed with water. But if this was to be more than a common meal after the pattern of the Essenes, it would be necessary to introduce words that would show that what was done was in remembrance of their Master. At some time, before or after the meal of which they partook as such, the bread and the wine would be given with some special form of words or acts, to indicate its character. New converts would need some explanation of the meaning and origin of the observance. What would be so fitting and so much in harmony with the precedents of the Paschal feast as the narrative of what had passed on the night of its institution (1 Cor. xi. 23-27)? With this there would naturally be associated (as in Acts ii. 42) prayers for themselves and others. Their gladness would show itself in the psalms and hymns with which they praised God (Heb. ii. 46, 47; James v. 13). The analogy of the Passover, the general feeling of the Jews, and the practice of the Essenes may possibly have suggested ablutions, partial or entire, as a preparation for the feast (Heb. x. 22; John xiii. 1-15). At some point in the feast those who were present, men and women sitting apart, would rise to salute each other with the "holy kiss" (1 Cor. xvi. 20; 2 Cor. xiii. 12). The next traces that meet us are in 1 Cor., and the fact that we find them is in itself significant. The commemorative feast has not been confined to the personal disciples of Christ, or the Jewish converts whom they gathered round them at Jerusalem. The title of the "cup of blessing" (1 Cor. x. 16), has been imported into the Greek Church. The synonym of "the cup of the Lord" (1 Cor. x. 21) distinguishes it from the other cups that belonged to the Agapè. The word "fellowship" is passing by degrees into the special signification of "Communion." The apostle refers to his own office as breaking the bread and blessing the cup (1 Cor. x. 16). The table on which the bread was placed was the Lord's Table. But the practice of the Agapè, as well as the observance of the commemorative feast, had been transferred to Corinth, and this called for a special notice. Evils had sprung up which had to be checked at once. The meeting of friends for a social meal, to which all contributed, was a sufficiently familiar practice in the common life of Greeks of this period; and the club-feasts were associated with plans of mutual relief or charity to the poor. The Agapè of the new society would seem to them to be such a feast, and hence came a disorder that altogether frustrated the object of the Church in instituting it. What was to be the remedy for this terrible and growing evil St. Paul does not state explicitly. He reserves formal regulations for a later personal visit. In the mean time he gives a rule which would make the union of the Agapè and the Lord's Supper possible without the risk of profanation. They were not to come even to the former with the keen edge of appetite. They were to wait till all were met, instead of scrambling tumultuously to help themselves (1 Cor. xi. 33, 34). In one point, however, the custom of the Church of Corinth differed apparently from that of Jerusalem. The meeting for the Lord's Supper was no longer daily (1 Cor. xi. 20, 33). The directions given in 1 Cor. xvi. 2, suggest the constitution of a celebration on the first day of the week. The meeting at Troas is on the same day (Acts xx. 7). The tendency of this language, and therefore probably of the order subsequently established, was to separate what had hitherto been united. We stand as it were at the dividing point of the history of the two institutions, and henceforth each takes its own course. One, as belonging to a transient phase of the Christian life, and varying in its effects with changes in national character or forms of civilisation, passes through many stages, and finally dies out. The other also has its changes. The morning celebration takes the place of the evening. In Acts xx. 11 we have an example of the way in which the transition may have been effected. The disciples at Troas meet together to break bread. The hour is not definitely stated, but the fact that St. Paul's discourse was protracted till past midnight, and the mention of the many lamps indicate a later time than that commonly fixed for the Greek δεῖπνον. Then came the teaching and the prayers, and then, towards early dawn, the breaking of bread, which constituted the Lord's Supper, and for which they were gathered together. If this midnight meeting may be taken as indicating a common practice, originating in reverence for an ordinance which Christ had enjoined, we can easily understand how the next step would be to transfer the celebration of the Eucharist permanently to the morning hour, to which it had gradually been approximating. The recurrence of the same liturgical words in Acts xxvii. 35 makes it probable, though not certain, that the food of which St. Paul thus partook was intended to have, for himself and his Christian companions, the character at once of the Agapè and the Eucharist.

Lo-ruha'mah, *i. e.* "the uncompassionated," the name of the daughter of Hosea the prophet, given to denote the utterly ruined and hopeless condition of the kingdom of Israel, on whom Jehovah would no more have mercy (Hos. i. 6).

Lot, the son of Haran, and therefore the nephew of Abraham (Gen. xi. 27, 31). His sisters were MILCAH the wife of Nahor, and ISCAH, by some identified with Sarah. Haran died before the emi-

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gration of Terah and his family from Ur of the Chaldees (ver. 28), and Lot was therefore born there. He removed with the rest of his kindred to Charan, and again subsequently with Abraham and Sarai to Canaan (xii. 4, 5). With them he took refuge in Egypt from a famine, and with them returned, first to the "South" (xiii. 1), and then to their original settlement between Bethel and Ai (ver. 3, 4). But the pastures of the hills of Bethel, which had with ease contained the two strangers on their first arrival, were not able any longer to bear them, so much had their possessions of sheep, goats, and cattle increased since that time. It was not any disagreement between Abraham and Lot—their relations continued good to the last; but between the slaves who tended their countless herds disputes arose, and a parting was necessary. From some one of the round swelling hills which surround Bethel—from none more likely than that which stands immediately on its east—the two Hebrews looked over the comparatively empty land, in the direction of Sodom, Gomorrah, and Zoar (xiii. 10). And Lot lifted up his eyes towards the left, and beheld all the precinct of the Jordan that it was well watered everywhere; like a garden of Jehovah; like that unutterably green and fertile land of Egypt he had only lately quitted. It was exactly the prospect to tempt a man who had no fixed purpose of his own, who had not like Abram obeyed a stern inward call of duty. So Lot left his uncle on the barren hills of Bethel, and he "chose all the precinct of the Jordan, and journeyed east," down the ravines which give access to the Jordan valley: and then when he reached it turned again southward and advanced as far as Sodom (11, 12). 2. The next occurrence in the life of Lot is his capture by the four kings of the East, and his rescue by Abram (Gen. xiv.). Whatever may be the age of this chapter in relation to those before and after it, there is no doubt that, as far as the history of Lot is concerned, it is in its right position in the narrative. The events which it narrates must have occurred after those of ch. xiii., and before those of xviii., and xix. 3. The last scene preserved to us in the history of Lot is too well known to need repetition. He is still living in Sodom (Gen. xix.). Some years have passed. But in the midst of the licentious corruption of Sodom he still preserves some of the delightful characteristics of his wandering life, his fervent and chivalrous hospitality (xix. 2, 3), the unleavened bread of the tent of the wilderness (ver. 3), the water for the feet of the wayfarers (ver. 2) affording his guests a reception identical with that which they had experienced that very morning in Abraham's tent on the heights of Hebron (comp. xviii. 3, 6). His deliverance from the guilty and condemned city points the allusion of St. Peter (2 Pet. ii. 6-9). Where Zoar was situated, in which he found a temporary refuge during the destruction of the other cities of the plain, we do not know with absolute certainty. But this will be best examined under ZOAR. The end of Lot's wife is commonly treated as one of the difficulties of the Bible. But it surely need not be so. It cannot be necessary, as some have done, to create the details of the story where none are given. On these points the record is silent. The value and the significance of the story to us are contained in the allusion of Christ (Luke xvii. 32). Later ages have not been satisfied so to leave the matter, but have insisted on identifying the "pillar" with some one of the fleeting forms which the perishable rock of the south end of the Dead Sea is constantly assuming in its process of decomposition and liquefaction. The story of the origin of the nations of Moab and Ammon from the incestuous intercourse between Lot and his two daughters, with which his history abruptly concludes, has been often treated as if it were a Hebrew legend which owed its origin to the bitter hatred existing from the earliest to the latest times between the "Children of Lot" and the Children of Israel. But even the most destructive critics allow that the narrative is a continuation without a break of that which precedes it, while they fail to point out any marks of later date in the language of this portion; and it cannot be questioned that the writer records it as an historical fact. Even if the legendary theory were admissible, there is no doubt of the fact that Ammon and Moab sprang from Lot.

Lot. The custom of deciding doubtful questions by lot is one of great extent and high antiquity, recommending itself as a sort of appeal to the Almighty, secure from all influence of passion or bias, and is a sort of divination employed even by the gods themselves (Hom. *Il.* xxii. 209: Cic. *de Div.* i. 34, ii. 41). Among the Jews also the use of lots, with a religious intention, direct or indirect, prevailed extensively. The religious estimate of them may be gathered from Prov. xvi. 33. The following historical or ritual instances are—1. Choice of men for an invading force (Judg. i. 1, xx. 10). 2. Partition (*a*) of the soil of Palestine among the tribes (Num. xxvi. 55; Josh. xviii. 10; Acts xiii. 19). (*b*) of Jerusalem; *i. e.* probably its spoil or captives among captors (Obad. 11); of the land itself in a similar way (1 Macc. iii. 36). (*c*) Apportionment of possessions, or spoil, or of prisoners, to foreigners or captors (Joel iii. 3; Nah. iii. 10; Matt. xxvii. 35). 3. (*a*) Settlement of doubtful questions (Prov. xvi. 33, xviii. 18). (*b*) A mode of divination among heathens by means of arrows, two inscribed, and one without mark (Hos. iv. 12; Ez. xxi. 21). (*c*) Detection of a criminal (Josh. vii. 14, 18). (*d*) Appointment of persons to offices or duties, as above in Achan's case. (*e*) Selection of the scape-goat on the Day of Atonement (Lev. xvi. 8, 10). 4. The use of words heard or passages chosen at random from Scripture.

Lo'tan, the eldest son of Seir the Horite (Gen. xxxvi. 20, 22, 29; 1 Chr. i. 38, 39).

Lothasu'bus (1 Esd. ix. 44), a corruption of HASHUM in Neh. viii. 4.

Lots, Feast of. [PURIM.]

Love-Feasts (Jude 12, and 2 Pet. ii. 13), an entertainment in which the poorer members of the Church partook, furnished from the contributions of Christians resorting to the Eucharistic celebration, but whether before or after it may be doubted. The true account of the matter is probably that given by Chrysostom, who says that after the early community of goods had ceased, the richer members brought to the Church contributions of food and drink, of which, after the conclusion of the services and the celebration of the Eucharist, all partook together, by this means helping to promote the principle of love among Christians. The almost universal custom to receive the Eucharist fasting proves that in later times the love-feasts must have followed, not preceded, the Eucharist. The love-fesnts were forbidden to be held in churches

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by the Council of Laodicea, A.D. 320, Conc. Quinisext., A.D. 692, c. 74, Aix-la-Chapelle, A.D. 816; but in some form or other they continued to a much later period.

Los'on, one of the sons of "Solomon's servants" who returned with Zorobabel (1 Esd. v. 33).

Lu'bim, a nation mentioned as contributing, together with Cushites and Sukkiim, to Shishak's army (2 Chr. xii. 3); and apparently as forming with Cushites the bulk of Zerah's army (xvi. 8), spoken of by Nahum (iii. 9) with Put or Phut, as helping No-Amon (Thebes), of which Cush and Egypt were the strength; and by Daniel (xi. 43) as paying court with the Cushites to a conqueror of Egypt or the Egyptians. For more precise information we look to the Egyptian monuments, upon which we find representations of a people called REBU, or LEBU, who cannot be doubted to correspond to the Lubim. These Rebu were a warlike people, with whom Menptah and Rameses III., who both ruled in the 13th century B.C., waged successful wars. The latter king routed them with much slaughter. The sculptures of the great temple he raised at Thebes, now called that of Medeenet Haboo, give us representations of the Rebu, showing that they were fair, and of what is called a Shemitic type, like the Berbers and Kabyles. They are distinguished as northern, that is, as parallel to, or north of, Lower Egypt. Of their being African there can be no reasonable doubt. The Lubim are probably the Mizraite LEHABIM. The historical indications of the Egyptian monuments thus lead us to place the seat of the Lubim, or primitive Libyans, on the African coast to the westward of Egypt, perhaps extending far beyond the Cyrenaica.

Lu'cas, a friend and companion of St. Paul during his imprisonment at Rome (Philem. 24). He is the same as Luke, the beloved physician (Col. iv. 14; 2 Tim. iv. 11).

Lu'cifer. The name is found in Is. xiv. 12, coupled with the epithet "son of the morning," and clearly signifies a "bright star," and probably what we call the morning star. In this passage it is a symbolical representation of the king of Babylon, in his splendour and in his fall. Its application, from St. Jerome downwards, to Satan in his fall from heaven, arises probably from the fact that the Babylonian Empire is in Scripture represented as the type of tyrannical and self-idolising power, and especially connected with the empire of the Evil One in the Apocalypse.

Lu'cius, a Roman consul, who is said to have written the letter to Ptolemy (Euergetes), which assured Simon I. of the protection of Rome (cir. B.C. 139-8; 1 Macc. xv. 10, 15-24). The whole form of the letter—the mention of one consul only, the description of the consul by the praenomen, the omission of the senate and of the date shows that it cannot be an accurate copy of the original document; but there is nothing in the substance of the letter which is open to just suspicion. The imperfect transcription of the name has led to the identification of Lucius with three distinct persons —(1.) [Lucius] Furius Philus, who was not consul till B.C. 136, and is therefore at once excluded. (2.) Lucius Caecilius Metellus Calvus, who was consul in B.C. 142. (3.) But the third identification with Lucius Calpurnius Piso, who was consul B.C. 139, is most probably correct.

Lu'cius, a kinsman or fellow-tribesman of St. Paul (Rom. xvi. 21), by whom he is said by tradition to have been ordained bishop of the church of Cenchreae. He is thought by some to be the same with Lucius of Cyrene.

Lu'cius of Cyre'ne. Lucius, thus distinguished by the name of his city, is first mentioned in the N. T. in company with Barnabas, Simeon, called Niger, Manaen, and Saul, who are described as prophets and teachers of the church at Antioch (Acts xiii. 1). Whether Lucius was one of the seventy disciples, as stated by Pseudo-Hippolytus, is quite a matter of conjecture, but it is highly probable that he formed one of the congregation to whom St. Peter preached on the day of Pentecost (Acts ii. 10); and there can hardly be a doubt that he was one of "the men of Cyrene" who, being "scattered abroad upon the persecution that arose about Stephen," went to Antioch preaching the Lord Jesus (Acts xi. 19, 20). It is commonly supposed that Lucius is the kinsman of St. Paul, mentioned by that apostle as joining with him in his salutation to the Roman brethren (Rom. xvi. 21). There is certainly no sufficient reason for regarding him as identical with St. Luke the Evangelist.

Lud, the fourth name in the list of the children of Shem (Gen. x. 22; comp. 1 Chr. i. 17), that of a person or tribe, or both, descended from him. It has been supposed that Lud was the ancestor of the Lydians (Jos. *Ant.* i. 6, §4), and thus represented by the Lydus of their mythical period (Herod. i. 7). But the Egyptian monuments show us in the 13th, 14th, and 15th centuries B.C. a powerful people called RUTEN or LUDEN, probably seated near Mesopotamia, and apparently north of Palestine, whom some, however, make the Assyrians.

Lu'dim (Gen. x. 13; 1 Chr. i. 11), a Mizraite people or tribe. From their position at the head of the list of the Mizraites, it is probable that the Ludim were settled to the west of Egypt, perhaps further than any other Mizraite tribe. Lud and the Ludim are mentioned in four passages of the prophets (Is. lxvi. 19; Jer. xlvi. 9; Ez. xxvii. 10, xxxviii. 5). There can be no doubt that but one nation is intended in these passages, and it seems that thus far the preponderance of evidence is in favour of the Mizraite Ludim. We have still to inquire how the evidence of the Egyptian monuments and of profane history may affect our supposition. From the former we learn that several foreign nations contributed allies or mercenaries to the Egyptian armies. Among them we identify the REBU with the Lubim, and the SHARYATANA with the Cherethim, who also served in David's army. The rest of these foreign troops seem to have been of African nations, but this is not certain. From the Greek writers we learn that Ionian, Carian, and other Greek mercenaries, formed an important element in the Egyptian army in all times when the country was independent, from the reign of Psammetichus until the final conquest by Ochus. These mercenaries were even settled in Egypt by Psammetichus. There does not seem to be any mention of them in the Bible, excepting they be intended by Lud and the Ludim in the passages that have been considered. It must be recollected that it is reasonable to connect the Shemite Lud with the Lydians, and that at the time of the prophets by whom Lud and the Ludim are mentioned, the Lydian kingdom generally or always included the more western part of Asia Minor, so that the

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terms Lud and Ludim might well apply to the Ionian and Carian mercenaries drawn from this territory. We must therefore hesitate before absolutely concluding that this important portion of the Egyptian mercenaries is not mentioned in the Bible, upon the *primâ facie* evidence that the only name which could stand for it would seem to be that of an African nation.

Luhith, the Ascent of, a place in Moab; apparently the ascent to a sanctuary or holy spot on an eminence. It occurs only in Is. xv. 5, and the parallel passage of Jeremiah (xlviii. 5). In the days of Eusebius and Jerome (*Onomasticon*, "Luith") it was still known and stood between Areopolis (Rabbath-Moab) and Zoar. M. de Saulcy places it at "Kharbet-Nouêhin;" but this is north of Areopolis, and cannot be said to lie between it and Zoar.

Luke. The name Luke is an abbreviated form of Lucanus or of Lucilius. It is not to be confounded with Lucius (Acts xiii. 1; Rom. xvi. 21), which belongs to a different person. The name Luke occurs three times in the New Testament (Col. iv. 14; 2 Tim. iv. 11; Philem. 24), and probably in all three, the third evangelist is the person spoken of. Combining the traditional element with the scriptural, the uncertain with the certain, we are able to trace the following dim outline of the Evangelist's life. He was born at Antioch in Syria (Eusebius, *Hist.* iii. 4); in what condition of life is uncertain. That he was taught the science of medicine does not prove that he was of higher birth than the rest of the disciples. The well-known tradition that Luke was also a painter, and of no mean skill, rests on the authority of Nicephorus (ii. 43), and of other late writers. He was not born a Jew, for he is not reckoned among them "of the circumcision" by St. Paul (comp. Col. iv. 11 with ver. 14). The date of his conversion is uncertain. The statement of Epiphanius and others, that he was one of the seventy disciples, has nothing very improbable in it; whilst that which Theophylact adopts (on Luke xxiv.) that he was one of the two who journeyed to Emmaus with the risen Redeemer, has found modern defenders. The first ray of historical light falls on the Evangelist when he joins St. Paul at Troas, and shares his journey into Macedonia. The sudden transition to the first person plural in Acts xvi. 9, is most naturally explained, after all the objections that have been urged, by supposing that Luke, the writer of the Acts, formed one of St. Paul's company from this point. As far as Philippi the Evangelist journeyed with the Apostle. The resumption of the third person on Paul's departure from that place (xvii. 1) would show that Luke was now left behind. During the rest of St. Paul's second missionary journey we hear of Luke no more. But on the third journey the same indication reminds us that Luke is again of the company (Acts xx. 5), having joined it apparently at Philippi, where he had been left. With the Apostle he passed through Miletus, Tyre, and Caesarea to Jerusalem (xx. 5, xxi. 18). Between the two visits of Paul to Philippi seven years had elapsed (A.D. 51 to A.D. 58), which the Evangelist may have spent in Philippi and its neighbourhood, preaching the Gospel. There remains one passage, which, if it refers to St. Luke, must belong to this period. "We have sent with him" (*i. e.* Titus) "the brother whose praise is in the gospel throughout all the churches" (2 Cor. viii. 18). The subscription of the epistle sets forth that it was "written from Philippi, a city of Macedonia, by Titus *and Lucas*," and it is an old opinion that Luke was the companion of Titus, although he is not named in the body of the Epistle. If this be so, we are to suppose that during the "three months" of Paul's sojourn at Philippi (Acts xx. 3) Luke was sent from that place to Corinth on this errand. He again appears in the company of Paul in the memorable journey to Rome (Acts xxvii. 1). He remained at his side during his first imprisonment (Col. iv. 14; Philem. 24); and if it is to be supposed that the Second Epistle to Timothy was written during the second imprisonment, then the testimony of that Epistle (iv. 11) shows that he continued faithful to the Apostle to the end of his afflictions. After the death of St. Paul, the acts of his faithful companion are hopelessly obscure to us. In the well-known passage of Epiphanius, we find that receiving the commission to preach the Gospel, [Luke] preaches first in Dalmatia and Gallia. As to the age and death of the Evangelist there is the utmost uncertainty. That he died a martyr, between A.D. 75 and A.D. 100, would seem to have the balance of suffrages in its favour.

Luke, Gospel of. The third Gospel is ascribed, by the general consent of ancient Christendom, to "the beloved physician," Luke, the friend and companion of the Apostle Paul. It has been shown already [GOSPELS] that the Gospels were in use as one collection, and were spoken of undoubtingly as the work of those whose names they bear, towards the end of the second century. But as regards the genuineness of St. Luke any discussion is entangled with a somewhat difficult question, namely, what is the relation of the Gospel we possess to that which was used by the heretic Marcion? The case may be briefly stated. The religion of Jesus Christ announced salvation to Jew and Gentile, through Him who was born a Jew, of the seed of David. The two sides of this fact produced very early two opposite tendencies in the Church. One party thought of Christ as the Messiah of the Jews; the other as the Redeemer of the human race. Marcion of Sinope, who flourished in the first half of the second century, expressed strongly the tendency opposed to Judaism. He views the O.T., not as a preparation for the coming of the Lord, but as something hostile in spirit to the Gospel. This divorcement of the N. T. from the Old was at the root of Marcion's doctrine. In his strange system the God of the O. T. was a lower being, engaged in a constant conflict with matter, over which he did not gain a complete victory. But the holy and eternal God, perfect in goodness and love, comes not in contact with matter, and creates only what is like to and cognate with himself. Marcion admitted the Epistles of St. Paul, and a Gospel which he regarded as Pauline, and rejected the rest of the N. T., not from any idea that the books were not genuine, but because they were, as he alleged, the genuine works of men who were not faithful teachers of the Gospel they had received. But what was the Gospel which Marcion used? The ancient testimony is very strong on this point; it was the Gospel of St. Luke, altered to suit his peculiar tenets. He did not, however, ascribe to Luke by name the Gospel thus corrupted, calling it simply the Gospel of Christ. The opinion that

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he formed for himself a Gospel, on the principle of rejecting all that savoured of Judaism in an existing narrative, and that he selected the Gospel of St. Luke as needing the least alteration, seems to have been held universally in the Church, until Semler started a doubt, the prolific seed of a large controversy; from the whole result of which, however, the cause of truth has little to regret. His opinion was that the Gospel of St. Luke and that used by Marcion were drawn from one and the same original source, neither being altered from the other. From this controversy we gain the following result:—Marcion was in the height of his activity about A.D. 138, soon after which Justin Martyr wrote his Apology; and he had probably given forth his Gospel some years before, *i. e.* about A.D. 130. At the time when he composed it he found the Gospel of St. Luke so far diffused and accepted that he based his own Gospel upon it, altering and omitting. Therefore we may assume that, about A.D. 120, the Gospel of St. Luke which we possess was in use, and was familiarly known. The theory that it was composed about the middle or end of the 2nd century is thus overthrown; and there is no positive evidence of any kind to set against the harmonious assertion of all the ancient Church that this Gospel is the genuine production of St. Luke.—II. *Date of the Gospel of Luke.*—We have seen that this Gospel was in use before the year 120. From internal evidence the date can be more nearly fixed. From Acts i. 1, it is clear that it was written before the Acts of the Apostles. The latest time actually mentioned in the Acts is the term of two years during which Paul dwelt at Rome "in his own hired house, and received all that came in unto him" (xxviii. 30, 31). The book of the Acts was probably completed about the end of the second year of St. Paul's imprisonment, that is, about A.D. 63. How much earlier the Gospel, described as "the former treatise" (Acts i. 1), may have been written is uncertain. Perhaps it was written at Caesarea during St. Paul's imprisonment there, A.D. 58-60.—III. *Place where the Gospel was written.*—If the time has been rightly indicated, the place would be Caesarea. Other suppositions are—that it was composed in Achaia and the region of Boeotia (Jerome), in Alexandria (Syriac version), in Rome (Ewald, &c.), in Achaia and Macedonia (Hilgenfeld), and Asia Minor (Köstlin). It is impossible to verify these traditions and conjectures.—IV. *Origin of the Gospel.*—The preface, contained in the first four verses of the Gospel, describes the object of its writer. Here are several facts to be observed. There were many narratives of the life of our Lord current at the early time when Luke wrote his Gospel. The ground of fitness for the task St. Luke places in his having carefully followed out the whole course of events from the beginning. He does not claim the character of an eye-witness from the first; but possibly he may have been a witness of some part of our Lord's doings. The ancient opinion, that Luke wrote his Gospel under the influence of Paul, rests on the authority of Irenaeus, Tertullian, Origen, and Eusebius. The two first assert that we have in Luke the Gospel preached by Paul; Origen calls it "the Gospel quoted by Paul," alluding to Rom. ii. 16; and Eusebius refers Paul's words, "according to my Gospel" (2 Tim. ii. 8), to that of Luke, in which Jerome concurs. The language of the preface is against the notion of any exclusive influence of St. Paul. The four verses could not have been put at the head of a history composed under the exclusive guidance of Paul or of any one apostle, and as little could they have introduced a gospel simply communicated by another. The truth seems to be that St. Luke, seeking information from every quarter, sought it from the preaching of his beloved master, St. Paul; and the apostle in his turn employed the knowledge acquired from other sources by his disciple. Upon the question whether Luke made use of the Gospels of Matthew and Mark, no opinion given here could be conclusive. [GOSPELS.] Each reader should examine it for himself, with the aid of a Greek Harmony. It is probable that Matthew and Luke wrote independently, and about the same time.—V. *Purpose for which the Gospel was written.*—The Evangelist professes to write that Theophilus "might know the certainty of those things wherein he had been instructed" (i. 4). Who was this Theophilus? Some have supposed that it is a significant name, applicable not to one man, but the addition of κράτιστος, a term of honour which would be used towards a man of station, or sometimes towards a personal friend, seems against this. Some indications are given in the Gospel about him, and beyond them we do not propose to go. He was not an inhabitant of Palestine, for the Evangelist minutely describes the position of places which to such a one would be well known. By the same test he probably was not a Macedonian (Acts xvi. 12), nor an Athenian (Acts xvii. 21), nor a Cretan (Acts xxvii. 8, 12). But that he was a native of Italy, and perhaps an inhabitant of Rome, is probable from similar data. In tracing St. Paul's journey to Rome, places which an Italian might be supposed not to know are described minutely (Acts xxvii. 8, 12, 16); but when he comes to Sicily and Italy this is neglected. All that emerges from this argument is, that the person for whom Luke wrote in the first instance was a Gentile reader. We must admit, but with great caution, on account of the abuses to which the notion has led, that there are traces in the Gospel of a leaning towards Gentile rather than Jewish converts. As each Gospel has within certain limits its own character and mode of treatment, we shall recognise with Olshausen that "St. Luke has the peculiar power of exhibiting with great clearness of conception and truth, not so much the discourses of Jesus as His conversations, with all the incidents that gave rise to them, with the remarks of those who were present, and with the final results." Some have endeavoured to see in Luke's Gospel an attempt to engraft the teaching of St. Paul on the Jewish representations of the Messiah, and to elevate the doctrine of universal salvation, of which Paul was the most prominent preacher, over the Judaizing tendencies, and to put St. Paul higher than the twelve Apostles.—VI. *Language and style of the Gospel.*—It has never been doubted that the Evangelist wrote his Gospel in Greek. Whilst Hebraisms are frequent, classical idioms and Greek compound words abound. The number of words used by Luke only is unusually great, and many of them are compound words for which there is classical authority. On comparing the Gospel with the Acts it is found that the style of the latter is more pure and free from Hebrew idioms; and the style of the later

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portion of the Acts is more pure than that of the former. Where Luke used the materials he derived from others, oral or written, or both, his style reflects the Hebrew idioms of them; but when he comes to scenes of which he was an eyewitness and describes entirely in his own words, these disappear.—VII. *Quotations from the Old Testament.*—In the citations from the O. T., of the principal of which the following is a list, there are plain marks of the use of the Septuagint version:—

Luke i. 17.	Mal. iv. 4, 5.
„ ii. 23.	Ex. xiii. 2.
„ ii. 24.	Lev. xii. 8.
„ iii. 4, 5, 6.	Is. xl. 3, 4, 5.
„ iv. 4.	Deut. viii. 3.
„ iv. 8.	Deut. vi. 13.
„ iv. 10, 11.	Ps. xci. 11, 12.
„ iv. 12.	Deut. vi. 14.
„ iv. 18.	Is. lxi. 1, 2.
„ vii. 27.	Mal. iii. 1.
„ viii. 10.	Is. vi. 9.
„ x. 27.	Deut. vi. 5; Lev. xix. 18.
„ xviii. 20.	Ex. xx. 12.
„ xix. 46.	Is. lvi. 7; Jer. viii. 11.
„ xx. 17.	Ps. cxviii. 22, 23.
„ xx. 28.	Deut. xxv. 5.
„ xx. 42, 43.	Ps. cx. 1.
„ xxii. 37.	Is. liii. 12.
„ xxiii. 46.	Ps. xxxi. 5.

—VIII. *Integrity of the Gospel—the first two Chapters.*—The Gospel of Luke is quoted by Justin Martyr and by the author of the Clementine Homilies. The silence of the Apostolic fathers only indicates that it was admitted into the Canon somewhat late, which was probably the case. The result of the Marcion controversy is, as we have seen, that our Gospel was in use before A.D. 120. A special question, however, has been raised about the first two chapters. But there is no real ground for distinguishing between the first two chapters and the rest.

Lunatics. This word is used twice in the N. T. (Matt. iv. 24, xvii. 15). It is evident that the word itself refers to some disease, affecting both the body and the mind, which might or might not be a sign of possession. By the description of Mark ix. 17-26, it is concluded that this disease was epilepsy.

Luz. The uncertainty which attends the name attaches in a greater degree to the place itself. It seems impossible to discover with precision whether Luz and Bethel represent one and the same town—the former the Canaanite, the latter the Hebrew name—or whether they were distinct places, though in close proximity. The latter is the natural inference from two of the passages in which Luz is spoken of (Gen. xxviii. 19; Josh. xvi. 2, xviii. 13). Other passages, however, seem to speak of the two as identical (Gen. xxxv. 6; Judg. i. 23). The conclusion of the writer is that the two places were, during the times preceding the conquest, distinct, Luz being the city and Bethel the pillar and altar of Jacob: that after the destruction of Luz by the tribe of Ephraim the town of Bethel arose.—2. When the original Luz was destroyed, through the treachery of one of its inhabitants, the man who had introduced the Israelites into the town went into the "land of the Hittites" and built a city, which he named after the former one. This city was standing at the date of the record (Judg. i. 26); but its situation, as well as that of the "land of the Hittites," has never been discovered since, and is one of the favourite puzzles of Scripture geographers.

Lycaonia. This is one of those districts of Asia Minor, which, as mentioned in the N. T., are to be understood rather in an ethnological than a strictly political sense. From what is said in Acts xiv. 11 of "the speech of Lycaonia," it is evident that the inhabitants of the district, in St. Paul's day, spoke something very different from ordinary Greek. Whether this language was some Syrian dialect, or a corrupt form of Greek, has been much debated. The fact that the Lycaonians were familiar with the Greek mythology is consistent with either supposition. Lycaonia is for the most part a dreary plain, bare of trees, destitute of fresh water, and with several salt lakes. It is, however, very favourable to sheep-farming. In the first notices of this district, which occur in connexion with Roman history, we find it under the rule of robber-chieftains. After the provincial system had embraced the whole of Asia Minor, the boundaries of the provinces were variable; and Lycaonia was, politically, sometimes in Cappadocia, sometimes in Galatia.

Lycia is the name of that south-western region of the peninsula of Asia Minor which is immediately opposite the island of Rhodes. It is a remarkable district, both physically and historically. The last eminences of the range of Taurus come down here in majestic masses to the sea, forming the heights of Cragus and Anticragus, with the river Xanthus winding between them, and ending in the long series of promontories called by modern sailors the "seven capes," among which are deep inlets favourable to seafaring and piracy. The Lycians were incorporated in the Persian empire, and their ships were conspicuous in the great war against the Greeks (Herod. vii. 91, 92). After the death of Alexander the Great, Lycia was included in the Greek Seleucid kingdom, and was a part of the territory which the Romans forced Antiochus to cede. It was not till the reign of Claudius that Lycia became part of the Roman provincial system. At first it was combined with Pamphylia. At a later period of the Roman empire it was a separate province, with Myra for its capital.

Lyd'da, the Greek form of the name which originally appears in the Hebrew records as LOD (Acts ix. 32, 35, 38). Quite in accordance with these and the other scattered indications of Scripture is the situation of the modern town, which exactly retains its name, and probably its position. *Lidd*, or *Lŭdd*, stands in the *Merj*, or meadow, of *ibn Omeir*, part of the great maritime plain which anciently bore the name of SHARON. It is 9 miles from Joppa, and is the first town on the northernmost of the two roads between that place and Jerusalem. The watercourse outside the town is said still to bear the name of *Abi-Butrus* (Peter), in memory of the Apostle. It was in the time of Josephus a place of considerable size. A century later (B.C. cir. 45) Lydda, with Gophna, Emmaus, and Thamna, became the prey of the insatiable Cassius. From this they were, it is true, soon released by Antony; but a few years only elapsed before their city (A.D. 66) was burnt by Cestius Gallus on his way from Caesarea to Jerusalem. In less than two years, early in A.D. 68, it was in a condition to be again taken by Vespasian, then on his way to his campaign in the south of Judaea. It was probably not rebuilt till the time of Hadrian, when it received the name of Diospolis. When Eusebius wrote (A.D. 320-330) Diospolis was a well-known and much-frequented town, to which

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be often refers, though the names of neither it nor Lydda occur in the actual catalogue of his *Onomasticon*. In Jerome's time, A.D. 404, it was an episcopal see. St. George, the patron saint of England, was a native of Lydda. After his martyrdom his remains were buried there, and over them a church was afterwards built and dedicated to his honour. When the country was taken possession of by the Saracens, in the early part of the 8th century, the church was destroyed; and in this ruined condition it was found by the Crusaders in A.D. 1099, who reinstituted the see, and added to its endowment the neighbouring city and lands of *Ramleh*. Again destroyed by Saladin after the battle of Hattîn in 1191, the church was again rebuilt by Richard Coeur-de-Lion. The town is, for a Mohammedan place, busy and prosperous. Lydda was, for some time previous to the destruction of Jerusalem, the seat of a very famous Jewish school, scarcely second to that of Jabneh.

Lyd'ia, a maritime province in the west of Asia Minor, bounded by Mysia on the N., Phrygia on the E., and Caria on the S. The name occurs only in 1 Macc. viii. 8 (the rendering of the A. V. in Ez. xxx. 5 being for Ludim); it is there enumerated among the districts which the Romans took away from Antiochus the Great after the battle of Magnesia in B.C. 190, and transferred to Eumenes II., king of Pergamus. For the connexion between Lydia and the Lud and Ludim of the O. T., see LUDIM. Lydia is included in the "Asia" of the N. T.

Lyd'ia, the first European convert of St. Paul, and afterwards his hostess during his first stay at Philippi (Acts xvi. 14, 15, also 40). She was a Jewish proselyte at the time of the Apostle's coming; and it was at the Jewish Sabbath-worship by the side of a stream (ver. 13) that the preaching of the Gospel reached her heart. Her native place was THYATIRA, in the province of Asia (ver. 14; Rev. ii. 18). Thyatira was famous for its dyeing-works; and Lydia was connected with this trade, either as a seller of dye, or of dyed goods. We infer that she was a person of considerable wealth.

Lysa'nias, mentioned by St. Luke in one of his chronological passages (iii. 1) as being tetrarch of ABILENE (*i. e.* the district round Abila) in the 15th year of Tiberius, at the time when Herod Antipas was tetrarch of Galilee, and Herod Philip tetrarch of Ituraea and Trachonitis. It happens that Josephus speaks of a prince named Lysanias who ruled over a territory in the neighbourhood of Lebanon in the time of Antony and Cleopatra, and that he also mentions Abilene as associated with the name of a tetrarch Lysanias, while recounting events of the reigns of Caligula and Claudius. In the first case Abila is not specified here at all, and Lysanias is not called tetrarch. But it is probable that the Lysanias mentioned by Josephus in the second instance is actually the prince referred to by St. Luke.

Lys'ias, a nobleman of the blood-royal (1 Macc. iii. 32; 2 Macc. xi. 1), who was entrusted by Antiochus Epiphanes (cir. B.C. 166) with the government of southern Syria, and the guardianship of his son Antiochus Eupator (1 Macc. iii. 32; 2 Macc. x. 11). In the execution of his office Lysias armed a very considerable force against Judas Maccabaeus. Two detachments of this army under Nicanor (2 Macc. viii.) and Gorgias were defeated by the Jews near Emmaus (1 Macc. iv.); and in the following year Lysias himself met with a much more serious reverse at Bethsura (B.C. 165), which was followed by the purification of the Temple. Shortly after this Antiochus Epiphanes died (B.C. 164), and Lysias assumed the government as guardian of his son, who was yet a child (1 Macc. vi. 17). The war against the Jews was renewed; and, after a severe struggle, Lysias, who took the young king with him, captured Bethsura, and was besieging Jerusalem when he received tidings of the approach of Philip, to whom Antiochus had transferred the guardianship of the prince (1 Macc. vi. 18; 2 Macc. xiii.). He defeated Philip (B.C. 163), and was supported at Rome; but in the next year, together with his ward, fell into the hands of Demetrius Soter, who put them both to death (1 Macc. vii. 2-4; 2 Macc. xiv. 2).

Lysim'achus. 1. "A son of Ptolemaeus of Jerusalem," the Greek translator of the book of Esther (comp. Esth. ix. 20).—2. A brother of the high-priest Menelaus, who was left by him as his deputy during his absence at the court of Antiochus. He fell a victim to the fury of the people, cir. B.C. 170 (2 Macc. iv. 29-42).

Lys'tra has two points of extreme interest in connexion respectively with St. Paul's first and second missionary journeys—(1) as the place where divine honours were offered to him, and where he was presently stoned (Acts xiv.); (2) as the home of his chosen companion and fellow-missionary TIMOTHEUS (Acts xvi. 1). The first settlement of Jews in Lystra, and the ancestors of Timotheus among them, may very probably be traced to the establishment of Babylonian Jews in Phrygia by Antiochus three centuries before. Still it is evident that there was no influential Jewish population at Lystra: no mention is made of any synagogue; and the whole aspect of the scene described by St. Luke (Acts xiv.) is thoroughly heathen. Lystra was undoubtedly in the eastern part of the great plain of Lycaonia; and there are very strong reasons for identifying its site with the ruins called *Bin-bir-Kilisseh*, at the base of a conical mountain of volcanic structure, named the *Karadagh*. Pliny places this town in Galatia, and Ptolemy in Isauria; but these statements are quite consistent with its being placed in Lycaonia by St. Luke, as it is by Hierocles.

M

Ma'acah. 1. The mother of Absalom = MAACHAH 5 (2 Sam. iii. 3).—2. MAACAH, and (in Chron.) MAACHAH. A small kingdom in close proximity to Palestine, which appears to have lain outside Argob (Deut. iii. 14) and Bashan (Josh. xii. 5). These districts, probably answering to the *Lejah* and *Jaulân* of modern Syria, occupied the space from the Jordan on the west to Salcah (*Sulkhad*) on the east and Mount Hermon on the north. There is therefore no alternative but to place Maacah somewhere to the east of the *Lejah*. It is sometimes assumed to have been situated about ABEL-BETH-MAACAH, but this is hardly probable. The Ammonite war was the only occasion on which the Maacathites came into contact with Israel, when their king assisted the Bene-Ammon against Joab with a force which he led himself (2 Sam. x. 6, 8; 1 Chr. xix. 7). To the connexion which is

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always implied between Maacah and Geshur we have no clue.

Ma'achah. 1. The daughter of Nahor by his concubine Reumah (Gen. xxii. 24).—2. The father of Achish, who was king of Gath at the beginning of Solomon's reign (1 K. ii. 39).—3. The daughter, or more probably grand-daughter, of Absalom, named after his mother; the third and favourite wife of Rehoboam, and mother of Abijah (1 K. xv. 2; 2 Chr. xi. 20-22). According to Josephus her mother was Tamar, Absalom's daughter. But the mother of Abijah is elsewhere called "Michaiah, the daughter of Uriel of Gibeah" (2 Chr. xiii. 2). It is more probable that "Michaiah" is the error of a transcriber, and that "Maachah" is the true reading in all cases. During the reign of her grandson Asa she occupied at the court of Judah the high position of "King's Mother" (comp. 1 K. ii. 19), which has been compared with that of the *Sultana Valide* in Turkey. It may be that at Abijah's death, after a short reign of three years, Asa was left a minor, and Maachah acted as regent, like Athaliah under similar circumstances. If this conjecture be correct, it would serve to explain the influence by which she promoted the practice of idolatrous worship.—4. The concubine of Caleb the son of Hezron (1 Chr. ii. 48).—5. The daughter of Talmai king of Geshur, and mother of Absalom (1 Chr. iii. 2): also called MAACAH in A. V. of 2 Sam. iii. 3.—6. The wife of Machir the Manassite (1 Chr. vii. 15, 16).—7. The wife of Jehiel, father or founder of Gibeon (1 Chr. viii. 29, ix. 35).—8. The father of Hanan, one of the heroes of David's body-guard (1 Chr. xi. 43).—9. A Simeonite, father of Shephatiah, prince of his tribe in the reign of David (1 Chr. xxvii. 16).

Maa'chathi, and Maa'chathites, the. Two words which denote the inhabitants of the small kingdom of MAACHAH (Deut. iii. 14; Josh. xii. 5, xiii. 11, 13). Individual Maachathites were not unknown among the warriors of Israel (2 Sam. xxiii. 34; Jer. xl. 8; 2 K. xxv. 23).

Maada'i, one of the sons of Bani who had married a foreign wife (Ezr. x. 34).

Maadi'ah, one of the priests, or families of priests, who returned with Zerubbabel and Jeshua (Neh. xii. 5); elsewhere (ver. 17) called MOADIAH.

Maa'i, one of the Bene-Asaph who took part in the solemn musical service by which the wall of Jerusalem was dedicated after it had been rebuilt by Nehemiah (Neh. xii. 36).

Ma'aleh-Acrab'bim, the full form of the name (Josh. xv. 3) which in its other occurrences is given in the A. V. as "the ascent of, or the going up to, Akrabbim." [AKRABBIM.]

Ma'ani (1 Esd. ix. 34), identical with BANI, 4.

Ma'arath, one of the towns of Judah, in the district of the mountains (Josh. xv. 58). The places which occur in company with it have been identified at a few miles to the north of Hebron, but Maarath has hitherto eluded observation.

Maasei'ah. The name of four persons who had married foreign wives in the time of Ezra. 1. A descendant of Jeshua the priest (Ezr. x. 18)—2. A priest, of the sons of Harim (Ezr. x. 21).—3. A priest, of the sons of Pashur (Ezr. x. 22).—4. One of the laymen, a descendant of Pahath-Moab (Ezr. x. 30).—5. The father of Azariah, one of the priests from the oasis of the Jordan, who assisted Nehemiah in rebuilding the wall of Jerusalem (Neh. iii. 23).—6. One of those who stood on the right hand of Ezra when he read the law to the people (Neh. viii. 4).—7. A Levite who assisted on the same occasion (Neh. viii. 7).—8. One of the heads of the people whose descendants signed the covenant with Nehemiah (Neh. x. 25).—9. Son of Baruch and descendant of Pharez, the son of Judah (Neh. xi. 5).—10. A Benjamite, ancestor of Sallu (Neh. xi. 7).—11. Two priests of this name are mentioned (Neh. xii. 41, 42) as taking part in the musical service which accompanied the dedication of the wall of Jerusalem under Ezra. One of them is probably the same as 6.—12. Father of Zephaniah, who was a priest in the reign of Zedekiah (Jer. xxi. 1, xxix. 25, xxxvii. 3).—13. The father of Zedekiah the false prophet (Jer. xxix. 21).—14. One of the Levites of the second rank, appointed by David to sound "with psalteries on Alamoth" (1 Chr. xv. 18, 20).—15. The son of Adaiah, and one of the captains of hundreds in the reign of Joash king of Judah (2 Chr. xxiii. 1).—16. An officer of high rank in the reign of Uzziah (2 Chr. xxvi. 11). He was probably a Levite (comp. 1 Chr. xxiii. 4), and engaged in a semi-military capacity.—17. The "king's son," killed by Zichri the Ephraimitish hero in the invasion of Judah by Pekah king of Israel, during the reign of Ahaz (2 Chr. xxviii. 7).—18. The governor of Jerusalem in the reign of Josiah (2 Chr. xxxiv. 8).—19. The son of Shallum, a Levite of high rank in the reign of Jehoiakim (Jer. xxxv. 4; comp. 1 Chr. ix. 19).—20. A priest; ancestor of Baruch and Seraiah, the sons of Neriah (Jer. xxxii. 12, li. 59).

Maazia'i, a priest who after the return from Babylon dwelt in Jerusalem (1 Chr. ix. 12).

Maasias, Bar. i. 1. [MAASEIAH, 20.]

Ma'ath, son of Mattathias in the genealogy of Jesus Christ (Luke iii. 26).

Ma'az, son of Ram, the firstborn of Jerahmeel (1 Chr. ii. 27).

Maari'ah. 1. One of the priests who signed the covenant with Nehemiah (Neh. x. 8).—2. A priest in the reign of David, head of the twenty-fourth course (1 Chr. xxiv. 18).

Mabdai. The same as BENAIAH (1 Esd. ix. 34).

Mac'alon (1 Esd. v. 21). This name is the equivalent of MICHMASH in the lists of Ezra and Nehemiah.

Maccabees, the. This title, which was originally the surname of Judas, one of the sons of Mattathias, was afterwards extended to the heroic family of which he was one of the noblest representatives, and in a still wider sense to the Palestinian martyrs in the persecution of Antiochus Epiphanes, and even to the Alexandrine Jews who suffered for their faith at an earlier time. The original term *Maccabi* has been variously derived. Some have maintained that it was formed from the combination of the initial letters of the Hebrew sentence, "Who among the gods is like unto thee, Jehovah?" (Ex. xv. 11), which is supposed to have been inscribed upon the banner of the patriots. Another derivation has been proposed, which, although direct evidence is wanting, seems satisfactory. According to this, the word is formed from *Makkâbâh*, "a hammer," giving a sense not altogether unlike that in which Charles *Martel* derived a surname from his favourite weapon. Although the name *Maccabees* has gained the widest currency, that of *Asmonaeans*, or *Hasmonaeans*, is the proper name of the family. The origin of this name also has been disputed, but the obvious

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derivation from Chashmon, great-grandfather of Mattathias, seems certainly correct. The original authorities for the history of the Maccabees are extremely scanty; but for the course of the war itself the first book of Maccabees is a most trustworthy, if an incomplete witness. The second book adds some important details to the history of the earlier part of the struggle, and of the events which immediately preceded it; but all the statements which it contains require close examination, and must be received with caution. Josephus follows 1 Macc., for the period which it embraces, very closely; but slight additions of names and minute particulars indicate that he was in possession of other materials, probably oral traditions, which have not been elsewhere preserved. On the other hand there are cases in which, from haste or carelessness, he has misinterpreted his authority. From other sources little can be gleaned. 1. The essential causes of the Maccabaean War have been already pointed out [ANTIOCHUS IV.]. The annals of the Maccabaean family, "by whose hand deliverance was given unto Israel" (1 Macc. v. 62), present the record of its progress. The standard of independence was first raised by MATTATHIAS, a priest of the course of Joarib, which was the first of the twenty-four courses (1 Chr. xxiv. 7), and consequently of the noblest blood. He seems, however, to have been already advanced in years when the rising was made, and he did not long survive the fatigues of active service. He died B.C. 166, and "was buried in the sepulchre of his fathers at Modin."—2. Mattathias himself named JUDAS—apparently his third son—as his successor in directing the war of independence (1 Macc. ii. 66). The energy and skill of "THE MACCABEE," as Judas is often called in 2 Macc., fully justified his father's preference. It appears that he had already taken a prominent part in the first secession to the mountains (2 Macc. v. 27), where Mattathias is not mentioned. His first enterprises were night attacks and sudden surprises (2 Macc. viii. 6, 7); and when his men were encouraged by these means, he ventured on more important operations, and defeated Apollonius (1 Macc. iii. 10-12) and Seron (1 Macc. iii. 13-24) at Bethhoron. Shortly afterwards Antiochus Epiphanes, whose resources had been impoverished by the war (1 Macc. iii. 27-31), left the government of the Palestinian provinces to Lysias. Lysias organised an expedition against Judas; but his army, a part of which had been separated from the main body to effect a surprise, was defeated by Judas at Emmaus with great loss, B.C. 166 (1 Macc. iii. 46-53); and in the next year Lysias himself was routed at Bethsura. After this success Judas was able to occupy Jerusalem, except the "tower" (1 Macc. vi. 18, 19), and he purified the Temple (1 Macc. iv. 36, 41-53) on the 25th of Cisleu, exactly three years after its profanation (1 Macc. i. 59). The next year was spent in wars with frontier nations (1 Macc. v.); but in spite of continued triumphs the position of Judas was still precarious. In B.C. 163 Lysias laid siege to Jerusalem. The accession of Demetrius brought with it fresh troubles to the patriot Jews. A large party of their countrymen, with ALCIMUS at their head, gained the ear of the king, and he sent Nicanor against Judas. Nicanor was defeated, first at Capharsalama, and again in a decisive battle at Adasa, near to the glorious field of Bethhoron (B.C. 161) on the 13th Adar (1 Macc. vii. 49; 2 Macc. xv. 36), where he was slain. This victory was the greatest of Judas's successes, and practically decided the question of Jewish independence, but it was followed by an unexpected reverse. A new invasion under Bacchides took place. Judas was able only to gather a small force to meet the sudden danger. Of this a large part deserted him on the eve of the battle; but the courage of Judas was unshaken, and he fell at Eleasa, the Jewish Thermopylae, fighting at desperate odds against the invaders. His body was recovered by his brothers, and buried at Modin "in the sepulchre of his fathers" (B.C. 161).—3. After the death of Judas the patriotic party seems to have been for a short time wholly disorganised, and it was only by the pressure of unparalleled sufferings that they were driven to renew the conflict. For this purpose they offered the command to JONATHAN, surnamed Apphus (*the wary*), the youngest son of Mattathias. He retired to the lowlands of the Jordan (1 Macc. ix. 42), where he gained some advantage over Bacchides (B.C. 161), who made an attempt to hem in and destroy his whole force. After two years Bacchides again took the field against Jonathan (B.C. 158). This time he seems to have been but feebly supported, and after an unsuccessful campaign he accepted terms which Jonathan proposed; and after his departure Jonathan "judged the people at Michmash" (1 Macc. ix. 73), and gradually extended his power. The claim of Alexander Balas to the Syrian crown gave a new importance to Jonathan and his adherents. The success of Alexander led to the elevation of Jonathan, who assumed the high-priestly office (1 Macc. x. 21); and not long after he placed the king under fresh obligations by the defeat of Apollonius, a general of the younger Demetrius (1 Macc. x.). After the death of Alexander, Jonathan attached himself to Antiochus VI. He at last fell a victim to the treachery of Tryphon, B.C. 144 (1 Macc. xi. 8–xii. 4).—4. As soon as SIMON, the last remaining brother of the Maccabaean family, heard of the detention of Jonathan in Ptolemais by Tryphon, he placed himself at the head of the patriot party. His skill in war had been proved in the lifetime of Judas (1 Macc. v. 17-23), and he had taken an active share in the campaigns of Jonathan (1 Macc. xi. 59). Tryphon, after carrying Jonathan about as a prisoner for some little time, put him to death; and then, having murdered Antiochus, seized the throne. On this Simon made overtures to Demetrius II. (B.C. 143), which were favourably received, and the independence of the Jews was at length formally recognised. The long struggle was now triumphantly ended, and it remained only to reap the fruits of victory. This Simon hastened to do. The prudence and wisdom for which he was already distinguished at the time of his father's death (1 Macc. ii. 65), gained for the Jews the active support of Rome (1 Macc. xv. 16-21), in addition to the confirmation of earlier treaties. After settling the external relations of the new state upon a sure basis, Simon regulated its internal administration. With two of his sons he was murdered at Dôk by Ptolemaeus, B.C. 135 (1 Macc. xvi. 11-16).—5. The treason of Ptolemaeus failed in its object. JOHANNES HYRCANUS, one of the sons of Simon, escaped from the plot by which his life was threatened, and at once assumed the government (B.C. 135). At first he was hard pressed by

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Antiochus Sidetes, and only able to preserve Jerusalem on condition of dismantling the fortifications and submitting to a tribute, B.C. 133. He reduced Idumaea, confirmed the alliance with Rome, and at length succeeded in destroying Samaria, the hated rival of Jerusalem, B.C. 109. The external splendour of his government was marred by the growth of internal divisions; but John escaped the fate of all the older members of his family, and died in peace, B.C. 106-5. His eldest son Aristobulus I., who succeeded, was the first who assumed the kingly title, though Simon had enjoyed the fulness of the kingly power.—6. Two of the first generation of the Maccabaean family still remain to be mentioned. These, though they did not attain to the leadership of their countrymen like their brothers, shared their fate—Eleazer by a noble act of self-devotion, John, apparently the eldest brother, by treachery.—7. The great outlines of the Maccabaean contest, which are somewhat hidden in the annals thus briefly epitomised, admit of being traced with fair distinctness. The disputed succession to the Syrian throne (B.C. 153) was the political turning-point of the struggle, which may thus be divided into two great periods. During the first period (B.C. 168-153) the patriots maintained their cause with varying success against the whole strength of Syria: during the second (B.C. 153-139) they were courted by rival factions, and their independence was acknowledged from time to time, though pledges given in times of danger were often broken when the danger was over. The paramount importance of Jerusalem is conspicuous throughout the whole war. The occupation of Jerusalem closed the first act of the war (B.C. 165). On the death of Judas the patriots were reduced to as great distress as at their first rising. So far it seemed that little had been gained when the contest between Alexander Balas and Demetrius I. opened a new period (B.C. 153). The former unfruitful conflicts at length produced their full harvest. When the Jewish leaders had once obtained legitimate power they proved able to maintain it, though their general success was chequered by some reverses. The solid power of the national party was seen by the slight effect which was produced by the treacherous murder of Jonathan. Simon was able at once to occupy his place, and carry out his plans.—8. The war, thus brought to a noble issue, if less famous is not less glorious than any of those in which a few brave men have successfully maintained the cause of freedom or religion against overpowering might. For it is not only in their victory over external difficulties that the heroism of the Maccabees is conspicuous: their real success was as much imperilled by internal divisions as by foreign force.—9. The view of the Maccabaean war which regards it only as a civil and not as a religious conflict, is essentially one-sided. If there were no other evidence than the book of Daniel—whatever opinion be held as to the date of it—that alone would show how deeply the noblest hopes of the theocracy were centred in the success of the struggle. When the feelings of the nation were thus again turned with fresh power to their ancient faith, we might expect that there would be a new creative epoch in the national literature; or, if the form of Hebrew composition was already fixed by sacred types, a prophet or psalmist would express the thoughts of the new age after the models of old time. Yet in part at least the leaders of Maccabaean times felt that they were separated by a real chasm from the times of the kingdom or of the exile. If they looked for a prophet in the future, they acknowledged that the spirit of prophecy was not among them. The volume of the prophetic writings was completed, and, as far as appears, no one ventured to imitate its contents. But the Hagiographa, though they were already long fixed as a definite collection, were not equally far removed from imitation. The apocalyptic visions of Daniel served as a pattern for the visions incorporated in the book of Enoch; and it has been commonly supposed that the Psalter contains compositions of the Maccabaean date. This supposition, which is at variance with the best evidence which can be obtained on the history of the Canon, can only be received upon the clearest internal proof; and it may well be questioned whether the hypothesis is not as much at variance with sound interpretation as with the history of the Canon.—10. The collection of the so-called *Psalms of Solomon* furnishes a strong confirmation of the belief that all the canonical Psalms are earlier than the Maccabaean era. This collection, which bears the clearest traces of unity of authorship, is, almost beyond question, a true Maccabaean work. There is every reason to believe that the book was originally composed in Hebrew; and it presents exactly those characteristics which are wanting in the other (conjectural) Maccabaean Psalms.—11. Elsewhere there is little which marks the distinguishing religious character of the era. The notice of the Maccabaean heroes in the book of Daniel is much more general and brief than the corresponding notice of their great adversary; but it is not on that account less important as illustrating the relation of the famous chapter to the simple history of the period which it embraces.—12. The history of the Maccabees does not contain much which illustrates in detail the religious or social progress of the Jews. It is obvious that the period must not only have intensified old beliefs, but also have called out elements which were latent in them. One doctrine at least, that of a resurrection, and even of a material resurrection (2 Macc. xiv. 46), was brought out into the most distinct apprehension by suffering. And as it was believed that an interval elapsed between death and judgment, the dead were supposed to be in some measure still capable of profiting by the intercession of the living. Thus much is certainly expressed in the famous passage, 2 Macc. xii. 43-45, though the secondary notion of a purgatorial state is in no way implied in it. On the other hand it is not very clear how far the future judgment was supposed to extend. The firm faith in the righteous providence of God, shown in the chastening of His people, as contrasted with his neglect of other nations, is another proof of the widening view of the spiritual world, which is characteristic of the epoch (2 Macc. iv. 16, 17, v. 17-20, vi. 12-16, &c.).—13. The various glimpses of national life which can be gained during the period, show on the whole a steady adherence to the Mosaic law. Probably the law was never more rigorously fulfilled. The importance of the Antiochian persecution in fixing the Canon of the Old Testament has been already noticed. [CANON.] The interruption of the succession to the high-priesthood was the most important innovation which was made, and one which prepared the way for the dissolution of the state.

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After various arbitrary changes the office was left vacant for seven years upon the death of Alcimus. The last descendant of Jozadak (Onias), in whose family it had been for nearly four centuries, fled to Egypt, and established a schismatic worship; and at last, when the support of the Jews became important, the Maccabaean leader, Jonathan, of the family of Joarib, was elected to the dignity by the nomination of the Syrian king (1 Macc. x. 20), whose will was confirmed, as it appears, by the voice of the people (comp. 1 Macc. xiv. 35).—14. Little can be said of the condition of literature and the arts which has not been already anticipated. In common intercourse the Jews used the Aramaic dialect which was established after the return: this was "their own language" (2 Macc. vii. 8, 21, 27, xii. 37); but it is evident from the narrative quoted that they understood Greek, which must have spread widely through the influence of Syrian officers. There is not, however, the slightest evidence that Greek was employed in Palestinian literature till a much later date. The description of the monument which was erected by Simon at Modin in memory of his family (1 Macc. xiii. 27-30), is the only record of the architecture of the time.—15. The only recognised relics of the time are the coins which bear the name of "Simon," or "Simon Prince (*Nasi*) of Israel" in Samaritan letters. The privilege of a national coinage was granted to Simon by Antiochus VII. Sidetes (1 Macc. xv. 6); and numerous examples occur which have the dates of the first, second, third, and fourth years of the liberation of Jerusalem (Israel, Zion).

Maccabees, Books of. Four books which bear the common title of "Maccabees," are found in some MSS. of the LXX. Two of these were included in the early current Latin versions of the Bible, and thence passed into the Vulgate. As forming part of the Vulgate they were received as canonical by the council of Trent, and retained among the *apocrypha* by the reformed churches. The two other books obtained no such wide circulation, and have only a secondary connexion with the Maccabaean history. But all the books, though they differ most widely in character and date and worth, possess points of interest which make them a fruitful field for study. If the historic order were observed, the so-called *third* book would come first, the *fourth* would be an appendix to the *second*, which would retain its place, and the *first* would come last; but it will be more convenient to examine the books in the order in which they are found in the MSS., which was probably decided by some vague tradition of their relative antiquity.—I. THE FIRST BOOK OF MACCABEES.—1. The first book of Maccabees contains a history of the patriotic struggle, from the first resistance of Mattathias to the settled sovereignty and death of Simon, a period of thirty-three years (B.C. 168-135). The opening chapter gives a short summary of the conquests of Alexander the Great, and describes at greater length the oppression of Antiochus Epiphanes. The great subject of the book begins with the enumeration of the Maccabaean family (ii. 1-5), which is followed by an account of the part which the aged Mattathias took in rousing and guiding the spirit of his countrymen (ii. 6-70). The remainder of the narrative is occupied with the exploits of his five sons. Each of the three divisions, into which the main portion of the book thus naturally falls, is stamped with an individual character derived from its special hero. The history, in this aspect, presents a kind of epic unity. 2. While the grandeur and unity of the subject invest the book with almost an epic beauty, it never loses the character of history. The earlier part of the narrative, including the exploits of Judas, is cast in a more poetic mould than any other part, except the brief eulogy of Simon (xiv. 4-15); but when the style is most poetical (i. 37-40, ii. 7-13, 49-68, iii. 3-9, 18-22, iv. 8-11, 30-33, 38, vi. 10-13, vii. 37, 38, 41, 42)—and this poetical form is chiefly observable in the speeches—it seems to be true in spirit. The great marks of trustworthiness are everywhere conspicuous. Victory and failure and despondency are, on the whole, chronicled with the same candour. There is no attempt to bring into open display the working of providence. 3. There are, however, some points in which the writer appears to have been imperfectly informed, especially in the history of foreign nations; and some, again, in which he has been supposed to have magnified the difficulties and successes of his countrymen. Of the former class of objections two, which turn upon the description given of the foundation of the Greek kingdoms of the East (1 Macc. i. 5-9), and of the power of Rome (viii. 1-16), deserve notice from their intrinsic interest. After giving a rapid summary of the exploits of Alexander, the writer states that the king, conscious of approaching death "divided his kingdom among his servants who had been brought up with him from his youth" (1 Macc. i. 6). In this instance the author has probably accepted without inquiry the opinion of his countrymen; in the other it is distinctly said that the account of the greatness of Rome was brought to Judas by common report (1 Macc. viii. 1, 2). The errors in detail are only such as might be expected in oral accounts. The very imperfection of the writer's knowledge is instructive. 4. Much has been written as to the sources from which the narrative was derived, but there does not seem to be evidence sufficient to indicate them with any certainty. In one passage (ix. 22) the author implies that written accounts of some of the actions of Judas were in existence. It appears, again, to be a reasonable conclusion from the mention of the official records of the life of Hyrcanus (xvi. 24), that similar records existed at least for the high-priesthood of Simon. Many documents are inserted in the text of the history, but even when they are described as "copies" it is questionable whether the writer designed to give more than the substance of the originals. But whatever were the sources of different parts of the book, and in whatever way written, oral and personal information were combined in its structure, the writer made the materials which he used truly his own; and the minute exactness of the geographical details carries the conviction that the whole finally rests upon the evidence of eye-witnesses. 5. The language of the book does not present any striking peculiarities. Both in diction and structure it is generally simple and unaffected, with a marked and yet not harsh hebraistic character. The number of peculiar words is not very considerable, especially when compared with those in 2 Macc. 6. The testimony of antiquity leaves no doubt but that the book was first written in Hebrew. Origen, in his famous catalogue of the books of Scripture, after enumerating the contents

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of the O. T. according to the Hebrew canon, adds: "But without (*i. e.* excluded from the number of) these is the Maccabaean history, which is entitled *Sarbeth Sabanaiel*." The statement of Jerome is quite explicit:—"The first book of Maccabees," he says, "I found in Hebrew; the second is Greek, as can be shown in fact from its style alone." A question, however, might be raised whether the book was written in biblical Hebrew, or in the later Aramaic (Chaldee); but it seems almost certain that the writer took the canonical histories as his model. Yet it is by no means unlikely that the Hebrew was corrupted by later idioms, as in the most recent books of the O. T. 7. The whole structure of 1 Macc. points to Palestine as the place of its composition. This fact itself is a strong proof for a Hebrew original, for there is no trace of a Greek Palestinian literature during the Hasmonaean dynasty, though the wide use of the LXX. towards the close of the period, prepared the way for the apostolic writings. But though the country of the writer can be thus fixed with certainty, there is considerable doubt as to his date. From xvi. 23, 24, it has been concluded that he must have written after the death of Hyrcanus, B.C. 106. ‖ It cannot certainly have been composed long after his death. Perhaps we may place the date of the original book between B.C. 120-100. The date and person of the Greek translator are wholly undetermined. 8. In a religious aspect the book is more remarkable negatively than positively. The historical instinct of the writer confines him to the bare recital of facts, and were it not for the words of others which he records, it might seem that the true theocratic aspect of national life had been lost. Not only does he relate no miracle, such as occur in 2 Macc., but he does not even refer the triumphant successes of the Jews to divine interposition. It is a characteristic of the same kind that he passes over without any clear notice the Messianic hopes, which, as appears from the Psalms of Solomon and the Book of Enoch, were raised to the highest pitch by the successful struggle for independence. 9. The book does not seem to have been much used in early times. Eusebius assumes an acquaintance with the two books; and scanty notices of the first book, but more of the second, occur in later writers. 10. The books of Maccabees were not included by Jerome in his translation of the Bible. The version of the two books which has been incorporated in the Romish Vulgate was consequently derived from the old Latin, current before Jerome's time. This version was obviously made from the Greek, and in the main follows it closely. The Syriac version given in the Polyglotts is, like the Latin, a close rendering of the Greek. —II. THE SECOND BOOK OF MACCABEES.—1. The history of the Second Book of the Maccabees begins some years earlier than that of the First Book, and closes with the victory of Judas Maccabaeus over Nicanor. It thus embraces a period of twenty years, from B.C. 180 (?) to B.C. 161. For the few events noticed during the earlier years it is the chief authority; during the remainder of the time the narrative goes over the same ground as 1 Macc., but with very considerable differences. The first two chapters are taken up by two letters supposed to be addressed by the Palestinian to the Alexandrine Jews, and by a sketch of the author's plan, which proceeds without any perceptible break from the close of the second letter. The main narrative occupies the remainder of the book. This presents several natural divisions, which appear to coincide with the "five books" of Jason on which it was based. The first (c. iii.) contains the history of Heliodorus (cir. B.C. 180). The second (iv.–vii.) gives varied details of the beginning and course of the great persecution (B.C. 175-167). The third (viii.–x. 9) follows the fortunes of Judas to the triumphant restoration of the Temple service (B.C. 166, 165). The fourth (x. 10–xiii.) includes the reign of Antiochus Eupator (B.C. 164-162). The fifth (xiv., xv.) records the treachery of Alcimus, the mission of Nicanor, and the crowning success of Judas (B.C. 162, 161). 2. The relation of the letters with which the book opens to the substance of the book is extremely obscure. The first (i. 1-9) is a solemn invitation to the Egyptian Jews to celebrate "the feast of tabernacles in the month Casleu." The second (i. 10–ii. 18), which bears a formal salutation from "the council and Judas" to "Aristobulus . . . and the Jews in Egypt," is a strange, rambling collection of legendary stories of the death of "Antiochus," of the preservation of the sacred fire and its recovery by Nehemiah, of the hiding of the vessels of the sanctuary by Jeremiah, ending—if indeed the letter can be said to have any end—with the same exhortation to observe the feast of dedication (ii. 10-18). For it is impossible to point out any break in the construction or style after ver. 19, so that the writer passes insensibly from the epistolary form in ver. 16 to that of the epitomator in ver. 29. For this reason some critics, both in ancient and modern times, have considered that the whole book is intended to be included in the letter. It seems more natural to suppose that the author found the letters already in existence when he undertook to abridge the work of Jason, and attached his own introduction to the second letter for the convenience of transition, without considering that this would necessarily make the whole appear to be a letter. The letters themselves can lay no claims to authenticity. Some have supposed that the original language of one, or of both the letters was Hebrew, but this cannot be made out by any conclusive arguments. 3. The writer himself distinctly indicates the source of his narrative—"the five books of Jason of Cyrene" (ii. 23), of which he designed to furnish a short and agreeable epitome for the benefit of those who would be deterred from studying the larger work. His own labour, which he describes in strong terms (ii. 26, 27; comp. xv. 38, 39), was entirely confined to condensation and selection; all investigation of detail he declares to be the peculiar duty of the original historian. Of Jason himself nothing more is known than may be gleaned from this mention of him. There are certainly many details in the book which show a close and accurate knowledge (iv. 21, 29 ff., viii. 1 ff., ix. 29, x. 12, 13, xiv. 1), and the errors in the order of events may be due wholly, or in part, to the epitomator. 4. The district of Cyrene was most closely united with that of Alexandria. In both the predominance of Greek literature and the Greek language was absolute. The work of Jason—like the poems of Callimachus—must therefore have been composed in Greek; and the style of the epitome, as Jerome remarked, proves beyond doubt that the Greek text is the original. It is scarcely less certain that 2 Macc. was compiled at Alexandria. 5. The style of the book is extremely uneven. At times it is

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elaborately ornate (iii. 15-39, v. 20, vi. 12-16, 23-28, vii. &c.); and again, it is so rude and broken, as to seem more like notes for an epitome than a finished composition (xiii. 19-26); but it nowhere attains to the simple energy and pathos of the first book. The vocabulary corresponds to the style. It abounds in new or unusual words. Hebraisms are very rare (viii. 15, ix. 5, xiv. 24). Idiomatic Greek phrases are much more common (iv. 40, xii. 22, xv. 12, &c.); and the writer evidently had a considerable command over the Greek language. 6. In the absence of all evidence as to the person of Jason there are no data which fix the time of the composition of his original work, or of the epitome given in 2 Macc. within very narrow limits. The superior limit of the age of the epitome, though not of Jason's work, is determined by the year 124 B.C., which is mentioned in one of the introductory letters (i. 10); but there is no ground for assigning so great an antiquity to the present book. If a conjecture be admissible, we should be inclined to place the original work of Jason not later than 100 B.C., and the epitome half a century later. 7. In order to estimate the historical worth of the book it is necessary to consider separately the two divisions into which it falls. The narrative in iii.–vii. is in part anterior (iii.–iv. 6) and in part (iv. 7–vii.) supplementary to the brief summary in 1 Macc. i. 10-64: that in viii.–xv. is, as a whole, parallel with 1 Macc. iii.–vii. In the first section the book itself is, in the main, the sole source of information: in the second, its contents can be tested by the trustworthy records of the first book. The chief differences between the first and second books lie in the account of the campaigns of Lysias and Timotheus. Differences of detail will always arise where the means of information are partial and separate; but the differences alleged to exist as to these events are more serious. The relation between the two books may be not inaptly represented by that existing between the books of Kings and Chronicles. In each case the later book was composed with a special design, which regulated the character of the materials employed for its construction. But as the design in 2 Macc. is openly avowed by the compiler, so it seems to have been carried out with considerable license. The groundwork of facts is true, but the dress in which the facts are presented is due in part at least to the narrator. It is not at all improbable that the error with regard to the first campaign of Lysias arose from the mode in which it was introduced by Jason as a prelude to the more important measures of Lysias in the reign of Antiochus Eupator. In other places (as very obviously in xiii. 19 ff.) the compiler may have disregarded the historical dependence of events while selecting those which were best suited for the support of his theme. If these remarks are true, it follows that 2 Macc. viii.–xv. is to be regarded not as a connected and complete history, but as a series of special incidents from the life of Judas, illustrating the providential interference of God in behalf of His people, true in substance, but embellished in form; and this view of the book is supported by the character of the earlier chapters, in which the narrative is unchecked by independent evidence. 8. Besides the differences which exist between the two books of Maccabees as to the sequence and details of common events, there is considerable difficulty as to the chronological data which they give. Both follow the Seleucian era ("the era of contracts;" "of the Greek kingdom;" 1 Macc. i. 10), but in some cases in which the two books give the date of the same event, the first book gives a date one year later than the second (1 Macc. vi. 16 ‖ 2 Macc. xi. 21, 33; 1 Macc. vi. 20 ‖ 2 Macc. xiii. 1); yet on the other hand they agree in 1 Macc. vii. 1 ‖ 2 Macc. xiv. 4. This discrepancy seems to be due not to a mere error, but to a difference of reckoning; for all attempts to explain away the discrepancy are untenable. The true era of the Seleucidæ began in October (*Dius*) B.C. 312; but there is evidence that considerable variations existed in Syria in the reckoning by it. A very probable mode of explaining (at least in part) the origin of the difference has been supported by most of the best chronologers. Though the Jews may have reckoned two beginnings to the year from the time of the Exodus, yet it appears that the biblical dates are always reckoned by the so-called ecclesiastical year, which began with *Nisan* (April), and not by the civil year, which was afterwards in common use, which began with *Tisri* (October). Now since the writer of 1 Macc. was a Palestinian Jew, and followed the ecclesiastical year in his reckoning of months (1 Macc. iv. 52), it is probable that he may have commenced the Seleucian year not in autumn (*Tisri*), but in spring (*Nisan*). If the year began in *Nisan* (reckoning from spring 312 B.C.), the events which fell in the last half of the true Seleucian year would be dated a year forward, while the true and the Jewish dates would agree in the first half of the year. On other grounds, indeed, it is not unlikely that the difference in the reckoning of the two books is still greater than is thus accounted for. The Chaldaeans dated their Seleucian era one year later than the true time from 311 B.C., and probably from October (*Dius*; comp. 2 Macc. xi. 21, 33). If, as is quite possible, the writer of 2 Macc.—or rather Jason of Cyrene, whom he epitomized—used the Chaldaean dates, there may be a maximum difference between the two books of a year and a half, which is sufficient to explain the difficulties of the chronology of the events connected with the death of Antiochus Epiphanes. 9. The most interesting feature in 2 Macc. is its marked religious character, by which it is clearly distinguished from the first book. "The manifestations made from heaven on behalf of those who were zealous to behave manfully in defence of Judaism" (2 Macc. ii. 21). The events which are related historically in the former book are in this regarded theocratically, if the word may be used. The doctrine of Providence is carried out in a most minute parallelism of great crimes and their punishment. On a larger scale the same idea is presented in the contrasted relations of Israel and the heathen to the Divine Power. 10. The history of the book, as has been already noticed (§6), is extremely obscure. It is first mentioned by Clement of Alexandria; and Origen, in a Greek fragment of his commentaries on Exodus, quotes vi. 12-16, with very considerable variations of text, from "the Maccabaean history." At a later time the history of the martyred brothers was a favourite subject with Christian writers; and in the time of Jerome and Augustine the book was in common and public use in the Western Church, where it maintained its position till it was at last definitely declared to be canonical at the council of Trent. 11. The Latin version adopted in the Vulgate, as

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in the case of the first book, is that current before Jerome's time, which Jerome left wholly untouched in the apocryphal books, with the exception of Judith and Tobit. It is much less close to the Greek than in the former book. The Syriac version is of still less value. The Arabic so-called version of 2 Macc. is really an independent work.—III. THE THIRD BOOK OF THE MACCABEES contains the history of events which preceded the great Maccabaean struggle. After the decisive battle of Raphia (B.C. 217), envoys from Jerusalem, following the example of other cities, hastened to Ptolemy Philopator to congratulate him on his success. After receiving them the king resolved to visit the holy city. He offered sacrifice in the Temple, and was so much struck by its majesty that he urgently sought permission to enter the sanctuary. When this was refused he resolved to gratify his curiosity by force, regardless of the consternation with which his design was received (ch. i.). On this Simon the high-priest, after the people had been with difficulty restrained from violence, kneeling in front of the Temple implored divine help. At the conclusion of the prayer the king fell paralysed into the arms of his attendants, and on his recovery returned at once to Egypt without prosecuting his intention. But angry at his failure he turned his vengeance on the Alexandrine Jews. How this vengeance was frustrated is told in the rest of the book. 2. The form of the narrative sufficiently shows that the object of the book has modified the facts which it records. The writer, in his zeal to bring out the action of Providence, has coloured his history, so that it has lost all semblance of truth. In this respect the book offers an instructive contrast to the book of Esther. 3. But while it is impossible to accept the details of the book as historical, some basis of truth must be supposed to lie beneath them. The yearly festival (vi. 36; vii. 19) can hardly have been a mere fancy of the writer; and the pillar and synagogue at Ptolemais (vii. 20) must have been connected in some way with a signal deliverance. Besides this, Josephus relates a very similar occurrence which took place in the reign of Ptolemy VII. (Physcon). 4. Assuming rightly that the book is an adaptation of history, Ewald and (at greater length) Grimm have endeavoured to fix exactly the circumstances by which it was called forth. It is argued that the writer designed to portray Caligula under the name of the sensual tyrant who had in earlier times held Egypt and Syria, while he sought to nerve his countrymen for their struggle with heathen power, by reminding them of earlier deliverances. It is unnecessary to urge the various details in which the parallel between the acts of Caligula and the narrative fail. 5. The language of the book betrays most clearly its Alexandrine origin. Both in vocabulary and construction it is rich, affected, and exaggerated. The form of the sentences is strained (*e. g.* i. 15, 17, ii. 31, iii. 23, iv. 11, vii. 7, 19, &c.), and every description is loaded with rhetorical ornament (*e. g.* iv. 2, 5; vi. 45). As a natural consequence the meaning is often obscure (*e. g.* i. 9, 14, 19, iv. 5, 14), and the writer is led into exaggerations which are historically incorrect (vii. 2, 20, v. 2). 6. From the abruptness of the commencement it has been thought that the book is a mere fragment of a larger work. It is possible that the narrative may have formed the sequel to an earlier history, or that the introductory chapter has been lost. 7. The evidence of language, which is quite sufficient to fix the place of the composition of the book at Alexandria, is not equally decisive as to the date. It might, indeed, seem to belong to the early period of the empire (B.C. 40-70). But such a date is purely conjectural. 8. The uncertainty of the date of the composition of the book corresponds with the uncertainty of its history. In the Apostolical Canons "three books of the Maccabees" are mentioned, of which this is probably the third, as it occupies the third place in the oldest Greek MSS., which contain also the so-called fourth book. It is found in a Syriac translation, and is quoted with marked respect by Theodoret of Antioch (died cir. A.D. 457). No ancient Latin version of it occurs; and as it is not contained in the Vulgate it has been excluded from the canon of the Romish church.—IV. THE FOURTH BOOK OF MACCABEES contains a rhetorical narrative of the martyrdom of Eleazer and of the "Maccabaean family," following in the main the same outline as 2 Macc. The second title of the book, *On the Supreme Sovereignty of Reason*, explains the moral use which is made of the history. 2. The book was ascribed in early times to Josephus. Eusebius and Jerome, following him, also Photius, give this opinion without reserve; and it is found under his name in many MSS. of the great Jewish historian. In the Alexandrine and Sinaitic MSS. it is called simply "the fourth of Maccabees." The internal evidence against the authorship by Josephus is so great as to outweigh the testimony of Eusebius, from whom it is probable that the later statements were derived. 3. If we may assume that the authorship was attributed to Josephus only by error, no evidence remains to fix the date of the book. It is only certain that it was written before the destruction of Jerusalem, and probably after 2 Macc. It might be referred not unnaturally, to the troubled times which immediately preceded the war with Vespasian (cir. A.D. 67). 4. As a historical document the narrative is of no value. Its interest centres in the fact that it is a unique example of the didactic use which the Jews made of their history. The style is very ornate and laboured; but it is correct and vigorous, and truly Greek. The richness and boldness of the vocabulary is surprising. 5. The philosophical tone of the book is essentially stoical; but the stoicism is that of a stern legalist. The dictates of reason are supported by the remembrance of noble traditions, and by the hope of a glorious future. The Jew stands alone, isolated by character and by blessing. 6. The original Greek is the only ancient text in which the book has been published, but a Syriac version is preserved in several MSS.—V. THE FIFTH BOOK OF MACCABEES may call for a very brief notice. It is printed in Arabic in the Paris and London Polyglotts; and contains a history of the Jews from the attempt of Heliodorus to the birth of our Lord. The writer made use of the first two books of Maccabees and of Josephus, and has no claim to be considered an independent authority. It has been supposed that the book was originally written in Hebrew, or at least that the Greek was strongly modified by Hebrew influence.

Macedo'nia, the first part of Europe which received the Gospel directly from St. Paul, and an important scene of his subsequent missionary labours and the labours of his companions. In a rough and

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popular description it is enough to say that Macedonia is the region bounded inland by the range of Haemus or the Balkan northwards, and the chain of Pindus westwards, beyond which the streams flow respectively to the Danube and the Adriatic; that it is separated from Thessaly on the south by the Cambunian hills, running easterly from Pindus to Olympus and the Aegean; and that it is divided on the east from Thrace by a less definite mountain-boundary running southwards from Haemus. Of the space thus enclosed, two of the most remarkable physical features are two great plains, one watered by the Axius, which comes to the sea at the Thermaic gulf, not far from Thessalonica; the other by the Strymon, which, after passing near Philippi, flows out below Amphipolis. Between the mouths of these two rivers a remarkable peninsula projects, dividing itself into three points, on the farthest of which Mount Athos rises nearly into the region of perpetual snow. Across the neck of this peninsula St. Paul travelled more than once with his companions. This general sketch would sufficiently describe the Macedonia which was ruled over by Philip and Alexander, and which the Romans conquered from Perseus. At first the conquered country was divided by Aemilius Paulus into four districts. This division was only temporary. The whole of Macedonia, along with Thessaly and a large tract along the Adriatic, was made one province and centralised under the jurisdiction of a proconsul, who resided at Thessalonica. We have now reached the definition which corresponds with the usage of the term in the N. T. (Acts xvi. 9, 10, 12, &c.). Three Roman provinces, all very familiar to us in the writings of St. Paul, divided the whole space between the basin of the Danube and Cape Matapan. The border-town of ILLYRICUM was Lissus on the Adriatic. The boundary-line of ACHAIA nearly coincided, except in the western portion, with that of the kingdom of modern Greece, and ran in an irregular line from the Acroceraunian promontory to the bay of Thermopylae and the north of Euboea. By subtracting these two provinces, we define Macedonia. The history of Macedonia in the period between the Persian wars and the consolidation of the Roman provinces in the Levant is touched in a very interesting manner by passages in the Apocrypha. In Esth. xvi. 10, Haman is described as a Macedonian, and in xvi. 14 is said to have contrived his plot for the purpose of transferring the kingdom of the Persians to the Macedonians. This sufficiently betrays the late date and spurious character of these apocryphal chapters: but it is curious thus to have our attention turned to the early struggle of Persia and Greece. The account of St. Paul's first journey through Macedonia (Acts xvi. 10–xvii. 15) is marked by copious detail and well-defined incidents. At the close of this journey he returned from Corinth to Syria by sea. On the next occasion of visiting Europe, though he both went and returned through Macedonia (Acts xx. 1-6), the narrative is a very slight sketch, and the route is left uncertain, except as regards Philippi. The character of the Macedonian Christians is set before us in Scripture in a very favourable light. The candour of the Bereans is highly commended (Acts xvii. 11); the Thessalonians were evidently objects of St. Paul's peculiar affection (1 Thess. ii. 8, 17-20, iii. 10); and the Philippians, besides their general freedom from blame, are noted as remarkable for their liberality and self-denial (Phil. iv. 10, 14-19; see 2 Cor. ix. 2, xi. 9).

Macedo'nian occurs in A. V. only in Acts xxvii. 2; Esth. xvi. 10, 14. In the other cases (Acts xvi. 9, xix. 29, 2 Cor. ix. 2, 4) our translators render it "of Macedonia."

Machbana'i, one of the lion-faced warriors of Gad who joined the fortunes of David when living in retreat at Ziklag (1 Chr. xii. 13).

Mach'benah (Μαχαμηνά: *Machbena*). Sheva, the father of Machbena, is named in the genealogical list of Judah as the offspring of Maachah, the concubine of Caleb ben-Hezron (1 Chr. ii. 49). Perhaps Machbena was founded or colonized by the family of Maachah. To the position of the town we possess no clue.

Ma'chi, the father of Geuel the Gadite, who went with Caleb and Joshua to spy out the land of Canaan (Num. xiii. 15).

Mach'ir, the eldest son (Josh. xvii. 1) of the patriarch Manasseh by an Aramite or Syrian concubine (1 Chr. vii. 14, and the LXX. of Gen. xlvi. 20). His children are commemorated as having been caressed by Joseph before his death (Gen. l. 23). His wife's name is not preserved, but she was a Benjamite, the "sister of Huppim and Shuppim" (1 Chr. vii. 15). The connexion with Benjamin may perhaps have led to the selection by Abner of Mahanaim, as the residence of Ishbosheth (2 Sam. ii. 8); and that with Judah may have also influenced David to go so far north when driven out of his kingdom. At the time of the conquest the family of Machir had become very powerful, and a large part of the country on the east of Jordan was subdued by them (Num. xxxii. 39; Deut. iii. 15). So great was their power that the name of Machir occasionally supersedes that of Manasseh.—**2.** The son of Ammiel, a powerful sheykh of one of the trans-Jordanic tribes, but whether of Manasseh—the tribe of his namesake—or of Gad, must remain uncertain till we know where Lodebar, to which place he belonged, was situated. His name occurs but twice, but the part which he played was by no means an insignificant one. It was his fortune to render essential service to the cause of Saul and of David successively—in each case when they were in difficulty (2 Sam. ix. 4, 5, xvii. 27-29).

Ma'chirites, the. The descendants of Machir the father of Gilead (Num. xxvi. 29).

Mach'mas, 1 Macc. ix. 73. [MICHMASH.]

Machnadeba'i, one of the sons of Bani who put away his foreign wife at Ezra's command (Ezr. x. 40).

Mach'pelah, the spot containing the wooded field, in the end of which was the cave which Abraham purchased from the Bene-Heth, and which became the burial place of Sarah, Abraham himself, Isaac, Rebekah, Leah, and Jacob. Its position is—with one exception uniformly—specified as "facing Mamre" (Gen. xxiii. 17, 19, xxv. 9, xlix. 30, l. 13). What the meaning of this ancient name—not met with beyond the book of Genesis—may be, appears quite uncertain. The older interpreters explain it as meaning "double"—the double cave or the double field—but the modern lexicographers interpret it an allotted or separated place; or again, the undulating spot. Beyond the passages already cited, the Bible contains no mention either of the name Machpelah or of the sepulchre of the Patriarchs. But there are few, if any, of the ancient sites of Palestine of whose genuineness we can feel more assured than

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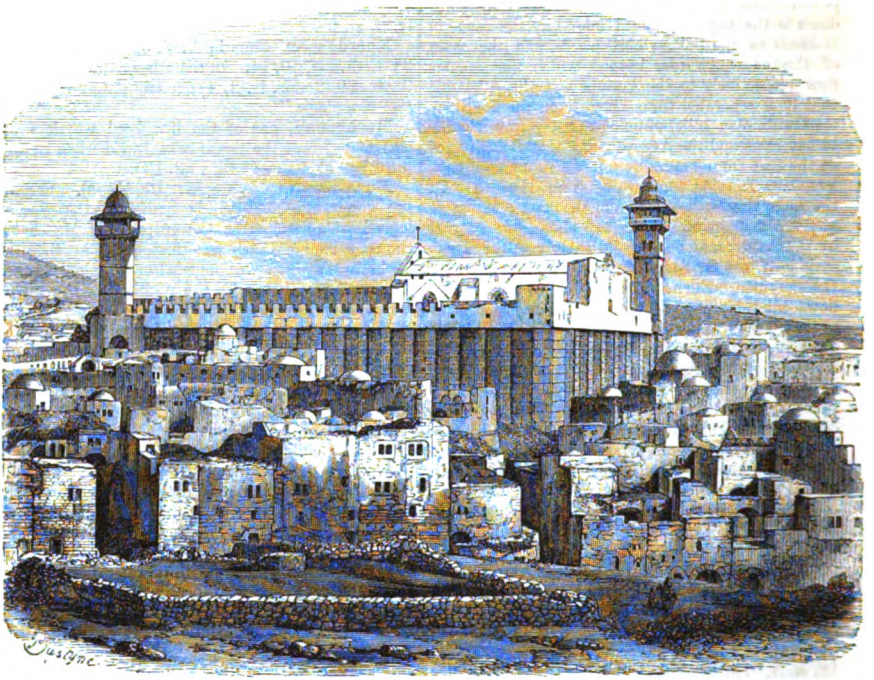

Mosque at Hebron

Machpelah. The traditional spot at Hebron has everything in its favour as far as position goes; while the wall which encloses the *Haram*, or sacred precinct in which the sepulchres themselves are reported, and probably with truth, still to lie, is a monument certainly equal, and probably superior in age to anything remaining in Palestine. It is a quadrangular building of about 200 feet in length by 115 feet in width, its dark grey walls rising 50 or 60 in height, without window or opening of any description, except two small entrances at the S.E. and S.W. corners. It stands nearly on the crest of the hill which forms the eastern side of the valley on the slopes and bottom of which the town is strewn. The ancient Jewish tradition ascribes its erection to David; but, whatever the worth of this tradition, it may well be of the age of Solomon. The date must always remain a mystery, but there are two considerations which may weigh in favour of fixing it very early. 1. That often as the town of Hebron may have been destroyed, this, being a tomb, would always be spared. 2. It cannot on architectural grounds be later than Herod's time, while on the other hand it is omitted from the catalogue given by Josephus of the places which he rebuilt or adorned. Of the contents of this enclosure we have only the most meagre and confused accounts. A great part of the area is occupied by a building which is now a mosque, and was probably originally a church, but of its date or style nothing is known. The sepulchres of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, are shown on the floor of the mosque, covered in the usual Mohammedan style with rich carpets; but the real sepulchres are, as they were in the 12th and 16th centuries, in a cave below the floor.

Mac'ron, the surname of Ptolemeus, or Ptolomee, the son of Dorymenes (1 Macc. iii. 38) and governor of Cyprus under Ptolemy Philometer (2 Macc. x. 12).

Mada'i, which occurs in Gen. x. 2, among the list of the sons of Japhet, has been commonly regarded as a personal appellation; and most commentators call Madai the third son of Japhet, and the progenitor of the Medes. But it is extremely doubtful whether, in the mind of the writer of Gen. x., the term *Madai* was regarded as representing a person. Probably all that the writer intends to assert in Gen. x. 2 is, that the Medes, as well as the Gomerites, Greeks, Tibareni, Moschi, &c., descended from Japhet.

Mad'iabun. The sons of Madiabun, according to 1 Esd. were among the Levites who superintended the restoration of the Temple under Zorobabel.

Ma'dian, Jud. ii. 26; Acts vii. 29. [MIDIAN.]

Mad'mannah, one of the towns in the south district of Judah (Josh. xv. 31). To Eusebius and Jerome it appears to have been well known. It was called in their time Menois, and was not far from Gaza. The first stage southward from Gaza is now *el-Minyâ*, which, in default of a better, is suggested by Kiepert, as the modern representative of Menois, and therefore of Madmannah.

Mad'men, a place in Moab, threatened with destruction in the denunciations of Jeremiah (xlviii. 2), but not elsewhere named, and of which nothing is yet known.

Mad'menah, one of the Benjamite villages north of Jerusalem, the inhabitants of which were frightened away by the approach of Sennacherib along the northern road (Is. x. 31). Like others of the

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places mentioned in this list, Madmenah is not elsewhere named.

Madness. In Scripture "madness" is recognised as a derangement, proceeding either from weakness and misdirection of intellect, or from ungovernable violence of passion; and in both cases it is spoken of, sometimes as arising from the will and action of man himself, sometimes as inflicted judicially by the hand of God. In one passage alone (John x. 20) is madness expressly connected with demoniacal possession by the Jews in their cavil against our Lord; in none is it referred to any physical causes.

Ma'don, one of the principal cities of Canaan before the conquest, probably in the north. Its king joined Jabin and his confederates in their attempt against Joshua at the waters of Merom, and like the rest was killed (Josh. xi. 1, xii. 19). Schwarz on very slight grounds proposes to discover Madon at *Kefr Menda*, a village with extensive ancient remains, at the western end of the Plain of *Buttauf*, 4 or 5 miles N. of Sepphoris.

Mae'lus, for MIAMIN (1 Esd. ix. 26; comp. Ezr. x. 25).

Mag'biah. A proper name in Ezr. ii. 30, but whether of a man or of a place is doubted by some; it is probably the latter, as all the names from Ezr. ii. 20 to 34, except Elam and Harim, are names of places. From the position of Magbish in the list in Ezr. ii., it would seem to be in the tribe of Benjamin.

Mag'dala. The name Magdala does not really exist in the Bible. It is found in the received Greek text and the A. V. of Matt. xv. 39 only; but the chief MSS. and versions exhibit the name as 'Magadan.' Into the limits of Magadan Christ came by boat, over the lake of Gennesareth, after His miracle of feeding the four thousand on the mountain of the eastern side (Matt. xv. 39); and from thence, after a short encounter with the Pharisees and Sadducees, He returned in the same boat to the opposite shore. In the present text of the parallel narrative of St. Mark (viii. 10) we find the "parts of Dalmanutha." Dalmanutha was probably at or near *Ain el-Barideh*, about a mile below *el-Mejdel*, on the western edge of the lake of Gennesareth. The Magdala, which conferred her name on "Mary the Magdal-ene," one of the numerous Migdols, *i. e.* towers, which stood in Palestine, was probably the place of that name which is mentioned in the Jerusalem Talmud as near Tiberias, and this again is as probably the modern *el-Mejdel*, "a miserable little Muslim village," rather more than an hour, or about three miles, above *Tabiriyeh*, lying on the water's edge at the south-east corner of the plain of Gennesareth. Jerome, although he plays upon the name Magdalene, does not appear to connect it with the place in question. By the Jews the word *megaddelâ* is used to denote a person who platted or twisted hair, a practice then much in use amongst women of loose character. A certain "Miriam Magdala" is mentioned by the Talmudists, who is probably intended for St. Mary. Magdalum is mentioned as between Tiberias and Capernaum, as early as by Willibald, A.D. 722.

Mag'diel. One of the "dukes" of Edom, descended from Esau (Gen. xxxvi. 43; 1 Chr. i. 54). The name does not yet appear to have been met with, as borne by either tribe or place.

Ma'ged, the form in which the name MAKED appears in the A. V. on its second occurrence (1 Macc. v. 36).

CON. D. B.

Magi (A. V. "wise men"). It does not fall within the scope of this article to enter fully into the history of the Magi as an order, and of the relation in which they stood to the religion of Zoroaster. What has to be said will be best arranged under the four following heads:—I. The position occupied by the Magi in the history of the O. T.—II. The transition-stages in the history of the word and of the order between the close of the O. T. and the time of the N. T., so far as they affect the latter.—III. The Magi as they appear in the N. T.—IV. The later traditions which have gathered round the Magi of Matt. ii.—I. In the Hebrew text of the O. T. the word occurs but twice, and then only incidentally. In Jer. xxxix. 3 and 13 we meet, among the Chaldaean officers sent by Nebuchadnezzar to Jerusalem, one with the name or title of Rab-Mag. This word is interpreted, as equivalent to chief of the Magi. Historically the Magi are conspicuous chiefly as a Persian religious caste. Herodotus connects them with another people by reckoning them among the six tribes of the Medes (i. 101). They appear in his history of Astyages as interpreters of dreams (i. 120), the name having apparently lost its ethnological and acquired a caste significance. But in Jeremiah they appear at a still earlier period among the retinue of the Chaldaean king. The very word Rab-Mag (if the received etymology of Magi be correct) presents a hybrid formation. The first syllable is unquestionably Shemitic, the last is all but unquestionably Aryan. The problem thus presented admits of two solutions:—(1) If we believe the Chaldaeans to have been a Hamitic people, closely connected with the Babylonians, we must then suppose that the colossal schemes of greatness which showed themselves in Nebuchadnezzar's conquests led him to gather round him the wise men and religious teachers of the nations which he subdued, and that thus the sacred tribe of the Medes rose under his rule to favour and power. (2) If, on the other hand, with Renan, we look on the Chaldaeans as themselves belonging to the Aryan family, there is even less difficulty in explaining the presence among the one people of the religious teachers of the other. The Magi took their places among "the astrologers and star-gazers and monthly prognosticators." It is with such men that we have to think of Daniel and his fellow-exiles as associated. They are described as "ten times wiser than all the magicians and astrologers" (Dan. i. 20). The office which Daniel accepted (Dan. v. 11) was probably identical with that of the Rab-Mag who first came before us. The name of the Magi does not meet us in the Biblical account of the Medo-Persian kings. If, however, we identify the Artaxerxes who stops the building of the Temple (Ezr. iv. 17-22) with the Pseudo-Smerdis of Herodotus and the Gomates of the Behistun inscription, we may see here also another point of contact. The Magian attempt to reassert Median supremacy, and with it probably a corrupted Chaldaized form of Magianism, in place of the purer faith in Ormuzd of which Cyrus had been the propagator, would naturally be accompanied by antagonism to the people whom the Persians had protected and supported. The immediate renewal of the suspended work on the triumph of Darius (Ezr. iv. 24, v. 1, 2, vi. 7, 8) falls in, it need hardly be added, with this hypothesis. Under Xerxes, the Magi occupy a position which indicates that they had recovered from their temporary depression.

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No great change is traceable in their position during the decline of the Persian monarchy. As an order they perpetuated themselves under the Parthian kings. The name rose to fresh honour under the Sassanidae.—II. In the mean time the word was acquiring a new and wider signification. It presented itself to the Greeks as connected with a foreign system of divination, and the religion of a foe whom they had conquered, and it soon became a by-word for the worst form of imposture. The rapid growth of this feeling is traceable perhaps in the meanings attached to the word by the two great tragedians. In Aeschylus (*Persae*, 291) it retains its old significance as denoting simply a tribe. In Sophocles (*Oed. Tyr.* 387) it appears among the epithets of reproach which the king heaps upon Teiresias. It is interesting to notice how at one time the good, and at another the bad, side of the word is uppermost. Both meanings appear in the later lexicographers. The word thus passed into the hands of the LXX., and from them into those of the writers of the N. T., oscillating between the two meanings, capable of being used in either. The relations which had existed between the Jews and Persians would perhaps tend to give a prominence to the more favourable associations in their use of it. In Daniel (i. 20, ii. 2, 10, 27, v. 11) it is used, as has been noticed, for the priestly diviners with whom the prophet was associated. There were, however, other influences at work tending to drag it down. The swarms of impostors that were to be met with in every part of the Roman empire, known as "Chaldaei," "Mathematici," and the like, bore this name also.—III. We need not wonder accordingly to find that this is the predominant meaning of the word as it appears in the N. T. The noun and the verb derived from it are used by St. Luke in describing the impostor, who is therefore known distinctively as Simon Magus (Acts viii. 9). Another of the same class (Bar-jesus) is described (Acts xiii. 8) as having, in his cognomen Elymas, a title which was equivalent to Magus. In one memorable instance, however, the word retains (probably, at least) its better meaning. In the Gospel of St. Matthew, written (according to the general belief of early Christian writers) for the Hebrew Christians of Palestine, we find it, not as embodying the contempt which the frauds of impostors had brought upon it through the whole Roman empire, but in the sense which it had had, of old, as associated with a religion which they respected, and an order of which one of their own prophets had been the head. The vagueness of the description leaves their country undefined, and implies that probably the Evangelist himself had no certain information. We cannot wonder that there should have been very varying interpretations given of words that allowed so wide a field for conjecture. Some of these are, for various reasons, worth noticing. (1) The feeling of some early writers that the coming of the wise men was the fulfilment of the prophecy which spoke of the gifts of the men of Sheba and Seba (Ps. lxxii. 10, 15; comp. Is. lx. 6) led them to fix on Arabia as the country of the Magi. (2) Others have conjectured Mesopotamia as the great seat of Chaldaean astrology, or Egypt as the country in which magic was most prevalent. (3) The historical associations of the word led others again, with greater probability, to fix on Persia, while Hyde suggests Parthia. It is perhaps a legitimate inference from Matt. ii. that in these Magi we may recognise, as the Church has done from a very early period, the first Gentile worshippers of the Christ. The narrative supplies us with an outline which we may legitimately endeavour to fill up, as far as our knowledge enables us, with inference and illustration. Some time after the birth of Jesus there appeared among the strangers who visited Jerusalem these men from the far East. They were not idolators. Their form of worship was looked upon by the Jews with greater tolerance and sympathy than that of any other Gentiles (comp. Wisd. xiii. 6, 7). Whatever may have been their country, their name indicates that they would be watchers of the stars, seeking to read in them the destinies of nations. They say that they have seen a star in which they recognise such a prognostic. They are sure that one is born King of the Jews, and they come to pay their homage. It may have been simply that the quarter of the heavens in which the star appeared indicated the direction of Judaea. It may have been that some form of the prophecy of Balaam that a "star should rise out of Jacob" (Num. xxiv. 17) had reached them, either through the Jews of the Dispersion, or through traditions running parallel with the O. T., and that this led them to recognise its fulfilment. It may have been, lastly, that the traditional predictions ascribed to their own prophet Zoroaster, led them to expect a succession of three deliverers, two working as prophets to reform the world and raise up a kingdom; the third (Zosiosh), the greatest of the three, coming to be the head of the kingdom, to conquer Ahriman and to raise the dead. It is not unlikely that they appeared, occupying the position of Destur-Mobeds in the later Zoroastrian hierarchy, as the representatives of many others who shared the same feeling. They came, at any rate, to pay their homage to the king whose birth was thus indicated (comp. Gen. xliii. 11; Ps. lxxii. 15; 1 K. x. 2, 10; 2 Chr. ix. 24; Cant. iii. 6, iv. 14). The arrival of such a company, bound on so strange an errand, in the last years of the tyrannous and distrustful Herod, could hardly fail to attract notice and excite a people, among whom Messianic expectations had already begun to show themselves (Luke ii. 25, 38). The Sanhedrim was convened, and the question where the Messiah was to be born was formally placed before them. The answer given, based upon the traditional interpretation of Mic. v. 2, that Bethlehem was to be the birthplace of the Christ, determined the king's plans. He had found out the locality. It remained to determine the time: with what was probably a real belief in astrology, he inquired of them diligently, when they had first seen the star. If he assumed that that was contemporaneous with the birth, he could not be far wrong. The Magi accordingly are sent on to Bethlehem, as if they were but the forerunners of the king's own homage. As they journeyed they again saw the star, which for a time, it would seem, they had lost sight of, and it guided them on their way. The pressure of the crowds, which a fortnight, or four months, or well-nigh two years before, had driven Mary and Joseph to the rude stable of the caravanserai of Bethlehem, had apparently abated, and the Magi entering "the house" (Matt. ii. 11) fell down and paid their homage and offered their gifts. Once more they receive guidance through the channel which their work and their studies had made familiar to them. From first to last, in Media, in Babylon, in Persia, the Magi had been famous as the interpreters of

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dreams. That which they received now need not have involved a disclosure of the plans of Herod to them. It was enough that it directed them to "return to their own country another way." With this their history, so far as the N. T. carries us, comes to an end. It need hardly be said that this part of the Gospel narrative has had to bear the brunt of the attacks of a hostile criticism. The omission of all mention of the Magi in a gospel which enters so fully into all the circumstances of the infancy of Christ as that of St. Luke, and the difficulty of harmonising this incident with those which he narrates, have been urged as at least throwing suspicion on what St. Matthew alone has recorded. So far as we cannot explain it, our ignorance of all, or nearly all, the circumstances of the composition of the Gospels is a sufficient answer. It is, however, at least possible that St. Luke, knowing that the facts related by St. Matthew were already current among the churches, sought rather to add what was not yet recorded. Something too may have been due to the leading thoughts of the two Gospels.—IV. In this instance, as in others, what is told by the Gospel-writers in plain simple words, has become the nucleus for a whole cycle of legends. A Christian mythology has overshadowed that which itself had nothing in common with it. (1) The Magi are no longer thought of as simply "wise men," members of a sacred order. The prophecies of Ps. lxxii.; Is. xlix. 7, 23, lx. 16, must be fulfilled in them, and they become princes. (2) The number of the Wise Men, which St. Matthew leaves altogether undefined, was arbitrarily fixed. They were three. (3) Symbolic meanings were found for each of the three gifts. (4) Later on, in a tradition which, though appearing in a Western writer, is traceable probably to reports brought back by pilgrims from Italy or the East, the names are added, and Gaspar, Melchior, and Balthazar, take their place among the objects of Christian reverence, and are honoured as the patron saints of travellers. In the Eastern Church, where, it would seem, there was less desire to find symbolic meanings than to magnify the circumstances of the history, the traditions assume a different character. The Magi arrive at Jerusalem with a retinue of 1000 men, having left behind them, on the further bank of the Euphrates, an army of 7000. Among other relics supplied to meet the demands of the market which the devotion of Helena had created, the bodies of the Magi are discovered somewhere in the East, are brought to Constantinople, and placed in the great church which, as the Mosque of St. Sophia, still bears in its name the witness of its original dedication to the Divine Wisdom. The favour with which the people of Milan received the emperor's prefect Eustorgius called for some special mark of favour, and on his consecration as bishop of that city, he obtained for it the privilege of being the resting-place of the precious relics. When Milan fell into the hands of Frederick Barbarossa (A.D. 1162) the influence of the archbishop of Cologne prevailed on the emperor to transfer them to that city. In that proud cathedral which is the glory of Teutonic art the shrine of the Three Kings has for six centuries been shown as the greatest of its many treasures.

Magic, Magicians. The magical arts spoken of in the Bible are those practised by the Egyptians, the Canaanites, and their neighbours, the Hebrews, the Chaldaeans, and probably the Greeks. With the lowest race magic is the chief part of religion. The Nigritians, or blacks of this race, show this in their extreme use of amulets and their worship of objects which have no other value in their eyes but as having a supposed magical character through the influence of supernatural agents. With the Turanians, or corresponding whites of the same great family,—we use the word white for a group of nations mainly yellow, in contradistinction to black,—incantations and witchcraft occupy the same place, shamanism characterizing their tribes in both hemispheres. The ancient Egyptians show their partly-Nigritian origin not alone in their physical characteristics and language but in their religion. With the Shemites magic takes a lower place. Nowhere is it even part of religion; yet it is looked upon as a powerful engine, and generally unlawful or lawful according to the aid invoked. Among many of the Shemite peoples there linger the remnants of a primitive fetishism. Sacred trees and stones are reverenced from an old superstition, of which they do not always know the meaning, derived from the nations whose place they have taken. Thus fetishism remains, although in a kind of fossil state. The importance of astrology with the Shemites has tended to raise the character of their magic, which deals rather with the discovery of supposed existing influences than with the production of new influences. The only direct association of magic with religion is where the priests, as the educated class, have taken the functions of magicians; but this is far different from the case of the Nigritians, where the magicians are the only priests. The Iranians assign to magic a still less important position. It can scarcely be traced in the relics of old-nature-worship, which they with greater skill than the Egyptians interwove with their more intellectual beliefs. Magic always maintained some hold on men's minds; but the stronger intellects despised it. The Hebrews had no magic of their own. It was so strictly forbidden by the Law that it could never afterwards have had any recognised existence, save in times of general heresy or apostasy, and the same was doubtless the case in the patriarchal ages. The magical practices which obtained among the Hebrews were therefore borrowed from the nations around. The hold they gained was such as we should have expected with a Shemite race, making allowance for the discredit thrown upon them by the prohibitions of the Law. From the first entrance into the Land of Promise until the destruction of Jerusalem we have constant glimpses of magic practised in secret, or resorted to, not alone by the common but also by the great. The Talmud abounds in notices of contemporary magic among the Jews, showing that it survived idolatry notwithstanding their original connexion, and was supposed to produce real effects. The Kur-án in like manner treats charms and incantations as capable of producing evil consequences when used against a man. It is a distinctive characteristic of the Bible that from first to last it warrants no such trust or dread. In examining the mentions of magic in the Bible, we must keep in view the curious inquiry whether there be any reality in the art. We would at the outset protest against the idea, once very prevalent, that the conviction that the seen and unseen worlds were often more manifestly in contact in the Biblical ages than now necessitates a belief in the reality of the magic spoken of in the Scriptures. The theft and carrying away of Laban's teraphim

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by Rachel, seems to indicate the practice of magic in Padan-aram at this early time. It appears that Laban attached great value to these objects, from what he said as to the theft and his determined search for them (Gen. xxxi. 19, 30, 32-35). The most important point is that Laban calls them his "gods" (ibid. 30, 32), although he was not without belief in the true God (24, 49-53); for this makes it almost certain that we have here not an indication of the worship of strange gods, but the first notice of a superstition that afterwards obtained among those Israelites who added corrupt practices to the true religion. The derivation of the name teraphim is extremely obscure. We should prefer, if no other etymology be found, to suppose that the name might mean "dancers" or "causers of dancing," with reference either to primitive nature-worship or its magical rites of the character of shamanism, rather than that it signifies, as Gesenius suggests, "givers of pleasant life." There seems, however, to be a cognate word, unconnected with the unused root just mentioned, in ancient Egyptian, whence we may obtain a conjectural derivation. We do not of course trace the worship of teraphim to the sojourn in Egypt. But there is great reason for supposing a close connexion between the oldest language and religion of Chaldaea, and the ancient Egyptian language and religion. There is no description of these images; but from the account of Michal's stratagem to deceive Saul's messengers, it is evident, if only one image be there meant, as is very probable, that they were at least sometimes of the size of a man, and perhaps in the head and shoulders, if not lower, of human shape, or of a similar form (1 Sam. xix. 13-16). The worship or use of teraphim after the occupation of the Promised Land cannot be doubted to have been one of the corrupt practices of those Hebrews who leant to idolatry, but did not abandon their belief in the God of Israel. The account of Micah's images in the Book of Judges, compared with a passage in Hosea (iii. 4, 5), shows our conclusion to be correct. We pass to the magical use of teraphim. By the Israelites they were consulted for oracular answers. This was apparently done by the Danites who asked Micah's Levite to inquire as to the success of their spying expedition (Judg. xviii. 5, 6). In later times this is distinctly stated of the Israelites where Zechariah says, "For the teraphim have spoken vanity, and the diviners have seen a lie, and have told false dreams" (x. 2). It cannot be supposed that, as this first positive mention of the use of teraphim for divination by the Israelites is after the return from Babylon, and as that use obtained with the Babylonians in the time of Nebuchadnezzar, therefore the Israelites borrowed it from their conquerors; for these objects are mentioned in earlier places in such a manner that their connexion with divination must be intended, if we bear in mind that this connexion is undoubted in a subsequent period (comp. 1 Sam. xv. 22, 23; 2 K. xxiii. 24). The only account of the act of divining by teraphim is in a remarkable passage of Ezekiel relating to Nebuchadnezzar's advance against Jerusalem. "Also thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain [two swords] shall come forth out of one land: and choose thou a place, choose [it] at the head of the way to the city. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he shuffled arrows, he consulted with teraphim, he looked in the liver. At his right hand was the divination for Jerusalem" (xxi. 19-22). The mention together of consulting teraphim and looking into the liver, may not indicate that the victim was offered to teraphim and its liver then looked into, but may mean two separate acts of divining. Before speaking of the notices of the Egyptian magicians in Genesis and Exodus, there is one passage that may be examined out of the regular order. Joseph, when his brethren left after their second visit to buy corn, ordered his steward to hide his silver cup in Benjamin's sack, and afterwards sent him after them, ordering him to claim it, thus: "[Is] not this [it] in which my lord drinketh, and whereby indeed he divineth?" (Gen. xliv. 5). Two uses of cups or the like for magical purposes have obtained in the East from ancient times. In one use either the cup itself bears engraved inscriptions, supposed to have a magical influence, or it is plain and such inscriptions are written on its inner surface in ink. In both cases water poured into the cup is drunk by those wishing to derive benefit, as, for instance, the cure of diseases, from the inscriptions, which, if written, are dissolved. This use, in both its forms, obtains among the Arabs in the present day. In the other use the cup or bowl was of very secondary importance. It was merely the receptacle for water, in which, after the performance of magical rites, a boy looked to see what the magician desired. This is precisely the same as the practice of the modern Egyptian magicians, where the difference that ink is employed and is poured into the palm of the boy's hand is merely accidental. As this latter use only is of the nature of divination, it is probable that to it Joseph referred. The magicians of Egypt are spoken of as a class in the histories of Joseph and Moses. When Pharaoh's officers were troubled by their dreams, being in prison they were at a loss for an interpreter. Before Joseph explained the dreams he disclaimed the power of interpreting save by the Divine aid, saying "[Do] not interpretations [belong] to God? tell me [them], I pray you" (Gen. xl. 8). In like manner when Pharaoh had his two dreams we find that he had recourse to those who professed to interpret dreams. Joseph, being sent for on the report of the chief of the cupbearers, was told by Pharaoh that he had heard that he could interpret a dream. From the expectations of the Egyptians and Joseph's disavowals, we see that the interpretation of dreams was a branch of the knowledge to which the ancient Egyptian magicians pretended. We again hear of the magicians of Egypt in the narrative of the events before the Exodus. They were summoned by Pharaoh to oppose Moses. The account of what they effected requires to be carefully examined, from its bearing on the question whether magic be an imposture. We read: "And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast [it] before Pharaoh, [and] it shall become a serpent." It is then related that Aaron did thus, and afterwards: "Then Pharaoh also called the wise men and the enchanters: now they, the scribes of Egypt, did so by their secret arts: for they cast

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down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods" (Ex. vii. 8-12). The rods were probably long staves like those represented on the Egyptian monuments, not much less than the height of a man. If the word used mean here a serpent, the Egyptian magicians may have feigned a change: if it signify a crocodile they could scarcely have done so. The names by which the magicians are designated are to be noted. That which we render "scribes" seems here to have a general signification, including wise men and enchanters. The last term is more definite in its meaning, denoting users of incantations. On the occasion of the first plague, the turning the rivers and waters of Egypt into blood, the opposition of the magicians again occurs. "And the scribes of Egypt did so by their secret arts" (vii. 22). When the second plague, that of frogs, was sent, the magicians again made the same opposition (viii. 7). Once more they appear in the history. The plague of lice came, and we read that when Aaron had worked the wonder the magicians opposed him: "And the scribes did so by their secret arts to bring forth the lice, but they could not: so there were lice upon man and upon beast. And the scribes said unto Pharaoh, This [is] the finger of God: but Pharaoh's heart was hardened, and he hearkened not unto them, as the Lord had said" (viii. 18, 19, Heb. 14, 15). After this we hear no more of the magicians. All we can gather from the narrative is that the appearances produced by them were sufficient to deceive Pharaoh on three occasions. We turn to the Egyptian illustrations of this part of the subject. Magic, as we have before remarked, was inherent in the ancient Egyptian religion. The Ritual is a system of incantations and directions for making amulets, with the object of securing the future happiness of the disembodied soul. However obscure the belief of the Egyptians as to the actual character of the state of the soul after death may be to us, it cannot be doubted that the knowledge and use of the magical amulets and incantations treated of in the Ritual was held to be necessary for future happiness, although it was not believed that they alone could ensure it, since to have done good works, or, more strictly, not to have committed certain sins, was an essential condition of the acquittal of the soul in the great trial in Hades. Besides the Ritual the ancient Egyptians had books of a purely magical character. The main source of their belief in the efficacy of magic appears to have been the idea that the souls of the dead, whether justified or condemned, had the power of revisiting the earth and taking various forms. Bearing in mind the Nigritian nature of Egyptian magic, we may look for the source of these ideas in primitive Africa. Like all nations who have practised magic generally, the Egyptians separated it into a lawful kind and an unlawful. A belief in unlucky and lucky days, in actions to be avoided or done on certain days, and in the fortune attending birth on certain days, was extremely strong. Astrology was also held in high honour. The belief in omens probably did not take an important place in Egyptian magic, if we may judge from the absence of direct mention of them. The superstition as to "the evil eye" appears to have been known, but there is nothing else that we can class with phenomena of the nature of animal magnetism. Two classes of learned men had the charge of the magical books: one of these, the name of which has not been read phonetically, would seem to correspond to the "scribes," as we render the word, spoken of in the history of Joseph; whereas the other has the general sense of "wise men," like the other class there mentioned. The Law contains very distinct prohibitions of all magical arts. Besides several passages condemning them, in one place there is a specification which is so full that it seems evident that its object is to include every kind of magical art. The Israelites are commanded in the place referred to not to learn the abominations of the peoples of the Promised Land. Then follows this prohibition: "There shall not be found with thee one who offereth his son or his daughter by fire, a practiser of divinations (*kôsêm kesâmîm*), a worker of hidden arts (*me'ônen*), an augurer (*menachêsh*), an enchanter (*mecâsshêph*), or a fabricator of charms (*chôbêr châber*), or an inquirer by a familiar spirit (*shôêl ôb*), or a wizard (*yiddê'ônî*), or a consulter of the dead (*dôrêsh el-hammêthîm*)." It is added that these are abominations, and that on account of their practice the nations of Canaan were to be driven out (Deut. xviii. 9-14, esp. 10, 11). It is remarkable that the offering of children should be mentioned in connexion with magical arts. The terms which follow appear to refer properly to eight different kinds of magic, but some of them are elsewhere used in a general sense. 1. *Kôsêm kesâmîm* is literally "a diviner of divinations." 2. *Me'ônên* conveys the idea of "one who acts covertly," and so "a worker of hidden arts." 3. *Menachêsh*, which we render "an augurer," is from *nâchash*, which is literally "he or it hissed or whispered," and in Piel is applied to the practice of enchantments, but also to divining generally. 4. *Mecasshêph* signifies "an enchanter:" the original meaning of the verb was probably "he prayed," and the strict sense of this word "one who uses incantations." 5. *Chôbêr châber* seems to mean "a fabricator of material charms or amulets." 6. *Shôêl ôb* is "an inquirer by a familiar spirit." The second term signifies a bottle, a familiar spirit consulted by a soothsayer, and a soothsayer having a familiar spirit. 7. *Yidde'ônî*, which we render "a wizard," is properly "a wise man," but is always applied to wizards and false prophets. 8. The last term, *dôrêsh el-hammêthîm*, is very explicit, meaning "a consulter of the dead:" necromancer is an exact translation if the original signification of the latter is retained, instead of the more general one it now usually bears. The history of Balaam shows the belief of some ancient nations in the powers of soothsayers. When the Israelites had begun to conquer the Land of Promise, Balak the king of Moab and the elders of Midian, resorting to Pharaoh's expedient, sent by messengers with "the rewards of divination in their hands" (Num. xxii. 7) for Balaam the diviner (Josh. xiii. 22), whose fame was known to them though he dwelt in Aram. Balak's message shows what he believed Balaam's powers to be (Num. xxii. 5, 6). We are told, however, that Balaam, warned of God, first said that he could not speak of himself, and then by inspiration blessed those whom he had been sent for to curse. He appears to have received inspiration in a vision or a trance. From xxiv. 1 it would seem that it was his wont to use enchantments, and that when on other occasions he went away after the sacrifices had been offered, he hoped that he could prevail to obtain the wish of those who had sent for him, but was

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constantly defeated. The building new altars of the mystic number of seven, and the offering of seven oxen and seven rams, seem to show that Balaam had some such idea. The account of Saul's consulting the witch of Endor is the foremost place in Scripture of those which refer to magic. The supernatural terror with which it is full cannot however be proved to be due to this art, for it has always been held by sober critics that the appearing of Samuel was permitted for the purpose of declaring the doom of Saul, and not that it was caused by the incantations of a sorceress. As, however, the narrative is allowed to be very difficult, we may look for a moment at the evidence of its authenticity. The details are strictly in accordance with the age: there is a simplicity in the manners described that is foreign to a later time. The circumstances are agreeable with the rest of the history, and especially with all we know of Saul's character. Here, as ever, he is seen resolved to gain his ends without caring what wrong he does: he wishes to consult a prophet, and asks a witch to call up his shade. Most of all the vigour of the narrative, showing us the scene in a few words, proves its antiquity and genuineness. We can see no reason whatever for supposing that it is an interpolation. From the beginning to the end of this strange history we have no warrant for attributing supernatural power to magicians. Viewed reasonably, it refers to the question of apparitions of the dead as to which other places in the Bible leave no doubt. The connexion with magic seems purely accidental. The witch is no more than a bystander after the first: she sees Samuel, and that is all. The apparition may have been a terrible fulfilment of Saul's desire, but this does not prove that the measures he used were of any power. We have examined the narrative very carefully, from its detail and its remarkable character: the result leaves the main question unanswered. In the later days of the two kingdoms magical practices of many kinds prevailed among the Hebrews, as we especially learn from the condemnation of them by the prophets. Every form of idolatry which the people had adopted in succession doubtless brought with it its magic, which seems always to have remained with a strange tenacity that probably made it outlive the false worship with which it was connected. In the historical books of Scripture there is little notice of magic, excepting that wherever the false prophets are mentioned we have no doubt an indication of the prevalence of magical practices. But in the prophets we find several notices of the magic of the Hebrews in their times, and some of the magic of foreign nations. Isaiah says that the people had become "workers of hidden arts like the Philistines," and apparently alludes in the same place to the practice of magic by the Bene-Kedem (ii. 6). In another place the prophet reproves the people for seeking "unto them that have familiar spirits, and unto the wizards that chirp, and that mutter" (viii. 19). The practices of one class of magicians are still more distinctly described (xxix. 3, 4). Isaiah alludes to the magic of the Egyptians when he says that in their calamity "they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards" (xix. 3). In xlvii. 12, 13 the magic of Babylon is characterized by the prominence given to astrology, no magicians being mentioned excepting practisers of this art; unlike the case of the Egyptians, with whom astrology seems always to have held a lower place than with the Chaldæan nation. In both instances the folly of those who seek the aid of magic is shown. Micah, declaring the judgments coming for the crimes of his time, speaks of the prevalence of divination among prophets who most probably were such pretended prophets as the opponents of Jeremiah, not avowed prophets of idols, as Ahab's seem to have been (iii. 6, 7, 11). These prophets seem to have practised unlawful arts, and yet to have expected revelations. Jeremiah was constantly opposed by false prophets, who pretended to speak in the name of the Lord, saying that they had dreamt, when they told false visions, and who practised various magical arts (xiv. 14, xxiii. 25, *ad fin.*, xxvii. 9, 10—where the several designations applied to those who counselled the people not to serve the king of Babylon may be used in contempt of the false prophets—xxix. 8, 9). Ezekiel, as we should have expected, affords some remarkable details of the magic of his time, in the clear and forcible descriptions of his visions. From him we learn that fetishism was among the idolatries which the Hebrews, in the latest days of the kingdom of Judah, had adopted from their neighbours, like the Romans in the age of general corruption that caused the decline of their empire (viii. 7-12). This idolatry was probably borrowed from Egypt, for the description perfectly answers to that of the dark sanctuaries of Egyptian temples, with the sacred animals pourtrayed upon their walls, and does not accord with the character of the Assyrian sculptures, where creeping things are not represented as objects of worship. With this low form of idolatry an equally low kind of magic obtained, practised by prophetesses who for small rewards made amulets by which the people were deceived (xiii. 17 *ad fin.*). The passage must be allowed to be very difficult, but it can scarcely be doubted that amulets are referred to which were made and sold by these women, and perhaps also worn by them. If so, we have a practice analogous to that of the modern Egyptians, who hang amulets of the kind called hegáb upon the right side, and of the Nubians, who hang them on the upper part of the arm. The notice of Nebuchadnezzar's divination by arrows, where it is said "he shuffled arrows" (xxi. 21), must refer to a practice the same as or similar to the kind of divination by arrows called El-Meysar, in use among the pagan Arabs, and forbidden in the Kur-án. The references to magic in the book of Daniel relate wholly to that of Babylon, and not so much to the art as to those who used it. Daniel, when taken captive, was instructed in the learning of the Chaldæans and placed among the wise men of Babylon (ii. 18), by whom we are to understand the Magi, for the term is used as including magicians, sorcerers, enchanters, astrologers, and Chaldæans, the last being apparently the most important class (ii. 2, 4, 5, 10, 12, 14, 18, 24, 27; comp. i. 20). As in other cases the true prophet was put to the test with the magicians, and he succeeded where they utterly failed. After the Captivity it is probable that the Jews gradually abandoned the practice of magic. Zechariah speaks indeed of the deceit of teraphim and diviners (x. 2), and foretells a time when the very names of idols should be forgotten and false prophets have virtually ceased (xiii. 1-4), yet in neither case does it seem certain that he is alluding to the usages of his own day. In the Apocrypha we find indications that in the

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later centuries preceding the Christian era magic was no longer practised by the educated Jews. In the Wisdom of Solomon the writer, speaking of the Egyptian magicians, treats their art as an imposture (xvii. 7). The book of Tobit is an exceptional case. If we hold that it was written in Persia or a neighbouring country, and, with Ewald, date its composition not long after the fall of the Persian empire, it is obvious that it relates to a different state of society to that of the Jews of Egypt and Palestine. If, however, it was written in Palestine about the time of the Maccabees, as others suppose, we must still recollect that it refers rather to the superstitions of the common people than to those of the learned. In the N. T. we read very little of magic. Our Lord is not said to have been opposed by magicians, and the Apostles and other early teachers of the Gospel seem to have rarely encountered them. Philip the deacon, when he preached at Samaria, found there Simon a famous magician, commonly known as Simon Magus, who had had great power over the people; but he is not said to have been able to work wonders, nor, had it been so, is it likely that he would have soon been admitted into the Church (viii. 9-24). When St. Barnabas and St. Paul were at Paphos, as they preached to the proconsul Sergius Paulus, Elymas, a Jewish sorcerer and false prophet withstood them, and was struck blind for a time at the word of St. Paul (xiii. 6-12). At Ephesus, certain Jewish exorcists signally failing, both Jews and Greeks were afraid, and abandoned their practice of magical arts. We have besides the remarkable case of the "damsel having a spirit of divination which brought her masters much gain by foretelling," from whom St. Paul cast out the spirit of divination (xvi. 16-18). This is a matter belonging to another subject than that of magic. Our examination of the various notices of magic in the Bible gives us this general result:—They do not, as far as we can understand, once state positively that any but illusive results were produced by magical rites. They therefore afford no evidence that man can gain supernatural powers to use at his will. This consequence goes some way towards showing that we may conclude that there is no such thing as real magic; for although it is dangerous to reason on negative evidence, yet in a case of this kind it is especially strong.

Magid'do, the Greek form of the name MEGIDDO. It occurs only in 1 Esd. i. 29.

Ma'gog. The name Magog is applied in Scripture both to a person and to a land or people. In Gen. x. 2 Magog appears as the second son of Japheth in connexion with Gomer (the Cimmerians) and Madai (the Medes): in Ez. xxxviii. 2, xxxix. 1, 6, it appears as a country or people of which Gog was the prince, in conjunction with Meshech (the Moschici), Tubal (the Tibareni), and Rosh (the Roxolani). In the latter of these senses there is evidently implied an etymological connexion between Gog and Ma-gog, the *Ma* being regarded by Ezekiel as a prefix significant of a country. In this case Gog contains the original element of the name, which may possibly have its origin in some Persian root. The notices of Magog would lead us to fix a northern locality: not only did all the tribes mentioned in connexion with it belong to that quarter, but it is expressly stated by Ezekiel that he was to come up from "the sides of the north" (xxxix. 2), from a country adjacent to that of Togarmah or Armenia (xxxviii. 6), and not far from "the isles" or maritime regions of Europe (xxxix. 6). The people of Magog further appear as having a force of cavalry (xxxviii. 15), and as armed with the bow (xxxix. 3). From the above *data*, combined with the consideration of the time at which Ezekiel lived, the conclusion has been drawn that Magog represents the important race of the Scythians. In identifying Magog with the Scythians, however, we must not be understood as using the latter term in a strictly ethnographical sense, but as a general expression for the tribes living north of the Caucasus. We regard Magog as essentially a *geographical* term, just as it was applied by the Syrians of the middle ages to Asiatic Tartary, and by the Arabians to the district between the Caspian and Euxine seas. The inhabitants of this district in the time of Ezekiel were undoubtedly the people generally known by the classical name of Scythians. In the latter part of the 7th century B.C. they had become well known as a formidable power through the whole of western Asia. As far as the Biblical notices are concerned, it is sufficient to state that the Scythians of Ezekiel's age—the Scythians of Herodotus—were in all probability a Japhetic race.

Ma'gor-mis'sabib, literally, "terror on every side:" the name given by Jeremiah to Pashur the priest, when he smote him and put him in the stocks for prophesying against the idolatry of Jerusalem (Jer. xx. 3).

Mag'piash, one of the heads of the people who signed the covenant with Nehemiah (Neh. x. 20). The same as MAGBISH in Ezr. ii. 30.

Mah'alah, one of the three children of Hammoleketh, the sister of Gilead (1 Chr. vii. 18).

Maha'laleel. 1. The fourth in descent from Adam, according to the Sethite genealogy, and son of Cainan (Gen. v. 12, 13, 15-17; 1 Chr. i. 2).—2. A descendant of Perez, or Pharez, the son of Judah (Neh. xi. 4).

Mah'alath, the daughter of Ishmael, and one of the wives of Esau (Gen. xxviii. 9).

Mah'alath, one of the eighteen wives of king Rehoboam, apparently his first (2 Chr. xi. 18 only). She was her husband's cousin, being the daughter of king David's son Jerimoth.

Mah'alath. The title of Ps. liii., in which this rare word occurs, was rendered in the Geneva version, "To him that excelleth on Mahalath;" which was explained in the margin to be "an instrument or kind of note." This expresses in short the opinions of most commentators. Connecting the word with *machôl* (Ex. xv. 20; Ps. cl. 4), rendered "dance" in the A. V., but supposed by many from its connexion with instruments of music to be one itself, Jerome renders the phrase "on Mahalath," by "per *chorum*." The title of Ps. liii. in the Chaldee and Syriac versions contains no trace of the word, which is also omitted in the almost identical Ps. xiv. From this fact alone it might be inferred that it was not intended to point enigmatically to the contents of the psalm. Aben Ezra understands by it the name of a melody to which the Psalm was sung, and Rashi explains it as "the name of a musical instrument," adding, however immediately, with a play upon the word, "another discourse on the *sickness* (*machalah*) of Israel when the Temple was laid waste." But the most probable of all conjectures, and one which Gesenius approves, is that of Ludolf, who quotes

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the Ethiopic *machlet*, by which the κιθάρα of the LXX. is rendered in Gen. iv. 21. Fürst (*Handw.* s. v.) explains Mahalath as the name of a musical corps dwelling at Abel-*Meholah*, just as by Gittith he understands the band of Levite minstrels at *Gath* Rimmon. A third theory is that of Delitzsch, who considers Mahalath as indicating to the choir the manner in which the Psalm was to be sung, and compares the modern terms *mesto*, *andante mesto*.

Mah'alath Lean'noth. The Geneva version of Ps. lxxxviii., in the title of which these words occur, has "upon Malath Leannoth," and in the margin, "that is, to humble. It was the beginning of a song, by the tune whereof this Psalm was sung." It is a remarkable proof of the obscurity which envelops the former of the two words that the same commentator explains it differently in each of the passages in which it occurs. In De Wette's translation it is a "flute" in Ps. liii., a "guitar" in Ps. lxxxviii.; and while Rashi in the former passage explains it as a musical instrument, he describes the latter as referring to "one sick of love and affliction who was afflicted with the punishments of the captivity." Augustine and Theodoret both understand *leannoth* of responsive singing. There is nothing, however, in the construction of the Psalm to show that it was adapted for responsive singing; and if *leannoth* be simply "to sing," it would seem almost unnecessary. It has reference, more probably, to the character of the psalm, and might be rendered "to humble, or afflict," in which sense the root occurs in verse 7. In support of this may be compared, "to bring to remembrance," in the titles of Pss. xxxviii. and lxx.; and "to thank," 1 Chr. xvi. 7.

Mah'ali; MAHLI, the son of Merari. His name occurs in the A. V. but once in this form (Ex. vi. 19).

Mahana'im, a town on the east of the Jordan, intimately connected with the early and middle history of the nation of Israel. It purports to have received its name at the most important crisis of the life of Jacob. He had parted from Laban in peace after their hazardous encounter on Mount Gilead (Gen. xxxi.), and the next step in the journey to Canaan brings him to Mahanaim: "Jacob went on his way; and he lifted up his eyes and saw the camp of God encamped; and the angels (or messengers) of God met him. And when he saw them he said, This is God's host (*mahaneh*), and he called the name of that place Mahanaim." How or when the town of Mahanaim arose on the spot thus signalized we are not told. We next meet with it in the records of the conquest. The line separating Gad from Manasseh would appear to have run through or close to it, since it is named in the specification of the frontier of each tribe (Josh. xiii. 26 and 29). It was also on the southern boundary of the district of Bashan (ver. 30). But it was certainly within the territory of Gad (Josh. xxi. 38, 39), and therefore on the south side of the torrent Jabbok, as indeed we should infer from the history of Genesis, in which it lies between Gilead—probably the modern *Jebel Jilad*—and the torrent. The town with its "suburbs" was allotted to the service of the Merarite Levites (Josh. xxi. 39; 1 Chron. vi. 80). From some cause—the sanctity of its original foundation, or the strength of its position—Mahanaim had become in the time of the monarchy a place of mark (2 Sam. ii. 9, 12, iv. 6). The same causes which led Abner to fix Ishbosheth's residence at Mahanaim probably induced David to take refuge there when driven out of the western part of his kingdom by Absalom (2 Sam. xvii. 24; 1 K. ii. 8). It was then a walled town, capacious enough to contain the "hundreds" and the "thousands" of David's followers (2 Sam. xviii. 1, 4 comp. "ten thousand," ver. 3); with gates and the usual provision for the watchman of a fortified town. Mahanaim was the seat of one of Solomon's commissariat officers (1 K. iv. 14); and it is alluded to in the Song which bears his name (vi. 13). On the monument of Sheshonk (Shishak) at Karnak, in the 22nd cartouche—one of those which are believed to contain the names of Israelite cities conquered by that king—a name appears which is read as *M^a-ha-n-m^a*, that is, Mahanaim. If this interpretation may be relied on it shows that the invasion of Shishak was more extensive than we should gather from the records of the Bible (2 Chr. xii.), which are occupied mainly with occurrences at the metropolis. As to the identification of Mahanaim with any modern site or remains little can be said. To Eusebius and Jerome it appears to have been unknown. A place called *Mahneh* does certainly exist among the villages of the east of Jordan, though its exact position is not so certain. Its identity with Mahanaim is upheld by Porter. But the distance of *Mahneh* from the Jordan and from both the *Wady Zürka* and the *Yarmûk*—each of which has claims to represent the torrent Jabbok—seems to forbid this conclusion.

Mah'aneh-dan (the "Camp-of-Dan:"), a name which commemorated the last encampment of the band of six hundred Danite warriors before setting out on their expedition to Laish. The position of the spot is specified with great precision, as "behind Kirjath-jearim" (Judg. xviii. 12), and as "between Zorah and Eshtaol" (xiii. 25). Mr. Williams (*Holy City*, i. 12 *note*) was shewn a site on the north side of the *Wady Ismail*, N.N.E. from *Deir el-Howa*, which bore the name of *Beit Mahanem*, and which he suggests may be identical with Mahaneh Dan. The position is certainly very suitable; but the name does not occur in the lists or maps of other travellers.

Mahara'i (2 Sam. xxiii. 28; 1 Chr. xi. 30. xxvii. 13), an inhabitant of Netophah in the tribe of Judah, and one of David's captains.

Ma'hath. 1. The son of Amasai, a Kohathite of the house of Korah (1 Chr. vi. 35).—2. Also a Kohathite, son of Amasai, in the reign of Hezekiah (2 Chr. xxix. 12). He was apparently the same who is mentioned 2 Chr. xxxi. 13.

Mah'avite, The, the designation of Eliel, one of the warriors of king David's guard, whose name is preserved in the catalogue of 1 Chron. only (xi. 46). The word is plural in the Hebrew text.

Mahaz'ioth, one of the 14 sons of Heman the Kohathite (1 Chr. xxv. 4, 30).

Ma'her-sha'lal-hash-baz, son of Isaiah, of whom nothing more is known than that his name was given by Divine direction, to indicate that Damascus and Samaria were soon to be plundered by the king of Assyria (Is. viii. 1-4).

Mah'lah, the eldest of the five daughters of Zelophehad, the grandson of Manasseh (Num. xxvii. 1-11).

Mah'li. 1. The son of Merari, the son of Levi, and ancestor of the family of the MAHLITES (Num. iii. 20; 1 Chr. vi. 19, 29, xxiv. 26). In the last

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quoted verse there is apparently a gap in the text, Libni and Shimei belonging to the family of Gershom (comp. ver. 20, 42), and Eleazar and Kish being afterwards described as the sons of Mahli (1 Chr. xxiii. 21, xxiv. 28).—**2.** The son of Mushi, and grandson of Merari (1 Chr. vi. 47, xxiii. 23, xxiv. 30).

Mah'lites, The, the descendants of Mahli the son of Merari (Num. iii. 33, xxvi. 58).

Mah'lon, the first husband of Ruth. He and his brother Chilion were sons of Elimelech and Naomi, and are described as "Ephrathites of Bethlehem-judah" (Ruth i. 2, 5; iv. 9, 10; comp. 1 Sam. xvii. 12).

Ma'hol. The father of Ethan the Ezrahite, and Heman, Chalcol, and Darda, the four men most famous for wisdom next to Solomon himself (1 K. iv. 31), who in 1 Chr. ii. 6 are the sons and immediate descendants of Zerah.

Maia'seas = MAASEIAH, 7 (1 Esd. ix. 48).

Mak'az, a place, apparently a town, named once only (1 K. iv. 9), in the specification of the jurisdiction of Solomon's commissariat officer, Ben-Dekar. Makaz has not been discovered.

Ma'ked or Ma'ged, one of the "strong and great" cities of Gilead into which the Jews were driven by the Ammonites under Timotheus (1 Macc. v. 26, 36).

Mak'heloth, a place only mentioned in Num. xxxiii. 25 as that of a desert encampment of the Israelites.

Mak'kedah, a place memorable in the annals of the conquest of Canaan as the scene of the execution by Joshua of the five confederate kings (Josh. x. 10-30). It unquestionably occurred in the afternoon of that tremendous day, which "was like no day before or after it." After the execution of the chiefs Joshua turns to the town itself. To force the walls, to put the king and all the inhabitants to the sword (ver. 28), is to that indomitable energy, still fresh after the gigantic labours and excitements of the last twenty-four hours, the work of an hour or two. And now the evening has arrived, the sun is at last sinking—the first sun that has set since the departure from Gilgal,—and the tragedy is terminated by cutting down the five bodies from the trees, and restoring them to the cave, which is then so blocked up with stones as henceforth never again to become refuge for friend or foe of Israel. The taking of Makkedah was the first in that series of sieges and destructions by which the Great Captain possessed himself of the main points of defence throughout this portion of the country. Its situation has hitherto eluded discovery. The report of Eusebius and Jerome is that it lay 8 miles to the east of Eleutheropolis, *Beit-Jibrin*, a position irreconcileable with every requirement of the narrative. Porter suggests a ruin on the northern slope of the *Wady es Sumt*, bearing the somewhat similar name of *el-Klédiah*. Van de Velde would place it at *Sumeil*, a village standing on a low hill 6 or 7 miles N.W. of *Beit-Jibrin*.

Mak'tesh, a place, evidently in Jerusalem, the inhabitants of which are denounced by Zephaniah (i. 11). Ewald conjectures that it was the "Phoenician quarter" of the city. The meaning of "Maktesh" is probably a deep hollow, literally a "mortar." This the Targum identifies with the torrent Kedron. But may it not have been the deep valley which separated the Temple from the upper city, and which at the time of Titus's siege was, as it still is, crowded with the "bazaars" of the merchants?

Mal'achi, the last, and therefore called "the seal" of the prophets, as his prophecies constitute the closing book of the canon. Of his personal history nothing is known. A tradition preserved in Pseudo-Epiphanius relates that Malachi was of the tribe of Zebulun, and born after the captivity at Sopha in the territory of that tribe. According to the same apocryphal story he died young, and was buried with his fathers in his own country. Jerome, in the preface to his *Commentary on Malachi*, mentions a belief which was current among the Jews, that Malachi was identical with Ezra the priest. With equal probability Malachi has been identified with Mordecai, Nehemiah, and Zerubbabel. The LXX. render "by Malachi" (Mal. i. 1), "by the hand of his angel;" and this translation appears to have given rise to the idea that Malachi, as well as Haggai and John the Baptist, was an angel in human shape (comp. Mal. iii. 1; 2 Esd. i. 40). The time at which his prophecies were delivered is not difficult to ascertain. Cyril makes him contemporary with Haggai and Zechariah, or a little later. Syncellus (p. 240 B) places these three prophets under Joshua the son of Josedec. That Malachi was contemporary with Nehemiah is rendered probable by a comparison of ii. 8 with Neh. xiii. 15; ii. 10-16 with Neh. xiii. 23, &c.; and iii. 7-12 with Neh. xiii. 10, &c. That he prophesied after the times of Haggai and Zechariah is inferred from his omitting to mention the restoration of the Temple, and from no allusion being made to him by Ezra. The captivity was already a thing of the long past, and is not referred to. The existence of the Temple-service is presupposed in i. 10, iii. 1, 10. The Jewish nation had still a political chief (i. 8), distinguished by the same title as that borne by Nehemiah (Neh. xii. 26), to which Gesenius assigns a Persian origin. Hence Vitringa concludes that Malachi delivered his prophecies after the second return of Nehemiah from Persia (Neh. xiii. 6), and subsequently to the 32nd year of Artaxerxes Longimanus (cir. B.C. 420), which is the date adopted by Kennicott, Hales, and Davidson. From the striking parallelism between the state of things indicated in Malachi's prophecies and that actually existing on Nehemiah's return from the court of Artaxerxes, it is on all accounts highly probable that the efforts of the secular governor were on this occasion seconded by the preaching of "Jehovah's messenger," and that Malachi occupied the same position with regard to the reformation under Nehemiah, which Isaiah held in the time of Hezekiah, and Jeremiah in that of Josiah. The last chapter of canonical Jewish history is the key to the last chapter of its prophecy. The book of Malachi is contained in four chapters in our version, as in the LXX., Vulgate, and Peshito-Syriac. In the Hebrew the 3rd and 4th form but one chapter. The whole prophecy naturally divides itself into three sections, in the first of which Jehovah is represented as the loving father and ruler of His people (i. 2-ii. 9); in the second, as the supreme God and father of all (ii. 10-16); and in the third, as their righteous and final judge (ii. 17-end). These may be again subdivided into smaller sections, each of which follows a certain order: first, a short sentence; then the sceptical questions which might be raised by the people; and, finally,

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their full and triumphant refutation. The prophecy of Malachi is alluded to in the N. T., and its canonical authority thereby established (comp. Mark i. 2, ix. 11, 12; Luke i. 17; Rom. ix. 13).

Mal'achy, the prophet Malachi (2 Esd. i. 40).

Mal'cham. 1. One of the heads of the fathers of Benjamin, and son of Shaharaim by his wife Hodesh (1 Chr. viii. 9).—2. The idol Molech, as some suppose (Zeph. i. 5). The word literally signifies "their king," as the margin of our version gives it, and is referred by Gesenius to an idol generally, as invested with regal honours by its worshippers.

Malchi'ah. 1. A descendant of Gershom, the son of Levi, and ancestor of Asaph the minstrel (1 Chr. vi. 40).—2. One of the sons of Parosh, who had married a foreign wife (Ezr. x. 25).—3. Enumerated among the sons of Harim, who lived in the time of Ezra (Ezr. x. 31).—4. Son of Rechab, and ruler of the circuit or environs of Bethhaccerem (Neh. iii. 14).—5. "The goldsmith's son," who assisted Nehemiah in rebuilding the wall of Jerusalem (Neh. iii. 31).—6. One of the priests who stood at the left hand of Ezra when he read the law to the people in the street before the watergate (Neh. viii. 4).—7. A priest, the father of Pashur = MALCHIJAH 1 (Neh. xi. 12; Jer. xxxviii. 1).—8. The son of Ham-melech (or "the king's son," as it is translated in 1 K. xxii. 26; 2 Chr. xxviii. 7), into whose dungeon or cistern Jeremiah was cast (Jer. xxxviii. 6). It would seem that the title "king's son" was official, like that of "king's mother," and applied to one of the royal family, who exercised functions somewhat similar to those of Potiphar in the court of Pharaoh.

Mal'chiel (Gen. xlvi. 17), the son of Beriah, the son of Asher, and ancestor of the family of the MALCHIELITES (Num. xxvi. 45). In 1 Chr. vii. 31 he is called the father, that is founder, of Birzavith.

Mal'chielites, The, the descendants of Malchiel, the grandson of Asher (Num. xxvi. 45).

Malchi'jah. 1. A priest, the father of Pashur (1 Chr. ix. 12); the same as MALCHIAH 7, and MELCHIAH.—2. A priest, chief of the fifth of the twenty-four courses appointed by David (1 Chr. xxiv. 9).—3. A layman of the sons of Parosh, who put away his foreign wife (Ezr. x. 25).—4. Son, that is, descendant of Harim (Neh. iii. 11).—5. One of the priests who sealed the covenant with Nehemiah (Neh. x. 3).—6. One of the priests who assisted in the solemn dedication of the wall of Jerusalem under Ezra and Nehemiah (Neh. xii. 42).

Malch'iram, one of the sons of Jeconiah, or Jehoiachin (1 Chr. iii. 18).

Mal'chi-shu'a, one of the sons of king Saul (1 Sam. xiv. 49, xxxi. 2; 1 Chr. viii. 33, ix. 39). His position in the family cannot be exactly determined. Nothing is known of him beyond the fact that he fell, with his two brothers, and before his father, in the early part of the battle of Gilboa.

Mal'chus is the name of the servant of the high-priest, whose right ear Peter cut off at the time of the Saviour's apprehension in the garden. See the narrative in Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49-51; John xviii. 10. He was the personal servant of the high-priest, and not one of the bailiffs or apparitors of the Sanhedrim. It is noticeable that Luke the physician is the only one of the writers who mentions the act of healing.

Mal'eleel. MAHALALEEL, the son of Cainan (Luke iii. 37; Gen. v. 12, marg.).

Mal'los, They of, who, with the people of Tarsus, revolted from Antiochus Epiphanes because he had bestowed them on one of his concubines (2 Macc. iv. 30). Mallos was an important city of Cilicia, lying at the mouth of the Pyramus (*Seihun*), on the shore of the Mediterranean, N.E. of Cyprus, and about 20 miles from Tarsus (*Tersûs*).

Mallo'thi, a Kohathite, one of the fourteen sons of Heman the singer (1 Chr. xxv. 4, 26).

Mallows. By the Hebrew word *malluach* we are no doubt to understand some species of *Orache*, and in all probability the *Atriplex halimus* of botanists. It occurs only in Job xxx. 4. Some writers, as R. Levi (Job xxx.) and Luther, with the Swedish and the old Danish versions, hence understood "nettles" to be denoted by *Malluach*. Others have conjectured that some species of "mallow" (*malva*) is intended. Sprengel identifies the "Jew's mallow" (*Corchorus olitorius*) with the *Malluach*. There is no doubt that this same mallow is still eaten in Arabia and Palestine, the leaves and pods being used as a pot-herb. But the *Atriplex halimus* has undoubtedly the best claim to represent the *Malluach*.

Atriplex halimus.

Mal'luch. 1. A Levite of the family of Merari, and ancestor of Ethan the singer (1 Chr. vi. 44).—2. One of the sons of Bani (Ezr. x. 29), and 3. one of the descendants of Harim (Ezr. x. 32), who had married foreign wives.—4. A priest or family of priests (Neh. x. 4), and 5. One of the "heads" of the people who signed the covenant with Nehemiah (Neh. x. 27).—6. One of the families of priests who returned with Zerubbabel (Neh. xii. 2); probably the same as No. 4.

Mamai'as, apparently the same with SHEMAIAH in Ezr. viii. 16.

Mam'mon (Matt. vi. 24; Luke xvi. 9), a word which often occurs in the Chaldee Targums of

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Onkelos, and later writers, and in the Syriac Version, and which signifies "riches." It is used in St. Matthew as a personification of riches.

Mamnitanai'mus, a name which appears in the lists of 1 Esdr. ix. 34, and occupies the place of "Mattaniah, Mattenai," in Ezr. x.37, of which it is a corruption.

Mam're, an ancient Amorite, who with his brothers Eshchol and Aner was in alliance with Abram (Gen. xiv. 13, 24), and under the shade of whose oak-grove the patriarch dwelt in the interval between his residence at Bethel and at Beersheba (xiii. 18, xviii. 1). The personality of this ancient chieftain, unmistakeably though slightly brought out in the narrative just cited, is lost in the subsequent chapters. Mamre is there a mere local appellation (xxiii. 17, 19, xxv. 9, xlix. 30, l. 13). It does not appear beyond the book of Genesis.

Mamu'chus, the same as MALLUCH 2 (1 Esdr. ix. 30).

Man. Four Hebrew terms are rendered "man" in the A. V. 1. *Adam.* (A) The name of the man created in the image of God. It appears to be derived from *ádam*, "he or it was red or ruddy," like Edom. The epithet rendered by us "red" has a very wide signification in the Shemitic languages, and must not be limited to the English sense. When the Arabs apply the term "red" to man, they always mean by it "fair." (B) The name of Adam and his wife (v. 1, 2: comp. i. 27, in which case there is nothing to shew that more than one pair is intended). (C) A collective noun, indeclinable, having neither construct state, plural, nor feminine form, used to designate any or all of the descendants of Adam. 2. *Ish*, apparently softened from a form unused in the singular by the Hebrews, *énesh*, "man," "woman," "men." It corresponds to the Arabic *ins*, "man," *insán*, softened form *eesán*, "a man," "a woman," and "man" collectively like *ins*; and perhaps to the ancient Egyptian *as*, "a noble." The variant *Enosh* occurs as the proper name of a son of Seth and grandson of Adam (Gen. iv. 26; 1 Chr. i. 1). In the A. V. it is written Enos. 3. *Geber*, "a man," from *gâbar*, "to be strong," generally with reference to his strength, corresponding to *vir* and *ἀνήρ*. 4. *Méthim*, "men," always masculine. The singular is to be traced in the antediluvian proper names Methussael and Methuselah. Perhaps it may be derived from the root *mûth*, "he died," in which case its use would be very appropriate in Is. xli. 14. If this conjecture be admitted, this word would correspond to *βροτός* and might be read "mortal."

Man'aen is mentioned in Acts xiii. 1 as one of the teachers and prophets in the church at Antioch at the time of the appointment of Saul and Barnabas as missionaries to the heathen. He is not known out of this passage. The name signifies *consoler*; and both that and his relation to Herod render it quite certain that he was a Jew. The Herod with whom he is said to have been brought up (*σύντροφος*) must have been Herod Antipas. Since this Antipas was older than Archelaus, who succeeded Herod the Great soon after the birth of Christ, Manaen must have been somewhat advanced in years in A.D. 44, when he appears before us in Luke's history. The two following are the principal views with regard to *σύντροφος* that have been advanced, and have still their advocates. One is that it means comrade, associate, or, more strictly, one brought up, educated with another. This is the more frequent sense of the word. The other view is that it denotes foster-brother, brought up at the same breast, and as so taken Manaen's mother, or the woman who reared him, would have been also Herod's nurse. Walch's conclusion (not correctly represented by some recent writers), combines in a measure these two explanations. He thinks that Manaen was educated in Herod's family along with Antipas and some of his other children, and at the same time that he stood in the stricter relation of foster-brother to Antipas. He lays particular stress on the statement of Josephus (*Ant.* xvii. 1, § 3) that the brothers Antipas and Archelaus were educated in a private way at Rome. It is a singular circumstance, to say the least, that Josephus (*Ant.* xv. 10, § 5) mentions a certain Manaem, who was in high repute among the Essenes for wisdom and sanctity, and who foretold to Herod the Great, in early life, that he was destined to attain royal honours. Lightfoot surmises that the Manaem of Josephus may be the one mentioned in the Acts; but the disparity between his age and that of Herod the Great, to say nothing of other difficulties, puts that supposition out of the question.

Mana'hath, a place named in 1 Chr. viii. 6 only, in connexion with the genealogies of the tribe of Benjamin. Of the situation of Manahath we know little or nothing. It is tempting to believe it identical with the Menuchah mentioned, according to many interpreters, in Judg. xx. 43. Manahath is usually identified with a place of similar name in Judah, but this identification is difficult to receive.

Mana'hath, one of the sons of Shobal, and descendant of Seir the Horite (Gen. xxxvi. 23; 1 Chr. i. 40).

Mana'hethites, the. "Half the Manahethites" are named in the genealogies of Judah as descended from Shobal, the father of Kirjath-jearim (1 Chr. ii. 52), and half from Salma, the founder of Bethlehem (ver. 54). It seems to be generally accepted that the same place is referred to in each passage. Of the situation or nature of the place or places we have as yet no knowledge. It is probably identical with Manocho, one of the eleven cities which in the LXX. text are inserted between verses 59 and 60 of Josh. xv.

Manas'seas = MANASSEH 3, of the sons of Pahath Moab (1 Esd. ix. 31; comp. Ezr. x. 30).

Manas'seh, the eldest son of Joseph by his wife Asenath the Egyptian (Gen. xli. 51, xlvi. 20). The birth of the child was the first thing which had occurred since Joseph's banishment from Canaan to alleviate his sorrows and fill the void left by the father and the brother he so longed to behold, and it was natural that he should commemorate his acquisition in the name MANASSEH, "Forgetting"—"For God hath-made-me-forget (*nasshani*) all my toil and all my father's house." Both he and Ephraim were born before the commencement of the famine. Whether the elder of the two sons was inferior in form or promise to the younger, or whether there was any external reason to justify the preference of Jacob, we are not told. It is only certain that when the youths were brought before their aged grandfather to receive his blessing and his name, and be adopted as foreigners into his family, Manasseh was degraded, in spite of the efforts of Joseph, into the second place. It is the first indication of the inferior rank in the

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nation which the tribe descended from him afterwards held, in relation to that of his more fortunate brother. But though, like his grand-uncle Esau, Manasseh had lost his birthright in favour of his younger brother, he received, as Esau had, a blessing only inferior to the birthright itself. At the time of this interview Manasseh seems to have been about 22 years of age. Whether he married in Egypt we are not told. It is recorded that the children of Machir were embraced by Joseph before his death, but of the personal history of the patriarch Manasseh himself no trait whatever is given in the Bible, either in the Pentateuch or in the curious records preserved in 1 Chronicles. The position of the tribe of Manasseh during the march to Canaan was with Ephraim and Benjamin on the west side of the sacred Tent. The Chief of the tribe at the time of the census at Sinai was Gamaliel ben-Pedahzur, and its numbers were then 32,200 (Num. i. 10, 35, ii. 20, 21, vii. 54-59). Of the three tribes who had elected to remain on that side of the Jordan, Reuben and Gad had chosen their lot because the country was suitable to their pastoral possessions and tendencies. But Machir, Jair, and Nobah, the sons of Manasseh, were no shepherds. They were pure warriors (Num. xxxii. 39; Deut. iii. 13, 14, 15). The district which these ancient warriors conquered was among the most difficult, if not the most difficult, in the whole country. It embraced the hills of Gilead with their inaccessible heights and impassable ravines, and the almost impregnable tract of Argob, which derives its modern name of *Lejah* from the secure "asylum" it affords to those who take refuge within its natural fortifications. The few personages of eminence whom we can with certainty identify as Manassites, such as Gideon and Jephthah—for Elijah and others may with equal probability have belonged to the neighbouring tribe of Gad—were among the most remarkable characters that Israel produced. But with the one exception of Gideon the warlike tendencies of Manasseh seem to have been confined to the east of the Jordan. There they throve exceedingly, pushing their way northward over the rich plains of *Jaulân* and *Jedûr* to the foot of Mount Hermon (1 Chr. v. 23). At the time of the coronation of David at Hebron, while the western Manasseh sent 18,000, and Ephraim itself 20,800, the eastern Manasseh, with Gad and Reuben, mustered to the number of 120,000. But, though thus outwardly prosperous, a similar fate awaited them in the end to that which befel Gad and Reuben; they gradually assimilated themselves to the old inhabitants of the country (ib. 25). They relinquished too the settled mode of life and the defined limits which befitted the members of a federal nation, and gradually became Bedouins of the wilderness (1 Chr. v. 19, 22). On them first descended the punishment which was ordained to be the inevitable consequence of such misdoing. They, first of all Israel, were carried away by Pul and Tiglath-Pileser, and settled in the Assyrian territories (ib. 26). The connexion, however, between east and west had been kept up to a certain degree. In Bethshean, the most easterly city of the cis-Jordanic Manasseh, the two portions all but joined. David had judges or officers there for all matters sacred and secular (1 Chr. xxvi. 32); and Solomon's commissariat officer, Ben-Geber, ruled over the towns of Jair and the whole district of Argob (1 K. iv. 13). The genealogies of the tribe are preserved in Num. xxvi. 28-34; Josh. xvii. 1, &c.; and 1 Chr. vii. 14-19. But it seems impossible to unravel these so as to ascertain for instance which of the families remained east of Jordan, and which advanced to the west. Nor is it less difficult to fix the exact position of the territory allotted to the western half. In Josh. xvii. 14-18 we find the two tribes of Joseph complaining that only one portion had been allotted to them, viz. Mount Ephraim (ver. 15). In reply Joshua advises them to go up into the forest (ver. 15, A. V. "wood"), into the mountain which is a forest (ver. 18). This mountain clothed with forest can surely be nothing but CARMEL. The majority of the towns of Manasseh were actually on the slopes either of Carmel itself or of the contiguous ranges. From the absence of any attempt to define a limit to the possessions of the tribe on the north, it looks as if no boundary-line had existed on that side. On the south side the boundary between Manasseh and Ephraim is more definitely described, and may be generally traced with tolerable certainty. It began on the east in the territory of Issachar (xvii. 10) at a place called ASHER, (ver. 7) now *Yastr*, 12 miles N.E. of *Nablûs*. Thence it ran to Michmethah, described as facing Shechem (*Nablûs*), though now unknown; then went to the right, *i. e.* apparently northward, to the spring of Tappuah, also unknown; there it fell in with the watercourses of the torrent Kanah—probably the *Nahr Falaik*—along which it ran to the Mediterranean. From the indications of the history it would appear that Manasseh took very little part in public affairs. They either left all that to Ephraim, or were so far removed from the centre of the nation as to have little interest in what was taking place. That they attended David's coronation at Hebron has already been mentioned. When his rule was established over all Israel, each half had its distinct ruler—the western, Joel ben-Pedaiah, the eastern, Iddo ben-Zechariah (1 Chr. xxvii. 20, 21). From this time the eastern Manasseh fades entirely from our view, and the western is hardly kept before us by an occasional mention.

Manas'seh, the thirteenth king of Judah. The reign of this monarch is longer than that of any other of the house of David. There is none of which we know so little. In part, it may be, this was the direct result of the character and policy of the man. In part, doubtless, it is to be traced to the abhorrence with which the following generation looked back upon it as the period of lowest degradation to which their country had ever fallen. The birth of Manasseh is fixed twelve years before the death of Hezekiah, B.C. 710 (2 K. xxi. 1). We must, therefore, infer either that there had been no heir to the throne up to that comparatively late period in his reign, or that any that had been born had died, or that, as sometimes happened in the succession of Jewish and other Eastern kings, the elder son was passed over for the younger. There are reasons which make the former the more probable alternative. Hezekiah, it would seem, recovering from his sickness, anxious to avoid the danger that had threatened him of leaving his kingdom without an heir, marries, at or about this time, Hephzibah (2 K. xxi. 1), the daughter of one of the citizens or princes of Jerusalem. The child that is born from this union

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is called Manasseh. This name too is strangely significant. It appears nowhere else in the history of the kingdom of Judah. How are we to account for so singular and unlikely a choice? The answer is, that the name embodied what had been for years the cherished object of Hezekiah's policy and hope. To take advantage of the overthrow of the rival kingdom by Shalmaneser, and the anarchy in which its provinces had been left, to gather round him the remnant of the population, to bring them back to the worship and faith of their fathers, this had been the second step in his great national reformation (2 Chr. xxx. 6). It was at least partially successful. "Divers of Asher, *Manasseh*, and Zebulun, humbled themselves and came to Jerusalem." They were there at the great passover. The work of destroying idols went on in Ephraim and *Manasseh* as well as in Judah (2 Chr. xxxi. 1). The last twelve years of Hezekiah's reign were not, however, it will be remembered, those which were likely to influence for good the character of his successor. His policy had succeeded. He had thrown off the yoke of the king of Assyria, and had made himself the head of an independent kingdom. But he goes a step further. The ambition of being a great potentate continued, and it was to the results of this ambition that the boy Manasseh succeeded at the age of twelve. His accession appears to have been the signal for an entire change, if not in the foreign policy, at any rate in the religious administration of the kingdom. The change which the king's measures brought about was after all, superficial. The idolatry which was publicly discountenanced, was practised privately (Is. i. 29, ii. 20, lxv. 3). It was, moreover, the traditional policy of "the princes of Judah" (comp. 2 Chr. xxiv. 17), to favour foreign alliances and the toleration of foreign worship, as it was that of the true priests and prophets to protest against it. It would seem, accordingly, as if they urged upon the young king that scheme of a close alliance with Babylon which Isaiah had condemned, and as the natural consequence of this, the adoption, as far as possible, of its worship, and that of other nations whom it was desirable to conciliate. The result was a debasement which had not been equalled even in the reign of Ahaz, uniting in one centre the abominations which elsewhere existed separately. Not content with sanctioning their presence in the Holy City, as Solomon and Rehoboam had done, he defiled with it the Sanctuary itself (2 Chr. xxxiii. 4). The worship thus introduced was predominantly Babylonian in its character. With this, however, there was associated the old Molech worship of the Ammonites. The fires were rekindled in the valley of Ben-Hinnom. The Baal and Ashtaroth ritual, which had been imported under Solomon from the Phoenicians, was revived with fresh splendour. All this was accompanied by the extremest moral degradation. Every faith was tolerated but the old faith of Israel. This was abandoned and proscribed. It is easy to imagine the bitter grief and burning indignation of those who continued faithful. They spoke out in words of corresponding strength. Evil was coming on Jerusalem which should make the ears of men to tingle (2 K. xxi. 12). The line of Samaria and the plummet of the house of Ahab should be the doom of the Holy City. Like a vessel that had once been full of precious ointment, but had afterwards become foul, Jerusalem should be emptied and wiped out, and exposed to the winds of Heaven till it was cleansed. Foremost, we may well believe, among those who thus bore their witness was the old prophet, now bent with the weight of fourscore years, who had in his earlier days protested with equal courage against the crimes of the king's grandfather. On him too, according to the old Jewish tradition, came the first shock of the persecution. But the persecution did not stop there. It attacked the whole order of the true prophets, and those who followed them. The heart and the intellect of the nation were crushed out, and there would seem to have been no chroniclers left to record this portion of its history. Retribution came soon in the natural sequence of events. There are indications that the neighbouring nations—Philistines, Moabites, Ammonites—who had been tributary under Hezekiah, revolted at some period in the reign of Manasseh, and asserted their independence (Zeph. ii. 4-19; Jer. xlvii. xlviii. xlix.). The Babylonian alliance bore the fruits which had been predicted. The rebellion of Merodach-Baladan was crushed, and then the wrath of the Assyrian king fell on those who had supported him. Judaea was again overrun by the Assyrian armies, and this time the invasion was more successful than that of Sennacherib. The city apparently was taken. The king himself was made prisoner and carried off to Babylon. There his eyes were opened, and he repented, and his prayer was heard, and the Lord delivered him (2 Chr. xxxiii. 12, 13). Two questions meet us at this point. (1) Have we satisfactory grounds for believing that this statement is historically true? (2) If we accept it, to what period in the reign of Manasseh is it to be assigned? It has been urged in regard to (1) that the silence of the writer of the books of Kings is conclusive against the trustworthiness of the narrative of 2 Chronicles. It is believed that that answer is not far to seek. (1) The silence of a writer who sums up the history of a reign of 55 years in 19 verses as to one alleged event in it is surely a weak ground for refusing to accept that event on the authority of another historian. (2) The omission is in part explained by the character of the narrative of 2 K. xxi. The writer deliberately turns away from the history of the days of shame, and not less from the personal biography of the king. (3) The character of the writer of 2 Chronicles, obviously a Levite, and looking at the facts of the history from the Levite point of view, would lead him to attach greater importance to a partial reinstatement of the old ritual and to the cessation of persecution. (4) There is one peculiarity in the history which is, in some measure, of the nature of an undesigned coincidence, and so confirms it. The captains of the host of Assyria take Manasseh to Babylon. The narrative fits in, with the utmost accuracy, to the facts of Oriental history. The first attempt of Babylon to assert its independence of Nineveh failed. It was crushed by Esarhaddon, and for a time the Assyrian king held his court at Babylon, so as to effect more completely the reduction of the rebellious province. There is (5) the fact of agreement with the intervention of the Assyrian king in 2 K. xvii. 24, just at the same time. The circumstance just noticed enables us to return an approximate answer to the other question. The duration of Esarhaddon's Babylonian reign is calculated as from B.C. 680-667;

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and Manasseh's captivity must therefore have fallen within those limits. A Jewish tradition fixes the 22nd year of his reign as the exact date; and this, according as we adopt the earlier or the later date of his accession, would give B.C. 676 or 673. The period that followed is dwelt upon by the writer of 2 Chr. as one of a great change for the better. The compassion or death of Esarhaddon led to his release, and he returned after some uncertain interval of time to Jerusalem. The old faith of Israel was no longer persecuted. Foreign idolatries were no longer thrust, in all their foulness, into the Sanctuary itself. The altar of the Lord was again restored, and peace-offerings and thank-offerings sacrificed to Jehovah (2 Chr. xxxiii. 15, 16). But beyond this the reformation did not go. The other facts known of Manasseh's reign connect themselves with the state of the world round him. The Assyrian monarchy was tottering to its fall, and the king of Judah seems to have thought that it was still possible for him to rule as the head of a strong and independent kingdom. He fortified Jerusalem (2 Chr. xxvii. 3), and put captains of war in all the fenced cities of Judah. There was, it must be remembered, a special reason. Egypt was become strong and aggressive under Psammitichus. About this time we find the thought of an Egyptian alliance again beginning to gain favour. The very name of Manasseh's son, Amon, identical in form and sound with that of the great sun-god of Egypt, is probably an indication of the gladness with which the alliance of Psammitichus was welcomed. As one of its consequences, it involved probably the supply of troops from Judah to serve in the armies of the Egyptian king. In return for this Manasseh, we may believe, received the help of the chariots and horses for which Egypt was always famous (Is. xxxi. 1). If this was the close of Manasseh's reign, we can understand how it was that on his death he was buried as Ahaz had been, not with the burial of a king, in the sepulchres of the house of David, but in the garden of Uzza (2 K. xxi. 26), and that, long afterwards, in spite of his repentance, the Jews held his name in abhorrence. The habits of a sensuous and debased worship had eaten into the life of the people; and though they might be repressed for a time by force, as in the reformation of Josiah, they burst out again, when the pressure was removed, with fresh violence, and rendered even the zeal of the best of the Jewish kings fruitful chiefly in hypocrisy and unreality. The intellectual life of the people suffered in the same degree. The persecution cut off all who, trained in the schools of the prophets, were the thinkers and teachers of the people. But little is added by later tradition to the O. T. narrative of Manasseh's reign. The prayer that bears his name among the apocryphal books can hardly, in the absence of any Hebrew original, be considered as identical with that referred to in 2 Chr. xxxiii., and is probably rather the result of an attempt to work out the hint there supplied than the reproduction of an older document. There are reasons, however, for believing that there existed at some time or other, a fuller history, more or less legendary, of Manasseh and his conversion, from which the prayer may possibly have been an *excerpt* preserved for devotional purposes (it appears for the first time in the Apostolical Constitutions) when the rest was rejected as worthless. Scattered here and there, we find the *disjecta membra* of such a work.—**2.** One of the descendants of Pahath-Moab, who in the days of Ezra had married a foreign wife (Exr. x. 30).—**3.** One of the laymen, of the family of Hashum, who put away his foreign wife at Ezra's command (Ezr. x. 33).—**4.** In the Hebrew text of Judg. xviii. 30, the name of the priest of the graven image of the Danites is given as "Jonathan, the son of Gershom, the son of Manasseh;" the last word being written מְנַשֶּׁה, and a Masoretic note calling attention to the "*nun* suspended." Rashi's note upon the passage is as follows:—"On account of the honour of Moses he wrote *Nun* to change the name; and it is written suspended to signify that it was not Manasseh but Moses." The LXX., Peshito-Syriac, and Chaldee all read "Manasseh," but the Vulgate retains the original and undoubtedly the true reading, *Moyses*. Kennicott attributes the presence of the *Nun* to the corruption of MSS. by Jewish transcribers. With regard to the chronological difficulty of accounting for the presence of a grandson of Moses at an apparently late period, there is every reason to believe that the last five chapters of Judges refer to earlier events than those after which they are placed. In xx. 28 Phinehas the son of Eleazar, and therefore the grandson of Aaron, is said to have stood before the ark, and there is therefore no difficulty in supposing that a grandson of Moses might be alive at the same time, which was not long after the death of Joshua.

Manas'ses. 1. MANASSEH 4, of the sons of Hashum (1 Esd. ix. 33).—**2.** MANASSEH, king of Judah, (Matt. i. 10), to whom the apocryphal prayer is attributed.—**3.** MANASSEH, the son of Joseph (Rev. vii. 6).—**4.** A wealthy inhabitant of Bethulia, and husband of Judith, according to the legend (Jud. viii. 2, 7, x. 3, xvi. 22, 23, 24).

Manas'ses, the Prayer of. 1. The repentance and restoration of Manasseh (2 Chr. xxxiii. 12 ff.) furnished the subject of many legendary stories. "His prayer unto his God" was still preserved "in the book of the kings of Israel" when the Chronicles were compiled (2 Chr. xxxiii. 18), and, after this record was lost, the subject was likely to attract the notice of later writers. "The Prayer of Manasseh," which is found in some MSS. of the LXX., is the work of one who has endeavoured to express, not without true feeling, the thoughts of the repentant king. 2. The Greek text is undoubtedly original, and not a mere translation from the Hebrew. The writer was well acquainted with the LXX. But beyond this there is nothing to determine the date at which he lived. The allusion to the patriarchs (1, 8) appears to fix the authorship on a Jew; but the clear teaching on repentance points to a time certainly not long before the Christian era. There is no indication of the place at which the Prayer was written. 3. The earliest reference to the Prayer is contained in a fragment of Julius Africanus (cir. 221 A.D.), but it may be doubted whether the words in their original form clearly referred to the present composition (Jul. Afric. *fr.* 40). It is, however, given at length in the Apostolical Constitutions (ii. 22). The Prayer is found in the Alexandrine MS. 4. The Prayer was never distinctly recognised as a canonical writing, though it was included in many MSS. of the LXX. and of the Latin version, and has been deservedly retained among the apocrypha in A. V. and by Luther. The Latin

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translation which occurs in Vulgate MSS. is not by the hand of Jerome.

Manass'ites, the, that is, the members of the tribe of Manasseh. The word occurs but thrice in the A. V. viz. Deut. iv. 43; Judg. xii. 4; and 2 K. x. 33.

Man'drakes (Heb. *dudâîm*). The *dudâîm* (the word occurs only in the plural number) are mentioned in Gen. xxx. 14, 15, 16, and in Cant. vii. 13. From the former passage we learn that they were found in the fields of Mesopotamia, where Jacob and his wives were at one time living, and that the fruit was gathered "in the days of wheat-harvest," *i. e.* in May. From Cant. vii. 13 we learn that the plant in question was strong-scented, and that it grew in Palestine. Various attempts have been made to identify the *dudâîm*. The most satisfactory is certainly that which supposes the mandrake (*Atropa mandragora*) to be the plant

The Mandrake (*Atropa Mandragora*).

denoted by the Hebrew word. The LXX., the Vulg., the Syriac, and the Arabic versions, the Targums, the most learned of the Rabbis, and many later commentators, are in favour of the translation of the A. V. It is well known that the mandrake is far from odoriferous, the whole plant being, in European estimation at all events, very fetid. But Oedmann, after quoting a number of authorities to show that the mandrakes were prized by the Arabs for their odour, makes the following just remark:—"It is known that Orientals set an especial value on strongly smelling things that to more delicate European senses are unpleasing .... The intoxicating qualities of the mandrake, far from lessening its value, would rather add to it, for every one knows with what relish the Orientals use all kinds of preparations to produce intoxication." That the fruit was fit to be gathered at the time of wheat-harvest is clear from the testimony of several travellers. Schultze found mandrake-apples on the 15th of May. Hasselquist saw them at Nazareth early in May. Dr. Thomson found mandrakes ripe on the lower ranges of Lebanon and Hermon towards the end of April. The mandrake (*Atropa mandragora*) is closely allied to the well-known deadly nightshade (*A. belladonna*), and belongs to the order *Solanaceae*.

Ma'neh. [WEIGHTS AND MEASURES.]

Manger. This word occurs only in connexion with the birth of Christ, in Luke ii. 7, 12, 16. The original term is φάτνη, which is found but once besides in the N. T., viz. Luke xiii. 15, where it is rendered by "stall." The word in classical Greek undoubtedly means a manger, crib, or feeding trough; but according to Schleusner its real signification in the N. T. is the open court-yard, attached to the inn or khan, and enclosed by a rough fence of stones, wattle, or other slight material, into which the cattle would be shut at night, and where the poorer travellers might unpack their animals and take up their lodging, when they were either by want of room or want of means excluded from the house. The above interpretation is of course at variance with the traditional belief that the Nativity took place in a cave. Professor Stanley has however shown how destitute of foundation this tradition is.

Ma'ni. The same as BANI, 4 (1 Esd. ix. 30; comp. Ezr. x. 29).

Man'lius, T. In the account of the conclusion of the campaign of Lysias (B.C. 163) against the Jews given in 2 Macc. xi., four letters are introduced, of which the last purports to be from "L. Memmius and T. Manlius, ambassadors of the Romans" (ver. 34-38), confirming the concessions made by Lysias. There can be but little doubt that the letter is a fabrication. No such names occur among the many legates to Syria noticed by Polybius; and there is no room for the mission of another embassy between two recorded shortly before and after the death of Antiochus Epiphanes. If, as seems likely, the true reading is T. Manius (not Manlius), the writer was probably thinking of the former embassy when C. Sulpicius and Manius Sergius were sent to Syria.

Man'na (Heb. *mân*). The most important passages of the O. T. on this topic are the following:—Ex. xvi. 14-36; Num. xi. 7-9; Deut. viii. 3, 16; Josh. v. 12; Ps. lxxviii. 24, 25; Wisd. xvi. 20, 21. From these passages we learn that the manna came every morning except the Sabbath, in the form of a small round seed resembling the hoar frost; that it must be gathered early, before the sun became so hot as to melt it; that it must be gathered every day except the Sabbath; that the attempt to lay aside for a succeeding day, except on the day immediately preceding the Sabbath, failed by the substance becoming wormy and offensive; that it was prepared for food by grinding and baking; that its taste was like fresh oil, and like wafers made with honey, equally agreeable to all palates; that the whole nation subsisted upon it for forty years; that it suddenly ceased when they first got the new corn of the land of Canaan; and that it was always regarded as a miraculous gift directly from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions, which

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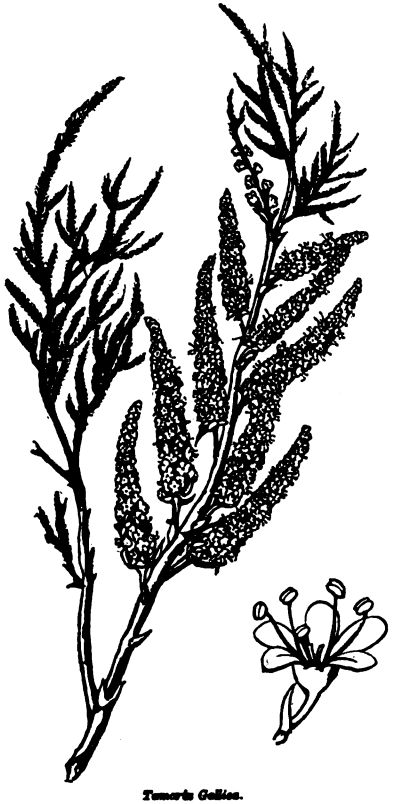
bear the name of manna, have not the qualities or uses ascribed to the manna of Scripture. The manna of Scripture we regard as wholly miraculous, and not in any respect a product of nature. The etymology and meaning of the word *manna* are best given by the old authorities, the Septuagint, the Vulgate, and Josephus. According to all these authorities, with which the Syriac also agrees, the Hebrew word *mân*, by which this substance is always designated in the Hebrew Scriptures, is the neuter interrogative pronoun (what?); and the name is derived from the inquiry (*mân hu*, what is this?), which the Hebrews made when they first saw it upon the ground. The Arabian physician Avicenna gives the following description of the manna which in his time was used as a medicine:—"Manna is a dew which falls on stones or bushes, becomes thick like honey, and can be hardened so as to be like grains of corn." The substance now called manna in the



Tamarix Gallica.

Arabian desert through which the Israelites passed, is collected in the month of June from the *tarfa* or tamarisk shrub (*Tamarix gallica*). According to Burckhardt it drops from the thorns on the sticks and leaves with which the ground is covered, and must be gathered early in the day, or it will be melted by the sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and in this way it can be kept uninjured for several years. They use it like honey or butter with their unleavened bread, but never make it into cakes or eat it by itself. Rauwolf and some more recent travellers have observed that the dried grains of the oriental manna were like the coriander-seed. Niebuhr observed that at Mardin in Mesopotamia, the manna lies like meal on the leaves of a tree called in the East *ballôt* and *afs* or *as*, which he regards as a species of oak. The harvest is in July and August, and much more plentiful in wet than dry seasons. In the valley of the Jordan Burckhardt found manna like gum on the leaves and branches of the tree *gharrob*, which is as large as the olive-tree, having a leaf like the poplar, though somewhat broader. Two other shrubs which have been supposed to yield the manna of Scripture, are the *Alhagi maurorum*, or Persian *manna*, and the *Alhagi desertorum*,—thorny plants common in Syria. The manna of European commerce comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash (*Ornus Europaea* and *Ornus rotundifolia*), from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden.

Mano'ah, the father of Samson; a Danite, native of the town of Zorah (Judg. xiii. 2). The narrative of the Bible (xiii. 1-23), of the circumstances which preceded the birth of Samson, supplies us with very few and faint traits of Manoah's character or habits. He seems to have had some occupation which separated him during part of the day from his wife, though that was not field work, because it was in the field that his wife was found by the angel during his absence. He was hospitable, as his forefather Abram had been before him; he was a worshipper of Jehovah, and reverent to a great degree of fear. These faint lineaments are brought into somewhat greater distinctness by Josephus (*Ant.* v. 8, §2, 3), on what authority we have no means of judging, though his account is doubtless founded on some ancient Jewish tradition or record. We hear of Manoah once again in connexion with the marriage of Samson to the Philistine of Timnath. His father and his mother remonstrated with him thereon, but to no purpose (xiv. 2, 3). They then accompanied him to Timnath, both on the preliminary visit (vers. 5, 6), and to the marriage itself (9, 10). Manoah appears not to have survived his son.

Manslayer. The cases of manslaughter mentioned appear to be a sufficient sample of the intention of the lawgiver. *a.* Death by a blow in a sudden quarrel (Num. xxxv. 22). *b.* Death by a stone or missile thrown at random (*ib.* 22, 23). *c.* By the blade of an axe flying from its handle (Deut. xix. 5). *d.* Whether the case of a person killed by falling from a roof unprovided with a parapet involved the guilt of manslaughter on the owner, is not clear; but the law seems intended to prevent the imputation of malice in any such case, by preventing as far as possible the occurrence of the fact itself (Deut. xxii. 8). In all these and the like cases the manslayer was allowed to retire to a city of refuge. Besides these the following may be mentioned as cases of homicide. *a.* An animal, not known to be vicious, causing death to a human being, was to be put to death, and regarded as unclean. But if it was known to be vicious, the owner also was liable to fine, and even death (Ex. xxi. 28, 31). *b.* A thief overtaken at night in

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the act might lawfully be put to death, but if the sun had risen the act of killing him was to be regarded as murder (Ex. xxii. 2, 3).

Mantle. The word employed in the A. V. to translate no less than four Hebrew terms, entirely distinct and independent both in derivation and meaning. **1.** *S'mîcah.* This word occurs but once, viz. Judg. iv. 18, where it denotes the thing with which Jael covered Sisera. It may be inferred that it was some part of the regular furniture of the tent. The clue to a more exact signification is given by the Arabic version of the Polyglott, which renders it by *alcatifah*, a word which is explained by Dozy to mean certain articles of a thick fabric, in shape like a plaid or shawl, which are commonly used for beds by the Arabs.—**2.** *Mêîl.* (Rendered "mantle" in 1 Sam. xv. 27, xxviii. 14; Ezr. ix. 3, 5; Job i. 20, ii. 12; and Ps. cix. 29.) This word is in other passages of the A. V. rendered "coat," "cloak," and "robe." This inconsistency is undesirable; but in one case only—that of Samuel—is it of importance. It is interesting to know that the garment which his mother made and brought to the infant prophet at her annual visit to the Holy Tent at Shiloh was a miniature of the official priestly tunic or robe; the same that the great Prophet wore in mature years (1 Sam. xv. 27), and by which he was on one occasion actually identified (xxviii. 14).—**3.** *Ma'atâphâh* (the Hebrew word is found in Is. iii. 22 only). Apparently some article of a lady's dress; probably an exterior tunic, longer and ampler than the internal one, and provided with sleeves. But the most remarkable of the four is:—**4.** *Addereth* (rendered "mantle" in 1 K. xix. 13, 19; 2 K. ii. 8, 13, 14; elsewhere "garment" and "robe"); since by it, and it only, is denoted the cape or wrapper which, with the exception of a strip of skin or leather round his loins, formed, as we have every reason to believe, the sole garment of the prophet Elijah. It was probably of sheepskin, such as is worn by the modern dervishes.

Ma'och, the father of Achish, king of Gath, with whom David took refuge (1 Sam. xxvii. 2).

Ma'on, one of the cities of the tribe of Judah, in the district of the mountains; a member of the same group which contains also the names of Carmel and Ziph (Josh. xv. 55). Its interest for us lies in its connexion with David (1 Sam. xxiii. 24, 25). The name of Maon still exists all but unchanged in the mouths of the Arab herdsmen and peasants in the south of Palestine. *Main* is a lofty conical hill, south of, and about 7 miles distant from, Hebron. In the genealogical records of the tribe of Judah in 1 Chronicles, Maon appears as a descendant of Hebron. It should not however be overlooked that in the original the name of Maon is identical with that of the Mehunim, and it is quite possible that before the conquest it may have been one of their towns.

Ma'onites, the, a people mentioned in one of the addresses of Jehovah to the repentant Israelites (Judg. x. 12). The name agrees with that of a people residing in the desert far south of Palestine, elsewhere in the A. V. called MEHUNIM; but, as no invasion of Israel by this people is related before the date of the passage in question, various explanations and conjectures have been offered. The reading of the LXX.—"Midian"—is remarkable as being found in both the great MSS., and having on that account a strong claim to be considered as the reading of the ancient Hebrew text.

CON. D. B.

Ma'ra, the name which NAOMI adopted in the exclamation forced from her by the recognition of her fellow-citizens at Bethlehem (Ruth i. 20), "Call me not Naomi (pleasant), but call me Mara (bitter), for Shaddai hath dealt-very-bitterly (hamêr) with me."

Ma'rah, a place which lay in the wilderness of Shur or Etham, three days' journey distant (Ex. xv. 22-24, Num. xxxiii. 8) from the place at which the Israelites crossed the Red Sea, and where was a spring of bitter water, sweetened subsequently by the casting in of a tree which "the Lord showed" to Moses. It has been suggested that Moses made use of the berries of the plant *Ghărkûd*, and which still it is implied would be found similarly to operate. *Howarah*, distant 16½ hours from *Ayoun Mousa*, has been by Robinson, as also by Burckhardt, Schubert, and Wellsted, identified with it, apparently because it is the bitterest water in the neighbourhood. Winer says that a still bitterer well lies east of Marah, the claims of which Tischendorf, it appears, has supported. Lepsius prefers *Wady Ghărundel*. Prof. Stanley thinks that the claims may be left between this and *Howarah*.

Mar'alah, one of the landmarks on the boundary of the tribe of Zebulun (Josh. xix. 11).

Maran'atha, an expression used by St. Paul at the conclusion of his first Epistle to the Corinthians (xvi. 22). It is a Grecised form of the Aramaic words *mâran âthâ*, "our Lord cometh."

Marble. Like the Greek μάρμαρος, the Heb. *shêsh*, the generic term for marble, may probably be taken to mean almost any shining stone. The so-called marble of Solomon's architectural works, which Josephus calls λίθος λευκός, may thus have been limestone—(*a*) from near Jerusalem; (*b*) from Lebanon (Jura limestone), identical with the material of the Sun Temple at Baalbec; or (*c*) white marble from Arabia or elsewhere. There can be no doubt that Herod, both in the Temple and elsewhere, employed Parian or other marble. The marble pillars and tesserae of various colours of the palace at Susa came doubtless from Persia itself (Esth. i. 6).

Marcheshvan. [MONTHS.]

Mar'cus. The Evangelist Mark, who was cousin to Barnabas (Col. iv. 10), and the companion and fellow-labourer of the apostles Paul (Philem. 24) and Peter (1 Pet. v. 13).

Mardoche'us. **1.** MORDECAI, the uncle of Esther, in the apocryphal additions (Esth. x. 1, xi. 2, 12, xii. 1-6, xvi. 13; 2 Macc. xv. 36).—**2.** = MORDECAI, who returned with Zerubbabel and Joshua (1 Esdr. v. 8).

Mar'eshah, one of the cities of Judah in the district of the Shefelah or low country; named in the same group with KEILAH and NEZIB (Josh. xv. 44). If we may so interpret the notices of 1 Chr. ii. 42, Hebron itself was colonized from Mareshah. It was one of the cities fortified and garrisoned by Rehoboam after the rupture with the northern kingdom (2 Chr. xi. 8). The natural inference is, that it commanded some pass or position of approach (comp. 2 Chr. xiv. 9). Mareshah is mentioned once or twice in the history of the Maccabaean struggles. Judas probably passed through it on his way from Hebron to avenge the defeat of Joseph and Azarias (1 Macc. v. 66). A few days later it afforded a refuge to Gorgias when severely wounded in the attack of Dositheus (2 Macc. xii. 35). It was burnt by Judas in his Idumaean war, in passing from Hebron to Azotus. About the year

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110 B.C. it was taken from the Idumaeans by John Hyrcanus. It was in ruins in the 4th century, when Eusebius and Jerome describe it as in the second mile from Eleutheropolis. S.S.W. of *Beit-jibrin* — in all probability Eleutheropolis — and a little over a Roman mile therefrom, is a site called *Marash*, which is very possibly the representative of the ancient Mareshah. On two other occasions Mareshah comes forward in the O. T. (2 Chr. xx. 37; Mic. i. 15).—**2.** Father of Hebron, and apparently a son or descendant of Caleb the brother of Jerahmeel (1 Chr. ii. 42), who derived his descent from Judah through Pharez.—**3.** In 1 Chr. iv. 21 we find Mareshah again named as deriving his origin from SHELAH, the third son of Judah.

Mar'imoth = MERAIOTH the priest (2 Esdr. i. 2; comp. Ezr. vii. 3).

Ma'risa, Mareshah (2 Macc. xii. 35).

Mark. Mark the Evangelist is probably the same as "John whose surname was Mark" (Acts xii. 12, 25). Grotius indeed maintains the contrary. But John was the Jewish name, and Mark, a name of frequent use amongst the Romans, was adopted afterwards, and gradually superseded the other. John Mark was the son of a certain Mary, who dwelt at Jerusalem, and was therefore probably born in that city (Acts xii. 12). He was the cousin of Barnabas (Col. iv. 10). It was to Mary's house, as to a familiar haunt, that Peter came after his deliverance from prison (Acts xii. 12), and there found "many gathered together praying;" and probably John Mark was converted by Peter from meeting him in his mother's house, for he speaks of "Marcus my son" (1 Pet. v. 13). The theory that he was one of the seventy disciples is without any warrant. Another theory, that an event of the night of our Lord's betrayal, related by Mark alone, is one that befell himself, must not be so promptly dismissed (Mark xiv. 51, 52). The detail of facts is remarkably minute, the name only is wanting. The most probable view is that St. Mark suppressed his own name, whilst telling a story which he had the best means of knowing. Anxious to work for Christ, he went with Paul and Barnabas as their "minister" on their first journey; but at Perga, as we have seen above, turned back (Acts xii. 25, xiii. 13). On the second journey Paul would not accept him again as a companion, but Barnabas his kinsman was more indulgent; and thus he became the cause of the memorable "sharp contention" between them (Acts xv. 36-40). Whatever was the cause of Mark's vacillation, it did not separate him for ever from Paul, for we find him by the side of that Apostle in his first imprisonment at Rome (Col. iv. 10; Philem. 24). In the former place a possible journey of Mark to Asia is spoken of. Somewhat later he is with Peter at Babylon (1 Pet. v. 13). On his return to Asia he seems to have been with Timothy at Ephesus when Paul wrote to him during his second imprisonment (2 Tim. iv. 11). When we desert Scripture we find the facts doubtful and even inconsistent. The relation of Mark to Peter is of great importance for our view of his Gospel. Ancient writers with one consent make the Evangelist the interpreter of the Apostle Peter. Some explain this word to mean that the office of Mark was to translate into the Greek tongue the Aramaic discourses of the Apostle; whilst others adopt the more probable view that Mark wrote a Gospel which conformed more exactly than the others to Peter's preaching, and thus "interpreted" it to the church at large. The report that Mark was the companion of Peter *at Rome*, is no doubt of great antiquity. Sent on a mission to Egypt by Peter, Mark there founded the church of Alexandria, and preached in various places, then returned to Alexandria, of which church he was bishop, and suffered a martyr's death. But none of these later details rest on sound authority.

Mark, Gospel of. The characteristics of this Gospel, the shortest of the four inspired records, will appear from the discussion of the various questions that have been raised about it.—I. *Sources of this Gospel.*—The tradition that it gives the teaching of Peter rather than of the rest of the Apostles, has been alluded to above. John the Presbyter is spoken of by Papias as the interpreter of Peter. Irenaeus calls Mark "interpres et sectator Petri," and cites the opening and the concluding words of the Gospel as we now possess them (iii. x. 6). Eusebius says, on the authority of Clement of Alexandria, that the hearers of Peter at Rome desired Mark, the follower of Peter, to leave with them a record of his teaching; upon which Mark wrote his Gospel, which the Apostle afterwards sanctioned with his authority, and directed that it should be read in the Churches. Tertullian speaks of the Gospel of Mark as being connected with Peter, and so having apostolic authority. If the evidence of the Apostle's connexion with this Gospel rested wholly on these passages, it would not be sufficient, since the witnesses, though many in number, are not all independent of each other. But there are peculiarities in the Gospel which are best explained by the supposition that Peter in some way superintended its composition. Whilst there is hardly any part of its narrative that is not common to it and some other Gospel, in the manner of the narrative there is often a marked character, which puts aside at once the supposition that we have here a mere epitome of Matthew and Luke. The picture of the same events is far more vivid; touches are introduced such as could only be noted by a vigilant eye-witness, and such as make us almost eye-witnesses of the Redeemer's doings. To this must be added that whilst Mark goes over the same ground for the most part as the other Evangelists, and especially Matthew, there are many facts thrown in which prove that we are listening to an independent witness. Thus the humble origin of Peter is made known through him (i. 16-20), and his connexion with Capernaum (i. 29); he tells us that Levi was "the son of Alphaeus" (ii. 14), that Peter was the name given by our Lord to Simon (iii. 16), and Boanerges a surname added by Him to the names of two others (iii. 17); he assumes the existence of another body of disciples wider than the Twelve (iii. 32, iv. 10, 36, viii. 34, xiv. 51, 52): we owe to him the name of Jairus (v. 22), the word "carpenter" applied to our Lord (vi. 3), the nation of the "Syrophoenician" woman (vii. 26); he substitutes Dalmanutha for the "Magdala" of Matthew (viii. 10); he names Bartimaeus (x. 46); he alone mentions that our Lord would not suffer any man to carry any vessel through the Temple (xi. 16); and that Simon of Cyrene was the father of Alexander and Rufus (xv. 21). All these are tokens of an independent writer, different from Matthew and Luke, and in the absence of other traditions it is natural to look to Peter. One might hope that much light would be thrown on

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this question from the way in which Peter is mentioned in the Gospel; but the evidence is not so clear as might have been expected.—II. *Relation of Mark to Matthew and Luke.*—The results of criticism as to the relation of the three Gospels are somewhat humiliating. Up to this day three views are maintained with equal ardour: (*a*) that Mark's Gospel is the original Gospel out of which the other two have been developed; (*b*) that it was a compilation from the other two, and therefore was written last; and (*c*) that it was copied from that of Matthew, and forms a link of transition between the other two. It is obvious that they refute one another: the same internal evidence suffices to prove that Mark is the first, and the last, and the intermediate. Let us return to the facts, and, taught by these contradictions what is the worth of "internal evidence," let us carry our speculations no further than the facts. The Gospel of Mark contains scarcely any events that are not recited by the others. There are verbal coincidences with each of the others, and sometimes peculiar words from both meet together in the parallel place in Mark. On the other hand, there are unmistakeable marks of independence. The hypothesis which best meets these facts is, that whilst the matter common to all three Evangelists, or to two of them, is derived from the oral teaching of the Apostles, which they had purposely reduced to a common form, our Evangelist writes as an independent witness to the truth, and not as a compiler; and that the tradition that the Gospel was written under the sanction of Peter, and its matter in some degree derived from him, is made probable by the evident traces of an eye-witness in many of the narratives.—III. *This Gospel written primarily for Gentiles.*—The Evangelist scarcely refers to the O. T. in his own person. The word Law does not once occur. The genealogy of our Lord is likewise omitted. Other matters interesting chiefly to the Jews are likewise omitted; such as the references to the O. T. and Law in Matt. xii. 5-7, the reflexions on the request of the Scribes and Pharisees for a sign, Matt. xii. 38-45; the parable of the king's son, Matt. xxii. 1-14; and the awful denunciation of the Scribes and Pharisees in Matt. xxiii. Explanations are given in some places, which Jews could not require: thus, Jordan is a "river" (Mark i. 5; Matt. iii. 6); the Pharisees, &c. "used to fast" (Mark ii. 18; Matt. ix. 14), and other customs of theirs are described (Mark vii. 1-4; Matt. xv. 1, 2); "the time of figs was not yet," *i. e.* at the season of the Passover (Mark xi. 13; Matt. xxi. 19); the Sadducees' worst tenet is mentioned (Mark xii. 18); the Mount of Olives is "over against the temple" (Mark xiii. 3; Matt. xxiv. 3); at the Passover men eat "unleavened bread" (Mark xiv. 1, 12; Matt. xxvi. 2, 17), and explanations are given which Jews would not need (Mark xv. 6, 16, 42: Matt. xxvii. 15, 27, 57). From the general testimony of these and other places, whatever may be objected to an inference from one or other amongst them, there is little doubt but that the Gospel was meant for use in the first instance amongst Gentiles.—IV. *Time when the Gospel was written.*—It will be understood from what has been said, that nothing positive can be asserted as to the time when this Gospel was written. The traditions are contradictory. Irenaeus says that it was written after the death of the apostle Peter; but in other passages it is supposed to be written during Peter's lifetime. In the Bible there is nothing to decide the question. It is not likely that it dates before the reference to Mark in the epistle to the Colossians (iv. 10), where he is only introduced as a relative of Barnabas, as if this were his greatest distinction; and this epistle was written about A. D. 62. On the other hand it was written before the destruction of Jerusalem (xiii. 13, 24–30, 33, &c.). Probably, therefore, it was written between A. D. 63 and 70.—V. *Place where the Gospel was written.*—The place is as uncertain as the time. Clement, Eusebius, Jerome, and Epiphanius, pronounce for Rome, and many moderns take the same view. Chrysostom thinks Alexandria; but this is not confirmed by other testimony.—VI. *Language.*—The Gospel was written in Greek; of this there can be no doubt if ancient testimony is to weigh. Baronius indeed, on the authority of an old Syriac translation, asserts that Latin was the original language.—VII. *Genuineness of the Gospel.*—All ancient testimony makes Mark the author of a certain Gospel, and that this is the Gospel which has come down to us, there is not the least historical ground for doubting. Owing to the very few sections peculiar to Mark, evidence from patristic quotation is somewhat difficult to produce. Justin Martyr, however, quotes ch. ix. 44, 46, 48, xii. 30, and iii. 17, and Irenaeus cites both the opening and closing words (iii. x. 6). An important testimony in any case, but doubly so from the doubt that has been cast on the closing verses (xvi. 9-19). With the exception of these few verses the genuineness of the Gospel is placed above the reach of reasonable doubt.—VIII. *Style and Diction.*—The purpose of the Evangelist seems to be to place before us a vivid picture of the earthly acts of Jesus. The style is peculiarly suitable to this. He uses the present tense instead of the narrative aorist, almost in every chapter. Precise and minute details as to persons, places, and numbers, abound in the narrative. All these tend to give force and vividness to the picture of the human life of our Lord. On the other side, the facts are not very exactly arranged. Its conciseness sometimes makes this Gospel more obscure than the others (i. 13, ix. 5, 6, iv. 10-34). Many peculiarities of diction may be noticed; amongst them the following:—1. Hebrew (Aramaic) words are used, but explained for Gentile readers (iii. 17, 22, v. 41, vii. 11, 34, ix. 43, x. 46, xiv. 36, xv. 22, 34). 2. Latin words are very frequent. 3. Unusual words or phrases are found here. 4. Diminutives are frequent. 5. The substantive is often repeated instead of the pronoun; as (to cite from ch. ii. only) ii. 16, 18, 20, 22, 27, 28. 6. Negatives are accumulated for the sake of emphasis (vii. 12, ix. 8, xii. 34, xv. 5, i. 44). 7. Words are often added to adverbs for the sake of emphasis (ii. 20, v. 5, vi. 25, also vii. 21, viii. 4, x. 20, xiii. 29, xiv. 30, 43). 8. The same idea is often repeated under another expression, as i. 42, ii. 25, viii. 15, xiv. 68, &c. 9. And sometimes the repetition is effected by means of the opposite, as in i. 22, 44, and many other places. 10. Sometimes emphasis is given by simple reiteration, as in ii. 15, 19. 11. The elliptic use of ἵνα, like that of ὅπως in classical writers, is found, v. 23. 12. The word ἐπερωτᾶν is used twenty-five times in this Gospel. 13. Instead of συμβούλιον λαμβάνειν of Matt. Mark has συμβούλιον ποιεῖν, iii. 6, xv. 1. 14. There are many words peculiar to Mark. The diction of Mark presents the difficulty that whilst it abounds in Latin words, and in

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expressions that recall Latin equivalents, it is still much more akin to the Hebraistic diction of Matthew than to the purer style of Luke.—IX. *Quotations from the Old Testament.*—The following list of references to the Old Testament is nearly or quite complete:—

Mark i.	2	Mal. iii.
„	3	Is. xl. 3.
„	44	Lev. xiv. 2.
ii.	25	1 Sam. xxi. 6.
iv.	12	Is. vi. 10.
vii.	6	Is. xxix. 13.
„	10	Ex. xx. 12, xxi. 17.
ix.	44	Is. lxvi. 24.
x.	4	Deut. xxiv. 1.
„	7	Gen. ii. 24.
„	19	Ex. xx. 12–17.
xi.	17	Is. lvi. 7; Jer. vii. 11.
xii.	10	Ps. cxviii. 22.
„	19	Deut. xxv. 5.
„	26	Ex. iii. 6.
„	29	Deut. vi. 4.
„	31	Lev. xix. 18.
„	36	Ps. cx. 1.
xiii.	14	Dan. ix. 27.
„	24	Is. xiii. 10.
xiv.	27	Zech. xiii. 7.
„	62	Dan. vii. 13.
xv.	28 (?)	Is. liii. 12.
„	34	Ps. xxii. 1.

—X. *Contents of the Gospel.*—Though this Gospel has little historical matter which is not shared with some other, it would be a great error to suppose that the voice of Mark could have been silenced without injury to the divine harmony. It is the history of the war of Jesus against sin and evil in the world during the time that He dwelt as a Man among men. Its motto might well be, as Lange observes, those words of Peter: "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts x. 38).

Mar'moth = MEREMOTH the priest (1 Esdr. viii. 62; comp. Ezr. viii. 33).

Mar'oth, one of the towns of the western lowland of Judah whose names are alluded to or played upon by the prophet Micah (i. 12).

Marriage. The topics which this subject presents to our consideration in connexion with Biblical literature may be most conveniently arranged under the following five heads:—I. Its origin and history. II. The conditions under which it could be legally effected. III. The modes by which it was effected. IV. The social and domestic relations of married life. V. The typical and allegorical references to marriage.—I. The institution of marriage is founded on the requirements of man's nature, and dates from the time of his original creation. It may be said to have been ordained by God, in as far as man's nature was ordained by Him; but its formal appointment was the work of man, and it has ever been in its essence a natural and civil institution, though admitting of the infusion of a religious element into it. No sooner was the formation of woman effected, than Adam recognised in that act the will of the Creator as to man's social condition. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (ii. 24). From these words, coupled with the circumstances attendant on the formation of the first woman, we may evolve the following principles:—(1) The unity of man and wife, as implied in her being formed out of man, and as expressed in the words "one flesh;" (2) the indissolubleness of the marriage bond, except on the strongest grounds (comp. Matt. xix. 9); (3) monogamy, as the original law of marriage; (4) the social equality of man and wife; (5) the subordination of the wife to the husband (1 Cor. xi. 8, 9; 1 Tim. ii. 13); and (6) the respective duties of man and wife. The introduction of sin into the world modified to a certain extent the mutual relations of man and wife. As the blame of seduction to sin lay on the latter, the condition of subordination was turned into subjection, and it was said to her of her husband, "he shall rule over thee" (Gen. iii. 16). In the post-diluvial age the usages of marriage were marked with the simplicity that characterises a patriarchal state of society. The rule of monogamy was re-established by the example of Noah and his sons (Gen. vii. 13). The early patriarchs selected their wives from their own family (Gen. xi. 29, xxix. 4, xxviii. 2), and the necessity for doing this on religious grounds superseded the prohibitions that afterwards held good against such marriages on the score of kindred (Gen. xx. 12; Ex. vi. 20; comp. Lev. xviii. 9, 12). Polygamy prevailed (Gen. xvi. 4, xxv. 1, 6, xxviii. 9, xxix. 23, 28; 1 Chr. vii. 14), but to a great extent divested of the degradation which in modern times attaches to that practice. In judging of it we must take into regard the following considerations:—(1) that the *principle* of monogamy was retained, even in the practice of polygamy, by the distinction made between the chief or original wife and the secondary wives. (2) that the motive which led to polygamy was that absorbing desire of progeny which is prevalent throughout Eastern countries, and was especially powerful among the Hebrews; and (3) that the power of a parent over his child, and of a master over his slave, was paramount even in matters of marriage, and led in many cases to phases of polygamy that are otherwise quite unintelligible, as, for instance, to the cases where it was adopted by the husband *at the request of his wife*, under the idea that children born to a slave were in the eye of the law the children of the mistress (Gen. xvi. 3, xxx. 4, 9); or, again, to cases where it was adopted at the instance of the father (Gen. xxix. 23, 28; Ex. xxi. 9, 10). Divorce also prevailed in the patriarchal age, though but one instance of it is recorded (Gen. xxi. 14). Of this, again, we must not judge by our own standard. The Mosaic law aimed at mitigating rather than removing evils which were inseparable from the state of society in that day. Its enactments were directed (1) to the discouragement of polygamy; (2) to obviate the injustice frequently consequent upon the exercise of the rights of a father or a master; (3) to bring divorce under some restriction; and (4) to enforce purity of life during the maintenance of the matrimonial bond. The practical results of these regulations may have been very salutary, but on this point we have but small opportunities of judging. The usages themselves, to which we have referred, remained in full force to a late period. In the post-Babylonian period monogamy appears to have become more prevalent than at any previous time: indeed we have no instance of polygamy during this period on record in the Bible, all the marriages noticed being with single wives (Tob. i. 9, ii. 11; Susan. vers. 29, 63; Matt. xviii. 25; Luke i. 5; Acts v. 1). During the same period the theory of monogamy is set forth in Ecclus. xxvi. 1-27. The practice of

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polygamy nevertheless still existed; Herod the Great had no less than nine wives at one time. The abuse of divorce continued unabated. Our Lord and His Apostles re-established the integrity and sanctity of the marriage-bond by the following measures:—(1) by the confirmation of the original charter of marriage as the basis on which all regulations were to be framed (Matt. xix. 4, 5); (2) by the restriction of divorce to the case of fornication, and the prohibition of re-marriage in all persons divorced on improper grounds (Matt. v. 32, xix. 9; Rom. vii. 3; 1 Cor. vii. 10, 11); and (3) by the enforcement of moral purity generally (Heb. xiii. 4, &c.), and especially by the formal condemnation of fornication, which appears to have been classed among acts morally indifferent by a certain party in the Church (Acts xv. 20). Shortly before the Christian era an important change took place in the views entertained on the question of marriage as affecting the spiritual and intellectual parts of man's nature. Throughout the Old Testament period marriage was regarded as the indispensable duty of every man, nor was it surmised that there existed in it any drawback to the attainment of the highest degree of holiness. In the interval that elapsed between the Old and New Testament periods, a spirit of asceticism had been evolved. The Essenes were the first to propound any doubts as to the propriety of marriage: some of them avoided it altogether, others availed themselves of it under restrictions. Similar views were adopted by the Therapeutae, and at a later period by the Gnostics; thence they passed into the Christian Church, forming one of the distinctive tenets of the Encratites, and finally developing into the system of monachism.—II. The conditions of legal marriage are decided by the prohibitions which the law of any country imposes upon its citizens. In the Hebrew commonwealth these prohibitions were of two kinds, according as they regulated marriage (i.) between an Israelite and a non-Israelite, and (ii.) between an Israelite and one of his own community. i. The prohibitions relating to foreigners were based on that instinctive feeling of exclusiveness, which forms one of the bonds of every social body, and which prevails with peculiar strength in a rude state of society. The only distinct prohibition in the Mosaic law refers to the Canaanites, with whom the Israelites were not to marry on the ground that it would lead them into idolatry (Ex. xxxiv. 16; Deut. vii. 3, 4). But beyond this, the legal disabilities to which the Ammonites and Moabites were subjected (Deut. xxiii. 3), acted as a virtual bar to intermarriage with them, totally preventing the marriage of Israelitish women with Moabites, but permitting that of Israelites with Moabite women, such as that of Mahlon with Ruth. The prohibition against marriages with the Edomites or Egyptians was less stringent, as a male of those nations received the right of marriage on his admission to the full citizenship in the third generation of proselytism (Deut. xxiii. 7, 8). There were thus three grades of prohibition—total in regard to the Canaanites on either side; total on the side of the males in regard of the Ammonites and Moabites; and temporary on the side of the males in regard of the Edomites and Egyptians, marriages with females in the two latter instances being regarded as legal. Marriages between Israelite women and proselyted foreigners were at all times of rare occurrence. In the reverse case, viz., the marriage of Israelites with foreign women it is, of course, highly probable that the wives became proselytes after their marriage, as instanced in the case of Ruth (i. 16); but this was by no means invariably the case. Proselytism does not therefore appear to have been a *sine quâ non* in the case of a wife, though it was so in the case of a husband. In the N. T. no special directions are given on this head, but the general precepts of separation between believers and unbelievers (2 Cor. vi. 14, 17) would apply with special force to the case of marriage. The progeny of illegal marriages between Israelites and non-Israelites was described under a peculiar term, *mamzêr* (A. V. "bastard"; Deut. xxiii. 2).—ii. The regulations relative to marriage between Israelites and Israelites may be divided into two classes: (1) general, and (2) special. 1. The general regulations are based on considerations of relationship. The most important passage relating to these is contained in Lev. xviii. 6-18, wherein we have in the first place a general prohibition against marriages between a man and the "flesh of his flesh," and in the second place special prohibitions against marriage with a mother, stepmother, sister, or half-sister, whether "born at home or abroad," granddaughter, aunt, whether by consanguinity on either side, or by marriage on the father's side, daughter-in-law, brother's wife, step-daughter, wife's mother, step-grand-daughter, or wife's sister during the lifetime of the wife. An exception is subsequently made (Deut. xxv. 5) in favour of marriage with a brother's wife in the event of his having died childless: to this we shall have occasion to refer at length. Different degrees of guiltiness attached to the infringement of these prohibitions. The grounds on which these prohibitions were enacted are reducible to the following three heads:—(1) moral propriety; (2) the practices of heathen nations; and (3) social convenience. The first of these grounds comes prominently forward in the expressions by which the various offences are characterised, as well as in the general prohibition against approaching "the flesh of his flesh." The second motive to laying down these prohibitions was that the Hebrews might be preserved as a peculiar people, with institutions distinct from those of the Egyptians and Canaanites (Lev. xviii. 3), as well as of other heathen nations with whom they might come in contact. The third ground of the prohibitions, social convenience, comes forward solely in the case of marriage with two sisters simultaneously, the effect of which would be to "vex" or *irritate* the first wife, and produce domestic jars. A remarkable exception to these prohibitions existed in favour of marriage with a deceased brother's wife, in the event of his having died childless. The law which regulates this has been named the "Levirate," from the Latin *levir*, "brother-in-law." The first instance of this custom occurs in the patriarchal period, where Onan is called upon to marry his brother Er's widow (Gen. xxxviii. 8). It was confirmed by the Mosaic law (Deut. xxv. 5-9). The Levirate marriage was not peculiar to the Jews; it has been found to exist in many eastern countries, particularly in Arabia, and among the tribes of the Caucasus. The Levirate law offered numerous opportunities for the exercise of that spirit of casuistry, for which the Jewish teachers are so conspicuous. One such case is brought forward by the Sadducees for the sake of entangling our Lord, and turns upon the complications which would arise in the world to

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come (the existence of which the Sadducees sought to invalidate) from the circumstances of the same woman having been married to several brothers (Matt. xxii. 23-30). The Rabbinical solution of this difficulty was that the wife would revert to the first husband: our Lord on the other hand subverts the hypothesis on which the difficulty was based, viz., that the material conditions of the present life were to be carried on in the world to come; and thus He asserts the true character of marriage as a temporary and merely human institution. Numerous difficulties are suggested, and minute regulations laid down by the Talmudical writers, the chief authority on the subject being the book of the Mishna, entitled *Yebamoth*. From the prohibitions expressed in the Bible, others have been deduced by a process of inferential reasoning. Thus the Talmudists added to the Levitical relationships several remoter ones, which they termed *secondary*, such as grandmother and great-grandmother, great-grandchild, &c.: the only points in which they at all touched the Levitical degrees were, that they added (1) the wife of the father's *uterine* brother under the idea that in the text the brother described was only by the same father, and (2) the mother's brother's wife, for which they had no authority.—2. Among the special prohibitions we have to notice the following. (1) The high-priest was forbidden to marry any except a virgin selected from his own people, *i. e.* an Israelite (Lev. xxi. 13, 14). (2) The priests were less restricted in their choice; they were only prohibited from marrying prostitutes and divorced women (Lev. xxi. 7). (3) Heiresses were prohibited from marrying out of their own tribe (Num. xxxvi. 5-9; comp. Tob. vii. 10). (4) Persons defective in physical powers were not to intermarry with Israelites by virtue of the regulations in Deut. xxiii. 1. (5) In the Christian Church, bishops and deacons were prohibited from having more than one wife (1 Tim. iii. 2, 12), a prohibition of an ambiguous nature, inasmuch as it may refer (1) to polygamy in the ordinary sense of the term, as explained by Theodoret, and most of the Fathers; (2) to marriage after the decease of the first wife; or (3) to marriage after divorce during the lifetime of the first wife. The probable sense is second marriage of any kind whatever, including all the three cases alluded to, but with a special reference to the two last, which were allowable in the case of the laity, while the first was equally forbidden to all. (6) A similar prohibition applied to those who were candidates for admission into the ecclesiastical order of widows, whatever that order may have been (1 Tim. v. 9); in this case the words "wife of one man" can be applied but to two cases, (1) to re-marriage after the decease of the husband, or (2) after divorce. That divorce was obtained sometimes at the instance of the wife, is implied in Mark x. 12, and 1 Cor. vii. 11, and is alluded to by several classical writers. But St. Paul probably refers to the general question of re-marriage. (7) With regard to the general question of the re-marriage of divorced persons, there is some difficulty in ascertaining the sense of Scripture. According to the Mosaic law, a wife divorced at the instance of the husband might marry whom she liked; but if her second husband died or divorced her she could not revert to her first husband, on the ground that, as far as he was concerned, she was "defiled" (Deut. xxiv. 2-4); we may infer from the statement of the ground that there was no objection to the re-marriage of the original parties, if the divorced wife had remained unmarried in the interval. In the N. T. there are no direct precepts on the subject of the re-marriage of divorced persons. All the remarks bearing upon the point had a primary reference to an entirely different subject, viz. the abuse of divorce. With regard to age, no restriction is pronounced in the Bible. Early marriage is spoken of with approval in several passages (Prov. ii. 17, v. 18; Is. lxii. 5), and in reducing this general statement to the more definite one of years, we must take into account the very early age at which persons arrive at puberty in Oriental countries. In modern Egypt marriage takes place in general before the bride has attained the age of 16, frequently when she is 12 or 13, and occasionally when she is only 10. The Talmudists forbade marriage in the case of a man under 13 years and a day, and in the case of a woman under 12 years and a day. The usual age appears to have been higher, about 18 years. Certain days were fixed for the ceremonies of betrothal and marriage—the fourth day for virgins, and the fifth for widows. The more modern Jews similarly appoint different days for virgins and widows, Wednesday and Friday for the former, Thursday for the latter (Picart, i. 240).—III. The customs of the Hebrews and of Oriental nations generally, in regard to the preliminaries of marriage, as well as the ceremonies attending the rite itself, differ in many respects from those with which we are familiar. In the first place, the choice of the bride devolved not on the bridegroom himself, but on his relations or on a friend deputed by the bridegroom for this purpose. It does not follow that the bridegroom's wishes were not consulted in this arrangement. As a general rule the proposal originated with the family of the bridegroom. The imaginary case of women soliciting husbands (Is. iv. 1) was designed to convey to the mind a picture of the ravages of war. The consent of the maiden was sometimes asked (Gen. xxiv. 58); but this appears to have been subordinate to the previous consent of the father and the adult brothers (Gen. xxiv. 51, xxxiv. 11). Occasionally the whole business of selecting the wife was left in the hands of a friend. The selection of the bride was followed by the espousal, which was not altogether like our "engagement," but was a formal proceeding, undertaken by a friend or legal representative on the part of the bridegroom, and by the parents on the part of the bride; it was confirmed by oaths, and accompanied with presents to the bride. These presents were described by different terms, that to the bride by *mohar* (A. V. "dowry"), and that to the relations by *mattân*. Thus Shechem offers "never so much dowry and gift" (Gen. xxxiv. 12), the former for the bride, the latter for the relations. It has been supposed indeed that the *mohar* was a price paid down to the father for the sale of his daughter. Such a custom undoubtedly prevails in certain parts of the East at the present day, but it does not appear to have been the case with free women in patriarchal times. It would undoubtedly be expected that the *mohar* should be proportioned to the position of the bride, and that a poor man could not on that account afford to marry a rich wife (1 Sam. xviii. 23). A "settlement," in the modern sense of the term, *i. e.* a written document securing property to the wife, did not come into use until the post-Babylonian period: the only in-

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stance we have of one is in Tob. vii. 14, where it is described as an "instrument." The Talmudists styled it a *ketubah*, and have laid down minute directions as to the disposal of the sum secured, in a treatise of the Mishna expressly on that subject. The act of betrothal was celebrated by a feast, and among the more modern Jews it is the custom in some parts for the bridegroom to place a ring on the bride's finger. Some writers have endeavoured to prove that the rings noticed in the O. T. (Ex. xxxv. 22; Is. iii. 21) were nuptial rings, but there is not the slightest evidence of this. The ring was nevertheless regarded among the Hebrews as a token of fidelity (Gen. xli. 42), and of adoption into a family (Luke xv. 22). Between the betrothal and the marriage an interval elapsed, varying from a few days in the patriarchal age (Gen. xxiv. 55), to a full year for virgins and a month for widows in later times. During this period the bride-elect lived with her friends, and all communication between herself and her future husband was carried on through the medium of a friend deputed for the purpose, termed the "friend of the bridegroom" (John iii. 29). She was now virtually regarded as the wife of her future husband. Hence faithlessness on her part was punishable with death (Deut. xxii. 23, 24), the husband having, however, the option of "putting her away" (Matt. i. 19; Deut. xxiv. 1). We now come to the wedding itself; and in this the most observable point is, that there were no definite religious ceremonies connected with it. It is probable, indeed, that some formal ratification of the espousal with an oath took place, as implied in some allusions to marriage (Ez. xvi. 8; Mal. ii. 14), particularly in the expression, "the covenant of her God" (Prov. ii. 17), as applied to the marriage bond, and that a blessing was pronounced (Gen. xxiv. 60; Ruth iv. 11, 12), sometimes by the parents (Tob. vii. 13). But the essence of the marriage ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father. The bridegroom prepared himself for the occasion by putting on a festive dress, and especially by placing on his head the handsome turban described by the term *peêr* (Is. lxi. 10; A. V. "ornaments"), and a nuptial crown or garland (Cant. iii. 11): he was redolent of myrrh and frankincense and "all powders of the merchant" (Cant. iii. 6). The bride prepared herself for the ceremony by taking a bath, generally on the day preceding the wedding. The notices of it in the Bible are so few as to have escaped general observation (Ruth iii. 3; Ez. xxiii. 40; Eph. v. 26, 27). The distinctive feature of the bride's attire was the *tsâ'îph*, or "veil"—a light robe of ample dimensions, which covered not only the face but the whole person (Gen. xxiv. 65; comp. xxxviii. 14, 15). This was regarded as the symbol of her submission to her husband (1 Cor. xi. 10). She also wore a peculiar girdle, named *kishshurîm*, the "attire" (A. V.), which no bride could forget (Jer. ii. 32); and her head was crowned with a chaplet, which was again so distinctive of the bride, that the Hebrew term *callâh*, "bride," originated from it. If the bride were a virgin, she wore her hair flowing. Her robes were white (Rev. xix. 8), and sometimes embroidered with gold thread (Ps. xlv. 13, 14), and covered with perfumes (Ps. xlv. 8): she was further decked out with jewels (Is. xlix. 18, lxi. 10; Rev. xxi. 2). When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by his groomsmen (A. V. "companions," Judg. xiv. 11; "children of the bride-chamber;" Matt. ix. 15), preceded by a band of musicians or singers (Gen. xxxi. 27; Jer. vii. 34, xvi. 9; 1 Macc. ix. 39), and accompanied by persons bearing flambeaux (2 Esdr. x. 2; Matt. xxv. 7; compare Jer. xxv. 10; Rev. xviii. 23, "the light of a candle"). Having reached the house of the bride, who with her maidens anxiously expected his arrival (Matt. xxv. 6), he conducted the whole party back to his own or his father's house, with every demonstration of gladness (Ps. xlv. 15). On their way back they were joined by a party of maidens, friends of the bride and bridegroom, who were in waiting to catch the procession as it passed (Matt. xxv. 6). The inhabitants of the place pressed out into the streets to watch the procession (Cant. iii. 11). At the house a feast was prepared, to which all the friends and neighbours were invited (Gen. xxix. 22; Matt. xxii. 1-10; Luke xiv. 8; John ii. 2), and the festivities were protracted for seven, or even fourteen days (Judg. xiv. 12; Tob. viii. 19). The guests were provided by the host with fitting robes (Matt. xxii. 11), and the feast was enlivened with riddles (Judg. xiv. 12) and other amusements. The bridegroom now entered into direct communication with the bride, and the joy of the friend was "fulfilled" at hearing the voice of the bridegroom (John iii. 29) conversing with her, which he regarded as a satisfactory testimony of the success of his share in the work. The last act in the ceremonial was the conducting of the bride to the bridal chamber, *cheder* (Judg. xv. 1; Joel ii. 16), where a canopy, named *chuppâh*, was prepared (Ps. xix. 5; Joel ii. 16). The bride was still completely veiled, so that the deception practised on Jacob (Gen. xxix. 23) was very possible. A newly married man was exempt from military service, or from any public business which might draw him away from his home, for the space of a year (Deut. xxiv. 5): a similar privilege was granted to him who was betrothed (Deut. xx. 7).—IV. In considering the social and domestic conditions of married life among the Hebrews, we must in the first place take into account the position assigned to women generally in their social scale. There is abundant evidence that women, whether married or unmarried, went about with their faces unveiled (Gen. xii. 14, xxiv. 16, 65, xxix. 11; 1 Sam. i. 13). Women not unfrequently held important offices. They took their part in matters of public interest (Ex. xv. 20; 1 Sam. xviii. 6, 7): in short, they enjoyed as much freedom in ordinary life as the women of our own country. If such was her general position, it is certain that the wife must have exercised an important influence in her own home. She appears to have taken her part in family affairs, and even to have enjoyed a considerable amount of independence (2 K. iv. 8; Judg. iv. 18; 1 Sam. xxv. 14, &c.). The relations of husband and wife appear to have been characterised by affection and tenderness. At the same time we cannot but think that the exceptions to this state of affairs were more numerous than is consistent with our ideas of matrimonial happiness. One of the evils inseparable from polygamy is the discomfort arising from the jealousies and quarrels of the several wives (Gen. xxi. 11; 1 Sam. i. 6). The purchase of wives, and the small amount of liberty allowed to daughters in the choice of husbands, must inevitably have led to

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unhappy unions. In the N. T. the mutual relations of husband and wife are a subject of frequent exhortation (Eph. v. 22, 33; Col. iii. 18, 19; Tit. ii. 4, 5; 1 Pet. iii. 1-7). The duties of the wife in the Hebrew household were multifarious: in addition to the general superintendence of the domestic arrangements, such as cooking, from which even women of rank were not exempted (Gen. xviii. 6; 2 Sam. xiii. 8), and the distribution of food at mealtimes (Prov. xxxi. 15), the manufacture of the clothing and the various textures required in an Eastern establishment devolved upon her (Prov. xxxi. 13, 21, 22), and if she were a model of activity and skill, she produced a surplus of fine linen shirts and girdles, which she sold, and so, like a well-freighted merchantship, brought in wealth to her husband from afar (Prov. xxxi. 14, 24). The legal rights of the wife are noticed in Ex. xxi. 10, under the three heads of food, raiment, and duty of marriage or conjugal right.—V. The allegorical and typical allusions to marriage have exclusive reference to one subject, viz., to exhibit the spiritual relationship between God and his people. The earliest form, in which the image is implied, is in the expressions "to go a whoring," and "whoredom," as descriptive of the rupture of that relationship by acts of idolatry. These expressions have by some writers been taken in their primary and literal sense, as pointing to the licentious practices of idolaters. But this destroys the whole point of the comparison, and is opposed to the plain language of Scripture. The direct comparison with marriage is confined in the O. T. to the prophetic writings, unless we regard the Canticles as an allegorical work. In the N. T. the image of the bridegroom is transferred from Jehovah to Christ (Matt. ix. 15; John iii. 29), and that of the bride to the Church (2 Cor. xi. 2; Rev. xix. 7, xxi. 2, 9, xxii. 17), and the comparison thus established is converted by St. Paul into an illustration of the position and mutual duties of man and wife (Eph. v. 23-32). The breach of the union is, as before, described as fornication or whoredom in reference to the mystical Babylon (Rev. xvii. 1, 2, 5).

Mars' Hill. [AREOPAGUS.]

Mar'sena, one of the seven princes of Persia, "wise men which knew the times," which saw the king's face and sat first in the kingdom (Esth. i. 14).

Mar'tha. This name, which does not appear in the O. T., belongs to the later Aramaic. Of the Martha of the N. T. there is comparatively little to be said. The facts recorded in Luke x. and John xi. indicate a character devout after the customary Jewish type of devotion, sharing in Messianic hopes and accepting Jesus as the Christ; sharing also in the popular belief in a resurrection (John xi. 24), but not rising, as her sister did, to the belief that Christ was making the eternal life to belong, not to the future only, but to the present. When she first comes before us in Luke x. 38, as receiving her Lord into her house, she loses the calmness of her spirit, is "cumbered with much serving," is "careful and troubled about many things." She needs the reproof "one thing is needful;" but her love, though imperfect in its form, is yet recognised as true, and she too, no less than Lazarus and Mary, has the distinction of being one whom Jesus loved (John xi. 3). Her position here, it may be noticed, is obviously that of the elder sister, the head and manager of the household. It has been conjectured that she was the wife or widow of "Simon the leper" of Matt. xxvi. 6 and Mark xiv. 3. The same character shows itself in the history of John xi. The same spirit of complaint that she had shown before finds utterance again (ver. 21), but there is now, what there was not before, a fuller faith at once in His wisdom and His power (ver. 22). And there is in that sorrow an education for her as well as for others. She rises from the formula of the Pharisee's creed to the confession which no "flesh and blood," no human traditions, could have revealed to her (ver. 24-27). Her name appears once again in the N. T. She is present at the supper at Bethany as "serving" (John xii. 2). The old character shows itself still, but it has been freed from evil. She is no longer "cumbered," no longer impatient. Activity has been calmed by trust. When other voices are raised against her sister's overflowing love, hers is not heard among them.

Mary of Cleophas. So in A. V., but accurately "of CLOPAS." In St. John's Gospel we read that "there stood by the cross of Jesus His mother, and His mother's sister, Mary of Clopas, and Mary Magdalene" (John xix. 25). The same group of women is described by St. Matthew as consisting of "Mary Magdalene, and Mary of James and Joses, and the mother of Zebedee's children" (Matt. xxvii. 56); and by St. Mark, as "Mary Magdalene, and Mary of James the Little and of Joses, and Salome" (Mark xv. 40). From a comparison of these passages, it appears that Mary of Clopas, and Mary of James the Little and of Joses, are the same person, and that she was the sister of St. Mary the Virgin. There is an apparent difficulty in the fact of two sisters seeming to bear the name of Mary. But the fact of two sisters having the same name, though unusual, is not singular. MIRIAM, the sister of Moses, may have been the holy woman after whom Jewish mothers called their daughters, just as Spanish mothers not unfrequently give the name of Mary to their children, male and female alike, in honour of St. Mary the Virgin. This is on the hypothesis that the two names are identical, but on a close examination of the Greek text, we find that it is possible that this was not the case. St. Mary the Virgin is Μαριάμ; her sister is Μαρία. Mary of Clopas was probably the elder sister of the Lord's mother. It would seem that she had married Clopas or Alphaeus while her sister was still a girl. She had four sons, and at least three daughters. The names of the daughters are unknown to us: those of the sons are James, Joses, Jude, Simon, two of whom became enrolled among the twelve apostles [JAMES], and a third (Simon), may have succeeded his brother in the charge of the Church of Jerusalem. Of Joses and the daughters we know nothing. Mary herself is brought before us for the first time on the day of the Crucifixion—in the parallel passages already quoted from St. Matthew, St. Mark, and St. John. In the evening of the same day we find her sitting desolately at the tomb with Mary Magdalene (Matt. xxvii. 61; Mark xv. 47), and at the dawn of Easter morning she was again there with sweet spices, which she had prepared on the Friday night (Matt. xxviii. 1; Mark xvi. 1; Luke xxiii. 56), and was one of those who had "a vision of angels, which said that He was alive" (Luke xxiv. 23). These are all the glimpses that we have of her. Clopas or Alphaeus is not mentioned at all, except as designating Mary and James. It is probable that he was dead before the ministry of our Lord com-

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menced. Joseph the husband of St. Mary the Virgin, was likewise dead; and the two widowed sisters, as was natural both for comfort and for protection, were in the custom of living together in one house.

Mary Magdale'ne. Four different explanations have been given of this name. (1.) That which at first suggests itself as the most natural, that she came from the town of Magdala. The statement that the women with whom she journeyed, followed Jesus in Galilee (Mark xv. 41) agrees with this notion. (2) Another explanation has been found in the fact that the Talmudic writers in their calumnies against the Nazarenes make mention of a Miriam Megaddela, and explain it as meaning "the twiner or plaiter of hair." (3) Either seriously, or with the patristic fondness for *paronomasia*, Jerome sees in her name, and in that of her town, the old Migdol (= a watch-tower), and dwells on the coincidence accordingly. The name denotes the stedfastness of her faith. (4) Origen sees in her name a prophecy of her spiritual greatness as having ministered to the Lord, and been the first witness of His resurrection.—I. She comes before us for the first time in Luke viii. 2, among the women who "ministered unto Him of their substance." All appear to have occupied a position of comparative wealth. With all the chief motive was that of gratitude for their deliverance from "evil spirits and infirmities." Of Mary it is said specially that "seven devils went out of her," and the number indicates, as in Matt. xii. 45, and the "Legion" of the Gadarene demoniac (Mark v. 9), a *possession* of more than ordinary malignity. We must think of her accordingly, as having had, in their most aggravated forms, some of the phenomena of mental and spiritual disease which we meet with in other demoniacs, the wretchedness of despair, the divided consciousness, the preternatural frenzy, the long-continued fits of silence. From that state of misery she had been set free by the presence of the Healer, and, in the absence, as we may infer, of other ties and duties, she found her safety and her blessedness in following Him. It will explain much that follows if we remember that this life of ministration must have brought Mary Magdalene into companionship of the closest nature with Salome the mother of James and John (Mark xv. 40), and even also with Mary the mother of the Lord (John xix. 25). The women who thus devoted themselves are not prominent in the history: we have no record of their mode of life, or abode, or hopes or fears during the few momentous days that preceded the crucifixion. They "stood afar off, beholding these things" (Luke xxiii. 49) during the closing hours of the Agony on the Cross. The same close association which drew them together there is seen afterwards. She remains by the cross till all is over, waits till the body is taken down, and wrapped in the linen-cloth and placed in the garden-sepulchre of Joseph of Arimathea (Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55). The sabbath that followed brought an enforced rest, but no sooner is the sunset over than she, with *Salome* and Mary the mother of James, "brought sweet spices that they might come and anoint" the body (Mark xvi. 1). The next morning accordingly, in the earliest dawn (Matt. xxviii. 1; Mark xvi. 2) they come with Mary the mother of James, to the sepulchre. Mary Magdalene had been to the tomb and had found it empty, had seen the "vision of angels" (Matt. xxviii. 5; Mark xvi. 5). She went with her cry of sorrow to Peter and *John* (John xx. 1, 2). But she returns there. She follows Peter and John, and remains when they go back. The one thought that fills her mind is still that the body is not there (John xx. 13). This intense brooding over one fixed thought was, we may venture to say, to one who had suffered as she had suffered, full of special danger, and called for a special discipline. The utter stupor of grief is shown in her want of power to recognise at first either the voice or the form of the Lord to whom she had ministered (John xx. 14, 15). At last her own name uttered by that voice as she had heard it uttered, it may be, in the hour of her deepest misery, recalls her to consciousness; and then follows the cry of recognition, with the strongest word of reverence which a woman of Israel could use, "Rabboni," and the rush forward to cling to His feet. That, however, is not the discipline she needs. Her love had been too dependent on the visible presence of her Master. She had the same lesson to learn as the other disciples. Though they had "known Christ after the flesh," they were "henceforth to know Him so no more." She was to hear that truth in its highest and sharpest form. "Touch me not, for I am not yet ascended to my Father."—II. What follows will show how great a contrast there is between the spirit in which the Evangelist wrote and that which shows itself in the later traditions. Out of these few facts there rise a multitude of wild conjectures; and with these there has been constructed a whole romance of hagiology. The questions which meet us connect themselves with the narratives in the four Gospels of women who came with precious ointment to anoint the feet or the head of Jesus. Although the opinion seems to have been at one time maintained, few would now hold that Matt. xxvi. and Mark xiv. are reports of two distinct events. The supposition that there were three anointings has found favour with Origen and Lightfoot. We are left to the conclusion adopted by the great majority of interpreters, that the Gospels record two anointings, one in some city unnamed during our Lord's Galilean ministry (Luke vii.), the other at Bethany, before the last entry into Jerusalem (Matt. xxvi.; Mark xiv.; John xii.). We come, then, to the question whether in these two narratives we meet with one woman or with two. The one passage adduced for the former conclusion is John xi. 2. There is but slender evidence for the assumption that the two anointings were the acts of one and the same woman, and that woman the sister of Lazarus. There is, if possible, still less for the identification of Mary Magdalene with the chief actor in either history. (1.) When her name appears in Luke viii. 3 there is not one word to connect it with the history that immediately precedes. (2.) The belief that Mary of Bethany and Mary Magdalene are identical is yet more startling. Not one single circumstance, except that of love and reverence for their Master, is common. The epithet Magdalene, whatever may be its meaning, seems chosen for the express purpose of distinguishing her from all other Maries. No one Evangelist gives the slightest hint of identity. Nor is this lack of evidence in the N. T. itself compensated by any such weight of authority as would indicate a really trustworthy tradition. Two of the earliest writers who allude to the histories of the anointing—Clement of Alexandria and Tertullian—say nothing to imply that they accepted it. The language of Irenaeus is against it. Origen discusses

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the question fully, and rejects it. He is followed by the whole succession of the expositors of the Eastern Church. In the Western Church, however, the other belief began to spread. The services of the feast of St. Mary Magdalene were constructed on the assumption of its truth. The translators under James I. adopted the received tradition. Since that period there has been a gradually accumulating *consensus* against it.

Mary, mother of Mark. The woman known by this description must have been among the earliest disciples. We learn from Col. iv. 10 that she was sister to Barnabas, and it would appear from Acts iv. 37, xii. 12, that, while the brother gave up his land and brought the proceeds of the sale into the common treasury of the Church, the sister gave up her house to be used as one of its chief places of meeting. The fact that Peter goes to that house on his release from prison, indicates that there was some special intimacy (Acts xii. 12) between them, and this is confirmed by the language which he uses towards Mark as being his "son" (1 Pet. v. 13). She, it may be added, must have been like Barnabas of the tribe of Levi, and may have been connected, as he was, with Cyprus (Acts iv. 36).

Mary, sister of Lazarus. The facts strictly personal to her are but few. She and her sister Martha appear in Luke x. 40, as receiving Christ in their house. Mary sat listening eagerly for every word that fell from the Divine Teacher. She had chosen the good part, the life that has found its unity, the "one thing needful," in rising from the earthly to the heavenly, no longer distracted by the "many things" of earth. The same character shows itself in the history of John xi. Her grief is deeper but less active. Her first thought when she sees the Teacher in whose power and love she had trusted, is one of complaint. But the great joy and love which her brother's return to life calls up in in her, pour themselves out in larger measure than had been seen before. The treasured alabaster-box of ointment is brought forth at the final feast of Bethany, John xii. 3.

Mary the Virgin. There is no person perhaps in sacred or in profane literature, around whom so many legends have been grouped as the Virgin Mary; and there are few whose authentic history is more concise. We shall divide her life into three periods. I. The period of her childhood, up to the time of the birth of our Lord. II. The period of her middle age contemporary with the Bible record. III. The period subsequent to the Ascension.—I. *The childhood of Mary, wholly legendary.*—Joachim and Anna were both of the race of David. The abode of the former was Nazareth; the latter passed her early years at Bethlehem. They lived piously in the sight of God, and faultlessly before man, dividing their substance into three portions, one of which they devoted to the service of the temple, another to the poor, and the third to their own wants. And so twenty years of their lives passed silently away. But they were childless. At the end of this period Joachim went to Jerusalem with some others of his tribe, to make his usual offering at the Feast of the Dedication. And the high-priest scorned Joachim, and drove him roughly away, asking how he dared to present himself in company with those who had children, while he had none. And Joachim was shamed before his friends and neighbours, and he retired into the wilderness and fixed his tent there, and fasted forty days and forty nights. And at the end of this period an angel appeared to him, and told him that his wife should conceive, and should bring forth a daughter, and he should call her name Mary. Anna meantime was much distressed at her husband's absence, and being reproached by her maid Judith with her barrenness, she was overcome with grief of spirit. And two angels appeared to her, and promised her that she should have a child who should be spoken of in all the world. And Joachim returned joyfully to his home, and when the time was accomplished Anna brought forth a daughter, and they called her name Mary. Now the child Mary increased in strength day by day, and at nine months of age she walked nine steps. And when she was three years old her parents brought her to the Temple, to dedicate her to the Lord. Then Mary remained at the Temple until she was twelve or fourteen years old, ministered to by the angels, and advancing in perfection as in years. At this time the high-priest commanded all the virgins that were in the Temple to return to their homes and to be married. The legend now begins to attach itself to the history, and tells of the unwilling betrothal of Joseph to Mary, the Annunciation, the marriage, and the birth of Jesus in a form distorted from the simple narrative of the first Gospel.—II. *The real history of Mary.*—We are wholly ignorant of the name and occupation of St. Mary's parents. The evangelist does not tell us, and we cannot know. She was, like Joseph, of the tribe of Judah, and of the lineage of David (Ps. cxxxii. 11; Luke i. 32; Rom. i. 3). She had a sister, named probably like herself, Mary (John xix. 25), and she was connected by marriage (Luke i. 36) with Elisabeth, who was of the tribe of Levi and of the lineage of Aaron. This is all that we know of her antecedents. In the summer of the year which is known as B.C. 5, Mary was living at Nazareth, probably at her parents'—possibly at her elder sister's—house, not having yet been taken by Joseph to his home. She was at this time betrothed to Joseph, and was therefore regarded by the Jewish law and custom as his wife, though he had not yet a husband's rights over her. At this time the angel Gabriel came to her with a message from God, and announced to her that she was to be the mother of the long-expected Messiah. The scene as well as the salutation is very similar to that recounted in the Book of Daniel (x. 18, 19). Gabriel proceeds to instruct Mary that by the operation of the Holy Ghost the everlasting Son of the Father should be born of her. He further informs her, perhaps as a sign by which she might convince herself that his prediction with regard to herself would come true, that her relative Elisabeth was within three months of being delivered of a child. The angel left Mary, and she set off to visit Elisabeth either at Hebron or Juttah (Luke i. 39), where the latter lived with her husband Zacharias, about 20 miles to the south of Jerusalem, and therefore at a very considerable distance from Nazareth. Immediately on her entrance into the house she was saluted by Elisabeth as the mother of her Lord, and had evidence of the truth of the angel's saying with regard to her cousin. She embodied her feelings of exultation and thankfulness in the hymn known under the name of the *Magnificat*. The hymn is founded on Hannah's song of thankfulness (1 Sam. ii. 1-10). Mary returned to Naza-

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reth shortly before the birth of John the Baptist, and continued living at her own home. In the course of a few months Joseph became aware that she was with child, and determined on giving her a bill of divorcement, instead of yielding her up to the law to suffer the penalty which he supposed that she had incurred. Being, however, warned and satisfied by an angel who appeared to him in a dream, he took her to his own house. It was soon after this, as it would seem, that Augustus' decree was promulgated, and Joseph and Mary travelled to Bethlehem to have their names enrolled in the registers (B.C. 4) by way of preparation for the taxing, which however was not completed till ten years afterwards (A.D. 6), in the governorship of Quirinus. They reached Bethlehem, and there Mary brought forth the Saviour of the world, and humbly laid him in a manger. The visit of the shepherds, the circumcision, the adoration of the wise men, and the presentation in the Temple, are rather scenes in the life of Christ than in that of his mother. The presentation in the Temple might not take place till forty days after the birth of the child. The poverty of St. Mary and Joseph, it may be noted, is shown by their making the offering of the poor. The song of Simeon and the thanksgiving of Anna, like the wonder of the shepherds and the adoration of the magi, only incidentally refer to Mary. One passage alone in Simeon's address is specially directed to her, "Yea a sword shall pierce through thy own soul also." The exact purport of these words is doubtful. In the flight into Egypt, Mary and the babe had the support and protection of Joseph, as well as in their return from thence, in the following year, on the death of Herod the Great (B.C. 3). It may be that the holy family at this time took up their residence in the house of Mary's sister, the wife of Clopas. Henceforward, until the beginning of our Lord's ministry—*i. e.* from B.C. 3 to A.D. 26—we may picture St. Mary to ourselves as living in Nazareth, in a humble sphere of life. Two circumstances alone, so far as we know, broke in on the otherwise even flow of her life. One of these was the temporary loss of her Son when he remained behind in Jerusalem, A.D. 8. The other was the death of Joseph. The exact date of this last event we cannot determine, but it was probably not long after the other. From the time at which our Lord's ministry commenced, St. Mary is withdrawn almost wholly from sight. Four times only is the veil removed, which, not surely without a reason, is thrown over her. These four occasions are,—1. The marriage at Cana of Galilee (John ii.). 2. The attempt which she and his brethren made "to speak with him" (Matt. xii. 46; Mark iii. 21 and 31; Luke viii. 19). 3. The Crucifixion. 4. The days succeeding the Ascension (Acts i. 14). If to these we add two references to her, the first by her Nazarene fellow-citizens (Matt. xiii. 54, 55; Mark vi. 1-3), the second by a woman in the multitude (Luke xi. 27), we have specified every event known to us in her life. It is noticeable that, on every occasion of our Lord's addressing her, or speaking of her, there is a sound of reproof in His words, with the exception of the last words spoken to her from the cross.—1. The marriage at Cana in Galilee took place in the three months which intervened between the baptism of Christ and the passover of the year 27. When Jesus was found by his mother and Joseph in the Temple in the year 8, we find him repudiating the name of "father" as applied to Joseph (Luke ii. 48, 49). Now, in like manner, at His first miracle which inaugurates His ministry, He solemnly withdraws himself from the authority of His earthly mother.—2. Capernaum (John ii. 12) and Nazareth (Matt. iv. 13, xiii. 54; Mark vi. 1) appear to have been the residence of St. Mary for a considerable period. The next time that she is brought before us we find her at Capernaum. It is the autumn of the year 28, more than a year and a half after the miracle wrought at the marriage-feast in Cana. Mary was still living with her sister, and her nephews and nieces, James, Joses, Simon, Jude, and their three sisters (Matt. xiii. 55); and she and they heard of the toils which He was undergoing, and they understood that He was denying himself every relaxation from His labours. Their human affection conquered their faith. They therefore sent a message, begging Him to allow them to speak to Him. Again He reproves. Again He refuses to admit any authority on the part of his relatives, or any privilege on account of their relationship.—3. The next scene in St. Mary's life brings us to the foot of the cross. She was standing there with her sister Mary and Mary Magdalene, and Salome, and other women, having no doubt followed her Son as she was able throughout the terrible morning of Good Friday. It was about three o'clock in the afternoon, and He was about to give up His spirit. Standing near the company of the women was St. John; and, with almost His last words, Christ commended His mother to the care of him who had borne the name of the disciple whom Jesus loved. "Woman, behold thy son." And from that hour St. John assures us that he took her to his own abode.—4. A veil is drawn over her sorrow and over her joy which succeeded that sorrow. Mediaeval imagination has supposed, but Scripture does not state, that her Son appeared to Mary after His resurrection from the dead. She was doubtless living at Jerusalem with John, cherished with the tenderness which her tender soul would have specially needed, and which undoubtedly she found pre-eminently in St. John. We have no record of her presence at the Ascension, or at the descent of the Holy Spirit on the day of Pentecost. What we do read of her is, that she remained stedfast in prayer in the upper room at Jerusalem with Mary Magdalene and Salome, and those known as the Lord's brothers and the apostles. This is the last view that we have of her. Holy Scripture leaves her engaged in prayer. From this point forwards we know nothing of her. It is probable that the rest of her life was spent in Jerusalem with St. John (see Epiph. *Haer.* 78). According to one tradition the beloved disciple would not leave Palestine until she had expired in his arms. Other traditions make her journey with St. John to Ephesus, and there die in extreme old age.—5. The *character* of St. Mary is not drawn by any of the Evangelists, but some of its lineaments are incidentally manifested in the fragmentary record which is given of her. It is clear from St. Luke's account, though without any such intimation we might rest assured of the fact, that her youth had been spent in the study of the Holy Scriptures, and that she had set before her the example of the holy women of the Old Testament as her model. This would appear from the *Magnificat* (Luke i. 46). Her faith and humility exhibit themselves in her

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immediate surrender of herself to the Divine will, though ignorant how that will should be accomplished (Luke i. 38); her energy and earnestness, in her journey from Nazareth to Hebron (Luke i. 39); her happy thankfulness, in her song of joy (Luke i. 48); her silent musing thoughtfulness, in her pondering over the shepherds' visit (Luke ii. 19), and in her keeping her Son's words in her heart (Luke ii. 51), though she could not fully understand their import. In a word, so far as St. Mary is portrayed to us in Scripture, she is, as we should have expected, the most tender, the most faithful, humble, patient, and loving of women, but a woman still.—III. *Her after life, wholly legendary.*—We pass again into the region of free and joyous legend which we quitted for that of true history at the period of the Annunciation. The Gospel record confined the play of imagination, and as soon as this check is withdrawn the legend bursts out afresh. The legends of St. Mary's childhood may be traced back as far as the third or even the second century. Those of her death are probably of a later date. The chief legend was for a length of time considered to be a veritable history, written by Melito Bishop of Sardis in the 2nd century. When the apostles separated in order to evangelise the world, Mary continued to live with St. John's parents in their house near the Mount of Olives, and every day she went out to pray at the tomb of Christ, and at Golgotha. And in the twenty-second year after the ascension of the Lord, Mary felt her heart burn with an inexpressible longing to be with her Son; and behold an angel appeared to her, and announced to her that her soul should be taken up from her body on the third day, and he placed a palm-branch from paradise in her hands, and desired that it should be carried before her bier. And Mary besought that the apostles might be gathered round her before she died, and the angel replied that they should come. And the people of Bethlehem brought their sick to the house, and they were all healed. Then, on the sixth day of the week, the Holy Spirit commanded the apostles to take up Mary, and to carry her from Jerusalem to Gethsemane. And the angel Gabriel announced that on the first day of the week Mary's soul should be removed from this world. And on the morning of that day there came Eve and Anne and Elisabeth, and they kissed Mary and told her who they were: came Adam, Seth, Shem, Noah, Abraham, Isaac, Jacob, David, and the rest of the old fathers: came Enoch and Elias and Moses: came twelve chariots of angels innumerable: and then appeared the Lord Christ in his humanity. And Mary prayed. And after her prayer was finished her face shone with marvellous brightness, and she stretched out her hands and blessed them all; and her Son put forth his hands and received her pure soul, and bore it into his Father's treasure-house. And the apostles carried her body to the valley of Jehoshaphat, to a place which the Lord had told them of, and John went before and carried the palm-branch. And they placed her in a new tomb. And suddenly there appeared the Lord Christ, surrounded by a multitude of angels. And he commanded Michael the archangel to bring down the soul of Mary. And Gabriel rolled away the stone, and the Lord said, "Rise up, my beloved, thy body shall not suffer corruption in the tomb." And immediately Mary arose and bowed herself at his feet and worshipped; and the Lord kissed her and gave her to the angels to carry her to paradise. But Thomas was not present with the rest. And he arrived just after all these things were accomplished, and he demanded to see the sepulchre in which they had laid his Lady: "For ye know," said he, "that I am Thomas, and unless I see I will not believe." Then Peter arose in haste and wrath, and the other disciples with him, and they opened the sepulchre and went in; but they found nothing therein save that in which her body had been wrapped.—IV. *Jewish traditions respecting her.*—These are of a very different nature from the light-hearted fairy-tale-like stories which we have recounted above. The most definite and outspoken of these slanders is that which is contained in the book called *Toldoth Jesu*. It is proved by Ammon to be a composition of the 13th century. In the Gospel of Nicodemus, otherwise called the Acts of Pilate, we find the Jews represented as charging our Lord with illegitimate birth (c. 2). The date of this Gospel is about the end of the 3rd century. Stories to the same effect may be found in the Talmud—not in the Mishna, which dates from the 2nd century, but in the Gemara, which is of the 5th or 6th.—V. *Mahometan traditions.*—These are again cast in a totally different mould from those of the Jews. Mahomet and his followers appear to have gathered up the floating Oriental traditions which originated in the legends of St. Mary's early years, given above, and to have drawn from them and from the Bible indifferently. He is reported to have said that many men have arrived at perfection, but only four women; and that these are, Asia the wife of Pharaoh, Mary the daughter of Amram, his first wife Khadîjah, and his daughter Fâtima.—VI. *Emblems.*—There was a time in the history of the Church when all the expressions used in the book of Canticles were applied at once to St. Mary. Consequently all the Eastern metaphors of king Solomon have been hardened into symbols, and represented in pictures or sculpture, and attached to her in popular litanies.—VII. *Cultus of the Blessed Virgin.*—We do not enter into the theological bearings of the worship of St. Mary; but we shall have left our task incomplete if we do not add a short historical sketch of the origin, progress, and present state of the devotion to her. What was its origin? Certainly not the Bible. There is not a word there from which it could be inferred; nor in the Creeds; nor in the Fathers of the first five centuries. Whence, then, did it arise? There is not a shadow of doubt that the origin of the worship of St. Mary is to be found in the apocryphal legends of her birth and of her death which we have given above. There we find the germ of what afterwards expanded into its present portentous proportions. Some of the legends of her birth are as early as the 2nd or 3rd century. They were the production of the Gnostics, and were unanimously and firmly rejected by the Church of the first five centuries as fabulous and heretical. Down to the time of the Nestorian controversy the *cultus* of the Blessed Virgin would appear to have been wholly external to the Church, and to have been regarded as heretical. But the Nestorian controversies produced a great change of sentiment in men's minds. Nestorius had maintained, or at least it was the tendency of Nestorianism to maintain, not only that our Lord had two natures, the divine and the human (which was right), but also that He was two per-

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sons, in such sort that the child born of Mary was not divine, but merely an ordinary human being, until the divinity subsequently united itself to Him. This was condemned by the Council of Ephesus in the year 431; and the title Θεότοκος, loosely translated "Mother of God," was sanctioned. The object of the Council and of the Anti-Nestorians was in no sense to add honour to the mother, but to maintain the true doctrine with respect to the Son. Nevertheless the result was to magnify the mother, and, after a time, at the expense of the Son. The legends too were no longer treated so roughly as before. The Gnostics were not now objects of dread. Nestorians, and afterwards Iconoclasts, were objects of hatred. From this time the worship of St. Mary grew apace. We learn the present state of the religious regard in which she is held throughout the south of Europe from St. Alfonso de' Liguori, whose every word is vouched for by the whole weight of his Church's authority. Thus in the worship of the Blessed Virgin there are two distinctly-marked periods. The first is that which commences with the apostolic times, and brings us down to the close of the century in which the Council of Ephesus was held, during which time the worship of St. Mary was wholly external to the Church, and was regarded by the Church as heretical, and confined to Gnostic and Collyridian heretics. The second period commences with the 6th century, when it began to spread within the Church; and, in spite of the shock given it by the Reformation, has continued to spread, and is spreading still.—VIII. *Her Assumption.*—Not only religious sentiments, but facts grew up in exactly the same way. The Assumption of St. Mary is a fact, or an alleged fact. How has it come to be accepted? At the end of the 5th century we find that there existed a book, *De Transitu Virginis Mariae*, which was condemned by Pope Gelasius as apocryphal. This book is without doubt the oldest form of the legend. Down to the end of the 5th century the story of the Assumption was external to the Church, and distinctly looked upon by the Church as belonging to the heretics and not to her. But then came the change of sentiment already referred to, consequent on the Nestorian controversy. About the same time, probably, or rather later, an insertion (now recognised on all hands to be a forgery) was made in Eusebius' Chronicle, to the effect that "in the year A.D. 48 Mary the Virgin was taken up into heaven, as some wrote that they had had it revealed to them." The first writers within the Church, in whose extant writings we find the Assumption asserted, are Gregory of Tours in the 6th century, who has merely copied Melito's book, *De Transitu* (*De Glor. Mart.* lib. i. c. 4; Migne, 71, p. 708); Andrew of Crete, who probably lived in the 7th century; and John of Damascus, who lived at the beginning of the 8th century. The last of these authors refers to the Euthymiac history as stating that Marcian and Pulcheria being in search of the body of St. Mary, sent to Juvenal of Jerusalem to inquire for it. Juvenal tells them the legend. Here again we see a legend originated by heretics, and remaining external to the Church till the close of the 5th century, creeping into the Church during the 6th and 7th centuries, and finally ratified by the authority both of Rome and Constantinople.—IX. *Her Immaculate Conception.*—Similarly with regard to the sinlessness of St. Mary, which has issued in the dogma of the Immaculate Conception. Down to the close of the 5th century the sentiment with respect to her was identical with that which is expressed by theologians of the Church of England. At this time the change of mind before referred to, as originated by the Nestorian controversies, was spreading within the Church; and it became more and more the general belief that St. Mary was preserved from actual sin by the grace of God. This opinion had become almost universal in the 12th century. And now a further step was taken. It was maintained by St. Bernard that St. Mary was conceived in original sin, but that before her birth she was cleansed from it, like John the Baptist and Jeremiah. This was the sentiment of the 13th century. Early in the 14th century died J. Duns Scotus, and he is the first theologian or schoolman who threw out as a possibility the idea of an Immaculate Conception, which would exempt St. Mary from original as well as actual sin. From this time forward there was a struggle between the maculate and immaculate conceptionists, which has led at length to the decree of Dec. 8, 1854, but which has not ceased with that decree.

Mary, a Roman Christian who is greeted by St. Paul in his Epistle to the Romans (xvi. 6) as having toiled hard for him. Nothing more is known of her.

Mas'aloth, a place in Arbela, which Bacchides and Alcimus, the two generals of Demetrius, besieged and took with great slaughter on their way from the north to Gilgal (1 Macc. ix. 2). The name Mesaloth is omitted by Josephus, nor has any trace of it been since discovered; but the word may, as Robinson suggests, have originally signified the "steps" or "terraces." In that case it was probably a name given to the remarkable caverns still existing on the northern side of the same Wady, and now called *Kula'at Ibn Ma'an.*

Mas'chil. The title of thirteen Psalms; xxxii., xlii., xliv., xlv., lii.–lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. In the Psalm in which it first occurs as a title, the root of the word is found in another form (Ps. xxxii. 8), "I will *instruct* thee," from which circumstance, it has been inferred, the title was applied to the whole Psalm as didactic. But since "Maschil" is affixed to many Psalms which would scarcely be classed as didactic, Gesenius (or rather Roediger) explains it as denoting "any sacred song, relating to divine things, whose end it was to promote wisdom and piety." Ewald regards Ps. xlvii. 7 (A. V. "sing ye praises *with understanding*;" Heb. *maschil*), as the key to the meaning of Maschil, which in his opinion is a musical term, denoting a melody requiring great skill in its execution. The objection to the explanation of Roediger is, that it is wanting in precision, and would allow the term "Maschil" to be applied to every Psalm in the Psalter. The suggestion of Ewald has most to commend it.

Mash, one of the sons of Aram (Gen. x. 23). In 1 Chr. i. 17 the name appears as Meshech. As to the geographical position of Mash, Josephus connects the name with *Mesene* in lower Babylonia, on the shores of the Persian Gulf. The more probable opinion is that which has been adopted by Bochart and others, that the name Mash is represented by the *Mons Masius* of classical writers, a range which forms the northern boundary of Mesopotamia, between the Tigris and Euphrates.

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Kalisch connects the names of Mash and Mysia: this is, to say the least, extremely doubtful.

Mash'al. The same as Misheal or Mishal (1 Chr. vi. 74).

Masi'as, one of the servants of Solomon, whose descendants returned with Zorobabel (1 Esdr. v. 34).

Mas'man. This name occurs for SHEMAIAH in 1 Esd. viii. 43 (comp. Ezr. viii. 16).

Masora. [OLD TESTAMENT.]

Mas'pha. **1.** A place opposite to Jerusalem, at which Judas Maccabaeus and his followers assembled themselves to bewail the desolation of the city and the sanctuary (1 Macc. iii. 46). There is no doubt that it is identical with MIZPEH of Benjamin.—**2.** One of the cities which were taken from the Ammonites by Judas Maccabaeus in his campaign on the east of Jordan (1 Macc. v. 35). It is probably the ancient city of Mizpeh of Gilead.

Mas'rekah, an ancient place, the native spot of Samlah, one of the old kings of the Edomites (Gen. xxxvi. 36; 1 Chr. i. 47). Schwarz (215) mentions a site called *En-Masrak*, a few miles south of Petra. He probably refers to the place marked *Ain Mafrak* in Palmer's Map, and *Ain el-Usdaka* in Kiepert's.

Mas'sa, a son of Ishmael (Gen. xxv. 14; 1 Chr. i. 30). His descendants were not improbably the *Masani*, who are placed by Ptolemy in the east of Arabia, near the borders of Babylonia.

Mas'sah, *i. e.* "temptation," a name given to the spot, also called MERIBAH, where the Israelites tempted Jehovah (Ex. xvi. 7; Ps. xcv. 8, 9; Heb. iii. 8).

Massi'as = MAASEIAH 3 (1 Esd. ix. 22; comp. Ezr. x. 22).

Massi'as. The same as MASSEIAH, 20, the ancestor of Baruch (Bar. i. 1).

Mastich-Tree occurs only in the Apocrypha (Susan. ver. 54), where the margin of the A. V. has *lentisk*. There is no doubt that the Greek word is correctly rendered, as is evident from the description of it by Theophrastus, Pliny, Dioscorides, and other writers. The fragrant resin known in the arts as "mastich," and which is obtained by incisions made in the trunk in the month of August, is the produce of this tree, whose scientific name is *Pistachia lentiscus*. It is used with us to strengthen the teeth and gums, and was so applied by the ancients, by whom it was much prized on this account, and for its many supposed medical virtues. Both Pliny and Dioscorides state that the best mastich comes from Chios. Tournefort has given a full and very interesting account of the Lentisks or Mastich plants of Scio (Chios). The *Pistachia lentiscus* is common on the shores of the Mediterranean. According to Strand (*Flor. Palaest.* No. 559) it has been observed at Joppa, both by Rauwolf and Pococke. The Mastich-tree belongs to the natural order *Anacardiaceae*.

Mastich (*Pistacia Lentiscus*).

Mathan'ias = MATTANIAH, a descendant of Pahath-Moab (1 Esd. ix. 31; comp. Ezr. x. 30).

Mathu'sala = METHUSELAH, the son of Enoch (Luke iii. 37).

Mat'red, a daughter of Mezahab, and mother of Mehetabel, who was wife of Hadar (or Hadad) of Pau, king of Edom (Gen. xxxvi. 39; 1 Chr. i. 50).

Mat'ri, a family of the tribe of Benjamin, to which Saul the king of Israel belonged (1 Sam. x. 21).

Mat'tan. **1.** The priest of Baal slain before his altars in the idol temple at Jerusalem (2 K. xi. 18; 2 Chr. xxiii. 17). He probably accompanied Athaliah from Samaria.—**2.** The father of Shephatiah (Jer. xxxviii. 1).

Mat'tanah, a station in the latter part of the wanderings of the Israelites (Num. xxi. 18, 19). It lay next beyond the well, or Beer, and between it and Nahaliel; Nahaliel again being but one day's journey from the Bamoth or heights of Moab. Mattanah was therefore probably situated to the S.E. of the Dead Sea, but no name like it appears to have been yet discovered.

Mattani'ah. **1.** The original name of Zedekiah king of Judah, which was changed when Nebuchadnezzar placed him on the throne instead of his nephew Jehoiachin (2 K. xxiv. 17).—**2.** A Levite singer of the sons of Asaph (1 Chr. ix. 15). He is described as the son of Micah, Micha (Neh. xi. 17), or Michaiah (Neh. xii. 35), and after the return from Babylon lived in the villages of the Netophathites (1 Chr. ix. 16) or Netophathi (Neh. xii. 28), which the singers had built in the neighbourhood of Jerusalem (Neh. xii. 29). As leader of the Temple choir after its restoration (Neh. xi. 17, xii. 8) in the time of Nehemiah, he took part in the musical service which accompanied the dedication of the wall of Jerusalem (Neh. xii. 25, 35). We find him among the Levites of the second rank, "keepers of the thresholds," an office which fell to the singers (comp. 1 Chr. xv. 18, 21).—**3.** A descendant of Asaph, and ancestor of Jahaziel the Levite in the reign of Jehoshaphat (2 Chr. xx. 14).—**4.** One of the sons of Elam (Ezr. x. 26).—**5.** One of the sons of Zattu (Ezr. x. 27).—**6.** A descendant of Pahath-Moab (Ezr. x. 30).—And **7.** One of the sons of Bani (Ezr. x. 37), who all put away their foreign wives at Ezra's command.—**8.** A Levite, father of Zaccur, and ancestor of Hanan the under-treasurer who had charge of the offerings for the Levites in the time of Nehemiah (Neh. xiii. 13).—**9.** One of the fourteen sons of Heman, whose office it was to blow the horns in the Temple service as appointed by David (1 Chr. xxv. 4, 16).—**10.** A descendant of Asaph, the Levite minstrel, who assisted in the purification of the Temple in the reign of Hezekiah (2 Chr. xxix. 13),

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Mat'tatha, the son of Nathan, and grandson of David in the genealogy of our Lord (Luke iii. 31).

Mat'tathah, a descendant of Hashum, who put away his foreign wife in the time of Ezra (Ezr. x. 33).

Mattathi'as. 1. = MATTITHIAH, who stood at Ezra's right hand when he read the law to the people (1 Esdr. ix. 43; comp. Neh. viii. 4).—**2.** The father of the Maccabees (1 Macc. ii. 1, 14, 16, 17, 19, 24, 27, 39, 45, 49, xiv. 29).—**3.** The son of Absalom, and brother of JONATHAN 14 (1 Macc. xi. 70, xiii. 11).—**4.** The son of Simon Maccabeus, who was treacherously murdered, together with his father and brother, in the fortress of Docus, by Ptolomeus the son of Abubus (1 Macc. xvi. 14).—**5.** One of the three envoys sent by Nicanor to treat with Judas Maccabeus (2 Macc. xiv. 19).—**6.** Son of Amos, in the genealogy of Jesus Christ (Luke iii. 25).—**7.** Son of Semei, in the same catalogue (Luke iii. 26).

Mattena'i. 1. One of the family of Hashum, who in the time of Ezra had married a foreign wife (Ezr. x. 33).—**2.** A descendant of Bani, who put away his foreign wife at Ezra's command (Ezr. x. 37).—**3.** A priest in the days of Joiakim the son of Jeshua (Neh. xii. 19).

Mat'than, the son of Eleazar, and grandfather of Joseph "the husband of Mary" (Matt. i. 15). He occupies the same place in the genealogy as MATTHAT in Luke iii. 24, with whom indeed he is probably identical.

Matthani'as = MATTANIAH, one of the descendants of Elam (1 Esdr. ix. 27; comp. Ezr. x. 26).

Mat'that. 1. Son of Levi and grandfather of Joseph, according to the genealogy of Luke (iii. 24).—**2.** Also the son of a Levi, and a progenitor of Joseph (Luke iii. 29).

Matthe'las = MAASEIAH 1 (1 Esd. ix. 19; comp. Ezr. x. 18).

Mat'thew. Matthew the Apostle and Evangelist is the same as Levi (Luke v. 27-29) the son of a certain Alphaeus (Mark ii. 14). His call to be an Apostle is related by all three Evangelists in the same words, except that Matthew (ix. 9) gives the former, and Mark (ii. 14) and Luke (v. 27) the latter name. The publicans, properly so called (*publicani*), were persons who farmed the Roman taxes, and they were usually, in later times, Roman knights, and persons of wealth and credit. They employed under them inferior officers, natives of the province where the taxes were collected, called properly *portitores*, to which class Matthew no doubt belonged. Eusebius mentions that after our Lord's ascension Matthew preached in Judaea (some add for fifteen years), and then went to foreign nations. To the lot of Matthew it fell to visit Aethiopia, says Socrates Scholasticus. But Ambrose says that God opened to him the country of the Persians; Isidore the Macedonians; and others the Parthians, the Medes, the Persians of the Euphrates. Nothing whatever is really known. Heracleon, the disciple of Valentinus, describes him as dying a natural death, which Clement, Origen, and Tertullian seem to accept: the tradition that he died a martyr, be it true or false, came in afterwards.

Matthew, Gospel of. The Gospel which bears the name of St. Matthew was written by the Apostle, according to the testimony of all antiquity. I. *Language in which it was first written.*—We are told on the authority of Papias, Irenaeus, Pantaenus, Origen, Eusebius, Epiphanius, Jerome, and many other Fathers, that the Gospel was first written in Hebrew, *i. e.* in the vernacular language of Palestine, the Aramaic. *a.* Papias of Hierapolis (who flourished in the first half of the 2nd century) says, "Matthew wrote the divine oracles in the Hebrew dialect; and each interpreted them as he was able." *b.* Irenaeus says (iii. 1), that "whilst Peter and Paul were preaching at Rome and founding the Church, Matthew put forth his written Gospel amongst the Hebrews in their own dialect." *c.* According to Eusebius, Pantaenus "is reported to have gone to the Indians, where it is said that he found the Gospel of Matthew already among some who had the knowledge of Christ there, to whom Bartholomew, one of the apostles, had preached, and left them the Gospel of Matthew written in Hebrew, which was preserved till the time referred to." This story reappears in two different forms:—Jerome and Ruffinus say that Pantaenus *brought back* with him this Hebrew Gospel; and Nicephorus asserts that Bartholomew *dictated* the Gospel of Matthew to the inhabitants of that country. *d.* Origen says, "As I have learnt by tradition concerning the four Gospels, which alone are received without dispute by the Church of God under heaven: the first was written by St. Matthew, once a tax-gatherer, afterwards an apostle of Jesus Christ, who published it for the benefit of the Jewish converts, composed in the Hebrew language." *e.* Eusebius (*H. E.* iii. 24) gives as his own opinion the following: "Matthew having first preached to the Hebrews, delivered to them, when he was preparing to depart to other countries, his Gospel, composed in their native language." Other passages to the same effect occur in Cyril, Epiphanius, Hieronymus, who mentions the Hebrew original in seven places at least of his works, and from Gregory of Nazianzus, Chrysostom, Augustine, and other later writers. From all these there is no doubt that the old opinion was that Matthew wrote in the Hebrew language. So far all the testimony is for a Hebrew original. But there are arguments of no mean weight in favour of the Greek. 1. The quotations from the O. T. in this Gospel are of two kinds: those introduced into the narrative to point out the fulfilment of prophecies, &c.; and those where in the course of the narrative the persons introduced, and especially our Lord Himself, make use of O. T. quotations. Between these two classes a difference of treatment is observable. In the latter class, where the citations occur in discourses, the Septuagint version is followed. The quotations in the narrative, however, do not follow the Septuagint, but appear to be a translation from the Hebrew text. A mere translator could not have done this. But an independent writer, using the Greek tongue, and wishing to conform his narrative to the oral teaching of the Apostles, might have used for the quotations the well-known Greek O. T. used by his colleagues. 2. But this difficulty is to be got over by assuming a high authority for this translation, as though made by an inspired writer; and it has been suggested that this writer was Matthew himself, or at least that he directed it, or that it was some other Apostle, or James the brother of the Lord, or John, or the general body of the Apostles, or that two disciples of St. Matthew wrote, from him, the one in Aramaic and the other in Greek! 3. The original Hebrew, of which so many speak, no one of the witnesses ever saw (Jerome is no exception); and so little store has the Church set upon it that it has utterly perished. 4. It is certain that a gospel, not the same as our canonical Matthew, sometimes usurped the Apostle's name;

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and some of the witnesses we have quoted appear to have referred to this in one or other of its various forms or names. The Nazarenes and Ebionites possessed each a modification of the same gospel, which no doubt each altered more and more as their tenets diverged, and which bore various names—the Gospel of the twelve Apostles, the Gospel according to the Hebrews, the Gospel of Peter, or the Gospel according to Matthew. Enough is known to decide that the Gospel according to the Hebrews was not identical with our Gospel of Matthew; but it had many points of resemblance to the synoptical gospels, and especially to Matthew. Is it impossible that when the Hebrew Matthew is spoken of, this questionable document, the Gospel of the Hebrews, was really referred to? All that is certain is, that Nazarenes or Ebionites, or both, boasted that they possessed the original Gospel of Matthew. Jerome is the exception; and him we can convict of the very mistake of confounding the two, and almost on his own confession.—II. *Style and Diction.*—1. Matthew uses the expression, "that it might be fulfilled which was spoken of the Lord by the prophet" (i. 22, ii. 15). In ii. 5, and in later passages of Matt. it is abbreviated (ii. 17, iii. 3, iv. 14, viii. 17, xii. 17, xiii. 14, 35, xxi. 4, xxvi. 56, xxvii. 9). 2. The reference to the Messiah under the name "Son of David," occurs in Matthew eight times; and three times each in Mark and Luke. 3. Jerusalem is called "the holy city," "the holy place" (iv. 5, xxiv. 15, xxvii. 55). 4. The expression *συντέλεια τοῦ αἰῶνος* is used five times; in the rest of the N. T. only once, in Ep. to Hebrews. 5. The phrase "kingdom of heaven," about thirty-three times; other writers use "kingdom of God," which is found also in Matthew. 6. "Heavenly Father," used about six times; and "Father in heaven" about sixteen, and without explanation, point to the Jewish mode of speaking in this Gospel. For other more minute verbal peculiarities, see CREDNER.—III. *Citations from O. T.*—The following list is nearly complete:

Matt.		Matt.	
i. 23.	Is. vii. 14.	xvii. 2.	Ex. xxxiv. 29.
ii. 6.	Mic. v. 2.	11.	Mal. iii. 1, iv. 5.
15.	Hos. xi. 1.	xviii. 15.	Lev. xix. 17 (?)
18.	Jer. xxxi. 15	xix. 4.	Gen. i. 27.
iii. 3.	Is xl. 3.	5.	Gen. ii. 24.
iv. 4.	Deut. viii. 3.	7.	Deut. xxiv. 1.
6.	Ps. xci. 11.	18.	Ex. xx. 12, Lev. xix. 18.
7.	Deut. vi. 16.	xxi. 5.	Zech. ix. 9.
10.	Deut. vi. 13.	9.	Ps. cxviii. 25.
15.	Is. viii. 23, ix. 1.	13.	Is. lvi. 7, Jer. vii. 11.
v. 5.	Ps. xxxvii. 11.	16.	Ps. viii. 2.
21.	Ex. xx. 13.	42.	Ps. cxviii. 22.
27.	Ex. xx. 14.	44.	Is. viii. 14.
31.	Deut. xxiv. 1.	xxii. 24.	Deut. xxv. 5.
33.	Lev. xix. 12, Deut. xxiii. 23.	32.	Ex. iii. 6.
38.	Ex. xxi. 24.	37.	Deut. vi. 5.
43.	Lev. xix. 18.	39.	Lev. xix. 18.
viii. 4.	Lev. xiv. 2.	44.	Ps. cx. 1.
17.	Is. liii. 4.	xxiii. 35.	Gen. iv. 8, 2 Chr. xxiv. 21.
ix. 13.	Hos. vi. 6.	38.	Ps. lxix. 25 (?) Jer. xii. 7, xxii. 5 (?)
x. 35.	Mic. vii. 6.	39.	Ps. cxviii. 26.
xi. 5.	Is. xxxv. 5, xxix. 18.	xxiv. 15.	Dan. ix. 27.
10.	Mal. iii. 1.	29.	Is. xiii. 10.
14.	Mal. iv. 5.	37.	Gen. vi. 11.
xii. 3.	1 Sam. xxi. 6.	xxvi. 31.	Zech. xiii. 7.
5.	Num. xxviii. 9 (?)	52.	Gen. ix. 6 (?)
7.	Hos. vi. 6.	64.	Dan. vii. 13.
18.	Is. xlii. 1.	xxvii. 9.	Zech. xi. 13.
40.	Jon. i. 17.	35.	Ps. xxii. 18.
42.	1 K. x. 1.	43.	Ps. xxii. 8.
xiii. 14.	Is. vi. 9.	46.	Ps. xxii. 1.
35.	Ps. lxxviii. 2.		
xv. 4.	Ex. xx. 12, xxi. 17.		
xv. 8.	Is. xxix. 13.		

—IV. *Genuineness of the Gospel.*—Some critics, admitting the apostolic antiquity of a part of the Gospel, apply to St. Matthew as they do to St. Luke, the gratuitous supposition of a later editor or compiler, who by augmenting and altering the earlier document produced our present Gospel We are asked to believe that in the 2nd century for two or more of the Gospels, new works, differing from them both in matter and compass, were substituted for the old, and that about the end of the 2nd century our present Gospels were adopted by authority to the exclusion of all others, and that henceforth the copies of the older works entirely disappeared. Passages from St. Matthew are quoted by Justin Martyr, by the author of the letter to Diognetus, by Hegesippus, Irenaeus, Tatian, Athenagoras, Theophilus, Clement, Tertullian, and Origen. It is not merely from the matter but the manner of the quotations, from the calm appeal as to a settled authority, from the absence of all hints of doubt, that we regard it as proved that the book we possess had not been the subject of any sudden change. The citations of Justin Martyr, very important for this subject, have been thought to indicate a source different from the Gospels which we now possess; and by the word *ἀπομνημονεύματα* (memoirs), he has been supposed to indicate that lost work. Space is not given here to show that the remains referred to are the Gospels which we possess, and not any one book; and that though Justin quotes the Gospels very loosely, so that his words often bear but a slight resemblance to the original, the same is true of his quotations from the Septuagint. The genuineness of the two first chapters of the Gospel has been questioned, but is established on satisfactory grounds. i. All the old MSS. and versions contain them; and they are quoted by the Fathers of the 2nd and 3rd centuries. Celsus also knew ch. ii. ii. Their contents would naturally form part of a Gospel intended primarily for the Jews. iii. The commencement of ch. iii. is dependent on ii. 23; and in iv. 13 there is a reference to ii. 23. iv. In constructions and expressions they are similar to the rest of the Gospel. Professor Norton disputes the genuineness of these chapters upon the ground of the difficulty of harmonising them with St. Luke's narrative, and upon the ground that a large number of the Jewish Christians did not possess them in their version of the Gospel.—V. *Time when the Gospel was written.*—Nothing can be said on this point with certainty. Some of the ancients think that it was written in the eighth year after the Ascension (Theophylact and Euthymius); others in the fifteenth (Nicephorus); whilst Irenaeus says (iii. 1) that it was written "when Peter and Paul were preaching in Rome," and Eusebius at the time when Matthew was about to leave Palestine. The most probable supposition is that it was written between 50 and 60; the exact year cannot even be guessed at.—VI. *Place where it was written.*—There is not much doubt that the Gospel was written in Palestine.—VII. *Purpose of the Gospel.*—The Gospel itself tells us by plain internal evidence that it was written for Jewish converts, to show them in Jesus of Nazareth the Messiah of the O. T. whom they expected. Jewish converts over all the world seem to have been intended, and not merely Jews in Palestine. It is pervaded by one principle, the fulfilment of the Law and of the Messianic prophecies in the person of Jesus.

Matthi'as, the Apostle elected to fill the place

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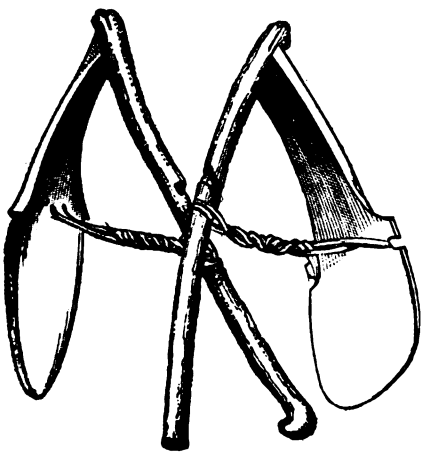
of the traitor Judas (Acts i. 26). All beyond this that we know of him for certainty is that he had been a constant attendant upon the Lord Jesus during the whole course of His ministry; for such was declared by St. Peter to be the necessary qualification of one who was to be a witness of the resurrection. It is said that he preached the Gospel and suffered martyrdom in Ethiopia. The election of Matthias is discussed by Bishop Beveridge, *Works*, vol. i. serm. 2.

Matthi'as = MATTATHAH, of the descendants of Hashum (1 Esdr. ix. 33; comp. Ezr. x. 33).

Mattithi'ah. 1. A Levite, the first-born of Shallum the Korhite, who presided over the offerings made in the pans (1 Chr. ix. 31; comp. Lev. vi. 20 [12], &c.).—2. One of the Levites of the second rank under Asaph, appointed by David to minister before the ark in the musical service (1 Chr. xvi. 5), "with harps upon Sheminith" (comp. 1 Chr. xv. 21), to lead the choir.—3. One of the family of Nebo, who had married a foreign wife in the days of Ezra (Ezr. x. 43).—4. Probably a priest, who stood at the right hand of Ezra when he read the law to the people (Ezr. viii. 4).—5. The same as 2, the Hebrew being in the lengthened form (1 Chr. xv. 18, 21). He was one of the six sons of Jeduthun (1 Chr. xxv. 3, 21).

Mattock (Is. vii. 25). The tool used in Arabia for loosening the ground, described by Niebuhr, answers generally to our mattock or grubbing-axe, *i. e.* a single-headed pickaxe, the *sarculus simplex*, as opposed to *bicornis*, of Palladius. The ancient Egyptian hoe was of wood, and answered for hoe, spade, and pick.



Egyptian hoes. (From Wilkinson.)

Maul (*i. e.* a hammer; a variation of mall, from *malleus*), a word employed by our translators to render the Hebrew term *mêphîts*. The Hebrew and English alike occur in Prov. xxv. 18 only. But a derivative from the same root, and differing but slightly in form, viz. *mappêts*, is found in Jer. li. 20, and is there translated by "battle-ax."

Maus'zim. The marginal note to the A. V. of **Dan.** xi. 38, "the God of *forces*," gives, as the equivalent of the last word, "Mauzzim, or gods protectors, or munitions." The Geneva version renders the Hebrew as a proper name both in Dan. xi. 38 and 39, where the word occurs again (marg. of A. V. "munitions"). In the Greek version of Theodotion it is treated as a proper name, as well as in the Vulgate. There can be little doubt that "Mauzzim" is to be taken in its literal sense of "fortresses," just as in Dan. xi. 19, 39; "the god of fortresses" being then the deity who presided over strongholds. But beyond this it is scarcely possible to connect an appellation so general with any special object of idolatrous worship. Calvin suggested that it denoted "money," the strongest of all powers. By others it has been supposed to be Mars. The opinion of Gesenius is more probable, that "the god of fortresses" was Jupiter Capitolinus, for whom Antiochus built a temple at Antioch (Liv. xli. 20). A suggestion made by Mr. Layard (*Nin.* ii. 456, *note*) is worthy of being recorded. After describing Hera, the Assyrian Venus, as "standing erect on a lion, and crowned with a tower or mural coronet, which, we learn from Lucian, was peculiar to the Semitic figure of the goddess," he adds in a note, "May she be connected with the 'El Maozem,' the deity presiding over bulwarks and fortresses, the 'god of forces' of Dan. xi. 38?"

Maziti'as = MATTITHIAH 3 (1 Esd. ix. 35; comp. Ezr. x. 43).

Maz'zaroth. The margin of the A. V. of Job xxxviii. 32 gives "the twelve signs" as the equivalent of "Mazzaroth," and this is in all probability its true meaning. The Peshito-Syriac renders it by "the wain" or "Great Bear." Fürst understands by Mazzaroth the planet Jupiter, the same as the "star" of Amos v. 26. On referring to 2 K. xxiii. 5, we find the word *mazzâlôth* (A. V. "the planets"), differing only from Mazzaroth in having the liquid *l* for *r*, and rendered in the margin "the twelve signs," as in the Vulgate. In later Jewish writings *mazzâlôth* are the signs of the Zodiac. In consequence of this, Rashi, and the Hebrew commentators generally, identify *mazzaroth* and *mazzaloth*, though their interpretations vary.

Meadow. This word, so peculiarly English, is used in the A. V. to translate two words which are entirely distinct and independent of each other. 1. Gen. xli. 2 and 18. Here the word in the original is *ha-Achû*. It appears to be an Egyptian term. The same form is retained by the Coptic version. Its use in Job viii. 11 (A. V. "flag") seems to show that it is not a "meadow, but some kind of reed or water-plant. But as during high inundations of the Nile—such inundations as are the cause of fruitful years—the whole of the land on either side is a marsh, and as the cultivation extends up to the very lip of the river, is it not possible that *Achu* may denote the herbage of the growing crops? 2. Judg. xx. 33 only: "the meadows of Gibeah." Here the word is *Maareh*, which occurs nowhere else with the same vowels attached to it. The sense is thus doubly uncertain. The most plausible interpretation is that of the Peshito-Syriac, which by a slight difference in the vowel-points makes the word *mearah* "the cave."

Me'ah, the Tower of, one of the towers of the wall of Jerusalem when rebuilt by Nehemiah (iii. 1, xii. 39). It stood between the tower of Hananeel and the sheep-gate, and appears to have been situated somewhere at the north-east part of the city, outside of the walls of Zion.

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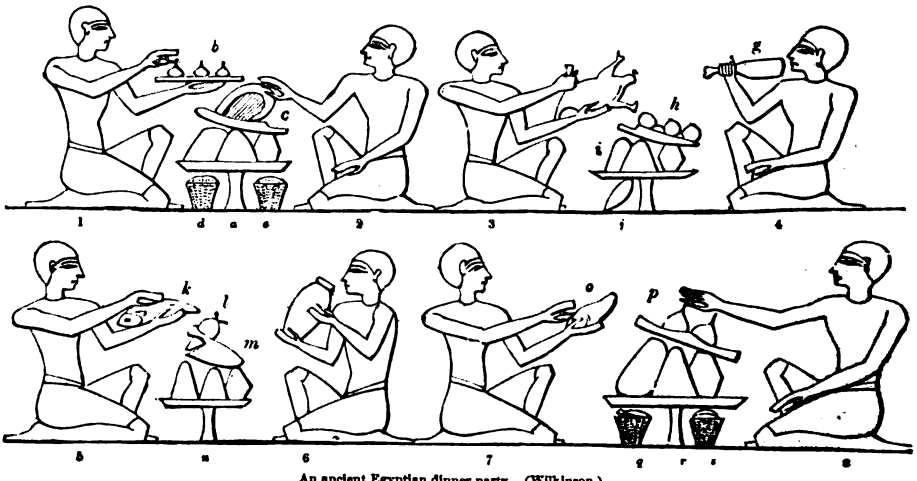
Meals. Our information on this subject is but scanty: the early Hebrews do not seem to have given special names to their several meals, for the terms rendered "dine" and "dinner" in the A. V. (Gen. xliii. 16; Prov. xv. 17) are in reality general expressions, which might more correctly be rendered "eat" and "portion of food." In the N. T. we have the Greek terms ἄριστον and δεῖπνον, which the A. V. renders respectively "dinner" and "supper" (Luke xiv. 12; John xxi. 12), but which are more properly "breakfast" and "dinner." There is some uncertainty as to the hours at which the meals were taken: the Egyptians undoubtedly took their principal meal at noon (Gen. xliii. 16): labourers took a light meal at that time (Ruth ii. 14; comp. verse 17); and occasionally that early hour was devoted to excess and revelling (1 K. xx. 16). It has been inferred from those passages (somewhat too hastily, we think) that the principal meal generally took place at noon: the Egyptians do indeed still make a substantial meal at that time; but there are indications that the Jews rather followed the custom that prevails among the Bedouins, and made their principal meal after sunset, and a lighter meal at about 9 or 10 A.M. The posture at meals varied at various periods: there is sufficient evidence that the old Hebrews were in the habit of *sitting* (Gen. xxvii. 19; Judg. xix. 6; 1 Sam. xx. 5, 24; 1 K. xiii. 20), but it does not hence follow that they sat on chairs; they may have squatted on the ground, as was the occasional, though not perhaps the general custom of the ancient Egyptians. The table was in this case but slightly elevated above the ground, as is still the case in Egypt. As luxury increased, the practice of sitting was exchanged for that of reclining: the first intimation of this occurs in the prophecies of Amos (iii. 12, vi. 4). The custom may have been borrowed in the first instance from the Babylonians and Syrians, among whom it prevailed at an early period (Esth. i. 6, vii. 8). In the time of our Saviour reclining was the universal custom, as is implied in the terms used for "*sitting* at meat," as the A. V. incorrectly has it. The couch itself is only once mentioned (Mark vii. 4; A. V. "tables"), but there can be little doubt that the Roman *triclinium* had been introduced, and that the arrangements of the table resembled those described by classical writers. Generally speaking, only three persons reclined on each couch, but occasionally four or even five. The couches were provided with cushions on which the left elbow rested in support of the upper part of the body, while the right arm remained free: a room provided with these was described as ἐστρωμένον, lit. "spread" (Mark xiv. 15; A. V. "furnished"). As several guests reclined on the same couch, each overlapped his neighbour, as it were, and rested his head on or near the breast of the one who lay behind him: he was then said to "lean on the bosom" of his neighbour (John xiii. 23, xxi. 20). The ordinary arrangement of the couches was in three sides of a square, the fourth being left open for the servants to bring up the dishes. Some doubt attends the question whether the females took their meals along with the males. The cases of Ruth amid the reapers (Ruth ii. 14), of Elkanah with his wives (1 Sam. i. 4), of Job's sons and daughters (Job i. 4), and the general intermixture of the sexes in daily life, make it more than probable that they did so join; at the same time, as the duty of attending upon the guests devolved upon them (Luke x. 40), they probably took a somewhat irregular and briefer repast. Before commencing the meal, the guests washed their hands. This custom was founded on natural decorum; not only was the hand the substitute for our knife and fork, but the hands of all the guests were dipped into one and the same dish. Another preliminary step was the grace or blessing, of which we have but one instance in the O. T. (1 Sam. ix. 13), and more than one pronounced by our Lord Himself in the N. T. (Matt. xv. 36; Luke ix. 16; John vi. 11). The mode of taking the food differed in no material point from the modern usages of the East; generally there was a single dish into which each guest dipped his hand (Matt. xxvi. 23); occasionally separate portions were served out to each (Gen. xliii. 34; Ruth ii. 14; 1 Sam. i. 4). A piece of bread



An ancient Egyptian dinner party. (Wilkinson.)

a, *j*, *n*, *r*. Tables with various dishes. Fig. 4 holds a joint of meat. *b*, *p*. Figs. *d*, *e*, *q*, and *s*. Baskets of grapes. Figs. 5 and 7 are eating fish. Fig. 3 is taking a wing from a goose. Fig. 6 is about to drink water from an earthen vessel.

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was held between the thumb and two fingers of the right hand, and was dipped either into a bowl of melted grease (in which case it was termed ψωμίον, "a sop," John xiii. 26), or into the dish of meat, whence a piece was conveyed to the mouth between the layers of bread. At the conclusion of the meal, grace was again said in conformity with Deut. viii. 10, and the hands were again washed. Thus far we have described the ordinary meal: on state occasions more ceremony was used, and the meal was enlivened in various ways. Such occasions were numerous, in connexion partly with public, partly with private events. On these occasions a sumptuous repast was prepared; the guests were previously invited (Esth. v. 8; Matt. xxii. 3), and on the day of the feast a second invitation was issued to those that were bidden (Esth. vi. 14; Prov. ix. 3; Matt. xxii. 3). The visitors were received with a kiss (Tob. vii. 6; Luke vii. 45); water was produced for them to wash their feet with (Luke vii. 44); the head, the beard, the feet, and sometimes the clothes, were perfumed with ointment (Ps. xxiii. 5; Am. vi. 6; Luke vii. 38; John xii. 3); on special occasions robes were provided (Matt. xii. 11); and the head was decorated with wreaths (Is. xxviii. 1; Wisd. ii. 7, 8; Joseph. *Ant.* xix. 9, §1). The regulation of the feast was under the superintendence of a special officer, named ἀρχιτρίκλινος (John ii. 8; A. V. "governor of the feast"), whose business it was to taste the food and the liquors before they were placed on the table, and to settle about the toasts and amusements; he was generally one of the guests (Ecclus. xxxii. 1, 2), and might therefore take part in the conversation. The places of the guests were settled according to their respective rank (Gen. xliii. 33; 1 Sam. ix. 22; Luke xiv. 8; Mark xii. 39; John xiii. 23); portions of food were placed before each (1 Sam. i. 4; 2 Sam. vi. 19; 1 Chr. xvi. 3), the most honoured guests receiving either larger (Gen. xliii. 34; comp. Herod. vi. 57) or more choice (1 Sam. ix. 24; comp. *Il.* vii. 321) portions than the rest. The meal was enlivened with music, singing, and dancing (2 Sam. xix. 35; Ps. lxix. 12; Is. v. 12; Am. vi. 5), or with riddles (Judg. xiv. 12); and amid these entertainments the festival was prolonged for several days (Esth. i. 3, 4).

Me'ani. The same as MEHUNIM (1 Esd. v. 31; comp. Ezr. ii. 50).

Me'arah, a place named in Josh. xiii. 4 only. Its description is "Mearah, which is to the Zidonians." The word *meârâh* means in Hebrew a cave, and it is commonly assumed that the reference is to some remarkable cavern in the neighbourhood of Zidon. But there is danger in interpreting these very ancient names by the significations which they bore in later Hebrew. Reland suggests that Mearah may be the same with Meroth, a village named by Josephus. The identification is not improbable, though there is no means of ascertaining the fact. A village called *el-Mughâr* is found in the mountains of Naphtali, some ten miles W. of the northern extremity of the sea of Galilee, which may possibly represent an ancient Mearah.

Measures. [WEIGHTS AND MEASURES.]

Meat. It does not appear that the word "meat" is used in any one instance in the Authorized Version of either the O. or N. Testament, in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by "flesh." 1. The only possible exceptions to this assertion in the O. T. are:—(*a.*) Gen. xxvii. 4, &c., "savoury meat," (*b.*) Ib. xlv. 23, "corn and bread and meat." 2. The only real and inconvenient ambiguity caused by the change which has taken place in the meaning of the word is in the case of the "meat-offering," which consisted solely of flour, to corn, and oil, sacrifices of flesh being confined or the other two. 3. There are several other words, which though entirely distinct in the original, are all translated in the A. V. by "meat;" but none of them present any special interest except *tereph.* This word would be perhaps more accurately rendered "prey" or "booty." Its use in Ps. cxi. 5, especially when taken in connexion with the word rendered "good understanding" in ver. 10, which would rather be, as in the margin, "good success," throws a new and unexpected light over the familiar phrases of that beautiful Psalm. 4. In the N. T. the variety of the Greek words thus rendered is equally great.

Meat-offering. The word *minchâh* signifies originally a gift of any kind; and appears to be used generally of a gift from an inferior to a superior, whether God or man. Afterwards this general sense became attached to the word "Corban;" and the word *minchâh* restricted to an "unbloody offering." The law or ceremonial of the meat-offering is described in Lev. ii. and vi. 14-23. It was to be composed of fine flour, seasoned with salt, and mixed with oil and frankincense, but without leaven; and it was generally accompanied by a drink-offering of wine. A portion of it, including all the frankincense, was to be burnt on the altar as "a memorial;" the rest belonged to the priest; but the meat-offerings offered by the priests themselves were to be wholly burnt. Its meaning appears to be exactly expressed in the words of David (1 Chr. xxix. 10-14). It will be seen that this meaning involves neither of the main ideas of sacrifice—the atonement for sin and self-dedication to God. It takes them for granted, and is based on them. Accordingly, the meat-offering, properly so-called, seems always to have been a subsidiary offering, needing to be introduced by the sin-offering, which represented the one idea, and forming an appendage to the burnt-offering which represented the other. The unbloody offerings offered alone did not properly belong to the regular meat-offering. They were usually substitutes for other offerings (comp. Lev. v. 11; Num. v. 15).

Mebunna'i. In this form appears, in one passage only (2 Sam. xxiii. 27), the name of one of David's guard, who is elsewhere called SIBBECHAI (2 Sam. xxi. 18; 1 Chr. xx. 4) or SIBBECAI (1 Chr. xi. 29, xxvii. 11) in the A. V. The reading "Sibbechai" is evidently the true one.

Mecherathite, The, that is, the native or inhabitant of a place called Mecherah (1 Chr. xi. 36). In the parallel list of 2 Sam. xxiii. the name appears, with other variations, as "the Maachathite" (ver. 34). Kennicott concludes that the latter is the more correct.

Me'dabа, the Greek form of the name MEDEBA (1 Macc. ix. 36).

Me'dad. [ELDAD and MEDAD.]

Me'dan, a son of Abraham and Keturah (Gen. xxv. 2; 1 Chr. i. 32), whose name and descendants have not been traced beyond this record. It has

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been supposed, from the similarity of the name, that the tribe descended from Medan was more closely allied to *Midian* than by mere blood-relation, and that it was the same as, or a portion of, the latter. There is, however, no ground for this theory beyond its plausibility. The mention of "Ishmaelite" as a convertible term with "Midianite," in Gen. xxxvii. 28, 36, is remarkable; but the Midianite of the A. V. in ver. 36 is Medanite in the Hebrew.

Me'deba, a town on the eastern side of Jordan. Medeba is first alluded to in the fragment of a popular song of the time of the conquest, preserved in Num. xxi. (see ver. 30). Here it seems to denote the limit of the territory of Heshbon. It next occurs in the enumeration of the country divided amongst the Transjordanic tribes (Josh. xiii. 9), as giving its name to a district of level downs called "the Mishor of Medeba," or "the Mishor on Medeba." This district fell within the allotment of Reuben (ver. 16). At the time of the conquest Medeba belonged to the Amorites, apparently one of the towns taken from Moab by them. When we next encounter it, four centuries later, it is again in the hands of the Moabites, or which is nearly the same thing, of the Ammonites (1 Chr. xix. 7). In the time of Ahaz Medeba was a sanctuary of Moab (Is. xv. 2). In the Maccabaean times it had returned into the hands of the Amorites, who seem most probably intended by the obscure word JAMBRI in 1 Macc. ix. 36. About 110 B.C. it was taken after a long siege by John Hyrcanus. Medeba has retained its name down to our own times. To Eusebius and Jerome it was evidently known. In Christian times it was a noted bishopric of the patriarchate of "Becerra, or Bitira Arabiae." It is in the pastoral district of the *Belka*, which probably answers to the Mishor of the Hebrews, 4 miles S.E. of *Heshbon*, and like it lying on a rounded but rocky hill.

Medes (Heb. *madai*), one of the most powerful nations of Western Asia in the times anterior to the establishment of the kingdom of Cyrus, and one of the most important tribes composing that kingdom. The title by which they appear to have known themselves was *Mada*.—1. *Primitive History*.—It may be gathered from the mention of the Medes, by Moses, among the races descended from Japhet, that they were a nation of very high antiquity; and it is in accordance with this view that we find a notice of them in the primitive Babylonian history of Berosus, who says that the Medes conquered Babylon at a very remote period (circ. B.C. 2458), and that eight Median monarchs reigned there consecutively, over a space of 224 years. There are independent grounds for thinking that an Aryan element existed in the population of the Mesopotamian valley, side by side with the Cushite and Shemitic elements, at a very early date. It is therefore not at all impossible that the Medes may have been the predominant race there for a time, as Berosus states, and may afterwards have been overpowered and driven to the mountains.—2. *Connexion with Assyria*.—The deepest obscurity hangs, however, over the whole history of the Medes from the time of their bearing sway in Babylonia (B.C. 2458-2234) to their first appearance in the cuneiform inscriptions among the enemies of Assyria, about B.C. 880. They then inhabit a portion of the region which bore their name down to the Mahometan conquest of Persia; but whether they were recent immigrants into it, or had held it from a remote antiquity, is uncertain. However this was, it is certain that at first, and for a long series of years, they were very inferior in power to the great empire established upon their flank. They were under no general or centralised government, but consisted of various petty tribes, each ruled by its chief, whose dominion was over a single small town and perhaps a few villages. The Assyrian monarchs ravaged their lands at pleasure, and took tribute from their chiefs; while the Medes could in no way retaliate upon their antagonists. Media, however, was strong enough, and stubborn enough, to maintain her nationality throughout the whole period of the Assyrian sway, and was never absorbed into the empire.—3. *Median History of Herodotus*.—Herodotus represents the decadence of Assyria as greatly accelerated by a formal revolt of the Medes, following upon a period of contented subjection, and places this revolt more than 218 years before the battle of Marathon, or a little before B.C. 708. Ctesias placed the commencement of Median independence as far back as B.C. 875. No one now defends this latter statement, which alike contradicts the Hebrew records and the native documents. According to Herodotus the Medes, when they first shook off the yoke, established no government. Quarrels were settled by arbitration, and a certain Deïoces, having obtained a reputation in this way, contrived after a while to get himself elected sovereign. He was succeeded by his son Phraortes, an ambitious prince, who directly after his accession began a career of conquest, reduced nation after nation, and finally perished in an expedition against Assyria, after he had reigned 22 years. Cyaxares, the son of Phraortes, then mounted the throne. After a desperate struggle during eight-and-twenty years with the Scythians, Cyaxares succeeded in recovering his former empire, whereupon he resumed the projects which their invasion had made him temporarily abandon. He conquered the Assyrians, and engaged in a war with Alyattes, king of Lydia, the father of Croesus, with whom he long maintained a stubborn contest. This war was terminated at length by the formation of an alliance between the two powers. Cyaxares, soon after this, died, having reigned in all 40 years. He was succeeded by his son Astyages.—4. *Its imperfections*.—Such is, in outline, the Median History of Herodotus. It has been accepted as authentic by most modern writers. That the story of Deïoces is a romance has been acknowledged. That the chronological dates are improbable, and even contradictory, has been a frequent subject of complaint. Recently it has been shown that the whole scheme of dates is artificial, and that the very names of the kings, except in a single instance, are unhistorical. The cuneiform records of Sargon, Sennacherib, and Esar-haddon clearly show that the Median kingdom did not commence so early as Herodotus imagined. These three princes, whose reigns cover the space extending from B.C. 720 to B.C. 660, all carried their arms deep into Media, and found it, not under the dominion of a single powerful monarch, but under the rule of a vast number of petty chieftains. It cannot have been till near the middle of the 7th century B.C. that the Median kingdom was consolidated, and became formidable to its neighbours. How this change was accomplished is

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uncertain: the most probable supposition would seem to be, that about this time a fresh Aryan immigration took place from the countries east of the Caspian, and that the leader of the immigrants established his authority over the scattered tribes of his race, who had been settled previously in the district between the Caspian and Mount Zagros. There is good reason to believe that this leader was the great Cyaxares. The Deïoces and Phraortes of Herodotus are thus removed from the list of historical personages altogether.—5. *Development of Median power, and formation of the Empire.*—It is evident that the development of Median power proceeded *pari passu* with the decline of Assyria, of which it was in part an effect, in part a cause. Cyaxares must have been contemporary with the later years of that Assyrian monarch who passed the greater portion of his time in hunting expeditions in Susiana. In order to consolidate a powerful kingdom in the district east of Assyria, it was necessary to bring into subjection a number of Scythic tribes. The struggle with these tribes may be the real event represented in Herodotus by the Scythic war of Cyaxares, or possibly his narrative may contain a still larger amount of truth. His capture of Nineveh and conquest of Assyria are facts which no scepticism can doubt; and the date of the capture may be fixed with tolerable certainty to the year B.C. 625. It was undoubtedly after this that Cyaxares endeavoured to conquer Lydia. It is surprising that he failed, more especially as he seems to have been accompanied by the forces of the Babylonians, who were perhaps commanded by Nebuchadnezzar on the occasion.—6. *Extent of the Empire.*—The limits of the Median Empire cannot be definitely fixed. From north to south its extent was in no place great, since it was certainly confined between the Persian Gulf and the Euphrates on the one side, the Black and Caspian Seas on the other. From east to west it had, however, a wide expansion, since it reached from the Halys at least as far as the Caspian Gates, and possibly further. It was separated from Babylonia either by the Tigris, or more probably by a line running about half-way between that river and the Euphrates. Its greatest length may be reckoned at 1500 miles from N.W. to S.E., and its average breadth at 400 or 450 miles. Its area would thus be about 600,000 square miles, or somewhat greater than that of modern Persia.—7. *Its character.*—With regard to the nature of the government established by the Medes over the conquered nations, we possess but little trustworthy evidence. Herodotus in one place compares, somewhat vaguely, the Median with the Persian system (i. 134); but on the whole it is perhaps most probable that the Assyrian organization was continued by the Medes, the subject-nations retaining their native monarchs, and merely acknowledging subjection by the payment of an annual tribute. This seems certainly to have been the case in Persia. The satrapial organization was apparently a Persian invention, begun by Cyrus, continued by Cambyses, his son, but first adopted as the regular governmental system by Darius Hystaspis.—8. *Its duration.*—Of all the ancient Oriental monarchies the Median was the shortest in duration. It commenced, as we have seen, after the middle of the 7th century B.C., and it terminated B.C. 558.—9. *Its final overthrow.*—The conquest of the Medes by a sister-Iranic race, the Persians, under their native monarch Cyrus, is another of those indisputable facts of remote history, which make the inquirer feel that he sometimes attains to solid ground in these difficult investigations. After many partial engagements, a great battle was fought between the two armies, and the result was the complete defeat of the Medes, and the capture of their king, Astyages, by Cyrus.—10. *Position of Media under Persia.*—The treatment of the Medes by the victorious Persians was not that of an ordinary conquered nation. According to some writers (as Herodotus and Xenophon) there was a close relationship between Cyrus and the last Median monarch, who was therefore naturally treated with more than common tenderness. The two nations were closely akin; they had the same Aryan or Iranic origin, the same early traditions, the same language, nearly the same religion, and ultimately the same manners and customs, dress, and general mode of life. Medes were advanced to stations of high honour and importance under Cyrus and his successors. The Median capital was at first the chief royal residence. On the first convenient opportunity Media rebelled, elevating to the throne a certain Phraortes (*Fravartish*). Darius Hystaspis, in whose reign this rebellion took place, had great difficulty in suppressing it.—11. *Internal divisions.* According to Herodotus the Median nation was divided into six tribes, called Busae, the Paretaceni, the Struchates, the Arizanti, the Budii, and the Magi. It is doubtful, however, in what sense these are to be considered as ethnic divisions. We may perhaps assume, from the order of Herodotus' list, that the Busae, Paretaceni, Struchates, and Arizanti were true Medes, of genuine Aryan descent, while the Budii and Magi were foreigners admitted into the nation.—12. *Religion.*—The original religion of the Medes must undoubtedly have been that simple creed which is placed before us in the earlier portions of the Zendavesta. Its peculiar characteristic was Dualism, the belief in the existence of two opposite principles of good and evil, nearly if not quite on a par with one another. Ormazd and Ahriman were both self-caused and self-existent, both indestructible, both potent to work their will. Besides Ormazd, the Aryans worshipped the Sun and Moon, under the names of Mithra and Homa; and they believed in the existence of numerous spirits or genii, some good, some bad, the subjects and ministers respectively of the two powers of Good and Evil. Their migration brought them into contact with the fire-worshippers of Armenia and Mount Zagros, among whom Magism had been established from a remote antiquity. The result was either a combination of the two religions, or in some cases an actual conversion of the conquerors to the faith and worship of the conquered. So far as can be gathered from the scanty materials in our possession, the latter was the case with the Medes.—13. *Manners, customs, and national character.*—The customs of the Medes are said to have nearly resembled those of their neighbours, the Armenians and the Persians; but they were regarded as the inventors, their neighbours as the copyists. They were brave and warlike, excellent riders, and remarkably skilful with the bow. The flowing robe, so well known from the Persepolitan sculptures, was their native dress, and was certainly among the points for which the Persians were beholden to them. As troops they were considered little inferior to the native

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Persians, next to whom they were usually ranged in the battle-field.—14. *References to the Medes in Scripture.*—The references to the Medes in the canonical Scriptures are not very numerous, but they are striking. We first hear of certain "cities of the Medes," in which the captive Israelites were placed by "the king of Assyria" on the destruction of Samaria, B.C. 721 (2 K. xvii. 6, xviii. 11). This implies the subjection of Media to Assyria at the time of Shalmaneser, or of Sargon, his successor, and accords very closely with the account given by the latter of certain military colonies which he planted in the Median country. Soon afterwards Isaiah prophecies the part which the Medes shall take in the destruction of Babylon (Is. xiii. 17, xxi. 2); which is again still more distinctly declared by Jeremiah (li. 11 and 28), who sufficiently indicates the independence of Media in his day (xxv. 25). Daniel relates the fact of the Medo-Persic conquest (v. 28, 31), giving an account of the reign of Darius the Mede, who appears to have been made viceroy by Cyrus (vi. 1-28). In Ezra we have a mention of Achmetha (Ecbatana), "the *palace* in the province of the Medes," where the decree of Cyrus was found (vi. 2-5)—a notice which accords with the known facts that the Median capital was the seat of government under Cyrus, but a royal residence only and not the seat of government under Darius Hystaspis. Finally, in Esther, the high rank of Media under the Persian kings, yet at the same time its subordinate position, are marked by the frequent combination of the two names in phrases of honour, the precedency being in every case assigned to the Persians. In the Apocrypha the Medes occupy a more prominent place. The chief scene of one whole book (Tobit) is Media; and in another (Judith) a very striking portion of the narrative belongs to the same country. The mention of Rhages in both narratives as a Median town and region of importance is geographically correct; and it is historically true that Phraortes suffered his overthrow in the Rhagian district.

Median Dress.
(From Monuments.)

Me'dia, a country the general situation of which is abundantly clear, though its limits may not be capable of being precisely determined. Media lay north-west of Persia Proper, south and south-west of the Caspian, east of Armenia and Assyria, west and north-west of the great salt desert of Iram. Its greatest length was from north to south, and in this direction it extended from the 32nd to the 40th parallel, a distance of 550 miles. In width it reached from about long. 45° to 53°; but its average breadth was not more than from 250 to 300 miles. Its area may be reckoned at about 150,000 square miles, or three-fourths of that of modern France. It comprised the modern provinces of *Irak Ajemi*, Persian *Kurdistan*, part of *Luristan*, *Azerbijan*, perhaps *Talish* and *Ghilan*, but not *Mazanderan* or *Asterabad*. The division of Media commonly recognised by the Greeks and Romans was that into Media Magna, and Media Atropatene. 1. Media Atropatene corresponded nearly to the modern *Azerbijan*, being the tract situated between the Caspian and the mountains which run north from Zagros, and consisting mainly of the rich and fertile basin of Lake *Urumiyeh*, with the valleys of the *Aras* and the *Sefid Rud*. The ancient Atropatene may have included also the countries of *Ghilan* and *Talish*, together with the plain of *Moghan* at the mouth of the combined *Kur* and *Aras* rivers. 2. Media Magna lay south and east of Atropatene. It contained great part of *Kurdistan* and *Luristan*, with all *Ardelan* and *Irak Ajemi*. The character of this tract is very varied. It is indicative of the division, that there were two Ecbatanas—one, the northern, at *Takht-i-Suleiman*: the other, the southern, at *Hamadan*, on the flanks of Mount Orontes (*Elwand*)—respectively the capitals of the two districts. Next to the two Ecbatanas, the chief town in Media was undoubtedly Rhages—the *Raga* of the inscriptions. The only other place of much note was Bagistana, the modern *Behistun*, which guarded the chief pass connecting Media with the Mesopotamian plain.

Me'dian. Darius, "the son of Ahasuerus, of the seed of the Medes" (Dan. ix. 1) or "the Mede" (xi. 1), is thus described in Dan. v. 31.

Medicine. I. Next to care for food, clothing, and shelter, the curing of hurts takes precedence even amongst savage nations. At a later period comes the treatment of sickness, and recognition of states of disease; and these mark a nascent civilization. From the most ancient testimonies, sacred and secular, Egypt, from whatever cause, though perhaps from necessity, was foremost among the nations in this most human of studies purely physical. Egypt was the earliest home of medical and other skill for the region of the Mediterranean basin, and every Egyptian mummy of the more expensive and elaborate sort, involved a process of anatomy. Still we have no trace of any philosophical or rational system of Egyptian origin; and medicine in Egypt was a mere art or profession. Of science the Asclepiadae of Greece were the true originators. Hippocrates, who wrote a book on "Ancient Medicine," and who seems to have had many opportunities of access to foreign sources, gives no prominence to Egypt. Compared with the wild countries around them, at any rate, the Egyptians must have seemed incalculably advanced. Representations of early Egyptian surgery apparently occur on some of the monuments of Beni-Hassan. Flint knives used for embalming have been recovered—the "Ethiopic stone" of Herodotus (ii. 86; comp. Ex. iv. 25) was probably either black flint or agate; and those who have assisted at the opening of a mummy have noticed that the teeth exhibited a dentistry not inferior in execution to the work of the best modern experts. This confirms the statement of Herodotus that every part of the body was studied by a distinct practitioner. (Pliny vii. 57) asserts that the Egyptians claimed the invention of the healing art, and (xxvi. 1) thinks them subject to many diseases. Their "many medicines" are mentioned (Jer. xlvi. 11). Athothmes II., king of the country, is said to

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have written on the subject of anatomy. The various recipes known to have been beneficial were recorded, with their peculiar cases, in the memoirs of physic, inscribed among the laws, and deposited in the principal temples of the place (Wilkinson, iii. 396, 397). The reputation of its practitioners in historical times was such that both Cyrus and Darius sent to Egypt for physicians or surgeons. Of midwifery we have a distinct notice (Ex. i. 15), and of women as its practitioners, which fact may also be verified from the sculptures. The physicians had salaries from the public treasury, and treated always according to established precedents, or deviated from these at their peril, in case of a fatal termination; if, however, the patient died under accredited treatment no blame was attached. The Egyptians who lived in the corn-growing region are said by Herodotus (ii. 77) to have been specially attentive to health. The practice of circumcision is traceable on monuments certainly anterior to the age of Joseph. Its beneficial effects in the temperature of Egypt and Syria have often been noticed, especially as a preservative of cleanliness, &c. The scrupulous attention paid to the dead was favourable to the health of the living. But, to pursue to later times this merely general question, it appears that the Ptolemies themselves practised dissection, and that, at a period, when Jewish intercourse with Egypt was complete and reciprocal, there existed in Alexandria a great zeal for anatomical study. In comparing the growth of medicine in the rest of the ancient world, the high rank of its practitioners —princes and heroes—settles at once the question as to the esteem in which it was held in the Homeric and pre-Homeric period. To descend to the historical, the story of Democedes at the court of Darius illustrates the practice of Greek surgery before the period of Hippocrates. The Dogmatic school was founded after the time of Hippocrates by his disciples, who departed from his eminently practical and inductive method. The empirical school, which arose in the third century B.C., under the guidance of Acron of Agrigentum, Serapion of Alexandria, and Philinus of Cos, waited for the symptoms of every case, disregarding the rules of practice based on dogmatic principles. This school was opposed by another, known as the Methodic, which had arisen under the leading of Themison, also of Laodicea, about the period of Pompey the Great. Asclepiades paved the way for the "method" in question, finding a theoretic basis in the corpuscular or atomic theory of physics which he borrowed from Heraclides of Pontus. He was a transitional link between the Dogmatic and Empiric schools and this later or Methodic, which sought to rescue medicine from the bewildering mass of particulars in which empiricism had plunged it. It is clear that all these schools may easily have contributed to form the medical opinions current at the period of the N. T., and that the two earlier among them may have influenced Rabbinical teaching on that subject at a much earlier period.—II. Having thus described the external influences which, if any, were probably most influential in forming the medical practice of the Hebrews, we may trace next its internal growth. The cabalistic legends mix up the names of Shem and Heber in their fables about healing, and ascribe to those patriarchs a knowledge of simples and rare roots, with, of course, magic spells and occult powers. So to Abraham is ascribed a talisman, the touch of which healed all disease. The only notices which Scripture affords in connexion with the subject are the cases of difficult midwifery in the successive households of Isaac, Jacob, and Judah (Gen. xxv. 26, xxxv. 17, xxxviii. 27), and so, later, in that of Phinehas (1 Sam. iv. 19). The traditional value ascribed to the mandrake, in regard to generative functions, relates to the same branch of natural medicine; but throughout this period occurs no trace of any attempt to study, digest, and systematise the subject. As Israel grew and multiplied in Egypt, they derived doubtless a large mental cultivation from their position until cruel policy turned it into bondage. But, if we admit Egyptian learning as an ingredient, we should also notice how far exalted above it is the standard of the whole Jewish legislative fabric, in its exemption from the blemishes of sorcery and juggling pretences. We have no occult practices reserved in the hands of the sacred caste. Nor was the practice of physic a privilege of the Jewish priesthood. Any one might practise it, and this publicity must have kept it pure. Nay, there was no scriptural bar to its practice by resident aliens. We read of "physicians," "healing," &c., in Ex. xxi. 19; 2 K. viii. 29; 2 Chr. xvi. 12; Jerem. viii. 22. At the same time the greater leisure of the Levites and their other advantages would make them the students of the nation, as a rule, in all science, and their constant residence in cities would give them the opportunity, if carried out in fact, of a far wider field of observation. The reign of peace of Solomon's days must have opened, especially with renewed Egyptian intercourse, new facilities for the study. He himself seems to have included in his favourite natural history some knowledge of the medicinal uses of the creatures. His works show him conversant with the notion of remedial treatment (Prov. iii. 8, vi. 15, xii. 18, xvii. 22, xx. 30, xxix. 1; Eccles. iii. 3); and one passage indicates considerable knowledge of anatomy. His repute in magic is the universal theme of eastern story. The dealings of various prophets with quasi-medical agency cannot be regarded as other than the mere accidental form which their miraculous gifts took (1 K. xiii. 6, xiv. 12, xvii. 17; 2 K. i. 4, xx. 7; Is. xxxviii. 21). Jewish tradition has invested Elisha, it would seem, with a function more largely medicinal than that of the other servants of God; but the Scriptural evidence on the point is scanty, save that he appears to have known at once the proper means to apply to heal the waters, and temper the noxious pottage (2 K. ii. 21, iv. 39-41). The sickness of Benhadad is certainly so described as to imply treachery on the part of Hazael (2 K. viii. 15). Yet the observation of Bruce, upon a "cold-water cure" practised among the people near the Red Sea, has suggested a view somewhat different. The bed-clothes are soaked with cold water, and kept thoroughly wet, and the patient drinks cold water freely. But the crisis, it seems, occurs on the third day, and not till the fifth is it there usual to apply this treatment. If the chamberlain, through carelessness, ignorance, or treachery, precipitated the application, a fatal issue may have suddenly resulted. The statement that King Asa (2 Chr. xvi. 12) "sought *not* to Jehovah *but* to the physicians," may seem to countenance the notion that a rivalry of actual worship, based on some medical fancies, had been set up. The captivity at Babylon brought the Jews in contact with a new sphere of thought. We know too little of the precise state

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of medicine in Babylon, Susa, and the "cities of the Medes," to determine the direction in which the impulse so derived would have led the exiles. The book of Ecclesiasticus shows the increased regard given to the distinct study of medicine, by the repeated mention of physicians, &c., which it contains, and which, as probably belonging to the period of the Ptolemies, it might be expected to show. The wisdom of prevention is recognised in Ecclus. xviii. 19, perhaps also in x. 10. Rank and honour are said to be the portion of the physician, and his office to be from the Lord (xxxviii. 1, 3, 12). The repeated allusions to sickness in vii. 35, xxx. 17, xxxi. 22, xxxvii. 30, xxxviii. 9, coupled with the former recognition of merit, have caused some to suppose that this author was himself a physician. In Wisd. xvi. 12, plaister is spoken of; anointing, as a means of healing, in Tob. vi. 8. To bring down the subject to the period of the N. T. St. Luke, "the beloved physician," who practised at Antioch whilst the body was his care, could hardly have failed to be conversant with all the leading opinions current down to his own time. Situated between the great schools of Alexandria and Cilicia, within an easy sea-transit of both, as well as of the western homes of science, Antioch enjoyed a more central position than any great city of the ancient world, and in it accordingly all the streams of contemporary medical learning may have probably found a point of confluence. The medicine and surgery of St. Luke were probably not inferior to those commonly in demand among educated Asiatic Greeks, and must have been, as regards their basis, Greek and not Jewish. Hence a standard Gentile medical writer, if any is to be found of that period, would best represent the profession to which the evangelist belonged. Without absolute certainty as to date, we seem to have such a writer in Aretaeus, commonly called "the Cappadocian," who wrote certainly after Nero's reign began, and probably flourished shortly before and after the decade in which St. Paul reached Rome and Jerusalem fell. If he were of St. Luke's age, it is striking that he should also be perhaps the only ancient medical authority in favour of demoniacal possession as a possible account of epilepsy. Assuming the date above indicated, he may be taken as expounding the medical practice of the Asiatic Greeks in the latter half of the first century. There is, however, much of strongly marked individuality in his work, more especially in the minute verbal portraiture of disease. As the general science of medicine and surgery of this period may be represented by Aretaeus, so we have nearly a representation of its *Materia Medica* by Dioscorides. He too was of the same general region—a Cilician Greek—and his first lessons were probably learnt at Tarsus. His period is tinged by the same uncertainty as that of Aretaeus; but he has usually been assigned to the end of the 1st or beginning of the 2nd century. Before proceeding to the examination of diseases in detail, it may be well to observe that the question of identity between any ancient malady known by description, and any modern one known by experience, is often doubtful. Some diseases, just as some plants and some animals, will exist almost anywhere; others can only be produced within narrow limits depending on the conditions of climate, habit, &c. Eruptive diseases of the acute kind are more prevalent in the East than in colder climes. They also run their course more rapidly. Disease of various kinds is commonly regarded as a divine infliction, or denounced as a penalty for transgression; "the evil diseases of Egypt" are especially so characterised (Gen. xx. 18; Ex. xv. 26; Lev. xxvi. 16; Deut. vii. 15, xxviii. 60; 1 Cor. xi. 30); so the emerods of the Philistines (1 Sam. v. 6); the severe dysentery (2 Chr. xxi. 15, 19) of Jehoram, which was also epidemic; so the sudden deaths of Er, Onan (Gen. xxxviii. 7, 10), the Egyptian first-born (Ex. xi. 4, 5), Nabal, Bathsheba's son, and Jeroboam's (1 Sam. xxv. 38; 2 Sam. xii. 15; 1 K. xiv. 1, 5), are ascribed to the action of Jehovah immediately, or through a prophet. Pestilence (Hab. iii. 5) attends His path (comp. 2 Sam. xxiv. 15), and is innoxious to those whom He shelters (Ps. xci. 3-10). It is by Jeremiah, Ezekiel, and Amos associated (as historically in 2 Sam. xxiv. 13) with "the sword" and "famine" (Jer. xiv. 12, xv. 2, xxi. 7, 9, &c.; Ez. v. 12, 17, vi. 11, 12, &c.; Am. iv. 6, 10). The sicknesses of the widow's son of Zarephath, of Ahaziah, Benhadad, the leprosy of Uzziah, the boil of Hezekiah, are also noticed as diseases sent by Jehovah, or in which He interposed, 1 K. xvii. 17, 20; 2 K. i. 3, xx. 1. In 2 Sam. iii. 29, disease is invoked as a curse, and in Solomon's prayer, 1 K. viii. 37 (comp. 2 Chr. xx. 9), anticipated as a chastisement. Satanic agency appears also as procuring disease (Job ii. 7; Luke xiii. 11, 16). Diseases are also mentioned as ordinary calamities. Among special diseases named in the O. T. are, ophthalmia (Gen. xxix. 17), which is perhaps more common in Syria and Egypt than anywhere else in the world; especially in the fig season, the juice of the newly-ripe fruit having the power of giving it. It may occasion partial or total blindness (2 K. vi. 18). The eye-salve (Rev. iii. 18), was a remedy common to Orientals, Greeks, and Romans. Other diseases are—barrenness of women, which mandrakes were supposed to have the power of correcting (Gen. xx. 18; comp. xii. 17, xxx. 1, 2, 14-16)—"consumption," and several, the names of which are derived from various words, signifying to burn or to be hot (Lev. xxvi. 16; Deut. xxviii. 22). The "burning boil," or "of a boil" (Lev. xiii. 23) is again merely marked by the notion of an effect resembling that of fire, like our "carbuncle;" it may possibly find an equivalent in the Damascus boil of the present time. The "botch (*shechîn*) of Egypt" (Deut. xxviii. 27), is so vague a term as to yield a most uncertain sense; the plague, as known by its attendant *bubo*, has been suggested by Scheuchzer. It is possible that the *Elephantiasis Graecorum* may be intended by *shechîn*. Of this disease some further notice will be taken below; at present it is observable that the same word is used to express the "boil" of Hezekiah. Dr. Mead supposes it to have been a fever terminating in an abscess. The diseases rendered "scab" and "scurvy" in Lev. xxi. 20, xxii. 22, Deut. xxviii. 27, may be almost any skin disease. Some of these may be said to approach the type of leprosy. The "issue" of xv. 19, may be the *menorrhagia*, or uterine hemorrhage from other causes. In Deut. xxviii. 35, is mentioned a disease attacking the "knees and legs," consisting in a "sore botch which cannot be healed," but extended, in the sequel of the verse, from the "sole of the foot to the top of the head." The latter part of the quotation would certainly accord with *Elephantiasis Graecorum*. On the other hand, a disease which affects the knees and legs, or more

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commonly one of them only—is by a mere accident of language known as Elephantiasis *Arabum*, *Bucnemia Tropica*, or "Barbadoes Leg," from being well known in that island. The *Elephantiasis Graecorum* is what now passes under the name of "leprosy"—the lepers *e. g.* of the huts near the Zion gate of modern Jerusalem are elephantiasiacs. It has been asserted that there are two kinds, one painful, the other painless; but as regards Syria and the East this is contradicted. There the parts affected are quite benumbed and lose sensation. It is classed as a tubercular disease, not confined to the skin, but pervading the tissues and destroying the bones. It is not confined to any age or either sex. It first appears in general, but not always, about the face, as an indurated nodule (hence it is improperly called tubercular), which gradually enlarges, inflames, and ulcerates. If a joint be attacked, the ulceration will go on till its destruction is complete, the joints of finger, toe, &c., dropping off one by one. If the face be the chief seat of the disease, it assumes a leonine aspect, loathsome and hideous; the skin becomes thick, rugose, and livid; the eyes are fierce and staring, and the hair generally falls off from all the parts affected. When the throat is attacked the voice shares the affection, and sinks to a hoarse, husky whisper. These two symptoms are eminently characteristic. It is hereditary, and may be inoculated, but does not propagate itself by the closest contact. This favours the correspondence of this disease with one of those evil diseases of Egypt, possibly its "botch," threatened Deut. xxviii. 27, 35. This "botch," however, seems more probably to mean the foul ulcer mentioned by Aretaeus. It has been asserted that this, which is perhaps the most dreadful disease of the East, was Job's malady. Origen mentions, that one of the Greek versions gives it as the affliction which befel him. Wunderbar supposes it to have been the Tyrian leprosy, resting chiefly on the itching implied, as he supposes, by Job ii. 7, 8. Schmidt thinks the "sore boil" may indicate some graver disease, or concurrence of diseases. But there is no need to go beyond the statement of Scripture. The disease of king Antiochus (2 Macc. ix. 5-10, &c.) is that of a boil breeding worms. There is some doubt whether this disease be not allied to phthiriasis, in which lice are bred, and cause ulcers. In Deut. xxviii. 65, it is possible that a palpitation of the heart is intended to be spoken of (comp. Gen. xlv. 26). In Mark xi. 17 (compare Luke ix. 38) we have an apparent case of epilepsy. Besides the common injuries of wounding, bruising, striking out the eye, tooth, &c., we have in Ex. xxi. 22, the case of miscarriage produced by a blow, push, &c., damaging the fetus. The plague of "boils and blains" is *not* said to have been fatal to man, as the murrain preceding was to cattle; this alone would seem to contradict the notion of Shapter, that the disorder in question was smallpox. The expression of Ex. ix. 10, a "boil" flourishing, or ebullient with blains, may perhaps be a disease analogous to phlegmonous erysipelas, or even common erysipelas. The "withered hand" of Jeroboam (1 K. xiii. 4-6), and of the man, Matt. xii. 10-13 (comp. Luke vi. 10), is such an effect as is known to follow from the obliteration of the main artery of any member, or from paralysis of the principal nerve, either through disease or through injury. The case of the widow's son restored by Elisha (2 K. iv. 19), was probably one of sunstroke. The disease of Asa "in his feet" which attacked him in his old age (1 K. xv. 23; 2 Chr. xvi. 12) and became exceeding great, may have been either *oedema*, swelling, or *podagra*, gout. In 1 Macc. vi. 8, occurs a mention of "sickness of grief;" in Ecclus. xxxvii. 30, of sickness caused by excess, which require only a passing mention. The disease of Nebuchadnezzar has been viewed by Jahn as a mental and purely subjective malady. It is not easy to see how this satisfies the plain emphatic statement of Dan. iv. 33, which seems to include, it is true, mental derangement, but to assert a degraded bodily state to some extent, and a corresponding change of habits. We may regard it as Mead, following Burton's Anatomy of Melancholy, does, as a species of the melancholy known as Lycanthropia. Persons so affected wander like wolves in sepulchres by night, and imitate the howling of a wolf or a dog. Here should be noticed the mental malady of Saul. His melancholy seems to have had its origin in his sin. Music, which soothed him for a while, has entered largely into the milder modern treatment of lunacy. The palsy meets us in the N. T. only, and in features too familiar to need special remark. Gangrene, or mortification in its various forms, is a totally different disorder from the "canker" of the A. V. in 2 Tim. ii. 17. Both gangrene and cancer were common in all the countries familiar to the Scriptural writers, and neither differs from the modern disease of the same name. In Is. xxvi. 18; Ps. vii. 14, there seems an allusion to false conception. Poison, as a means of destroying life, hardly occurs in the Bible, save as applied to arrows (Job vi. 4). In the annals of the Herods poisons occur as the resource of stealthy murder. The bite or sting of venomous beasts can hardly be treated as a disease; but in connexion with the "fiery (*i. e.* venomous) serpents" of Num. xxi. 6, and the deliverance from death of those bitten, it deserves a notice. The brazen figure was symbolical only. It was customary to consecrate the image of the affliction, either in its cause or in its effect, as in the golden emerods, golden mice, of 1 Sam. vi. 4, 8, and in the ex-votos common in Egypt even before the exodus; and these may be compared with this setting up of the brazen serpent. The scorpion and centipede are natives of the Levant (Rev. ix. 5, 10), and, with a large variety of serpents, swarm there. To these, according to Lichtenstein, should be added a venomous solpuga, or large spider, similar to the Calabrian Tarantula. The disease of old age has acquired a place in Biblical nosology chiefly owing to the elegant allegory into which "The Preacher" throws the successive tokens of the ravage of time on man (Eccl. xii.). The course of decline is marked in metaphor by the darkening of the great lights of nature, and the ensuing period of life is compared to the broken weather of the wet season, setting in when summer is gone, when after every shower fresh clouds are in the sky, as contrasted with the showers of other seasons, which pass away into clearness. The "keepers of the house" are perhaps the ribs which support the frame, or the arms and shoulders which enwrap and protect it. The "strong men" are its supporters, the lower limbs "bowing themselves" under the weight they once so lightly bore. The "grinding" hardly needs to be explained of the teeth now become "few." The "lookers from the windows" are the pupils of the eyes, now "darkened." The "doors shut" represent the dulness of those other

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senses which are the portals of knowledge. The "rising up at the voice of a bird" portrays the light, soon-fleeting, easily-broken slumber of the aged man; or possibly, and more literally, actual waking in the early morning, when first the cock crows, may be intended. The "daughters of music brought low," suggest the

> —"big manly voice
> Now turn'd again to childish treble;"

and also, as illustrated by Barzillai, the failure in the discernment and the utterance of musical notes. The fears of old age are next noticed: "They shall be afraid of *that which is high*;" an obscure expression, perhaps, for what are popularly called "nervous" terrors, exaggerating and magnifying every object of alarm. "Fear in the way" is at first less obvious; but we observe that nothing unnerves and agitates an old person more than the prospect of a long journey. Thus regarded, it becomes a fine and subtile touch in the description of decrepitude. All readiness to haste is arrested and a numb despondency succeeds. The "flourishing" of "the almond-tree" is still more obscure; but we observe this tree in Palestine blossoming when others show no sign of vegetation, and when it is dead winter all around—no ill type, perhaps, of the old man who has survived his own contemporaries and many of his juniors. Youthful lusts die out, and their organs, of which "the grasshopper" is perhaps a figure, are relaxed. The "silver cord" may be that of nervous sensation, or motion, or even the spinal marrow itself. Perhaps some incapacity of retention may be signified by the "golden bowl broken;" the "pitcher broken at the well" suggests some vital supply stopping at the usual source—derangement perhaps of the digestion or of the respiration; the "wheel shivered at the cistern," conveys, through the image of the water-lifting process familiar in irrigation, the notion of the blood, pumped as it were, through the vessels, and fertilising the whole system; for "the blood is the life." This careful register of the tokens of decline might lead us to expect great care for the preservation of health and strength; and this indeed is found to mark the Mosaic system, in the regulations concerning diet, the "divers washings," and the pollution imputed to a corpse—nay, even in circumcision itself. These served not only the ceremonial purpose of imparting self-consciousness to the Hebrew, and keeping him distinct from alien admixture, but had a sanitary aspect of rare wisdom, when we regard the country, the climate, and the age. The rite of circumcision, besides its special surgical operation, deserves some notice in connexion with the general question of the health, longevity, and fecundity of the race with whose history it is identified. Besides being a mark of the covenant and a symbol of purity, it was perhaps also a protest against the phallus-worship, which has a remote antiquity in the corruption of mankind, and of which we have some trace in the Egyptian myth of Osiris. Its beneficial effects in such a climate as that of Egypt and Syria have been the subject of comment to various writers on hygiene. The operation itself consisted originally of a mere incision; to which a further stripping off the skin from the part, and a custom of sucking the blood from the wound was in a later period added, owing to the attempts of Jews of the Maccabean period, and later (1 Macc. i. 15; comp. 1 Cor. vii. 8) to cultivate heathen practices. No surgical operation beyond this finds a place in Holy Scripture, unless indeed that adverted to under the article Eunuch. The Talmudists speak of two operations to assist birth. Wunderbar enumerates from the Mishna and Talmud fifty-six surgical instruments or pieces of apparatus; of these, however, the following only are at all alluded to in Scripture. A cutting instrument, supposed a "sharp-stone" (Ex. iv. 25). The "knife" of Josh. v. 2 was probably a more refined instrument for the same purpose. An "awl" is mentioned (Ex. xxi. 6) as used to bore through the ear of the bondman who refused release, and is supposed to have been a surgical instrument. A seat of delivery called in Scripture *obnayim*, Ex. i. 16, "the stools." The "roller to bind" of Ez. xxx. 21 was for a broken limb, as still used. A scraper, for which the "potsherd" of Job was a substitute (Job ii. 8). Ex. xxx. 23-25 is a prescription in form. An occasional trace occurs of some chemical knowledge, *e. g.* the calcination of the gold by Moses; the effect of "vinegar upon nitrum" (Ex. xxxii. 20; Prov. xxv. 20; comp. Jer. ii. 22); the mention of "the apothecary" (Ex. xxx. 35; Eccl. x. 1), and of the merchant in "powders" (Cant. iii. 6), shows that a distinct and important branch of trade was set up in these wares, in which, as at a modern druggist's, articles of luxury, &c., are combined with the remedies of sickness. Among the most favourite of external remedies has always been the bath. Besides the significance of moral purity which it carried, the use of the bath checked the tendency to become unclean by violent perspirations from within and effluvia from without; it kept the porous system in play, and stopped the outset of much disease. In order to make the sanction of health more solemn, most oriental nations have enforced purificatory rites by religious mandates—and so the Jews. There were special occasions on which the bath was ceremonially enjoined. The Pharisees and Essenes aimed at scrupulous strictness of all such rules (Matt. xv. 2; Mark vii. 5; Luke xi. 38). River-bathing was common, but houses soon began to include a bath-room (Lev. xv. 13; 2 K. v. 10; 2 Sam. xi. 2; Susanna 15). Vapour-baths, as among the Romans, were latterly included in these, as well as hot and cold-bath apparatus, and the use of perfumes and oils after quitting it was everywhere diffused.

Me'eda = **Mehida** (1 Esdr. v. 32).

Megid'do was in a very marked position on the southern rim of the plain of ESDRAELON, on the frontier-line, speaking generally, of the territories of the tribes of ISSACHAR and MANASSEH, and commanding one of those passes from the north into the hill-country which were of such critical importance on various occasions in the history of Judaea (Judith iv. 7). The first mention occurs in Josh. xii. 21, where Megiddo appears as the city of one of the "thirty and one kings," or petty chieftains, whom Joshua defeated on the west of the Jordan. The song of Deborah brings the place vividly before us, as the scene of the great conflict between Sisera and Barak. The chariots of Sisera were gathered "unto the river of KISHON" (Judg. iv. 13); Barak went down with his men "from Mount TABOR" into the plain (iv. 14); "then fought the kings of Canaan in Taanach by the waters of Megiddo" (v. 19). Still we do not read of Megiddo being firmly in the occupation of the Israelites, and perhaps it was not really so till the time of Solomon. But the chief historical interest of Megiddo is con-

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centrated in Josiah's death. When Pharaoh-Necho came from Egypt against the king of Assyria, Josiah joined the latter, and was slain at Megiddo (2 K. xxiii. 29), and his body was carried from thence to Jerusalem (ib. 30). The story is told in the Chronicles in more detail (2 Chr. xxxv. 22-24). There the fatal action is said to have taken place "in the valley of Megiddo." This calamity made a deep and permanent impression on the Jews. Thus, in the language of the prophets (Zech. xii. 11), "the mourning of Hadadrimmon in the valley of Megiddon" becomes a poetical expression for the deepest and most despairing grief; as in the Apocalypse (Rev. xvi. 16) ARMAGEDDON, in continuance of the same imagery, is presented as the scene of terrible and final conflict. The site thus associated with critical passages of Jewish history from Joshua to Josiah has been identified beyond any reasonable doubt. Robinson did not visit this corner of the plain on his first journey, but he was brought confidently to the conclusion that Megiddo was the modern *el-Lejjûn*, which is undoubtedly the Legio of Eusebius and Jerome. There can be no doubt that the identification is substantially correct. *El-Lejjûn* is on the caravan-route from Egypt to Damascus, and traces of a Roman road are found near the village. Van de Velde describes the view of the plain as seen from the highest point between it and the sea, and the huge *tells* which mark the positions of the "key-fortresses" of the hills and the plain, *Tuanûk* and *el-Lejjûn*, the latter being the most considerable, and having another called *Tell-Metzellim*, half an hour to the N.W. About a month later in the same year Dr. Robinson was there. Both writers mention a copious stream flowing down this gorge (March and April) and turning some mills before joining the Kishon. Here are probably the "waters of Megiddo" of Judg. v. 19, though it should be added that by Dr. Stanley they are supposed rather to be "the pools in the bed of the Kishon" itself. The same author regards the "plain (or valley) of Megiddo" as denoting not the whole of the Esdraelon level, but that broadest part of it which is immediately opposite the place we are describing.

Megid'don, The Valley of. The extended form of the preceding name. It occurs only in Zech. xii. 11.

Mehe'tabeel. Another and less correct form of MEHETABEL. The ancestor of Shemaiah the prophet who was hired against Nehemiah by Tobiah and Sanballat (Neh. vi. 10).

Mehe'tabel, the daughter of Matred, and wife of Hadad, or Hadar, the eighth and last-mentioned king of Edom (Gen. xxxvi. 39).

Me'hida, a family of Nethinim, the descendants of Mehida, returned from Babylon with Zerubbabel (Ezr. ii. 52; Neh. vii. 54).

Mehi'r, the son of Chelub, the brother of Shuah (1 Chr. iv. 11).

Mehol'athite, The, a word occurring once only (1 Sam. xviii. 19). It no doubt denotes that Adriel belonged to a place called Meholah, but whether that was Abel-Meholah afterwards the native place of Elisha, or another, is uncertain.

Mehu'jael, the son of Irad, and fourth in descent from Cain (Gen. iv. 18).

Me'human, one of the seven eunuchs (A. V. "chamberlains") of Ahasuerus (Esth. i. 10).

Me'hunim, Ezr. ii. 50. Elsewhere called MEHUNIMS and MEUNIM.

Me'hunims, The, a people against whom king Uzziah waged a successful war (2 Chr. xxvi. 7). Although so different in its English dress, yet the name is in the original merely the plural of MAON. Maon, or the Maonites, probably inhabited the country at the back of the great range of Seir, the modern *esh-Sherah*, which forms the eastern side of the *Wady el-Arabah*, where at the present day there is still a town of the same name. Another notice of the Mehunims in the reign of Hezekiah (cir. B.C. 726-697) is found in 1 Chr. iv. 41. Here they are spoken of as a pastoral people, either themselves Hamites, or in alliance with Hamites, quiet and peaceable, dwelling in tents. Here, however, the A. V. treats the word as an ordinary noun, and renders it "habitations." A third notice of the Mehunim, corroborative of those already mentioned, is found in the narrative of 2 Chr. xx. There is every reason to believe that in ver. 1 "the Ammonites" should be read as "the Maonites," who in that case are the "men of Mount Seir" mentioned later in the narrative (ver. 10, 22). In all these passages, including the last, the LXX. render the name by *οἱ Μειναῖοι*—the Minaeans—a nation of Arabia renowned for their traffic in spices, who are named by Strabo, Ptolemy, and other ancient geographers, and whose seat is now ascertained to have been the S.W. portion of the great Arabian peninsula, the western half of the modern Hadramaut. The latest appearance of the name MEHUNIMS in the Bible is in the lists of those who returned from the Captivity with Zerubbabel (Ezr. ii. 50, A. V. "Mehunim;" Neh. vii. 52, A. V. "Meunim").

Me-Jar'kon, a town in the territory of Dan (Josh. xix. 46 only); named next in order to Gath-rimmon, and in the neighbourhood of Joppa or Japho.

Me'konah, one of the towns which were re-inhabited after the captivity by the men of Judah (Neh. xi. 28). It is not mentioned elsewhere, and it does not appear that any name corresponding with it has yet been discovered.

Melati'ah, a Gibeonite, who assisted in rebuilding the wall of Jerusalem (Neh. iii. 7).

Mel'chi. 1. The son of Janna, and ancestor of Joseph in the genealogy of Jesus Christ (Luke iii. 24).—**2.** The son of Addi in the same genealogy (Luke iii. 21).

Melchi'ah, a priest, the father of Pashur (Jer. xxi. 1).

Melchi'as. 1. The same as MALCHIAH 2 (1 Esdr. ix. 26).—**2.** = MALCHIAH 3 and MALCHIJAH 4 (1 Esdr. ix. 32).—**3.** The same as MALCHIAH 6 (1 Esdr. ix. 44).

Mel'chiel. Charmis, the son of Melchiel, was one of the three governors of Bethulia (Jud. vi. 15).

Melchis'edec, the form of the name MELCHIZEDEK adopted in the A. V. of the New Testament (Heb. v. vi. vii.).

Mel'chi-Shu'a, a son of Saul (1 Sam. xiv. 49, xxxi. 2). Elsewhere correctly given MALCHISHUA.

Melchis'edek, king of Salem and priest of the Most High God, who met Abram in the valley of Shaveh, which is the king's valley, brought out bread and wine, blessed Abram, and received tithes from him (Gen. xiv. 18-20). The other places in which Melchizedek is mentioned are Ps. cx. 4, where Messiah is described as a priest for ever, "after the order of Melchizedek," and Heb. v., vi.,

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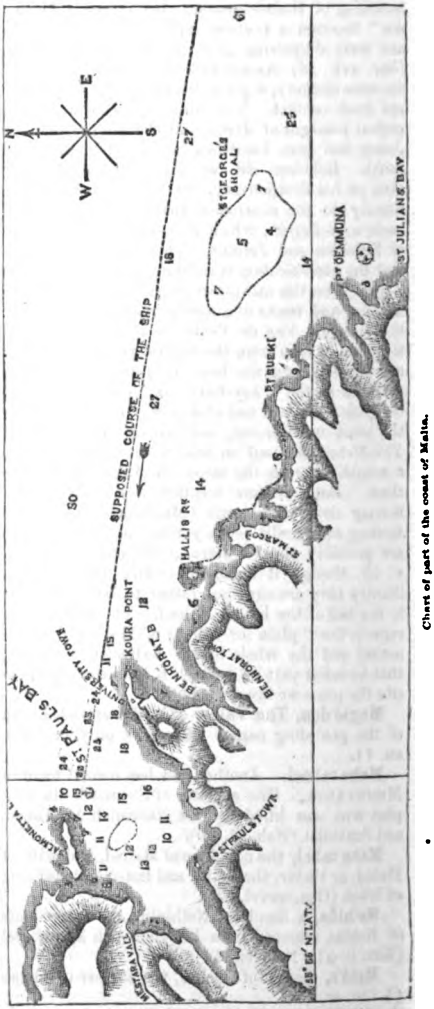
vii., where these two passages of the O. T. are quoted, and the typical relation of Melchizekek to our Lord is stated at great length. There is something surprising and mysterious in the first appearance of Melchizedek, and in the subsequent reference to him. Bearing a title which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the friend of God. Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years. The faith of early ages ventured to invest his person with superstitious awe. Jewish tradition pronounces Melchizedek to be a survivor of the Deluge, the patriarch Shem. It should be noted that this supposition does not appear in the Targum of Onkelos,—a presumption that it was not received by the Jews till after the Christian era—nor has it found favour with the Fathers. Equally old, perhaps, but less widely diffused, is the supposition not unknown to Augustine, and ascribed by Jerome (*l. c.*) to Origen and Didymus, that Melchizedek was an angel. The Fathers of the fourth and fifth centuries record with reprobation the tenet of the Melchizedekians that he was a Power, Virtue, or Influence of God, and the not less daring conjecture of Hieracas and his followers that Melchizedek was the Holy Ghost. Epiphanius mentions some members of the church as holding the erroneous opinion that Melchizedek was the Son of God appearing in human form. Similar to this was a Jewish opinion that he was the Messiah. The way in which he is mentioned in Genesis would rather lead to the immediate inference that Melchizedek was of one blood with the children of Ham, among whom he lived, chief (like the King of Sodom) of a settled Canaanitish tribe. And as Balaam was a prophet, so Melchizedek was a priest among the corrupted heathen, not self-appointed, but constituted by a special gift from God, and recognised as such by Him. The "order of Melchizedek," in Ps. cx. 4, is explained by Gesenius and Rosenmüller to mean "manner" = likeness in official dignity = a king and priest. The relation between Melchizedek and Christ as type and antitype is made in the Ep. to the Hebrews to consist in the following particulars. Each was a priest, (1) not of the Levitical tribe; (2) superior to Abraham; (3) whose beginning and end are unknown; (4) who is not only a priest, but also a king of righteousness and peace. Another fruitful source of discussion has been found in the site of Salem and Shaveh, which certainly lay in Abram's road from Hobah to the plain of Mamre, and which are assumed to be near to each other. The various theories may be briefly enumerated as follows:—(1) Salem is supposed to have occupied in Abraham's time the ground on which afterwards Jebus and then Jerusalem stood; and Shaveh to be the valley east of Jerusalem through which the Kidron flows. (2) Jerome denies that Salem is Jerusalem, and asserts that it is identical with a town near Scythopolis or Bethshan. (3) Professor Stanley is of opinion that there is every probability that Mount Gerizim is the place where Melchizedek, the priest of the Most High, met Abram. (4) Ewald denies positively that it is Jerusalem, and says that it must be north of Jerusalem on the other side of Jordan; an opinion which Rödiger condemns.

Mel'ea. The son of Menan, and ancestor of Joseph in the genealogy of Jesus Christ (Luke iii. 31).

Mel'ech. The second son of Micah, the son of Merib-baal or Mephibosheth (1 Chr. viii. 35, ix. 41).

Mel'icu. The same as MALLUCH 6 (Neh. xii. 14; comp. ver. 2).

Mel'ita, the modern *Malta.* This island has an illustrious place in Scripture, as the scene of that shipwreck of St. Paul which is described in such minute detail in the Acts of the Apostles.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the distance on the chart, that she would be brought to the coast of Malta on the thirteenth day (see ver. 27). (3.) A ship drifting in this direction to the place traditionally known as St. Paul's Bay would come to that spot on the coast without touching any other part of the island previously. The coast, in fact, trends from this bay to the S.E. This may be seen on consulting any map or chart of Malta. (4.) On *Koura Point*, which is the south-easterly extermity of the bay, there must infallibly have been breakers, with the wind blowing from the N.E. Now the alarm was certainly caused by breakers, for it took place in the night (ver. 27), and it does not appear that the passengers were at first aware of the danger which became sensible to the quick ear of the "sailors." (5.) Yet the vessel did not strike: and this corresponds with the position of the point, which would be some little distance on the port side, or to the left, of the vessel. (6.) Off this point of the coast the soundings are 20 fathoms (ver. 28), and a little further, *in the direction of the supposed drift*, they are 15 fathoms (ib.). (7.) Though the danger was imminent, we shall find from examining the chart that there would still be time to anchor (ver. 29) before striking on the rocks ahead. (8.) With bad holding ground there would have been great risk of the ship dragging her anchors. The bottom of St. Paul's Bay is remarkably tenacious. (9.) The other geological characteristics of the place are in harmony with the narrative, which describes the creek as having in one place a sandy or muddy beach (ver. 39), and which states that the bow of the ship was held fast in the shore, while the stern was exposed to the action of the waves (ver. 41). (10.) Another point of local detail is of considerable interest—viz. that as the ship took the ground, the place was observed to be διθαλάσσος, *i. e.* a connexion was noticed between two apparently separate pieces of water. We shall see, on looking at the chart, that this would be the case. (11.) Malta is in the track of ships between Alexandria and Puteoli: and this corresponds with the fact that the "Castor and Pollux," an Alexandrian vessel which ultimately conveyed St. Paul to Italy, had wintered in the island (Acts xxviii. 11). (12.) Finally, the course pursued in this conclusion of the voyage, first to Syracuse, and then to Rhegium, contributes a last link to the chain of arguments by which we prove that Melita is *Malta*. The question has been set at rest for ever by Mr. Smith of Jordan Hill, in his *Voyage and Shipwreck of St. Paul*, the first published work in which it was thoroughly investigated from a sailor's point of view. As regards the condition of the island of Melita, when St. Paul was there, it was a dependency of the Roman province of Sicily. Its chief officer (under the governor of Sicily) appears from inscriptions to have had the title of πρῶτος Μελιταίων, or *Primus Melitensium*, and this is the very phrase which St. Luke uses (xxviii. 7). Melita, from its position in the Mediterranean, and the excellence of its harbours, has always been important both in commerce and war. It was a settlement of the Phoenicians at an early period, and their language, in a corrupted form, continued to be spoken there in St. Paul's day.

Melons (Heb. *abattichîm*) are mentioned only in Num. xi. 5. By the Hebrew word we are probably to understand both the Melon (*Cucumis melo*) and the water Melon (*Cucurbita citrullus*), for the Arabic noun singular, *batêkh*, which is identcal with the Hebrew word, is used generically. The water melon is by some considered to be indigenous to India, from which country it may have been introduced into Egypt in very early times. The common melon (*Cucumis melo*) is cultivated in the same places and ripens at the same time with the water-melon; but the fruit in Egypt is not so delicious as in this country. The water-melon, which is now extensively cultivated all over India and the tropical parts of Africa and America, and indeed in hot countries generally, is a fruit not unlike the common melon, but the leaves are deeply lobed and gashed, the flesh is pink or white, and contains a large quantity of cold watery juice without much flavour; the seeds are black.

Cucurbita citrullus.

Mel'sar. The A. V. is wrong in regarding Melzar as a proper name; it is rather an official title, as is implied in the addition of the article in each case where the name occurs (Dan. i. 11, 16); the marginal reading, "the steward" is therefore more correct.

Mem'mius, Quintus (2 Macc. xi. 34). [MANLIUS, T.]

Mem'phis, a city of ancient Egypt, situated on the western bank of the Nile, in latitude 30° 6′ N. It is mentioned by Isaiah (xix. 13), Jeremiah (ii. 16. xlvi. 14, 19), and Ezekiel (xxx. 13, 16), under the name of NOPH; and by Hosea (ix. 6) under the name of MOPH in Hebrew, and MEMPHIS in our English version. Though some regard Thebes as the more ancient city, the monuments of Memphis are of higher antiquity than those of Thebes. Herodotus dates its foundation from Menes, the first really historical king of Egypt. The era of Menes is not satisfactorily determined. But, indeterminate and conjectural as the early chronology of Egypt yet is, all agree that the known history of the empire begins with Menes, who founded Memphis. The city belongs to the earliest periods of authentic history. The building of Memphis is associated by tradition with a stupendous work of art which has permanently changed the course of the Nile and the face of the Delta. Before the time of Menes the river emerging from the upper valley into the neck of the Delta, bent its course westward toward the hills of the Libyan desert, or at least discharged a large portion of its waters through an arm in that

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direction. Here the generous flood whose yearly inundation gives life and fertility to Egypt, was largely absorbed in the sands of the desert, or wasted in stagnant morasses. It is even conjectured that up to the time of Menes the whole Delta was an uninhabitable marsh. The rivers of Damascus, the *Barada* and *'Awaj*, now lose themselves in the same way in the marshy lakes of the great desert plain south-east of the city. Herodotus informs us, upon the authority of the Egyptian priests of his time, that Menes "by banking up the river at the bend which it forms about a hundred furlongs south of Memphis, laid the ancient channel dry, while he dug a new course for the stream halfway between the two lines of hills." From his description it appears that Memphis was created upon a marsh reclaimed by the dyke of Menes and drained by his artificial lake. The dyke of Menes began 12 miles south of Memphis, and deflected the main channel of the river about two miles to the eastward. Upon the rise of the Nile, a canal still conducted a portion of its waters westward through the old channel, thus irrigating the plain beyond the city in that direction, while an inundation was guarded against on that side by a large artificial lake or reservoir at Abousir. The skill in engineering which these works required, and which their remains still indicate, argues a high degree of material civilisation, at least in the mechanic arts, in the earliest known period of Egyptian history. The city is said to have had a circumference of about 19 miles. Herodotus states, on the authority of the priests, that Menes "built the temple of Hephaestus, which stands within the city, a vast edifice, well worthy of mention" (ii. 99). The divinity whom Herodotus identifies with Hephaestus was *Ptah*, "the creative power, the maker of all material things." The temple of Apis was one of the most noted structures of Memphis. It stood opposite the southern portico of the temple of Ptah; and Psammetichus, who built that gateway, also erected in front of the sanctuary of Apis a magnificent colonnade, supported by colossal statues or Osiride pillars, such as may still be seen at the temple of Medeenet Habou at Thebes (Herod. ii. 153). Through this colonnade the Apis was led with great pomp upon state occasions. At Memphis was the reputed burial place of Isis; it had also a temple to that "myriad-named" divinity. Memphis had also its Serapeium, which probably stood in the western quarter of the city. The sacred cubit and other symbols used in measuring the rise of the Nile, were deposited in the temple of Serapis. The Necropolis, adjacent to Memphis, was on a scale of grandeur corresponding with the city itself. The "city of the pyramids" is a title of Memphis in the hieroglyphics upon the monuments. The great field or plain of the Pyramids lies wholly upon the western bank of the Nile, and extends from *Aboo-Roäsh*, a little to the north-west of Cairo, to *Meydoom*, about 40 miles to the south, and thence in a south-westerly direction about 25 miles farther, to the pyramids of *Howara* and of *Biahmû* in the *Fayoura*. But the principal seat of the pyramids, the Memphite Necropolis, was in a range of about **15 miles from *Sakkara* to *Gizeh***, and in the groups here remaining nearly thirty are probably tombs of the imperial sovereigns of Memphis. Memphis long held its place as a capital; and for centuries a Memphite dynasty ruled over all Egypt. Lepsius, Bunsen, and Brugsch, agree in regarding the 3rd, 4th, 6th, 7th, and 8th dynasties of the Old Empire as Memphite, reaching through a period of about a thousand years. During a portion of this period, however, the chain was broken, or there were contemporaneous dynasties in other parts of Egypt. The overthrow of Memphis was distinctly predicted by the Hebrew prophets (Is. xix. 13; Jer. xlvi. 19). The latest of these predictions was uttered nearly 600 years before Christ, and half a century before the invasion of Egypt by Cambyses (cir. B.C. 525). Herodotus informs us that Cambyses, enraged at the opposition he encountered at Memphis, committed many outrages upon the city. The city never recovered from the blow inflicted by Cambyses. The rise of Alexandria hastened its decline. The Caliph conquerors founded Fostát (Old Cairo) upon the opposite bank of the Nile, a few miles north of Memphis, and brought materials from the old city to build their new capital (A. D. 638). At length so complete was the ruin of Memphis, that for a long time its very site was lost. Pococke could find no trace of it. Recent explorations, especially those of Messrs. Mariette and Linant, have brought to light many of its antiquities, which have been dispersed to the museums of Europe and America.

Mem'ucan. One of the seven princes of Persia in the reign of Ahasuerus, who "saw the king's face," and sat first in the kingdom (Esth. i. 14, 16, 21). They were "wise men who knew the times" (skilled in the planets, according to Aben Ezra), and appear to have formed a council of state; Josephus says that one of their offices was that of interpreting the laws (*Ant.* xi. 6, §1).

Men'ahem, son of Gadi, who slew the usurper Shallum and seized the vacant throne of Israel, B.C. 772. His reign, which lasted ten years, is briefly recorded in 2 K. xv. 14-22. It has been inferred from the expression in verse 14, "from Tirzah," that Menahem was a general under Zechariah stationed at Tirzah, and that he brought up his troops to Samaria and avenged the murder of his master by Shallum. He maintained the calf-worship of Jeroboam. The contemporary prophets, Hosea and Amos, have left a melancholy picture of the ungodliness, demoralisation, and feebleness of Israel. In the brief history of Menahem, his ferocious treatment of Tiphsah occupies a conspicuous place. The time of the occurrence, and the site of the town have been doubted. The act, whether perpetrated at the beginning of Menahem's reign or somewhat later, was doubtless intended to strike terror into the hearts of reluctant subjects. But the most remarkable event in Menahem's reign is the first appearance of a hostile force of Assyrians on the north-east frontier of Israel. King Pul, however, withdrew, having been converted from an enemy into an ally by a timely gift of 1000 talents of silver. Rawlinson says that in an inscription the name of Menahem is given, probably by mistake of the stonecutter, as a tributary of Tiglath-pileser.

Men'an. The son of Mattatha, one of the ancestors of Joseph in the genealogy of Jesus Christ (Luke iii. 31).

Mene' (lit. "numbered"). The first word of the mysterious inscription written upon the wall of Belshazzar's palace, in which Daniel read the doom of the king and his dynasty (Dan. v. 25, 26).

Menela'us, a usurping high-priest who obtained the office from Antiochus Epiphanes (c. B.C. 172) by a large bribe (2 Macc. iv. 23-25), and drove out

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Jason, who had obtained it not long before by similar means. He met with a violent death at the hands of Antiochus Eupator (cir. B.C. 163), which seemed in a peculiar manner a providential punishment of his sacrilege (xiii. 3, 4). According to Josephus he was a younger brother of Jason and Onias, and, like Jason, changed his proper name Onias, for a Greek name. In 2 Maccabees, on the other hand, he is called a brother of Simon the Benjamite (2 Macc. iv. 23).

Menes'theus. The father of APOLLONIUS 3 (2 Macc. iv. 21).

Meni'. The last clause of Is. lxv. 11 is rendered in the A. V. "and that furnish the drink-offering unto that *number*," the marginal reading for the last word being "Meni." That the word so rendered is a proper name, and also the proper name of an object of idolatrous worship cultivated by the Jews in Babylon, is a supposition which there seems no reason to question, as it is in accordance with the context, and has every probability to recommend it. But the identification of Meni with any known heathen god is still uncertain. The versions are at variance. In the LXX. the word is rendered "fortune" or "luck." The judgments of the commentators are equally conflicting. The majority conclude that Meni is the Moon god or goddess, the *Deus Lunus*, or *Dea Luna* of the Romans; masculine as regards the earth which she illumines (*terrae maritus*), feminine with respect to the sun (*Solis uxor*), from whom she receives her light. Among those who have interpreted the word literally "number," may be reckoned Rashi and Abrabanel, who understand by it the "number" of the priests who formed the company of revellers at the feast. Kimchi, in his note on Is. lxv. 11, says of Meni, "it is a star, and some interpret it of the stars which are *numbered*, and they are the seven stars of motion," *i. e.* the planets. But Gesenius, with more probability, while admitting the same origin of the word, gives to the root *mânâh* the sense of assigning, or distributing, and connects it with *manâh*, one of the three idols worshipped by the Arabs before the time of Mohammad, to which reference is made in the Koran (Sura 53), "What think ye of Allat, and Al Uzzah, and *Manah*, that other third goddess?" *Manah* was the object of worship of "the tribes of *Hudheyl* and *Khuzâ'ah*, who dwelt between Mekkeh and El-Medeeneh, and as some say, of the tribes of Ows, El-Khazraj, and Thakeek also. This idol was a large stone, demolished by one Saad, in the 8th year of the Flight, a year so fatal to the idols of Arabia." The etymology given by Gesenius is more probable; and Meni would then be the personification of fate or destiny, under whatever form it was worshipped. Whether this form, as Gesenius maintains, was the planet Venus, which was known to Arabic astrologers as "the lesser good fortune" (the planet Jupiter being the "greater"), it is impossible to say with certainty; nor is it safe to reason from the worship of *Manah* by the Arabs in the times before Mohammad to that of Meni by the Jews more than a thousand years earlier.

Meo'nenim, the Plain of, an oak, or terebinth, or other great tree—for the translation of the Hebrew *Elon* by "plain" is most probably incorrect, as will be shown under the head of PLAIN—which formed a well-known object in central Palestine in the days of the Judges. It is mentioned—at least under this name—only in Judg. ix. 37. In what direction it stood with regard to Shechem we are not told. The meaning of Meonenim, if interpreted as a Hebrew word, is enchanters or "observers of times," as it is elsewhere rendered (Deut. xviii. 10, 14; in Mic. v. 12 it is "soothsayers"). This connexion of the name with magical arts has led to the suggestion that the tree in question is identical with that beneath which Jacob hid the foreign idols and amulets of his household, before going into the presence of God at the consecrated ground of Bethel (Gen. xxxv. 4). But the inference seems hardly a sound one, for *meonenim* does not mean "enchant*ments*" but "enchant*ers*," nor is there any ground for connecting it in any way with amulets or images; and there is the positive reason against the identification that while this tree seems to have been at a distance from the town of Shechem, that of Jacob was in it, or in very close proximity to it. Five trees are mentioned in connexion with Shechem:—1. The oak (not "plain" as in A. V.) of Moreh, where Abram made his first halt and built his first altar in the Promised Land (Gen. xii. 6). 2. That of Jacob, already spoken of. 3. "The oak which was in the holy place of Jehovah" (Josh. xxiv. 26). 4. The Elon-Muttsab, or "oak (not "plain," as in A. V.) of the pillar in Shechem," beneath which Abimelech was made king (Judg. ix. 6). 5. The Elon-Meonenim. While four of these were probably one and the same tree, the oak of Meonenim seems to have been a distinct one. It is perhaps possible that Meonenim may have originally been Maonim, that is Maonites or Mehunim; a tribe or nation of non-Israelites elsewhere mentioned.

Meonotha'i. One of the sons of Othniel, the younger brother of Caleb (1 Chr. iv. 14).

Mepha'ath, a city of the Reubenites, one of the towns dependent on Heshbon (Josh. xiii. 18), lying in the district of the Mishor (comp. 17, and Jer. xlviii. 21, A.V. "plain"), which probably answered to the modern *Belka*. It was one of the cities allotted with their suburbs to the Merarite Levites (Josh. xxi. 37; 1 Chr. vi. 79). Mephaath is named in the above passages with Dibon, Jahazah, Kirjathaim, and other towns, which have been identified with tolerable certainty on the north of the Arnon (*Wady Mojeb*); but no one appears yet to have discovered any name at all resembling it. In the time of Eusebius it was used as a military post.

Mephibo'sheth, the name borne by two members of the family of Saul—his son and his grandson.—1. Saul's son by Rizpah the daughter of Aiah, his concubine (2 Sam. xxi. 8). He and his brother Armoni were among the seven victims who were surrendered by David to the Gibeonites, and by them crucified in sacrifice to Jehovah, to avert a famine from which the country was suffering.—2. The son of Jonathan, grandson of Saul, and nephew of the preceding. 1. His life seems to have been, from beginning to end, one of trial and discomfort. The name of his mother is unknown. When his father and grandfather were slain on Gilboa he was an infant but five years old. He was then living under the charge of his nurse, probably at Gibeah, the regular residence of Saul. The tidings that the army was destroyed, the king and his sons slain, and that the Philistines, spreading from hill to hill of the country, were sweeping all before them, reached the royal household. The nurse fled, carrying the child on her shoulder. But in her panic and hurry she stumbled and Mephibosheth was

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precipitated to the ground with such force as to deprive him for life of the use of both feet (2 Sam. iv. 4). 2. After the accident which thus embittered his whole existence, Mephibosheth was carried with the rest of his family beyond the Jordan to the mountains of Gilead, where he found a refuge in the house of Machir ben-Ammiel, a powerful Gadite or Manassite sheykh at Lo-debar, not far from Mahanaim, which during the reign of his uncle Ishbosheth was the head-quarters of his family. By Machir he was brought up, there he married, and there he was living at a later period, when David having completed the subjugation of the adversaries of Israel on every side, had leisure to turn his attention to claims of other and hardly less pressing descriptions. So completely had the family of the late king vanished from the western side of Jordan, that the only person to be met with in any way related to them was one ZIBA. From this man David learnt of the existence of Mephibosheth. Royal messengers were sent to the house of Machir at Lo-debar in the mountains of Gilead, and by them the prince and his infant son MICHA were brought to Jerusalem. The interview with David was marked by extreme kindness on the part of the king, and on that of Mephibosheth by the fear and humility which have been pointed out as characteristic of him. He leaves the royal presence with all the property of his grandfather restored to him, and with the whole family and establishment of Ziba as his slaves, to cultivate the land and harvest the produce. He himself is to be a daily guest at David's table. From this time forward he resided at Jerusalem. 3. An interval of about seventeen years now passes, and the crisis of David's life arrives. Of Mephibosheth's behaviour on this occasion we possess two accounts—his own (2 Sam. xix. 24-30), and that of Ziba (xvi. 1-4). They are naturally at variance with each other. In consequence of the story of Ziba, his loyalty and thoughtful courtesy are rewarded by the possessions of his master, thus once more reinstating him in the position from which he had been so rudely thrust on Mephibosheth's arrival in Judah. Mephibosheth's story —which, however, he had not the opportunity of telling until several days later, when he met David returning to his kingdom at the western bank of Jordan—was very different to Ziba's. That David did not disbelieve it is shown by his revoking the judgment he had previously given. That he did not entirely reverse his decision, but allowed Ziba to retain possession of half the lands of Mephibosheth, is probably due partly to weariness at the whole transaction, but mainly to the conciliatory frame of mind in which he was at that moment. "Shall then any man be put to death this day?" is the key-note of the whole proceeding. 4. The writer is aware that this is not the view generally taken of Mephibosheth's conduct, and in particular the opposite side has been maintained with much cogency and ingenuity by the late Professor Blunt in his *Undesigned Coincidences*. But when the circumstances on both sides are weighed, there seems to be no escape from the conclusion come to above. Mephibosheth could have had nothing to hope for from the revolution. Ziba, on the other hand, had everything to gain and nothing to lose by any turn affairs might take. With regard to the absence of the name of Mephibosheth from the dying words of David, which is the main occasion of Mr. Blunt's strictures, it is most natural—at any rate it is quite allowable—to suppose that, in the interval of eight years which elapsed between David's return to Jerusalem and his death, Mephibosheth's painful life had come to an end. We may without difficulty believe that he did not long survive the anxieties and annoyances which Ziba's treachery had brought upon him.

Me'rab, the eldest daughter, possibly the eldest child, of king Saul (1 Sam. xiv. 49). She first appears after the victory over Goliath and the Philistines, when David had become an inmate in Saul's house (1 Sam. xviii. 2), and immediately after the commencement of his friendship with Jonathan. In accordance with the promise which he made before the engagement with Goliath (xvii. 25), Saul betrothed Merab to David (xviii. 17). David's hesitation looks as if he did not much value the honour —at any rate before the marriage Merab's younger sister Michal had displayed her attachment for David, and Merab was then married to Adriel the Meholathite, to whom she bore five sons (2 Sam. xxi. 8). The Authorized Version of this last passage is an accommodation. The Hebrew text has "the five sons of Michal, daughter of Saul, which she bare to Adriel." The most probable solution of the difficulty is that "Michal" is the mistake of a transcriber for "Merab." But the error is one of very ancient date.

Merai'ah. A priest in the days of Joiakim, the son of Jeshua, and representative of the priestly family of Seraiah (Neh. xii. 12).

Merai'oth. **1.** A descendant of Eleazar the son of Aaron, and head of a priestly house. It was thought by Lightfoot that he was the immediate predecessor of Eli in the office of high-priest. It is apparently another Meraioth who comes in between Zadok and Ahitub in the genealogy of Azariah (1 Chr. ix. 11, Neh. xi. 11), unless the names Ahitub and Meraioth are transposed, which is not improbable.—**2.** The head of one of the houses of priests, which in the time of Joiakim the son of Jeshua was represented by Helkai (Neh. xii. 15).

Mer'an. The merchants of Meran and Theman are mentioned with the Hagarenes (Bar. iii. 23) as "searchers out of understanding." The name does not occur elsewhere, and is probably a corruption of "Medan" or "Midian."

Mer'ari, third son of Levi, and head of the third great division of the Levites, THE MERARITES, whose designation in Hebrew is the same as that of their progenitor, only with the article prefixed. Of Merari's personal history, beyond the fact of his birth before the descent of Jacob into Egypt, and of his being one of the seventy who accompanied Jacob thither, we know nothing whatever (Gen. xlvi. 8, 11). At the time of the Exodus, and the numbering in the wilderness, the Merarites consisted of two families, the Mahlites and the Mushites, Mahli and Mushi being either the two sons, or the son and grandson, of Merari (1 Chr. vi. 19, 47). Their chief at that time was Zuriel, and the whole number of the family, from a month old and upwards, was 6200; those from 30 years old to 50 were 3200. Their charge was the boards, bars, pillars, sockets, pins, and cords of the tabernacle and the court, and all the tools connected with setting them up. In the encampment their place was to the north of the tabernacle; and both they and the Gershonites were "under the hand" of Ithamar the son of Aaron. Owing to the heavy nature of the materials which they had to carry, four waggons

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and eight oxen were assigned to them; and in the march both they and the Gershonites followed immediately after the standard of Judah, and before that of Reuben, that they might set up the tabernacle against the arrival of the Kohathites (Num. iii. 20, 33-37, iv. 29-33, 42-45, vii. 8, x. 17, 21). In the division of the land by Joshua, the Merarites had twelve cities assigned to them, out of Reuben, Gad, and Zebulun, of which one was Ramoth-Gilead, a city of refuge, and in later times a frequent subject of war between Israel and Syria (Josh. xxi. 7, 34-40; 1 Chr. vi. 63, 77-81). In the time of David, Asaiah was their chief, and assisted with 220 of his family in bringing up the ark (1 Chr. xv. 6). Afterwards we find the Merarites still sharing with the two other Levitical families the various functions of their caste (1 Chr. xxiii. 6, 21-23). In the days of Hezekiah the Merarites were still flourishing, and Kish the son of Abdi, and Azariah the son of Jehalelel, took their part with their brethren of the two other Levitical families in promoting the reformation, and purifying the house of the Lord (2 Chr. xxix. 12, 15). After the return from captivity Shemaiah represents the sons of Merari, in 1 Chr. ix. 14, Neh. xi. 15. There were also at that time sons of Jeduthun under Obadiah or Abda, the son of Shemaiah (1 Chr. ix. 16; Neh. xi. 17). A little later again, in the time of Ezra, when he was in great want of Levites to accompany him on his journey from Babylon to Jerusalem, "a man of good understanding of the sons of Mahli" was found, whose name, if the text here and at ver. 24 is correct, is not given. "Jeshaiah also of the sons of Merari," with twenty of his sons and brethren, came with him at the same time (Ezr. viii. 18, 19). But it seems pretty certain that Sherebiah, in ver. 18, is the name of the Mahlite, and that both he and Hashabiah, as well as Jeshaiah, in ver. 19, were Levites of the family of Merari, and not, as the actual text of ver. 24 indicates, priests.—**3.** The father of Judith (Jud. viii. 1, xvi. 7).

Meratha'im, the Land of, that is "of double rebellion," alluding to the country of the Chaldeans, and to the double captivity which it had inflicted on the nation of Israel (Jer. l. 21).

Mercu'rius, properly Hermes, the Greek deity, whom the Romans identified with their Mercury the god of commerce and bargains. Hermes was the son of Zeus and Maia the daughter of Atlas, and is constantly represented as the companion of his father in his wanderings upon earth. The episode of Baucis and Philemon (Ovid, *Metam.* viii. 620-724) appears to have formed part of the folk-lore of Asia Minor, and strikingly illustrates the readiness with which the simple people of Lystra recognized in Barnabas and Paul the gods who, according to their wont, had come down in the likeness of men (Acts xiv. 11). They called Paul "Hermes, because he was the chief speaker;" identifying in him as they supposed by this characteristic, the herald of the gods and of Zeus, the eloquent orator, inventor of letters, music, and the arts.

Mercy-seat. This appears to have been merely the lid of the Ark of the Covenant, not another surface affixed thereto. It was that whereon the blood of the yearly atonement was sprinkled by the high-priest; and in this relation it is doubtful whether the sense of the word in the Heb. is based on the material fact of its "covering" the Ark, or derived from this notion of its reference to the "covering" (*i. e.* atonement) of sin.

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Mer'ed. This name occurs in a fragmentary genealogy in 1 Chr. iv. 17, 18, as that of one of the sons of Ezra. Tradition identifies him with Caleb and Moses.

Mer'emoth. **1.** Son of Uriah, or Urijah, the priest, of the family of Koz or Hakkoz, the head of the seventh course of priests as established by David. In Ezr. viii. 33, Meremoth is appointed to weigh and register the gold and silver vessels belonging to the Temple. In the rebuilding of the wall of Jerusalem under Nehemiah we find Meremoth taking an active part, working between Meshullam and the sons of Hassenaah who restored the fish-gate (Neh. iii. 4), and himself restoring the portion of the Temple wall on which abutted the house of the high-priest Eliashib (Neh. iii. 21).—**2.** A layman of the sons of Bani, who had married a foreign wife (Ezr. x. 36).—**3.** A priest, or more probably a family of priests, who sealed the covenant with Nehemiah (Neh. x. 5). The latter supposition is more probable, because in Neh. xii. 3 the name occurs, with many others of the same list, among those who went up with Zerubbabel a century before.

Mer'es. One of the seven counsellors of Ahasuerus king of Persia, "wise men which knew the times" (Esth. i. 14).

Mer'ibah. In Ex. xvii. 7 we read, "he called the name of the place Massah and Meribah," where the people murmured, and the rock was smitten. [For the situation see REPHIDIM.] The name is also given to Kadesh (Num. xx. 13, 24, xxvii. 14; Deut. xxii. 51 "Meribah-kadesh"), because there also the people, when in want of water, strove with God.

Merib-ba'al, son of Jonathan the son of Saul (1 Chr. viii. 34, ix. 40), doubtless the same person who in the narrative of 2 Samuel is called MEPHIBOSHETH.

Mer'odach is mentioned once only in Scripture, namely in Jer. l. 2. It has been commonly concluded from this passage that Bel and Merodach were separate gods; but from the Assyrian and Babylonian inscriptions it appears that this was not exactly the case. Merodach was really identical with the famous Babylonian Bel or Belus, the word being probably at first a mere epithet of the god, which by degrees superseded his proper appellation. Still a certain distinction appears to have been maintained between the names. The golden image in the great temple at Babylon seems to have been worshipped distinctly as Bel rather than Merodach, while other idols of the god may have represented him as Merodach rather than Bel.

Mer'odach-Bal'adan is mentioned as king of Babylon in the days of Hezekiah, both in the second book of Kings (xx. 12) and in Isaiah (xxxix. 1). In the former place he is called Berodach-Baladan. The orthography "Merodach" is, however, to be preferred. The name of Merodach-Baladan has been clearly recognised in the Assyrian inscriptions. The Canon gives Merodach-Baladan (*Mardocempad*) a reign of 12 years—from B.C. 721 to B.C. 709—and makes him then succeeded by a certain Arceanus. Polyhistor assigns him a six months' reign, immediately before Elibus, or Belibus, who (according to the Canon) ascended the throne B.C. 702. It has commonly been seen that these must be two different reigns, and that Merodach-Baladan must therefore have been deposed in B.C. 709, and have recovered his throne in B.C.

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702, when he had a second period of dominion lasting half a year. The inscriptions contain express mention of both reigns. Sargon states that in the twelfth year of his own reign he drove Merodach-Baladan out of Babylon, after he had ruled over it for twelve years; and Sennacherib tells us that in his first year he defeated and expelled the same monarch, setting up in his place "a man named Belib." Putting all our notices together, it becomes apparent that Merodach-Baladan was the head of the popular party, which resisted the Assyrian monarchs, and strove to maintain the independence of the country. It is uncertain whether he was self-raised or was the son of a former king. In the second Book of Kings he is styled "the son of Baladan;" but the inscriptions call him "the son of *Yagin*;" whence it is to be presumed that Baladan was a more remote ancestor. There is some doubt as to the time at which Merodach-Baladan sent his ambassadors to Hezekiah, for the purpose of enquiring as to the astronomical marvel of which Judaea had been the scene (2 Chr. xxxii. 31). We prefer to assign the embassy to Merodach-Baladan's earlier reign, and bring it within the period, B.C. 721-709, which the Canon assigns to him. Now the 14th year of Hezekiah, in which the embassy should fall (2 K. xx. 6; Is. xxxviii. 5), appears to have been B.C. 713. This was the year of Merodach-Baladan's first reign. The real object of the mission was most likely to effect a league between Babylon, Judaea, *and Egypt* (Is. xx. 5, 6), in order to check the growing power of the Assyrians. The league, however, though designed, does not seem to have taken effect. Sargon sent expeditions both into Syria and Babylonia—seized the stronghold of Ashdod in the one, and completely defeated Merodach-Baladan in the other. That monarch sought safety in flight, and lived for eight years in exile. At last he found an opportunity to return. In B.C. 703 or 702, Babylonia was plunged in anarchy—the Assyrian yoke was thrown off, and various native leaders struggled for the mastery. Under these circumstances the exiled monarch seems to have returned, and recovered his throne. Merodach-Baladan had obtained a body of troops from his ally, the king of Susiana; but Sennacherib defeated the combined army in a pitched battle. Merodach-Baladan fled to "the islands at the mouth of the Euphrates." He lost his recovered crown after wearing it for about six months, and spent the remainder of his days in exile and obscurity.

Me'rom, the Waters of, a place memorable in the history of the conquest of Palestine. Here, after Joshua had gained possession of the southern portions of the country, a confederacy of the northern chiefs assembled under the leadership of Jabin, king of Hazor (Josh. xi. 5), and here they were encountered by Joshua, and completely routed (ver. 7). The name of Merom occurs nowhere in the Bible but in this passage, nor is it found in Josephus. In the *Onomasticon* of Eusebius the name is given as "Merran," and it is stated to be "a village twelve miles distant from Sebaste (Samaria), and near Dothaim." It is a remarkable fact that though by common consent the "waters of Merom" are identified with the lake through which the Jordan runs between Banias and the Sea of Galilee—the Semechonitis of Josephus, and *Bahr el-Hûleh* of the modern Arabs—yet that identity cannot be proved by any ancient record. The region to which the name of *Hûleh* is attached—the *Ard el-Hûleh*—is a depressed plain or basin, commencing on the north of the foot of the slopes which lead up to the *Merj Ayûn* and *Tell el-Kady*, and extending southwards to the bottom of the lake which bears the same name—*Bahr el-Hûleh*. On the east and west it is enclosed between two parallel ranges of hills; on the west the highlands of Upper Galilee—the *Jebel Safat*; and on the east a broad ridge or table-land of basalt, thrown off by the southern base of Hermon, and extending downwards beyond the *Hûleh* till lost in the high ground east of the lake of Tiberias. The latter rises abruptly from the low ground, but the hills on the western side break down more gradually, and leave a tract of undulating table-land of varying breadth between them and the plain. This basin is in all about 15 miles long and 4 to 5 wide, and thus occupies an area about equal to that of the lake of Tiberias. It is the receptacle for the drainage of the highlands on each side, but more especially for the waters of the *Merj Ayûn*, an elevated plateau which lies above it amongst the roots of the great northern mountains of Palestine. In form the lake is not far from a triangle, the base being at the north and the apex at the south. It measures about 3 miles in each direction. Its level is placed by Van de Velde at 120 feet above the Mediterranean. The water of the lake is clear and sweet; it is covered in parts by a broad-leaved plant, and abounds in water-fowl. Owing to its triangular form a considerable space is left between the lake and the mountains at its lower end. This appears to be more the case on the west than on the east, and the rolling plain thus formed is very fertile, and cultivated to the water's edge. Supposing the lake to be identical with the "waters of Merom," the plain just spoken of on its south-western margin is the only spot which could have been the site of Joshua's victory, though, as the Canaanites chose their own ground, it is difficult to imagine that they would have encamped in a position from which there was literally no escape. But this only strengthens the difficulty already expressed as to the identification. Still the district of the Huleh will always possess an interest for the Biblical student, from its connexion with the Jordan, and from the cities of ancient fame which stand on its border—Kedesh, Hazor, Dan, Laish, Caesarea, Philippi, &c.

Mero'nothite, the, that is, the native of a place called probably Meronoth, of which, however no further traces have yet been discovered. Two Meronothites are named in the Bible:—1. JEHDEIAH, who had the charge of the royal asses of King David (1 Chr. xxvii. 30); and 2. JADON, one of those who assisted in the repair of the wall of Jerusalem after the return from the captivity (Neh. iii. 7).

Me'roz, a place mentioned only in the Song of Deborah and Barak in Judg. v. 23, and there denounced because its inhabitants had refused to take any part in the struggle with Sisera. Meroz must have been in the neighbourhood of the Kishon, but its real position is not known: possibly it was destroyed in obedience to the curse. A place named Merrus (but Eusebius Μερρὰν), is named by Jerome (*Onom.* "Merrom") as 12 miles north of Sebaste, near Dothain, but this is too far south to have been near the scene of the conflict. Far more feasible is the conjecture of Schwarz that Meroz is to be found at *Merasas*—more correctly *el-Murassus*—a ruined site about 4 miles N.W. of *Beisan*, on the

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southern slopes of the hills, which are the continuation of the so-called "Little Hermon," and form the northern side of the valley (*Wady Jalûd*) which leads directly from the plain of Jezreel to the Jordan.

Me'ruth. A corruption of IMMER 1, in Ezr. ii. 37 (1 Esd. v. 24).

Me'sech, Me'shech, a son of Japheth (Gen. x. 2; 1 Chr. i. 5), and the progenitor of a race frequently noticed in Scripture in connexion with Tubal, Magog, and other northern nations. They appear as allies of Gog (Ez. xxxviii. 2, 3, xxxix. 1), and as supplying the Tyrians with copper and slaves (Ez. xxvii. 13); in Ps. cxx. 5, they are noticed as one of the remotest, and at the same time rudest nations of the world. Both the name and the associations are in favour of the identification of Meshech with the *Moschi*: the form of the name adopted by the LXX. and the Vulg. approaches most nearly to the classical designation. The position of the Moschi in the age of Ezekiel was probably the same as is described by Herodotus (iii. 94), viz. on the borders of Colchis and Armenia, where a mountain chain connecting Anti-Taurus with Caucasus, was named after them the *Moschici Montes*, and where was also a district named by Strabo (xi. 497-499) *Moschice*. In the Assyrian inscriptions the name appears under the form of *Muskai*.

Me'sha, the name of one of the geographical limits of the Joktanites when they first settled in Arabia (Gen. x. 30). Without putting too precise a limitation on the possible situation of Mesha and Sephar, we may suppose that these places must have fallen within the south-western quarter of the peninsula; including the modern Yemen on the west, and the districts of 'Omán, Mahreh, Shihr, &c., as far as Hadramâwt, on the east. In Sephar we believe we have seen the eastern limit of the early settlers, whether its site be the seaport or the inland city. If Mesha was the western limit of the Joktanites, it must be sought for in north-western Yemen. But the identifications that have been proposed are not satisfactory. The seaport called Μοῦσα or Μούζα, mentioned by Ptolemy, Pliny, Arrian, and others (see the *Dictionary of Geography*, s. v. Muza) presents the most probable site. It was a town of note in classical times, but has since fallen into decay, if the modern Moosà be the same place. Mesha may possibly have lain inland, and more to the north-west of Sephar than the position of Moosà would indicate; but this is scarcely to be assumed.

Me'sha. 1. The king of Moab in the reigns of Ahab and his sons Ahaziah and Jehoram, kings of Israel (2 K. iii. 4), and tributary to the first. When Ahab had fallen in battle at Ramoth Gilead, Mesha seized the opportunity afforded by the confusion consequent upon this disaster, and the feeble reign of Ahaziah, to shake off the yoke of Israel and free himself from the burdensome tribute of "a hundred thousand wethers and a hundred thousand rams with their wool." The country east of the Jordan was rich in pasture for cattle (Num. xxxii. 1), the chief wealth of the Moabites consisted in their large flocks of sheep, and the king of this pastoral people is described as *nôkêd*, "a sheepmaster," or owner of herds. When Jehoram succeeded to the throne of Israel, one of his first acts was to secure the assistance of Jehoshaphat, his father's ally, in reducing the Moabites to their former condition of tributaries. The united armies of the two kings marched by a circuitous route round the Dead Sea, and were joined by the forces of the king of Edom. The Moabites were defeated, and the king took refuge in his last stronghold and defended himself with the energy of despair. With 700 fighting men he made a vigorous attempt to cut his way through the beleaguering army, and when beaten back he withdrew to the wall of his city, and there, in sight of the allied host, offered his first-born son, his successor in the kingdom, as a burnt-offering to Chemosh, the ruthless fire-god of Moab. His bloody sacrifice had so far the desired effect that the besiegers retired from him to their own land. There appears to be no reason for supposing that the son of the king of Edom was the victim on this occasion. It is more natural, and renders the narrative more vivid and consistent, to suppose that the king of Moab, finding his last resource fail him, endeavoured to avert the wrath and obtain the aid of his god by the most costly sacrifice in his power.—2. The eldest son of Caleb the son of Hezron by his wife Azubah, as Kimchi conjectures (1 Chr. ii. 42).—3. A Benjamite, son of Shaharaim, by his wife Hodesh, who bare him in the land of Moab (1 Chr. viii. 9).

Me'shach. The name given to Mishael, one of the companions of Daniel, and like him of the blood-royal of Judah, who with three others was chosen from among the captives to be taught "the learning and the tongue of the Chaldaeans" (Dan. i. 4), so that they might be qualified to "stand before" king Nebuchadnezzar (Dan. i. 5) as his personal attendants and advisers (i. 20). But, notwithstanding their Chaldaean education, these three young Hebrews were strongly attached to the religion of their fathers; and their refusal to join in the worship of the image on the plain of Dura gave a handle of accusation to the Chaldaeans. The rage of the king, the swift sentence of condemnation passed upon the three offenders, their miraculous preservation from the fiery furnace heated seven times hotter than usual, the king's acknowledgment of the God of Shadrach, Meshach, and Abednego, with their restoration to office, are written in the 3rd chapter of Daniel, and there the history leaves them.

Meshelemi'ah. A Korhite, son of Kore, of the sons of Asaph, who with his seven sons and his brethren, "sons of might," were porters or gatekeepers of the house of Jehovah in the reign of David (1 Chr. ix. 21, xxvi. 1, 2, 9).

Meshezabe'el. 1. Ancestor of Meshullam, who assisted Nehemiah in rebuilding the wall of Jerusalem (Neh. iii. 4).—2. One of the "heads of the people," probably a family, who sealed the covenant with Nehemiah (Neh. x. 21).—3. The father of Pethahiah, and descendant of Zerah the son of Judah (Neh. xi. 24).

Meshil'lemith. The son of Immer, a priest, and ancestor of Amashai or Maasiai, according to Neh. xi. 13, and of Pashur and Adaiah, according to 1 Chr. ix. 12.

Meshil'lemoth. An Ephraimite, ancestor of Berechiah, one of the chiefs of the tribe in the reign of Pekah (2 Chr. xxviii. 12).—2. Neh. xi. 13. The same as MESHILLEMITH.

Meshul'lam. 1. Ancestor of Shaphan the scribe (2 K. xxii. 3).—2. The son of Zerubbabel (1 Chr. iii. 19).—3. A Gadite, one of the chief men of the tribe, who dwelt in Bashan at the time the genea-

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logies were recorded in the reign of Jotham king of Judah (1 Chr. v. 13).—**4.** A Benjamite, of the sons of Elpaal (1 Chr. viii. 17).—**5.** A Benjamite, the son of Hodaviah or Joed, and father of Sallu (1 Chr. ix. 7; Neh. xi. 7).—**6.** A Benjamite, son of Shephathiah, who lived at Jerusalem after the captivity (1 Chr. ix. 8).—**7.** The same as SHALLUM, who was high-priest probably in the reign of Amon, and father of Hilkiah (1 Chr. ix. 11; Neh. xi. 11).—**8.** A priest, son of Meshillemith, or Meshillemoth, the son of Immer, and ancestor of Maasiai or Amashai (1 Chr. ix. 12; comp. Neh. xi. 13).—**9.** A Kohathite, or family of Kohathite Levites, in the reign of Josiah (2 Chr. xxxiv. 12).—**10.** One of the "heads" (A. V. "chief men") sent by Ezra to Iddo "the head," to gather together the Levites to join the caravan about to return to Jerusalem (Ezr. viii. 16).—**11.** A chief man in the time of Ezra, probably a Levite, who assisted Jonathan and Jahaziah in abolishing the marriages which some of the people had contracted with foreign wives (Ezr. x. 15).—**12.** One of the descendants of Bani, who had married a foreign wife and put her away (Ezr. x. 29).—**13.** (Neh. iii. 30, vi. 18). The son of Berechiah, who assisted in rebuilding the wall of Jerusalem (Neh. iii. 4), as well as the Temple wall, adjoining which he had his "chamber" (Neh. iii. 30). He was probably a priest, and his daughter was married to Johanan the son of Tobiah the Ammonite (Neh. vi. 18).—**14.** The son of Besodeiah: he assisted Jehoiada the son of Paseah in restoring the old gate of Jerusalem (Neh. iii. 6).—**15.** One of those who stood at the left hand of Ezra when he read the law to the people (Neh. viii. 4).—**16.** A priest, or family of priests, who sealed the covenant with Nehemiah (Neh. x. 7).—**17.** One of the heads of the people who sealed the covenant with Nehemiah (Neh. x. 20).—**18.** A priest in the days of Joiakim the son of Jeshua, and representative of the house of Ezra (Neh. xii. 13).—**19.** Likewise a priest at the same time as the preceding, and head of the priestly family of Ginnethon (Neh. xii. 16).—**20.** A family of porters, descendants of Meshullam (Neh. xii. 25), who is also called Meshelemiah (1 Chr. xxvi. 1), Shelemiah (1 Chr. xxvi. 14), and Shallum (Neh. vii. 45).—**21.** One of the princes of Judah at the dedication of the wall of Jerusalem (Neh. xii. 33).

Meshullem'eth. The daughter of Haruz of Jotbah, wife of Manasseh king of Judah, and mother of his successor Amon (2 K. xxi. 19).

Meso'baite, the, a title which occurs only once, and then attached to the name of JASIEL (1 Chr. xi. 47). The word retains strong traces of ZOBAH, one of the petty Aramite kingdoms. But on this it is impossible to pronounce with any certainty.

Mesopota'mia, is the ordinary Greek rendering of the Hebrew *Aram-Naharaim*, or "Syria of the two rivers," whereof we have frequent mention in the earlier books of Scripture (Gen. xxiv. 10; Deut. xxiii. 4; Judg. iii. 8, 10). If we look to the signification of the name, we must regard Mesopotamia as the entire country between the two rivers—the Tigris and the Euphrates. This is a tract nearly 700 miles long, and from 20 to 250 miles broad, extending in a south-easterly direction from *Telek* (lat. 38° 23′, long. 39° 18′) to *Kurnah* (lat. 31°, long. 47° 30′). The Arabian geographers term it "the Island," a name which is almost literally correct, since a few miles only intervene between the source of the Tigris and the Euphrates at *Telek*. It is for the most part a vast plain, but is crossed about its centre by the range of the *Sinjar* hills, running nearly east and west from about Mosul to a little below *Rakkeh*; and in its northern portion it is even mountainous, the upper Tigris valley being separated from the Mesopotamian plain by an important range, the Mons Masius of Strabo, which runs from *Birehjik* to *Jezireh*. To this description of Mesopotamia in the most extended sense of the term, it seems proper to append a more particular account of that region, which bears the name *par excellence*, both in Scripture, and in the classical writers. This is the north-western portion of the tract already described, or the country between the great bend of the Euphrates (lat. 35° to 37° 30′) and the upper Tigris. It consists of the mountain country extending from *Birehjik* to *Jezireh* upon the north; and, upon the south, of the great undulating Mesopotamian plain, as far as the Sinjar hills, and the river *Khabour*. The northern range, called by the Arabs *Karajah Dagh* towards the west and *Jebel Tur* towards the east, does not attain to any great elevation. The streams from the north side of this range are short, and fall mostly into the Tigris. Those from the south are more important. They flow down at very moderate intervals along the whole course of the range, and gradually collect into two considerable rivers—the *Belik* (ancient Bilichus), and the *Khabour* (Habor or Chaboras)—which empty themselves into the Euphrates. South of the mountains is the great plain already described, which between the *Khabour* and the Tigris is interrupted only by the *Sinjar* range, but west of the *Khabour* is broken by several spurs from the *Karajah Dagh*, having a general direction from north to south. Besides *Orfa* and *Harran*, the chief cities of modern Mesopotamia are *Mardin* and *Nisibin*, south of the *Jebel Tur*, and *Diarbekr*, north of that range, upon the Tigris. Of these places two, *Nisibin* and *Diarbekr*, were important from a remote antiquity, *Nisibin* being then Nisibis, and *Diarbekr* Amida. We first hear of Mesopotamia in Scripture as the country where Nahor and his family settled after quitting Ur of the Chaldees (Gen. xxiv. 10). Here lived Bethuel and Laban; and hither Abraham sent his servant, to fetch Isaac a wife "of his own kindred" (ib. ver. 38). Hither too, a century later, came Jacob on the same errand; and hence he returned with his two wives after an absence of 21 years. After this we have no mention of Mesopotamia, till the close of the wanderings in the wilderness (Deut. xxiii. 4). About half a century later, we find, for the first and last time, Mesopotamia the seat of a powerful monarchy (Judg. iii.). Finally, the children of Ammon, having provoked a war with David, "sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria Maachah, and out of Zobah" (1 Chr. xix. 6). According to the Assyrian inscriptions, Mesopotamia was inhabited in the early times of the empire (B.C. 1200-1100) by a vast number of petty tribes, each under its own prince, and all quite independent of one another. The Assyrian monarchs contended with these chiefs at great advantage, and by the time of Jehu (B.C. 880) had fully established their dominion over them. The tribes were all called "tribes of the Natri," a term which some compare with the *Naharaim* of the Jews, and translate "tribes of the *stream-lands*." But this identification is very uncertain. On the destruction of the

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Assyrian empire, Mesopotamia seems to have been divided between the Medes and the Babylonians. The conquests of Cyrus brought it wholly under the Persian yoke; and thus it continued to the time of Alexander.

Messi'ah. This word (*Mashiach*) which answers to the word Χριστός in the N. T., means *anointed;* and is applicable in its first sense to any one anointed with the holy oil. It is applied to the high-priest in Lev. iv. 3, 5, 16. The kings of Israel were called *anointed*, from the mode of their consecration (1 Sam. ii. 10, 35, xii. 3, 5, &c.). This word also refers to the expected Prince of the chosen people who was to complete God's purposes for them, and to redeem them, and of whose coming the prophets of the old covenant in all time spoke. It is twice used in the N. T. of Jesus (John i. 41, iv. 25, A. V. "Messias"); but the Greek equivalent *the Christ*, is constantly applied, at first with the article as a title, exactly *the Anointed One*, but later without the article, as a proper name, *Jesus Christ*. This article contains a rapid survey of the expectation of a Messiah among the Jews. The earliest gleam of the Gospel is found in the account of the fall (Gen. iii. 15). Many interpreters would understand by the seed of the woman, the Messiah only; but it is easier to think with Calvin that mankind, after they are gathered into one army by Jesus the Christ, the Head of the Church, are to achieve a victory over evil. The blessings in store for the children of Shem are remarkably indicated in the words of Noah, "Blessed be Jehovah the God of Shem" (Gen. ix. 26). Next follows the promise to Abraham, wherein the blessings to Shem are turned into the narrower channel of one family (Gen. xii. 2, 3). The promise is still indefinite; but it tends to the undoing of the curse of Adam, by a blessing to all the earth through the seed of Abraham, as death had come on the whole earth through Adam. A great step is made in Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This is the first case in which the promises distinctly centre in one person. The next passage usually quoted is the prophecy of Balaam (Num. xxiv. 17-19). The *star* points indeed to the glory, as the sceptre denotes the power of a king. But it is doubtful whether the prophecy is not fulfilled in David (2 Sam. viii. 2, 14); and though David is himself a type of Christ, the direct Messianic application of this place is by no means certain. The prophecy of Moses (Deut. xviii. 18) claims attention. Does this refer to the Messiah? The reference to Moses in John v. 45-47, "He wrote of me," seems to point to this passage. The passages in the Pentateuch which relate to "the Angel of the Lord" have been thought by many to bear reference to the Messiah. The second period of Messianic prophecy would include the time of David. Passages in the Psalms are numerous which are applied to the Messiah in the N. T.: such as Ps. ii., xvi., xxii., xl., cx. The advance in clearness in this period is great. The name of Anointed, *i. e.* King, comes in, and the Messiah is to come of the lineage of David. He is described in His exaltation, with His great kingdom that shall be spiritual rather than temporal, Ps. ii., xxi., xl., cx. In other places He is seen in suffering and humiliation, Ps. xxii., xvi., xl. After the time of David the predictions of the Messiah ceased for a time; until those prophets arose whose works we possess in the canon of Scripture. The Messiah is a king and Ruler of David's house, who should come to reform and restore the Jewish nation and purify the church, as in Is. xi., xl.–lxvi. The blessings of the restoration, however, will not be confined to Jews; the heathen are made to share them fully (Is. ii. lxvi.). The passage of Micah v. 2 (comp. Matt. ii. 6) left no doubt in the mind of the Sanhedrim as to the birthplace of the Messiah. The lineage of David is again alluded to in Zechariah xii. 10-14. The time of the second Temple is fixed by Haggai ii. 9 for Messiah's coming; and the coming of the Forerunner and of the Anointed are clearly revealed in Mal. iii. 1, iv. 5, 6. The fourth period after the close of the canon of the O. T. is known to us in a great measure from allusions in the N. T. to the expectation of the Jews. The Pharisees and those of the Jews who expected Messiah at all, looked for a temporal prince only. The Apostles themselves were infected with this opinion, till after the Resurrection, Matt. xx. 20, 21; Luke xxiv. 21; Acts i. 6. Gleams of a purer faith appear, Luke ii. 30, xxiii. 42; John iv. 25. On the other hand there was a sceptical school which had discarded the expectation altogether. The expectation of a golden age that should return upon the earth, was common in heathen nations. This hope the Jews also shared; but with them it was associated with the coming of a particular Person, the Messiah. It has been asserted that in Him the Jews looked for an earthly king, and that the existence of the hope of a Messiah may thus be accounted for on natural grounds and without a divine revelation. But the prophecies refute this: they hold out not a Prophet only, but a King and a Priest, whose business it should be to set the people free from sin, and to teach them the ways of God, as in Ps. xxii., xl., cx.; Is. ii., xi., liii. In these and other places too the power of the coming One reaches beyond the Jews and embraces all the Gentiles, which is contrary to the exclusive notions of Judaism. A fair consideration of all the passages will convince that the growth of the Messianic idea in the prophecies is owing to revelation from God.

Messi'as, the Greek form of Messiah (John i. 41; iv. 25).

Metals. The Hebrews, in common with other ancient nations, were acquainted with nearly all the metals known to modern metallurgy, whether as the products of their own soil or the results of intercourse with foreigners. One of the earliest geographical definitions is that which describes the country of Havilah as the land which abounded in *gold*, and the gold of which was good (Gen. ii. 11, 12). The first artist in metals was a Cainite, Tubal Cain, the son of Lamech, the forger or sharpener of every instrument of *copper* (A. V. "brass") and *iron* (Gen. iv. 22). "Abram was very rich in cattle, in *silver*, and in *gold*" (Gen. xiii. 2); silver, as will be shown hereafter, being the medium of commerce, while gold existed in the shape of ornaments, during the patriarchal ages. *Tin* is first mentioned among the spoils of the Midianites which were taken when Balaam was slain (Num. xxxi. 22), and *lead* is used to heighten the imagery of Moses' triumphal song (Ex. xv. 10). Whether the ancient Hebrews were acquainted with *steel*, properly so called, is uncertain; the words so rendered in the A. V. (2 Sam. xxii. 35; Job xx. 24; Ps. xviii. 34; Jer. xv. 12) are in all other passages

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translated *brass*, and would be more correctly *copper*. The "northern iron" of Jer. xv. 12 is believed by commentators to be iron hardened and tempered by some peculiar process, so as more nearly to correspond to what we call steel [STEEL]; and the "flaming torches" of Nah. ii. 3 are probably the flashing steel scythes of the war-chariots which should come against Nineveh. Besides the simple metals, it is supposed that the Hebrews used the mixture of copper and tin known as *bronze*, and probably in all cases in which copper is mentioned as in any way manufactured, bronze is to be understood as the metal indicated. With the exception of iron, gold is the most widely diffused of all metals. Almost every country in the world has in its turn yielded a certain supply, and as it is found most frequently in alluvial soil, among the débris of rocks washed down by the torrents, it was known at a very early period, and was procured with little difficulty. We have no indications of gold streams or mines in Palestine. The Hebrews obtained their principal supply from the south of Arabia, and the commerce of the Persian Gulf. It was probably brought in form of ingots (Josh. vii. 21; A. V. "wedge," lit. "tongue"), and was rapidly converted into articles of ornament and use. The great abundance of gold in early times is indicated by its entering into the composition of every article of ornament and almost all of domestic use. Among the spoils of the Midianites taken by the Israelites in their bloodless victory when Balaam was slain, were ear-rings and jewels to the amount of 16,750 shekels of gold (Num. xxxi. 48-54), equal in value to more than 30,000*l.* of our present money. 1700 shekels of gold (worth more than 3000*l.*) in nose jewels (A. V. "ear-rings") alone were taken by Gideon's army from the slaughtered Midianites (Judg. viii. 26). These numbers, though large, are not incredibly great, when we consider that the country of the Midianites was at that time rich in gold streams which have been since exhausted, and that like the Malays of the present day, and the Peruvians of the time of Pizarro, they carried most of their wealth about them. But the amount of treasure accumulated by David from spoils taken in war, is so enormous, that we are tempted to conclude the numbers exaggerated. Though gold was thus common, silver appears to have been the ordinary medium of commerce. The first commercial transaction of which we possess the details was the purchase of Ephron's field by Abraham for 400 shekels of *silver* (Gen. xxiii. 16); slaves were bought with *silver* (Gen. xvii. 12); *silver* was the money paid by Abimelech as a compensation to Abraham (Gen. xx. 16); Joseph was sold to the Ishmaelite merchants for twenty pieces of *silver* (Gen. xxxvii. 28); and generally in the Old Testament "money" in the A. V. is literally *silver*. The first payment in gold is mentioned in 1 Chr. xxi. 25, where David buys the threshing-floor of Ornan, or Araunah, the Jebusite, for six hundred shekels of *gold* by weight. But in the parallel narrative of the transaction in 2 Sam. xxiv. 24, the price paid for the threshing-floor and oxen is fifty shekels of silver. With this one exception there is no case in the O. T. in which gold is alluded to as a medium of commerce; the Hebrew coinage may have been partly gold, but we have no proof of it. Silver was brought into Palestine in the form of plates from Tarshish, with gold and ivory (1 K. x. 22; 2 Chr. ix. 21; Jer. x. 9). The accumulation of wealth in the reign of Solomon was so great that silver was but little esteemed; "the king made silver to be in Jerusalem as stones" (1 K. x. 21, 27). With the treasures which were brought out of Egypt, not only the ornaments but the ordinary metal-work of the tabernacle were made. From a comparison of the different amounts of gold and silver collected by David, it appears that the proportion of the former to the latter was 1 to 9 nearly. Brass, or more properly copper, was a native product of Palestine, "a land whose stones are iron, and out of whose hills thou mayest dig *copper*" (Deut. viii. 9; Job xxviii. 2). It was so plentiful in the days of Solomon that the quantity employed in the Temple could not be estimated, it was so great (1 K. vii. 47). There is strong reason to believe that brass, a mixture of copper and zinc, was unknown to the ancients. To the latter metal no allusion is found. But tin was well known, and from the difficulty which attends the toughening pure copper so as to render it fit for hammering, it is probable that the mode of deoxidising copper by the admixture of small quantities of tin had been early discovered. Arms (2 Sam. xxi. 16; Job xx. 24; Ps. xviii. 34) and armour (1 Sam. xvii. 5, 6, 38) were made of this metal, which was capable of being so wrought as to admit of a keen and hard edge. The Egyptians employed it in cutting the hardest granite. Iron, like copper, was found in the hills of Palestine. The "iron mountain" in the trans-Jordanic region is described by Josephus, and was remarkable for producing a particular kind of palm. Iron-mines are still worked by the inhabitants of *Kefr Húneh* in the S. of the valley *Zaharâni*. Tin and lead were both known at a very early period, though there is no distinct trace of them in Palestine. The former was among the spoils of the Midianites (Num. xxxi. 22), who might have obtained it in their intercourse with the Phoenician merchants (comp. Gen. xxxvii. 25, 36), who themselves procured it from Tarshish (Ez. xxvii. 12) and the tin countries of the west. Antimony (2 K. ix. 30; Jer. iv. 30, A. V. "painting"), in the form of powder, was used by the Hebrew women, like the *kohl* of the Arabs, for colouring their eyelids and eyebrows. Further information will be found in the articles upon the several metals, and whatever is known of the metallurgy of the Hebrews will be discussed under MINING.

Mete'rus. According to the list in 1 Esd. v. 17, "the sons of Meterus" returned with Zorobabel.

Meth'eg-Am'mah, a place which David took from the Philistines, apparently in his last war with them (2 Sam. viii. 1). In the parallel passage of the Chronicles (1 Chr. xviii. 1), "Gath and her daughter-towns" is substituted for Metheg ha-Ammah. The renderings are legion, but the interpretations may be reduced to two:—1. That adopted by Gesenius and Fürst, in which Ammah is taken as meaning "mother-city" or "metropolis" (comp. 2 Sam. xx. 19), and Metheg-ha-Ammah "the bridle of the mother-city"—viz. of Gath, the chief town of the Philistines. 2. That of Ewald, who, taking Ammah as meaning the "forearm," treats the words as a metaphor to express the perfect manner in which David had smitten and humbled his foes.

Meth'usael, the son of Mehujael, fourth in descent from Cain, and father of Lamech (Gen. iv. 18).

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Methu'selah, the son of Enoch, sixth in descent from Seth, and father of Lamech. (Gen. v. 25-27.)

Me'unim, Neh. vii. 52. Elsewhere given in A. V. as MEHUNIM and MEHUNIMS.

Mezal, Ez. xxvii. 19 marg. [UZAL.]

Me'zahab. The father of Matred and grandfather of Mehetabel, who was wife of Hadar or Hadad, the last-named king of Edom (Gen. xxxvi. 39; 1 Chr. i. 50). His name, which, if it be Hebrew, signifies "waters of gold," has given rise to much speculation.

Mi'amin. 1. A layman of Israel of the sons of Parosh, who had married a foreign wife and put her away at the bidding of Ezra (Ezr. x. 25).—2. A priest or family of priests who went up from Babylon with Zerubbabel (Neh. xii. 5).

Mib'har. "Mibhar the son of Haggeri" is the name of one of David's heroes in the list given in 1 Chr. xi. The verse (38) in which it occurs appears to be corrupt, for in the corresponding catalogue of 2 Sam. xxiii. 36 we find, instead of "Mibhar the son of Haggeri," "of Zobah, Bani the Gadite." It is easy to see, if the latter be the true reading, how *Bani haggadi*, could be corrupted into *ben-haggeri*. But that "Mibhar" is a corruption of *mitstsôbâh*, "of Zobah," is not so clear, though not absolutely impossible. It would seem from the LXX. of 2 Sam., that both readings originally co-existed.

Mib'sam. 1. A son of Ishmael (Gen. xxv. 13; 1 Chr. i. 29), not elsewhere mentioned. The signification of his name has led some to propose an identification of the tribe sprung from him with some one of the Abrahamic tribes settled in Arabia aromatifera.—2. A son of Simeon (1 Chr. iv. 25), perhaps named after the Ishmaelite Mibsam.

Mib'zar. One of the phylarchs or "dukes" of Edom (1 Chr. i. 53) or Esau (Gen. xxxvi. 43) after the death of Hadad or Hadar.

Mic'ah, an Israelite whose familiar story is preserved in the xviith and xviiith chapters of Judges, furnishing us with a picture of the interior of a private Israelite family of the rural districts, which in many respects stands quite alone in the sacred records, and has probably no parallel in any literature of equal age. But apart from this the narrative has several points of special interest to students of biblical history in the information which it affords as to the condition of the nation. We see (1.) how completely some of the most solemn and characteristic enactments of the Law had become a dead letter. Micah was evidently a devout believer in Jehovah. His one anxiety is to enjoy the favour of Jehovah (xvii. 13); the formula of blessing used by his mother and his priest invokes the same awful name (xvii. 2, xviii. 6); and yet so completely ignorant is he of the Law of Jehovah, that the mode which he adopts of honouring Him is to make a molten and graven image, teraphim or images of domestic gods, and to set up an unauthorised priesthood, first in his own family (xvii. 5), and then in the person of a Levite not of the priestly line (ver. 12). (2.) The story also throws a light on the condition of the Levites. Here we have a Levite belonging to Bethlehem-judah, a town not allotted to his tribe; next wandering forth to take up his abode wherever he could find a residence; then undertaking the charge of Micah's idol-chapel; and lastly, carrying off the property of his master and benefactor, and becoming the first priest to another system of false worship. But the transaction becomes still more remarkable when we consider (3.) that this was no obscure or ordinary Levite. He belonged to the chief family in the tribe, nay, we may say to the chief family of the nation, for though not himself a priest, he was closely allied to the priestly house, and was the grandson of no less a person than the great Moses himself. [MANASSEH, No. 4.] (4.) The narrative gives us a most vivid idea of the terrible anarchy in which the country was placed, when "there was no king in Israel, and every man did what was right in his own eyes," and shows how urgently necessary a central authority had become. A body of six hundred men completely armed, besides the train of their families and cattle, traverses the length and breadth of the land, not on any mission for the ruler or the nation, as on later occasions (2 Sam. ii. 12, &c., xx. 7, 14), but simply for their private ends. Entirely disregarding the rights of private property, they burst in wherever they please along their route, and plundering the valuables and carrying off persons, reply to all remonstrances by taunts and threats. As to the date of these interesting events, the narrative gives us no direct information beyond the fact that it was before the beginning of the monarchy; but we may at least infer that it was also before the time of Samson, because in this narrative (xviii. 12) we meet with the origin of the name Mahaneh-dan, a place which already bore that name in Samson's childhood (xiii. 25). The date of the record itself may perhaps be more nearly arrived at. That, on the one hand, it was after the beginning of the monarchy is evident from the references to the ante-monarchical times (xviii. 1, xix. 1, xxi. 25). The reference to the establishment of the house of God in Shiloh (xviii. 31) seems also to point to the early part of Saul's reign.

Micah. The sixth in order of the minor prophets, according to the arrangement in our present canon; in the LXX. he is placed third, after Hosea and Amos. To distinguish him from Micaiah the son of Imlah, the contemporary of Elijah, he is called the MORASTHITE, that is a native of Moresheth, or some place of similar name, which Jerome and Eusebius call Morasthi and identify with a small village near Eleutheropolis to the east, where formerly the prophet's tomb was shown, though in the days of Jerome it had been succeeded by a church (*Epit. Paulae*, c. 6). As little is known of the circumstances of Micah's life as of many of the other prophets. Pseudo-Epiphanius makes him, contrary to all probability, of the tribe of Ephraim. For rebuking Jehoram for his impieties, Micah, according to the same authority, was thrown from a precipice, and buried at Morathi in his own country, hard by the cemetery of Enakim, where his sepulchre was still to be seen. The period during which Micah exercised the prophetical office is stated, in the superscription to his prophecies, to have extended over the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, giving thus a maximum limit of 59 years (B.C. 756-697), from the accession of Jotham to the death of Hezekiah, and a minimum limit of 16 years (B.C. 742-726), from the death of Jotham to the accession of Hezekiah. In either case he would be contemporary with Hosea and Amos during part of their ministry in Israel, and with Isaiah in Judah. With respect to one of his prophecies (iii. 12) it is distinctly assigned to the reign of Hezekiah (Jer. xxvi. 18), and was

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probably delivered before the great passover which inaugurated the reformation in Judah. The date of the others must be determined, if at all, by internal evidence, and the periods to which they are assigned are therefore necessarily conjectural. The time assigned to the prophecies by the only direct evidence which we possess, agrees so well with their contents that it may fairly be accepted as correct. A confusion appears to have existed in the minds of those who see in the prophecy in its present form a connected whole, between the actual delivery of the several portions of it, and their collection and transcription into one book. It is conceivable, to say the least, that certain portions of Micah's prophecy may have been uttered in the reigns of Jotham and Ahaz, and for the probability of this there is strong internal evidence, while they were collected as a whole in the reign of Hezekiah and committed to writing. The book thus written may have been read in the presence of the king and the whole people, on some great fast or festival day. It is impossible in dealing with internal evidence to assert positively that the inferences deduced from it are correct; but in the present instance they at least establish a probability, that in placing the period of Micah's prophetical activity between the times of Jotham and Hezekiah the superscription is correct. In the first years of Hezekiah's reign the idolatry which prevailed in the time of Ahaz was not eradicated, and in assigning the date of Micah's prophecy to this period there is no anachronism in the allusions to idolatrous practices. In the arrangement adopted by Wells (pref. to Micah, § iv. —vi.) ch. i. was delivered in the contemporary reigns of Jotham king of Judah and of Pekah king of Israel; ii. 1—iv. 8 in those of Ahaz, Pekah, and Hosea; iii. 12 being assigned to the last year of Ahaz, and the remainder of the book to the reign of Hezekiah. But, at whatever time the several prophecies were first delivered, they appear in their present form as an organic whole, marked by a certain regularity of development. Three sections, omitting the superscription, are introduced by the same phrase, "hear ye," and represent three natural divisions of the prophecy—i., ii., iii.-v., vi.-vii.—each commencing with rebukes and threatenings and closing with a promise. The first section opens with a magnificent description of the coming of Jehovah to judgment for the sins and idolatries of Israel and Judah (i. 2-4), and the sentence pronounced upon Samaria (5-9) by the Judge Himself. The prophet sees the danger which threatens his country, and traces in imagination the devastating march of the Assyrian conquerors (i. 8-16). The impending punishment suggests its cause, and the prophet denounces a woe upon the people generally for the corruption and violence which were rife among them, and upon the false prophets who led them astray by pandering to their appetites and luxury (ii. 1-11). The sentence of captivity is passed upon them (10), but is followed instantly by a promise of restoration and triumphant return (ii. 12, 13). The second section is addressed especially to the princes and heads of the people; their avarice and rapacity are rebuked in strong terms. But the threatening is again succeeded by a promise of restoration, and in the glories of the Messianic kingdom the prophet loses sight of the desolation which should befall his country. The predictions in this section form the climax of the book, and Ewald arranges them in four strophes, consisting of from seven to eight verses each (iv. 1-8, iv. 9-v. 2, v. 3-9, v. 10-15), with the exception of the last, which is shorter. In the last section (vi. vii.) Jehovah, by a bold poetical figure, is represented as holding a controversy with His people, pleading with them in justification of His conduct towards them and the reasonableness of His requirements. The dialogue form in which chap. vi. is cast renders the picture very dramatic and striking. The whole concludes with a triumphal song of joy at the great deliverance, like that from Egypt, which Jehovah will achieve, and a full acknowledgment of His mercy and faithfulness to His promises (16-20). The last verse is reproduced in the song of Zacharias (Luke i. 72, 73). The predictions uttered by Micah relate to the invasions of Shalmaneser (i. 6-8; 2 K. xvii. 4, 6) and Sennacherib (i. 9-16; 2 K. xviii. 13), the destruction of Jerusalem (iii. 12, vii. 13), the captivity in Babylon (iv. 10), the return (iv. 1-8, vii. 11), the establishment of a theocratic kingdom in Jerusalem (iv. 8), and the Ruler who should spring from Bethlehem (v. 2). The destruction of Assyria and Babylon is supposed to be referred to in v. 5, 6, vii. 8, 10. It is remarkable that the prophecies commence with the last words recorded of the prophet's namesake, Micaiah the son of Imlah, "Hearken, O people, every one of you" (1 K. xxii. 28). The style of Micah has been compared with that of Hosea and Isaiah. His diction is vigorous and forcible, sometimes obscure from the abruptness of its transitions, but varied and rich in figures derived from the pastoral (i. 8, ii. 12, v. 4, 5, 7, 8, vii. 14) and rural life of the lowland country (i. 6, iii. 12, iv. 3, 12, 13, vi. 15), whose vines and olives and fig-trees were celebrated (1 Chr. xxvii. 27, 28), and supply the prophet with so many striking allusions (i. 6, iv. 3, 4, vi. 15, vii. 1, 4) as to suggest that, like Amos, he may have been either a herdsman or a vine-dresser, who had heard the howling of the jackals (i. 8, A. V. "dragons") as he watched his flocks or his vines by night, and had seen the lions slaughtering the sheep (v. 8). The language of Micah is quoted in Matt. ii. 5, 6, and his prophecies are alluded to in Matt. x. 35, 36; Mark xiii. 12; Luke xii. 53; John vii. 42.—**2.** A descendant of Joel the Reubenite (1 Chr. v. 5).—**3.** The son of Meribbaal, or Mephibosheth, the son of Jonathan (1 Chr. viii. 34, 35, ix. 40, 41).—**4.** A Kohathite Levite, eldest son of Uzziel the brother of Amram (1 Chr. xxiii. 20).—**5.** The father of Abdon, a man of high station in the reign of Josiah (2 Chr. xxxiv. 20).

Micai'ah. There are seven persons of this name in the O. T. besides Micah the Levite, to whom the name is twice given in the Hebrew (Judg. xvii. 1, 4); Micah and Micaiah meaning the same thing, "Who like Jehovah?" In the A. V. however, with the one exception following, the name is given as MICHAIAH. The son of Imlah, a prophet of Samaria, who, in the last year of the reign of Ahab, king of Israel, predicted his defeat and death, B.C. 897. The circumstances were as follows:—Three years after the great battle with Benhadad, Ahab proposed to Jehoshaphat that they should jointly go up to battle against Ramoth Gilead. Jehoshaphat assented in cordial words to the proposal; but suggested that they should first "enquire at the word of Jehovah." Accordingly, Ahab assembled 400 prophets, while, in an open space at the gate of the city of Samaria, he and Jehoshaphat sat in royal robes to meet and

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consult them. The prophets unanimously gave a favourable response; and among them, Zedekiah the son of Chenaanah, made horns of iron as a symbol, and announced, from Jehovah, that with those horns Ahab would push the Assyrians till he consumed them. Jehoshaphat was dissatisfied with the answer, and asked if there was no other prophet of Jehovah, at Samaria? Ahab replied that there was yet one—Micaiah the son of Imlah; but, he added, "I hate him, for he does not prophesy good concerning me, but evil." Micaiah was, nevertheless, sent for; and after an attempt had in vain been made to tamper with him, he first expressed an ironical concurrence with the 400 prophets, and then openly foretold the defeat of Ahab's army and the death of Ahab himself. And in opposition to the other prophets, he said, that he had seen Jehovah sitting on His throne, and all the host of Heaven standing by Him, on His right hand and on His left: that Jehovah said, Who shall persuade Ahab to go up and fall at Ramoth Gilead? that a Spirit came forth and said that he would do so; and on being asked, Wherewith? he answered, that he would go forth and be a lying spirit in the mouth of all the prophets. Irritated by the account of the vision, Zedekiah struck Micaiah on the cheek, and Ahab ordered Micaiah to be taken to prison, and fed on bread and water till his return to Samaria. From his interest in the story, Josephus relates several details not contained in the Bible, some of which are probable, while others are very unlikely; but for none of which does he give any authority. Thus, he says, Micaiah was already in prison, when sent for to prophesy before Ahab and Jehoshaphat, and that it was Micaiah who had predicted death by a lion to the son of a prophet, under the circumstances mentioned in 1 K. xx. 35, 36; and had rebuked Ahab after his brilliant victory over the Syrians for not putting Benhadad to death. The history of Micaiah is an exemplification in practice, of contradictory predictions being made by different prophets. The only rule bearing on the judgment to be formed under such circumstances seems to have been a negative one. It is laid down in Deut. xviii. 21, 22, where the question is asked, How the children of Israel *were to know* the word which Jehovah had not spoken? And the solution is, that "if *the thing follow not, nor come to pass, that is* the thing which Jehovah has not spoken."

Micha. 1. The son of Mephibosheth (2 Sam. ix. 12).—2. A Levite, or family of Levites, who signed the covenant with Nehemiah (Neh. x. 11).—3. The father of Mattaniah, a Gershonite Levite and descendant of Asaph (Neh. xi. 17, 22).—4. A Simeonite, father of Ozias, one of the three governors of the city of Bethulia in the time of Judith (Jud. vi. 15).

Mi'chael. 1. An Asherite, father of Sethur, one of the twelve spies (Num. xiii. 13).—2. The son of Abihail, one of the Gadites who settled in the land of Bashan (1 Chr. v. 13).—3. Another Gadite, ancestor of Abihail (1 Chr. v. 14).—4. A Gershonite Levite, ancestor of Asaph (1 Chr. vi. 40).—5. One of the five sons of Izrahiah of the tribe of Issachar (1 Chr. vii. 3).—6. A Benjamite of the sons of Beriah (1 Chr. viii. 16).—7. One of the captains of the "thousands" of Manasseh who joined David at Ziklag (1 Chr. xii. 20).—8. The father, or ancestor of Omri, chief of the tribe of Issachar in the reign of David (1 Chr. xxvii. 18).—9. One of the sons of Jehoshaphat who were murdered by their elder brother Jehoram (2 Chr. xxi. 2, 4).—10. The father or ancestor of Zebadiah of the sons of Shephatiah (Ezr. viii. 8; 1 Esdr. viii. 34).—11. "One," or "the first of the chief princes" or archangels (Dan. x. 13; comp. Jude 9), described in Dan. x. 21 as the "prince" of Israel, and in xii. 1 as "the great prince which standeth" in time of conflict "for the children of thy people." All these passages in the O. T. belong to that late period of its Revelation, when, to the general declaration of the angelic office, was added the division of that office into parts, and the assignment of them to individual angels. As Gabriel represents the ministration of the angels towards man, so Michael is the type and leader of their strife, in God's name and His strength, against the power of Satan. In the O. T. therefore he is the guardian of the Jewish people in their antagonism to godless power and heathenism. In the N. T. (see Rev. xii. 7) he fights in heaven against the dragon—"that old serpent called the Devil and Satan, which deceiveth *the whole world*;" and so takes part in that struggle, which is the work of the Church on earth. There remains still one passage (Jude 9; comp. 2 Pet. ii. 11) in which we are told that "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The allusion seems to be to a Jewish legend attached to Deut. xxxiv. 6. The Rabbinical traditions about Michael are very numerous.

Mi'chah, eldest son of Uzziel, the son of Kohath (1 Chr. xxiv. 24, 25), elsewhere (1 Chr. xxiii. 20) called MICAH.

Michai'ah. 1. The father of Achbor, a man of high rank in the reign of Josiah (2 K. xxii. 12). He is the same as MICAH the father of Abdon (2 Chr. xxxiv. 20).—2. The son of Zaccur, a descendant of Asaph (Neh. xii. 35). He is the same as MICAH the son of Zichri (1 Chr. ix. 15) and MICHA the son of Zabdi (Neh. xi. 17).—3. One of the priests at the dedication of the wall of Jerusalem (Neh. xii. 41).—4. The daughter of Uriel of Gibeah, wife of Rehoboam, and mother of Abijah king of Judah (2 Chr. xiii. 2). [MAACHAH, 3.]—5. One of the princes of Jehoshaphat whom he sent to teach the law of Jehovah in the cities of Judah (2 Chr. xvii. 7).—6. The son of Gemariah. He is only mentioned on one occasion. After Baruch had read, in public, prophecies of Jeremiah announcing imminent calamities, Michaiah went and declared them to all the princes assembled in king Jehoiakim's house; and the princes forthwith sent for Baruch to read the prophecies to them (Jer. xxxvi. 11-14).

Mich'al, the younger of Saul's two daughters (1 Sam. xiv. 49). The king had proposed to bestow on David his eldest daughter MERAB; but before the marriage could be arranged an unexpected turn was given to the matter by the behaviour of Michal, who fell violently in love with the young hero. The marriage with her elder sister was at once put aside. Saul eagerly caught at the opportunity which the change afforded him of exposing his rival to the risk of death. The price fixed on Michal's hand was no less than the slaughter of a hundred Philistines. For these the usual "dowry" by which, according to the custom of the East, from the time of Jacob down to the present day, the father is paid for his daughter, was relinquished.

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David by a brilliant feat doubled the tale of victims, and Michal became his wife. It was not long before the strength of her affection was put to the proof. They seem to have been living at Gibeah. After one of Saul's attacks of frenzy, Michal learned that the house was being watched by the myrmidons of Saul, and that it was intended on the next morning to attack her husband as he left his door (xix. 11). Like a true soldier's wife, she meets stratagem by stratagem. She first provided for David's safety by lowering him out of the window; to gain time for him to reach the residence of Samuel she next dressed up the bed as if still occupied by him: the teraphim, or household god, was laid in bed, its head enveloped, like that of a sleeper, in the usual net of goat's hair for protection from gnats, the rest of the figure covered with the wide *beged* or plaid. Saul's messengers force their way into the inmost apartment and there discover the deception which has been played off upon them with such success. Saul's rage may be imagined: his fury was such that Michal was obliged to fabricate a story of. David's having attempted to kill her. This was the last time she saw her husband for many years; and when the rupture between Saul and David had become open and incurable, Michal was married to another man, Phalti or Phaltiel of Gallim (1 Sam. xxv. 44; 2 Sam. iii. 15). After the death of her father and brothers at Gilboa, Michal and her new husband appear to have betaken themselves with the rest of the family of Saul to the eastern side of the Jordan. It is on the road leading up from the Jordan valley to the Mount of Olives that we first encounter her with her husband. Michal under the joint escort of David's messengers and Abner's twenty men, *en route* to David at Hebron, the submissive Phaltiel behind, bewailing the wife thus torn from him. It was at least fourteen years since David and she had parted at Gibeah, since she had watched him disappear down the cord into the darkness and had perilled her own life for his against the rage of her insane father. That David's love for his absent wife had undergone no change in the interval seems certain from the eagerness with which he reclaims her as soon as the opportunity is afforded him. The meeting took place at Hebron. How Michal comported herself in the altered circumstances of David's household we are not told; but it is plain from the subsequent occurrences that something had happened to alter the relations of herself and David. It was the day of David's greatest triumph, when he brought the Ark of Jehovah from its temporary resting-place to its home in the newly-acquired city. Michal watched the procession approach from the window of her apartments in the royal harem; the motions of her husband shocked her as undignified and indecent, "she despised him in her heart." After the exertions of the long day were over, the king was received by his wife with a bitter taunt which showed how incapable she was of appreciating either her husband's temper or the service in which he had been engaged. David's retort was a tremendous one, conveyed in words which once spoken could never be recalled. It gathered up all the differences between them which made sympathy no longer possible, and we do not need the assurance of the sacred writer that "Michal had no child unto the day of her death," to feel quite certain that all intercourse between her and David must have ceased from that date. Her name appears but once again (2 Sam. xxi. 8) as the mother of five of the grandchildren of Saul. But it is probably more correct to substitute Merab for Michal in this place.

Miche'as, the prophet Micah the Morasthite (2 Esd. i. 39).

Mich'mas, a variation, probably a later form, of the name MICHMASH (Ezr. ii. 27; Neh. vii. 31).

Mich'mash, a town which is known to us almost solely by its connexion with the Philistine war of Saul and Jonathan (1 Sam. xiii. xiv.). It has been identified with great probability in a village which still bears the name of *Mŭkhmas*, and stands at about 7 miles north of Jerusalem, on the northern edge of the great *Wady Suweinit*—in some Maps *W. Fuwar*—which forms the main pass of communication between the central highlands on which the village stands, and the Jordan valley at Jericho. The place was thus situated in the very middle of the tribe of Benjamin. But though in the heart of Benjamin, it is not named in the list of the towns of that tribe (comp. Josh. xviii.), but first appears as one of the chief points of Saul's position at the outbreak of the war (1 Sam. xiii. xiv.). Unless MAKAZ be Michmash—an identification for which we have only the authority of the LXX.—we hear nothing of the place from this time till the invasion of Judah by Sennacherib in the reign of Hezekiah, when it is mentioned by Isaiah (x. 28). After the captivity the men of the place returned, 122 in number (Ezr. ii. 27; Neh. vii. 31). At a later date it became the residence of Jonathan Maccabaeus, and the seat of his government (1 Macc. ix. 73). In the time of Eusebius and Jerome (*Onomasticon*, "Machmas") it was "a very large village retaining its ancient name, and lying near Ramah in the district of Aelia (Jerusalem) at 9 miles distance therefrom." Immediately below the village the great wady spreads out to a considerable width—perhaps half a mile; and its bed is broken up into an intricate mass of hummocks and mounds, some two of which, before the torrents of 3000 winters had reduced and rounded their forms, were probably the two "teeth of cliff"—the Bozez and Seneh of Jonathan's adventure. Right opposite is *Jeba* (Geba) on a curiously terraced hill.

Mich'methah, a place which formed one of the landmarks of the boundary of the territories of Ephraim and Manasseh on the western side of Jordan. (1.) It lay "facing Shechem;" it also was the next place on the boundary west of ASHER (Josh. xvii. 7), if indeed the two are not one and the same place—ham-Micmethath a distinguishing affix to the commoner name of Asher. The position of the place must be somewhere on the east of and not far distant from Shechem. But then (2.) this appears quite inconsistent with the mention of the same name in the specification of a former boundary (Josh. xvi. 6). The only escape from such hopeless contradictions is the belief that the statements of chap. xvi. have suffered very great mutilation, and that a gap exists between verses 5 and 6. The place has not been met with nor the name discovered by travellers, ancient or modern.

Mich'ri, ancestor of Elah, one of the heads of the fathers of Benjamin (1 Chr. ix. 8) after the captivity.

Mich'tam. This word occurs in the titles of six Psalms (xvi. lvi.–lx.), all of which are ascribed to David. The marginal reading of our A. V. is "a

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golden Psalm," while in the Geneva version it is described as "a certain tune." From the position which it occupies in the title we may infer that *michtam* is a term applied to these Psalms to denote their musical character, but beyond this everything is obscure. The very etymology of the word is uncertain. 1. Kimchi and Aben Ezra trace it to the root *câtham*, as it appears in *cethem*, which is rendered in the A. V. "gold" (Job xxviii. 16), "pure gold" (Job xxviii. 19), "fine gold" (Job xxxi. 24); because the Psalm was to David precious as fine gold. They have been followed by the translators in the margin of our version.—2. In Syriac the root in conj. *Pael*, *cathem*, signifies "to stain," hence "to defile," the primary meaning in *Peal* being probably "to spot, mark with spots," whence the substantive is in common use in Rabbinical Hebrew in the sense of "spot" or "mark." From this etymology the meanings have been given to *Michtam* of "a *noted* song," or a song which was *graven* or carved upon stone, a monumental inscription.—3. The corresponding Arabic *katama*, "to conceal, repress," is also resorted to for the explanation of *Michtam*, which was a title given to certain Psalms according to Hezel, because they were written while David was in concealment. From the same root Hengstenberg attributes to them a *hidden*, mystical import. Apparently referring the word to the same origin, Ewald suggests that it may designate a song accompanied by bass instruments.—4. But the explanation which is most approved by Rosenmüller and Gesenius, is that which finds in Michtam the equivalent of *mictâb*; a word which occurs in Is. xxxviii. 9 (A. V. "writing"). Beyond the general probability that it is a musical term, the origin of which is uncertain and the application lost, nothing is known. Hupfeld has collected all the evidence bearing upon it, and adheres to the rendering *kleinod* (jewel, treasure), which Luther also gives, and which is adopted by Hitzig and Mendelssohn.

Mid'din, a city of Judah (Josh. xv. 61), one of the six specified as situated in the district of "the midbar" (A. V. "wilderness"). It is not mentioned by Eusebius or Jerome, nor has it been identified or perhaps sought for by later travellers.

Mid'ian, a son of Abraham and Keturah (Gen. xxv. 2; 1 Chr. i. 32); progenitor of the Midianites, or Arabians dwelling principally in the desert north of the peninsula of Arabia. Southwards they extended along the eastern shore of the Gulf of Eyleh (*Sinus Aelaniticus*); and northwards they stretched along the eastern frontier of Palestine. Midian is first mentioned, as a people, when Moses fled, having killed the Egyptian, to the "land of Midian" (Ex. ii. 15), and married a daughter of a priest of Midian (21). The "land of Midian," or the portion of it specially referred to, was probably the peninsula of Sinai. It should, however, be remembered that the name of Midian (and hence the "land of Midian") was perhaps often applied, as that of the most powerful of the northern Arab tribes, to the northern Arabs generally. The Midianites were mostly dwellers in tents, not towns; and Sinai has not sufficient pasture to support more than a small, or a moving people. But it must be remembered that perhaps (or we may say *probably*) the Peninsula of Sinai has considerably changed in its physical character since the time of Moses. Whatever may have been the position of Midian in the Sinaitic peninsula, if we may believe the Arabian historians and geographers, backed as their testimony is by the Greek geographers, the city of Midian was situate on the opposite, or Arabian, shore of the Arabian Gulf, and thence northwards and spreading east and west we have the true country of the wandering Midianites. The next occurrence of the name of this people in the sacred history marks their northern settlement on the border of the Promised Land, "on this side Jordan [by] Jericho" in the plains of Moab (Num. xxii. 1-4), when Balak said, of Israel, to the elders of Midian, "Now shall this company lick up all [that are] round about us, as the ox licketh up the grass of the field." The spoil taken in the war that soon followed, and more especially the mention of the dwellings of Midian, render this suggestion very doubtful, and point rather to a considerable pastoral settlement of Midian in the trans-Jordanic country. In this case the Midianites were evidently *tributary* to the Amorites, being "dukes of Sihon, dwelling in the country:" this inferior position explains their omission from Balaam's prophecy. It was here, "on this side Jordan," that the chief doings of the Midianites with the Israelites took place. The influence of the Midianites on the Israelites was clearly most evil, and directly tended to lead them from the injunctions of Moses. Much of the dangerous character of their influence may probably be ascribed to the common descent from Abraham. While the Canaanitish tribes were abhorred, Midian might claim consanguinity, and more readily seduce Israel from their allegiance. The events at Shittim occasioned the injunction to vex Midian and smite them. Twelve thousand men, a thousand from each tribe, went up to this war, a war in which all the males of the enemy were slain. After a lapse of some years, the Midianites appear again as the enemies of the Israelites. They had recovered from the devastation of the former war, probably by the arrival of fresh colonists from the desert tracts over which their tribes wandered; and they now were sufficiently powerful to become the oppressors of the children of Israel. Allied with the Amalekites, and the *Bene-Kedem*, they drove them to make dens in the mountains and caves and strongholds, and wasted their crops even to Gaza, on the Mediterranean coast, in the land of Simeon. Midian had oppressed Israel for seven years. As a numberless eastern horde they entered the land with their cattle and their camels. The imagination shows us the green plains of Palestine sprinkled with the black goats'-hair tents of this great Arab tribe, their flocks and herds and camels let loose in the standing corn, and foraging parties of horsemen driving before them the possessions of the Israelites. The descent of Gideon and his servant into the camp, and the conversation of the Midianite watch, form a vivid picture of Arab life. It does more: it proves that as Gideon, or Phurah his servant, or both, understood the language of Midian, the Shemitic languages differed much less in the 14th or 13th century B.C. than they did in after times. The stratagem of Gideon receives an illustration from modern Oriental life. Until lately the police in Cairo were accustomed to go their rounds with a lighted torch thrust into a pitcher, and the pitcher was suddenly withdrawn when light was required—a custom affording an exact parallel to the ancient expedient adopted by Gideon. The consequent panic of the great multitude in the valley, if it has no

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parallels in modern European history, is consistent with Oriental character. At the sight of the 300 torches, suddenly blazing round about the camp in the beginning of the middle watch, with the confused din of the trumpets, "all the host ran, and cried, and fled" (21). The rout was complete. The flight of so great a host, encumbered with slow-moving camels, baggage, and cattle, was calamitous. All the men of Israel, out of Naphtali, and Asher, and Manasseh, joined in the pursuit; and Gideon roused the men of Mount Ephraim to "take before" the Midianites "the waters unto Bethbarah and Jordan" (23, 24). Thus cut off, two princes, Oreb and Zeeb (the "raven," or, more correctly "crow," and the "wolf"), fell into the hands of Ephraim. But though many joined in a desultory pursuit of the rabble of the Midianites, only the 300 men who had blown the trumpets in the valley of Jezreel crossed Jordan with Gideon, "faint yet pursuing" (viii. 4). With this force it remained for the liberator to attack the enemy on his own ground. Fifteen thousand men, under the "kings" of Midian, Zebah and Zalmunna, were at Karkor, the sole remains of 135,000 (viii. 10). The assurance of God's help encouraged the weary three hundred, and they ascended from the plain (or ghór) to the higher country by a ravine or torrent-bed in the hills, "and smote the host, for the host was secure" (viii. 11)—secure in that wild country, on their own ground, and away from the frequent haunts of man. A sharp pursuit seems to have followed this fresh victory, ending in the capture of the kings and the final discomfiture of the Midianites. Having traced the history of Midian, it remains to show what is known of their condition and customs. The whole account of their doings with Israel plainly marks them as characteristically Arab. They are described as true Arabs—now Bedawees, or "people of the desert;" anon pastoral, or settled Arabs—the "flock" of Jethro; the cattle and flocks of Midian, in the later days of Moses; their camels without number, as the sand of the sea-side for multitude when they oppressed Israel in the days of the Judges—all agree with such a description. Like Arabs, who are predominantly a nomadic people, they seem to have partially settled in the land of Moab. The only glimpse of their habits is found in the vigorous picture of the camp in the valley of Jezreel (Judg. vii. 13). The spoil taken in both the war of Moses and that of Gideon is remarkable. The gold, silver, brass, iron, tin, and lead (Num. xxxi. 22), the "jewels of gold, chains, and bracelets, rings, earrings, and tablets" (50) taken by Moses, is especially noteworthy; and it is confirmed by the booty taken by Gideon (Judg. viii. 21, 24-26). We have here a wealthy Arab nation, living by plunder, delighting in finery; and, where forays were impossible, carrying on the traffic southwards into Arabia, the land of gold—if not naturally, by trade—and across to Chaldaea; or into the rich plains of Egypt. Midian is named authentically only in the Bible. It has no history elsewhere. The city of "Medyen [say the Arabs] is the city of the people of Shu'eyb, and is opposite Tabook, on the shore of Bahr el-Kulzum [the Red Sea]: between these is six days' journey. It [Medyen] is larger than Tabook; and in it is the well from which Moses watered the flock of Shu'eyb" (*Marâsid*, s. v.). El-Makreezee (in his *Khitat*) enters into considerable detail respecting this city and people. He tells us that in the land of Midian were many cities, of which the people had disappeared, and the cities themselves had fallen to ruin; that when he wrote (in the year 825 of the Flight) forty cities remained, the names of some being known, and of others, lost.

Midwife. Parturition in the East is usually easy. The office of a midwife is thus, in many eastern countries, in little use, but is performed, when necessary, by relatives. In the description of the transaction mentioned in Ex. i. one expression "upon the stools" receives remarkable illustration from modern usage. The Egyptian practice, as described by Mr. Lane, exactly answers to that indicated in the book of Exodus. "Two or three days before the expected time of delivery, the *Layeh* (midwife) conveys to the house the *kursee elwilâdeh*, a chair of a peculiar form, upon which the patient is to be seated during the birth."

Mig'dal-el, one of the fortified towns of the possession of Naphtali (Josh. xix. 38 only), possibly deriving its name from some ancient tower—the "tower of El, or God." In the present unexplored condition of the part of Palestine allotted to Naphtali, it is dangerous to hazard conjectures as to the situations of the towns; but if it be possible that *Hurah* is Horem and *Yarûn* Iron, the possibility is strengthened by finding a *Mujeidel* at no great distance from them, namely, on the left bank of the *Wady Kerkerah*, 8 miles due east of the *Ras en-Nakurah*, 6 miles west of *Hurah* and 8 of *Yarûn*. By Eusebius it is spoken of as a large village lying between Dora (*Tantura*) and Ptolemais (*Akka*), at 9 miles from the former. Schwarz (184), reading Migdal-el and Horem as one word, proposes to identify it with *Mejdel el-Kerûm*, a place about 12 miles east of *Akka*.

Mig'dal-gad, a city of Judah (Josh. xv. 37) in the district of the *Shefelah*, or maritime lowland. By Eusebius and Jerome in the *Onomasticon*, it appears to be mentioned as "Magdala." A village called *el-Medjdel* lies in the maritime plain, a couple of miles inland from Ascalon, 9 from *Um Lakhis*, and 11 from *Ajlan*. So far this is in support of Van de Velde's identification of the place with Migdal-gad. Migdal-gad was probably dedicated to or associated with the worship of the ancient deity Gad.

Mig'dol, proper name of one or two places on the eastern frontier of Egypt, cognate to *Migdal*, which appears properly to signify a military watch-tower, or a shepherd's look-out. This form occurs only in Egyptian geography, and it has therefore been supposed by Champollion to be substituted for an Egyptian name of similar sound, *Mekhtol* or *Mejtol*. The ancient Egyptian form of Migdol having, however, been found, written in a manner rendering it not improbable that it was a foreign word, MAKTUR or MAKTeRU, as well as so used that it must be of similar meaning to the Hebrew *Migdal*, the idea of the Egyptian origin and etymology of the latter must be given up. 1. A Migdol is mentioned in the account of the Exodus (Ex. xiv. 2; Num. xxxiii. 7, 8). We suppose that the position of the encampment was before or at Pihahiroth, behind which was Migdol, and on the other hand Baal-zephon and the sea, these places being near together. The place of the encampment and of the passage of the sea we believe to have been not far from the Persepolitan monument, which is made in Linant's map the site of the Serapeum.

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2. A Migdol is spoken of by Jeremiah and Ezekiel. The latter prophet mentions it as a boundary-town, evidently on the eastern border, corresponding to Seveneh, or Syene, on the southern (xxix. 10, xxx. 6). In the prophecy of Jeremiah the Jews in Egypt are spoken of as dwelling at Migdol, Tahpanhes, and Noph, and in the country of Pathros (xliv. 1); and in that foretelling, apparently, an invasion of Egypt by Nebuchadnezzar, Migdol, Noph, and Tahpanhes are again mentioned together (xlvi. 14). It seems plain, from its being spoken of with Memphis, and from Jews dwelling there, that this Migdol was an important town, and not a mere fort, or even military settlement. After this time there is no notice of any place of this name in Egypt, excepting of Magdolus, by Hecataeus of Miletus, and in the *Itinerary of Antoninus*, in which *Magdolo* is placed twelve Roman miles to the southward of Pelusium, in the route from the Serapeum to that town. This latter place most probably represents the Migdol mentioned by Jeremiah and Ezekiel. Its position on the route to Palestine would make it both strategically important and populous, neither of which would be the case with a town in the position of the Migdol of the Pentateuch. Gesenius, however, holds that there is but one Migdol mentioned in the Bible (*Lex.* s. v.). Lepsius distinguishes two Migdols, and considers Magdolo to be the same as the Migdol of Jeremiah and Ezekiel.

Mig'ron, a town, or a spot—for there is nothing to indicate which—in the neighbourhood of Saul's city, Gibeah, on the very edge of the district belonging to it (1 Sam. xiv. 2); distinguished by a pomegranate-tree, under which on the eve of a memorable event we discover Saul and Ahiah surrounded by the poor remnants of their force. Migron is presented to our view only once again, viz. in the invaluable list of the places disturbed by Sennacherib's approach to Jerusalem (Is. x. 28). But here its position seems a little further north than that indicated in the former passage. It here occurs between Aiath—that is Ai—and Michmash, in other words was on the north of the great ravine of the *Wady-Suweinit*, while Gibeah was more than 2 miles to the south thereof. In Hebrew, *Migron* may mean a "precipice," and it is not impossible, therefore, that two places of the same name are intended.

Mi'jamin. 1. The chief of the sixth of the 24 courses of priests established by David (1 Chr. xxiv. 9).—2. A family of priests who signed the covenant with Nehemiah; probably the descendants of the preceding (Neh. x. 7).

Mik'loth. 1. One of the sons of Jehiel, the father or prince of Gibeon, by his wife Maachah (1 Chr. viii. 32, ix. 37, 38).—2. The leader of the second division of David's army (1 Chr. xxvii. 4).

Mikne'iah. One of the Levites of the second rank, gatekeepers of the ark, appointed by David to play in the Temple band "with harps upon Sheminith" (1 Chr. xv. 18, 21).

Milala'i. Probably a Gershonite Levite of the sons of Asaph, who assisted at the dedication of the walls of Jerusalem (Neh. xii. 36).

Mil'cah. 1. Daughter of Haran and wife of her uncle Nahor, Abraham's brother, to whom she bare eight children (Gen. xi. 29, xxii. 20, 23, xxiv. 15, 24, 47).—2. The fourth daughter of Zelophehad (Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3).

Mil'com. The "abomination" of the children of Ammon, elsewhere called MOLECH (1 K. xi. 7, &c.) and MALCHAM (Zeph. i. 5 marg. "their king"), of the latter of which it is probably a dialectical variation.

Mile, a Roman measure of length equal to 1618 English yards. It is only once noticed in the Bible (Matt. v. 41), the usual method of reckoning both in the N. T. and in Josephus being by the stadium. The Roman system of measurement was fully introduced into Palestine, though probably at a later date. The mile of the Jews is said to have been of two kinds, long or short, dependent on the length of the pace, which varied in different parts, the long pace being double the length of the short one.

Miletus, Acts xx. 15, 17, less correctly called MILETUM in 2 Tim. iv. 20. In the context of Acts xx. 6 we have the geographical relations of Miletus brought out as distinctly as if it were St. Luke's purpose to state them. In the first place it lay on the coast to the S. of Ephesus. Next, it was a day's sail from Trogyllium (ver. 15). Moreover, to those who are sailing from the north, it is in the direct line for Cos. All these details correspond with the geographical facts of the case. The site of Miletus has now receded ten miles from the coast, and even in the Apostle's time it must have lost its strictly maritime position. The passage in the second Epistle to Timothy, where Miletus is mentioned, presents a very serious difficulty to the theory that there was only one Roman imprisonment. As to the history of Miletus itself, it was far more famous five hundred years before St. Paul's day, than it ever became afterwards. In early times it was the most flourishing city of the Ionian Greeks. In the natural order of events, it was absorbed in the Persian empire. After a brief period of spirited independence, it received a blow from which it never recovered, in the siege conducted by Alexander, when on his Eastern campaign. But still it held, even through the Roman period, the rank of a second-rate trading town, and Strabo mentions its four harbours. At this time it was politically in the province of ASIA, though CARIA was the old ethnological name of the district in which it was situated.

Milk. As an article of diet, milk holds a more important position in Eastern countries than with us. It is not a mere adjunct in cookery, or restricted to the use of the young, although it is naturally the characteristic food of childhood, both from its simple and nutritive qualities (1 Pet. ii. 2), and particularly as contrasted with meat (1 Cor. iii. 2; Heb. v. 12): but beyond this it is regarded as substantial food adapted alike to all ages and classes. Not only the milk of cows, but of sheep (Deut. xxxii. 14), of camels (Gen. xxxii. 15), and of goats (Prov. xxvii. 27) was used; the latter appears to have been most highly prized. Milk was used sometimes in its natural state, and sometimes in a sour coagulated state: the former was named *châlâb*, and the latter *chemah*. In the A. V. the latter is rendered "butter," but there can be no question that in every case (except perhaps Prov. xxx. 33) the term refers to a preparation of milk well known in Eastern countries under the name of *leben*. The method now pursued in its preparation is to boil the milk over a slow fire, adding to it a small piece of old *leben* or some other acid in order to make it coagulate. The refreshing draught which Jael offered "in a lordly dish" to Sisera (Judg. v. 25) was *leben*. *Leben* is still extensively

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used in the East: at certain seasons of the year the poor almost live upon it, while the upper classes eat it with salad or meat. It is still offered in hospitality to the passing stranger, exactly as of old in Abraham's tent (Gen. xviii. 8).

Mill. The mills (*rêchaim*) of the ancient Hebrews probably differed but little from those at present in use in the East. These consist of two circular stones, about 18 inches or two feet in diameter, the lower of which is fixed, and has its upper surface slightly convex, fitting into a corresponding concavity in the upper stone. The latter, called by the Hebrews *receb*, "chariot," and by the Arabs *rekkab*, "rider," has a hole in it through which the grain passes, immediately above a pivot or shaft which rises from the centre of the lower stone, and about which the upper stone is turned by means of an upright handle fixed near the edge. It is worked by women, sometimes singly and sometimes two together, who are usually seated on the bare ground (Is. xlvii. 1, 2) "facing each other; both have hold of the handle by which the upper is turned round on the 'nether' millstone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone. It is not correct to say that one pushes it half round, and then the other seizes the handle. This would be slow work, and would give a spasmodic motion to the stone. Both retain their hold, and pull *to* or push *from*, as men do with the whip or crosscut saw. The proverb of our Saviour (Matt. xxiv. 41) is true to life, for *women* only grind. I cannot recall an instance in which men were at the mill." (Thomson, *The Land and the Book*, c. 34.) The labour is very hard, and the task of grinding in consequence performed only by the lowest servants (Ex. xi. 5), and captives (Judg. xvi. 21; Job xxxi. 10; Is. xlvii. 1, 2; Lam. v. 13). So essential were mill-stones for daily domestic use, that they were forbidden to be taken in pledge (Deut. xxiv. 6; Jos. *Ant.* iv. 8, §26), in order that a man's family might not be deprived of the means of preparing their food. The hand-mills of the ancient Egyptians appear to have been of the same character as those of their descendants, and like them were worked by women (Wilkinson, *Anc. Eg.* ii. p. 118, &c.). "They had also a large mill on a very similar principle; but the stones were of far greater power and dimensions; and this could only have been turned by cattle or asses, like those of the ancient Romans, and of the modern Cairenes." It was the millstone of a mill of this kind, driven by an ass, which is alluded to in Matt. xviii. 6. With the moveable upper millstone of the hand-mill the woman of Thebez broke Abimelech's skull (Judg. ix. 53).

Millet (Heb. *dôchan*), in all probability the grains of *Panicum miliaceum* and *italicum*, and of the *Holcus sorghum*, Linn. (the *Sorghum vulgare* of modern writers), may all be comprehended by the Hebrew word. Mention of millet occurs only in Ez. iv. 9. Dr. Royle maintains that the true *dukhun* of Arab authors is the *Panicum miliaceum*, which is universally cultivated in the East. The *Panicum miliaceum* is cultivated in Europe and in tropical countries. It is probable that both the *Sorghum vulgare*, and the *Panicum miliaceum*, were used by the ancient Hebrews and Egyptians, and that the Heb. *dôchan* may denote either of these plants.

Millo, a place in ancient Jerusalem. Both name and thing seem to have been already in existence when the city was taken from the Jebusites by David (2 Sam. v. 9; 1 Chr. xi. 8). Its repair or restoration was one of the great works for which Solomon raised his "levy" (1 K. ix. 15, 24, xi. 27); and it formed a prominent part of the fortifications by which Hezekiah prepared for the approach of the Assyrians (2 Chr. xxxii. 5). The last passage seems to show that "the Millo" was part of the "city of David," that is of Zion (comp. 2 K. xii. 20). If "Millo" be taken as a Hebrew word, it would be derived from a root which has the force of "filling." This notion has been applied by the interpreters after their custom in the most various and opposite ways:—a rampart (*agger*); a mound; an open space used for assemblies, and therefore often filled with people; a ditch or valley; even a trench filled with water. But none of these guesses enable us to ascertain what Millo really was, and it would probably be nearer the truth—it is certainly safer—to look on the name as an ancient or archaic term, Jebusite, or possibly even still older, adopted by the Israelites when they took the town, and incorporated into their own nomenclature. The only ray of light which we can obtain is from the LXX. Their rendering in every case (excepting only 2 Chr. xxxii. 5) is ἡ ἄκρα, a word which they employ nowhere else in the O. T. Now ἡ ἄκρα means "the citadel," and it is remarkable that it is the word used with unvarying persistence throughout the Books of Maccabees for the fortress on Mount Zion. It is therefore perhaps not too much to assume that the word *millo* was employed in the Hebrew original of 1 Maccabees.

Millo, the House of. 1. Apparently a family or clan, mentioned in Judg. ix. 6, 20 only, in connexion with the men or lords of Shechem.—2. The "house of Millo that goeth down to Silla" was the spot at which king Joash was murdered by his slaves (2 K. xii. 20). There is nothing to lead us to suppose that the murder was not committed in Jerusalem, and in that case the spot must be connected with the ancient Millo (see preceding article).

Mines, Mining. "Surely there is a source for the *silver*, and a place for the *gold* which they refine. *Iron* is taken out of the soil, and stone man melts (for) copper. He hath put an end to darkness, and to all perfection (*i. e.*, most thoroughly) he searcheth the stone of thick darkness and of the shadow of death. He hath sunk a shaft far from the wanderer; they that are forgotten of the foot are suspended, away from man they waver to and fro. (As for) the earth, from her cometh forth bread, yet her nethermost parts are upturned as (by) fire. The place of sapphire (are) her stones, and dust of gold is his. A track which the bird of prey hath not known, nor the eye of the falcon glared upon; which the sons of pride (*i. e.* wild beasts) have not trodden, nor the roaring lion gone over; in the flint man hath thrust his hand, he hath overturned mountains from the root; in the rocks he hath cleft channels, and every rare thing hath his eye seen: the streams hath he bound that they weep not, and that which is hid he bringeth forth to light" (Job xxviii. 1-11). Such is the highly poetical description given by the author of the book of Job of the operations of mining as known in his day, the only record of the kind which we inherit from the ancient Hebrews. It may be fairly inferred from the description that a distinction is made between gold obtained in the

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manner indicated, and that which is found in the natural state in the alluvial soil, among the débris washed down by the torrents. This appears to be implied in the expression "the gold they refine," which presupposes a process by which the pure gold is extracted from the ore, and separated from the silver or copper with which it may have been mixed. What is said of gold may be equally applied to silver, for in almost every allusion to the process of refining the two metals are associated. In the passage of Job which has been quoted, so far as can be made out from the obscurities with which it is beset, the natural order of mining operations is observed in the description. The poet might have had before him the copper-mines of the Sinaitic peninsula. In the Wady Maghârah, "the valley of the Cave," are still traces of the Egyptian colony of miners who settled there for the purpose of extracting copper from the freestone rocks, and left their hieroglyphic inscriptions upon the face of the cliff. The ancient furnaces are still to be seen, and on the coast of the Red Sea are found the piers and wharves whence the miners shipped their metal in the harbour of Abu Zelîmeh. The copper-mines of Phaeno in Idumaea, according to Jerome, were between Zoar and Petra: in the persecution of Diocletian the Christians were condemned to work them. The gold-mines of Egypt in the Bisháree desert, the principal station of which was Eshuranib, about three days' journey beyond Wady Allaga, have been discovered within the last few years by M. Linant and Mr. Bonomi. Ruins of the miners' huts still remain as at Surâbît el-Khâdim. According to the account given by Diodorus Siculus (iii. 12-14), the mines were worked by gangs of convicts and captives in fetters, who were kept day and night to their task by the soldiers set to guard them. The work was superintended by an engineer, who selected the stone and pointed it out to the miners. The harder rock was split by the application of fire, but the softer was broken up with picks and chisels. The miners were quite naked, their bodies being painted according to the colour of the rock they were working, and in order to see in the dark passages of the mine they carried lamps upon their heads. The stone as it fell was carried off by boys, it was then pounded in stone mortars with iron pestles by those who were over 30 years of age till it was reduced to the size of a lentil The women and old men afterwards ground it in mills to a fine powder. The final process of separating the gold from the pounded stone was entrusted to the engineers who superintended the work. They spread this powder upon a broad slightly-inclined table, and rubbed it gently with the hand, pouring water upon it from time to time so as to carry away all the earthy matter, leaving the heavier particles upon the board. This was repeated several times; at first with the hand and afterwards with fine sponges gently pressed upon the earthy substance, till nothing but the gold was left. It was then collected by other workmen, and placed in earthen crucibles with a mixture of lead and salt in certain proportions, together with a little tin and some barley bran. The crucibles were covered and carefully closed with clay, and in this condition baked in a furnace for five days and nights without intermission. Of the three methods which have been employed for refining gold and silver, 1. by exposing the fused metal to a current of air; 2. by keeping the alloy in a state of fusion and throwing nitre upon it; and 3. by mixing the alloy with lead, exposing the whole to fusion upon a vessel of bone-ashes or earth, and blowing upon it with bellows or other blast: the latter appears most nearly to coincide with the description of Diodorus. To this process, known as the cupelling process, there seems to be a reference in Ps. xii. 6; Jer. vi. 28-30; Ez. xxii. 18-22. Silver-mines are mentioned by Diodorus (i. 33) with those of gold, iron, and copper, in the island of Meroe, at the mouth of the Nile. But the chief supply of silver in the ancient world appears to have been brought from Spain. The mines of that country were celebrated (1 Macc. viii. 3). Mt. Orospeda, from which the Guadalquivir, the ancient Baltes, takes its rise, was formerly called "the silver mountain," from the silver-mines which were in it (Strabo, iii. p. 148). But the largest silver-mines in Spain were in the neighbourhood of Carthago Nova. The process of separating the silver from the lead is abridged by Strabo from Polybius. The lumps of ore were first pounded, and then sifted through sieves into water. The sediment was again pounded, and again filtered, and after this process had been repeated five times the water was drawn off, the remainder of the ore melted, the lead poured away and the silver left pure. If Tartessus be the Tarshish of Scripture, the metal workers of Spain in those days must have possessed the art of hammering silver into sheets, for we find in Jer. x. 9, "silver spread into plates is brought from Tarshish, and gold from Uphaz." We have no means of knowing whether the gold of Ophir was obtained from mines or from the washing of gold-streams. In all probability the greater part of the gold which came into the hands of the Phoenicians and Hebrews was obtained from streams; its great abundance seems to indicate this. As gold is seldom if ever found entirely free from silver, the quantity of the latter varying from 2 per cent. to 30 per cent., it has been supposed that the ancient metallurgists were acquainted with some means of parting them, an operation performed in modern times by boiling the metal in nitric or sulphuric acid. To some process of this kind it has been imagined that reference is made in Prov. xvii. 3, "The *fining-pot* is for silver, and the *furnace* for gold;" and again in xxvii. 21. A strong proof of the acquaintance possessed by the ancient Hebrews with the manipulation of metals is found by some in the destruction of the golden calf in the desert by Moses. "And he took the calf which they had made, and burnt it in fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink" (Ex. xxxii. 20). As the highly malleable character of gold would render an operation like that which is described in the text almost impossible, an explanation has been sought in the supposition that we have here an indication that Moses was a proficient in the process known in modern times as calcination. The whole difficulty appears to have arisen from a desire to find too much in the text. The main object of the destruction of the calf was to prove its worthlessness and to throw contempt upon idolatry, and all this might have been done without any refined chemical process like that referred to. How far the ancient Hebrews were acquainted with the processes at present in use for extracting copper from the ore it is impossible to assert, as there are no references in Scripture to anything of the kind except in the passage of Job already

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quoted. Copper-smelting, however, is in some cases attended with comparatively small difficulties, which the ancients had evidently the skill to overcome. Some means of toughening the metal so as to render it fit for manufacture must have been known to the Hebrews as to other ancient nations. The Egyptians evidently possessed the art of working bronze in great perfection at a very early time, and much of the knowledge of metals which the Israelites had must have been acquired during their residence among them. Of tin there appears to have been no trace in Palestine. That the Phoenicians obtained their supplies from the mines of Spain and Cornwall there can be no doubt. The lead-mines of Gebel e' Rossass, near the coast of the Red Sea, about halfway between Berenice and Kossayr, may have supplied the Hebrews with that metal, of which there were no mines in their own country, or it may have been obtained from the rocks in the neighbourhood of Sinai. The hills of Palestine are rich in iron, and the mines are still worked there though in a very simple rude manner, like that of the ancient Samothracians: of the method employed by the Egyptians and Hebrews we have no certain information. It may have been similar to that in use throughout the whole of India from very early times, which is thus described by Dr. Ure:—"The furnace or bloomery in which the ore is smelted is from four to five feet high; it is somewhat pear-shaped, being about five feet wide at bottom and one foot at top. It is built entirely of clay . . . . There is an opening in front about a foot or more in height, which is built up with clay at the commencement and broken down at the end of each smelting operation. The bellows are usually made of goat's skin . . . . The bamboo nozzles of the bellows are inserted into tubes of clay, which pass into the furnace . . . . The furnace is filled with charcoal, and a lighted coal being introduced before the nozzles, the mass in the interior is soon kindled. As soon as this is accomplished, a small portion of the ore, previously moistened with water to prevent it from running through the charcoal, but without any flux whatever, is laid on the top of the coals and covered with charcoal to fill up the furnace. In this manner ore and fuel are supplied, and the bellows are urged for three or four hours. When the process is stopped and the temporary wall in front broken down, the bloom is removed with a pair of tongs from the bottom of the furnace." It has seemed necessary to give this account of a very ancient method of iron-smelting, because, from the difficulties which attend it, and the intense heat which is required to separate the metal from the ore, it has been asserted that the allusions to iron and iron manufacture in the Old Testament are anachronisms. But if it were possible among the ancient Indians in a very primitive state of civilization, it might have been known to the Hebrews, who may have acquired their knowledge by working as slaves in the iron furnaces of Egypt (comp. Deut. iv. 20).

Mingled People. This phrase (*hâ'ereb*), like that of "the mixed multitude," which the Hebrew closely resembles, is applied in Jer. xxv. 20, and Ez. xxx. 5, to denote the miscellaneous foreign population of Egypt and its frontier-tribes, including every one, says Jerome, who was not a native Egyptian, but was resident there. It is difficult to attach to it any precise meaning, or to identify with the mingled people any race of which we have knowledge. "The kings of the mingled people that dwell in the desert," are the same apparently as the tributary kings (A.V. "kings of Arabia") who brought presents to Solomon (1 K. x. 15); the Hebrew in the two cases is identical. The "mingled people" in the midst of Babylon (Jer. l. 37), were probably the foreign soldiers or mercenary troops, who lived among the native population, as the Targum takes it.

Min'iamin. 1. A Levite in the reign of Hezekiah (2 Chr. xxxi. 15).—2. The same as MIAMIN 2 and MIJAMIN 2 (Neh. xii. 17).—3. One of the priests at the dedication of the wall of Jerusalem (Neh. xii. 41).

Min'ni, a country mentioned in connexion with Ararat and Ashchenaz (Jer. li. 27). It has been already noticed as a portion of Armenia. [ARMENIA.]

Minister. This term is used in the A. V. to describe various officials of a religious and civil character. In the O. T. it answers to the Hebrew *meshârêth*, which is applied, (1) to an attendant upon a person of high rank (Ex. xxiv. 13; Josh. i. 1; 2 K. iv. 43); (2) to the *attachés* of a royal court (1 K. x. 5; 2 Chr. xxii. 8; comp. Ps. civ. 4), where, it may be observed, they are distinguished from the "servants" or officials of higher rank; (3) to the Priests and Levites (Is. lxi. 6; Ez. xliv. 11; Joel i. 9, 13; Ezr. viii. 17; Neh. x. 36). In the N. T. we have three terms, each with its distinctive meaning—λειτουργός, ὑπηρέτης, and διάκονος. The first answers most nearly to the Hebrew *meshârêth* and is usually employed in the LXX. as its equivalent. It betokens a subordinate public administrator (Rom. xiii. 6, xv. 16; Heb. viii. 2). In all these instances the original and special meaning of the word, as used by the Athenians of one who performs certain gratuitous public services, is preserved. The second term, ὑπηρέτης, differs from the two others in that it contains the idea of actual and personal attendance upon a superior. Thus it is used of the attendant in the synagogue, the *chazan* of the Talmudists (Luke iv. 20), whose duty it was to open and close the building, to produce and replace the books employed in the service, and generally to wait on the officiating priest or teacher. The idea of *personal attendance* comes prominently forward in Luke i. 2; Acts xxvi. 16. In all these cases the etymological sense of the word (ὑπὸ ἐρέτης, literally a "*sub-rower*," one who rows under command of the steersman) comes out. The third term, διάκονος, is the one usually employed in relation to the ministry of the Gospel: its application is twofold, in a general sense to indicate ministers of any order, whether superior or inferior, and in a special sense to indicate an order of inferior ministers.

Min'nith, a place on the east of the Jordan, named as the point to which Jephthah's slaughter of the Ammonites extended (Judg. xi. 33). Minnith was in the neighbourhood of Abel-Ceramim, the "meadow of vineyards." A site bearing the name *Menjah*, is marked in Van de Velde's Map, at 7 Roman miles east of Heshbon, on a road to *Ammân*, though not on the frequented track. The "wheat of Minnith" is mentioned in Ez. xxvii. 17, as being supplied by Judah and Israel to Tyre; but there is nothing to indicate that the same place is intended, and indeed the word is thought by some not to be a proper name.

Minstrel. The Hebrew word in 2 K. iii. 15

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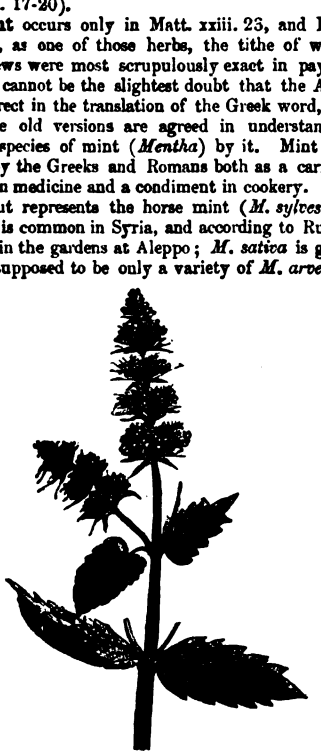
(*menaggēn*) properly signifies a player upon a stringed instrument like the harp or *kinnor* [HARP], whatever its precise character may have been, on which David played before Saul (1 Sam. xvi. 16, xviii. 10, xix. 9), and which the harlots of the great cities used to carry with them as they walked to attract notice (Is. xxiii. 16). The passage in which it occurs has given rise to much conjecture; Elisha, upon being consulted by Jehoram as to the issue of the war with Moab, at first indignantly refuses to answer, and is only induced to do so by the presence of Jehoshaphat. He calls for a harper, apparently a camp follower; "and it came to pass as the harper harped that the hand of Jehovah was on him." Other instances of the same divine influence or impulse connected with music, are seen in the case of Saul and the young prophets in 1 Sam. x. 5, 6, 10, 11. In the present passage the reason of Elisha's appeal is variously explained. According to Keil, "Elisha calls for a minstrel, in order to gather in his thoughts by the soft tones of music from the impression of the outer world and by repressing the life of self and of the world to be transferred into the state of internal vision, by which his spirit would be prepared to receive the Divine revelation." This in effect is the view taken by Josephus, and the same is expressed by Maimonides in a passage which embodies the opinion of the Jews of the Middle Ages. The "minstrels" in Matt. ix. 23, were the flute-players who were employed as professional mourners to whom frequent allusion is made (Eccl. xii. 5; 2 Chr. xxxv. 25; Jer. ix. 17-20).

Mint occurs only in Matt. xxiii. 23, and Luke xi. 42, as one of those herbs, the tithe of which the Jews were most scrupulously exact in paying. There cannot be the slightest doubt that the A. V. is correct in the translation of the Greek word, and all the old versions are agreed in understanding some species of mint (*Mentha*) by it. Mint was used by the Greeks and Romans both as a carminative in medicine and a condiment in cookery. The woodcut represents the horse mint (*M. sylvestris*) which is common in Syria, and according to Russell found in the gardens at Aleppo; *M. sativa* is generally supposed to be only a variety of *M. arvensis*, another species of mint; perhaps all these were known to the ancients. The mints belong to the large natural order *Labiatae*.



Mentha sylvestris.

Miph'kad, the Gate, one of the gates of Jerusalem at the time of the rebuilding of the wall after the return from captivity (Neh. iii. 31). It was probably not in the wall of Jerusalem proper, but in that of the city of David, or Zion, and somewhere near to the junction of the two on the north side.

Miracles. The word "miracle" is the ordinary translation, in our Authorized English version, of the Greek *σημεῖον*. Our translators did not borrow it from the Vulgate, but, apparently, from their English predecessors, Tyndale, Coverdale, &c.; and it had, probably before their time, acquired a fixed technical import in theological language, which is not directly suggested by its etymology. It will perhaps be found that the habitual use of the term "miracle" has tended to fix attention too much on the physical *strangeness* of the facts thus described, and to divert attention from what may be called their *signality*. In reality, the practical importance of the *strangeness* of miraculous facts consists in this, that it is one of the circumstances which, taken together, make it reasonable to understand the phenomenon as a mark, seal, or attestation of the Divine sanction to something else. And if we suppose the Divine intention established that a given phenomenon is to be taken as a mark or sign of Divine attestation, theories concerning the *mode* in which that phenomenon was produced become of comparatively little practical value, and are only serviceable as helping our conceptions. In many cases the phenomenon which constitutes a Divine sign may be one not, in itself, at all varying from the known course of nature. This is the common case of prophecy: in which the fulfilment of the prophecy, which constitutes the sign of the prophet's commission, may be the result of ordinary causes, and yet, from being incapable of having been anticipated by human sagacity, it may be an adequate mark or sign of the Divine sanction. In such cases, the miraculous or wonderful element is to be sought not in the fulfilment, but in the prediction. It would appear, indeed, that in almost all cases of signs or evidential miracles something prophetic is involved. In the common case, for example, of healing sickness by a word or touch, the word or gesture may be regarded as a *prediction* of the cure; and then, if the whole circumstances be such as to exclude just suspicion of (1) a *natural* anticipation of the event, and (2) a casual coincidence, it will be indifferent to the signality of the cure whether we regard it as effected by the operation of ordinary causes, or by an immediate interposition of the Deity reversing the course of nature. Hypotheses by which such cures are attempted to be accounted for by ordinary causes are indeed generally wild, improbable, and arbitrary, and are, on that ground, justly open to objection; but, if the miraculous character of the predictive antecedent be admitted, they do not tend to deprive the phenomenon of its *signality*: and there are minds who, from particular associations, find it easier to conceive a miraculous agency operating in the region of mind, than one operating in the region of matter. The peculiar improbability of *Miracles* is resolved by Hume, in his famous Essay, into the circumstance that they are "contrary to experience." This expression is, as has often been pointed

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out, strictly speaking, incorrect. In strictness, that only can be said to be contrary to experience, which is contradicted by the immediate perceptions of persons present at the time when the fact is alleged to have occurred. But the terms "contrary to experience" are used for "contrary to the analogy of our experience;" and it must be admitted that, in this latter, less strict sense, miracles are contrary to general experience, *so far as their mere physical circumstances, visible to us, are concerned.* This should not only be admitted, but strongly insisted upon, by the maintenance of miracles, because it is an essential element of their *signal* character. And this leads us to notice one grand difference between Divine Miracles and other alleged facts that seem to vary from the ordinary course of nature. It is manifest that there is an essential difference between alleging a case in which, all the real antecedents or causes being similar to those which we have daily opportunities of observing, a consequence is said to have ensued quite different from that which general experience finds to be uniformly conjoined with them, and alleging a case in which there is supposed and *indicated by all the circumstances*, the intervention of an invisible antecedent, or cause, which we know to exist, and to be adequate to the production of such result; for the special operation of which, in this case, we can assign probable reasons, and also for its not generally operating in a similar manner. This latter is the case of the Scripture-miracles. Even if we do not regard the existence of God, in the proper sense of that term, as proved by the course of nature, still if we admit His existence to be in any degree probable, or even possible, the occurrence of miracles will not be incredible. For it is surely going too far to say, that, because the ordinary course of nature leaves us in doubt whether the author of it be able or unable to alter it, or of such a character as to be disposed to alter it for some great purpose, it is *therefore* incredible that He should ever have actually altered it. It will be proper to say a few words here upon some popular forms of expression which tend greatly to increase, in many minds, the natural prejudice against miracles. One of these is the usual description of a miracle, as, "a *violation* of the *laws* of *nature*." This metaphorical expression suggests directly the idea of natural agents breaking, of their own accord, some rule which has the authority and sanctity of a law to them. Such a figure can only be applicable to the case of a supposed *causeless* and arbitrary variation from the uniform order of sequence in natural things, and is wholly inapplicable to a change in that order caused by God Himself. The word "law," when applied to material things, *ought* only to be understood as denoting a number of observed and anticipated sequences of phenomena, taking place with such a resemblance or analogy to each other *as if* a rule had been laid down, which those phenomena were constantly observing. But the *rule*, in this case, is nothing different from the actual order itself; and there is no cause of these sequences but the will of God choosing to produce those phenomena, and choosing to produce them in a certain order. Again, the term "nature" suggests to many persons the idea of a great system of things endowed with powers and forces of its own—a sort of machine, set a-going originally by a first cause, but continuing its motions *of itself*. Hence we are apt to imagine that a change in the motion or operation of any part of it by God, would produce the same disturbance of the other parts, as such a change would be likely to produce in them, if made by us, or any other natural agent. But if the motions and operations of material things be produced really by the Divine will, then His choosing to change, for a special purpose, the ordinary motion of one part, does not necessarily, or probably, infer His choosing to change the ordinary motions of other parts in a way not at all requisite for the accomplishment of that special purpose. It is as easy for Him to continue the ordinary course of the rest, with the change of one part, as of all the phenomena without any change at all. Thus, though the stoppage of the motion of the earth in the ordinary course of nature would be attended with terrible convulsions, the stoppage of the earth *miraculously*, for a special purpose to be served by *that only*, would not of itself, be followed by any such consequences. From the same conception of nature, as a machine, we are apt to think of interferences with the ordinary course of nature as implying some imperfection in it. But it is manifest that this is a false analogy; for, the reason why machines are made is, to save us trouble; and, therefore, they are more perfect in proportion as they answer this purpose. But no one can seriously imagine that the universe is a machine for the purpose of saving trouble to the Almighty. Again, when miracles are described as "interferences with the laws of nature," this description makes them appear improbable to many minds, from their not sufficiently considering that the laws of nature interfere with one another; and that we cannot get rid of "interferences" upon any hypothesis consistent with experience. Furthermore, whatever ends may be contemplated by the Deity for the laws of nature in reference to the rest of the universe—(in which question we have as little information as interest)—we know that, in respect of us, they answer discernible moral ends—that they place us, practically, under government, conducted in the way of rewards and punishment—a government of which the *tendency* is to encourage virtue and repress vice—and to form in us a certain character by discipline; which character our moral nature compels us to consider as the highest and worthiest object which we can pursue. Since, therefore, the laws of nature have, in reference to us, moral purposes to answer, which, as far as we can judge, they have not to serve in other respects, it seems not incredible that these peculiar purposes should occasionally require modifications of those laws in relation to us, which are not necessary in relation to other parts of the universe. After all deductions and abatements have been made, however, it must be allowed that a certain antecedent improbability must always attach to miracles, considered as events varying from the ordinary experience of mankind as known to us; because likelihood, *verisimilitude*, or resemblance to what we know to have occurred, is, by the constitution of our minds, the very ground of probability; and, though we can perceive reasons, from the moral character of God, for thinking it likely that He may have wrought miracles, yet we know too little of His ultimate designs, and of the best mode of accomplishing them, to argue confidently from His character to His acts, except where the connexion between the character and the acts is demonstrably indissoluble, as in the case of acts rendered necessary by the attributes of veracity and justice. Miracles are, indeed, in the notion

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of them, no breach of the high generalization that "similar antecedents have similar consequents;" nor, necessarily, of the maxim that "God works by general laws;" because we can see some laws of miracles (as *e. g.* that they are infrequent, and that they are used as attesting signs of, or in conjunction with, revelations) and may suppose more; but they do vary, when taken apart from their proper evidence, from this rule, that "what a general experience would lead us to regard as similar antecedents *are* similar antecedents;" because the only assignable specific difference observable by us in the antecedents in the case of miracles, and in the case of the experiments from the analogy of which they vary in their physical phenomena, consists in the moral antecedents; and these, in cases of physical phenomena, we generally throw out of the account; nor have we grounds *à priori* for concluding *with confidence* that these are not to be thrown out of the account here also, although we can see that the moral antecedents here (such as the fitness for attesting a revelation like the Christian) are, in many important respects, different from those which the analogy of experience teaches us to disregard in estimating the probability of physical events. But, in order to form a fair judgment, we must take in all the circumstances of the case, and, amongst the rest, the *testimony* on which the miracle is reported to us. Our belief, indeed, in human testimony seems to rest upon the same sort of instinct on which our belief in the testimony (as it may be called) of nature is built, and is to be checked, modified, and confirmed by a process of experience similar to that which is applied in the other case. As we learn, by extended observation of nature and the comparison of analogies, to distinguish the real laws of physical sequences from the casual conjunctions of phenomena, so are we taught in the same manner to distinguish the circumstances under which human testimony is certain or incredible, probable or suspicious. The circumstances of our condition force us daily to make continual observations upon the phenomena of human testimony; and it is a matter upon which we can make such experiments with peculiar advantage, because every man carries within his own breast the whole sum of the ultimate motives which can influence human testimony. Hence arises the aptitude of human testimony for overcoming, and more than overcoming, almost any antecedent improbability in the thing reported. So manifest, indeed, is this inherent power of testimony to overcome antecedent improbabilities, that Hume is obliged to allow that testimony may be so circumstanced as to require us to believe, in some cases, the occurrence of things quite at variance with general experience; but he pretends to show that testimony to such facts *when connected with religion* can never be so circumstanced. Over and above the direct testimony of human witnesses to the Bible-miracles, we have also what may be called the indirect testimony of events confirming the former, and raising a distinct presumption that some such miracles must have been wrought. Thus, for example, we know, by a copious induction, that, in no nation of the ancient world, and in no nation of the modern world unacquainted with the Jewish or Christian revelation, has the knowledge of the one true God as the Creator and Governor of the world, and the public worship of Him, been kept up by the mere light of nature, or formed the groundwork of such religions as men have devised for themselves. Yet we do find that, in the Jewish people, though no way distinguished above others by mental power or high civilization, and with as strong natural tendencies to idolatry as others, this knowledge and worship was kept up from a very early period of their history, and, according to their uniform historical tradition, kept up by revelation attested by undeniable miracles. Again, the existence of the Christian religion, as the belief of the most considerable and intelligent part of the world, is an undisputed fact; and it is also certain that this religion originated (as far as human means are concerned) with a handful of Jewish peasants, who went about preaching, on the very spot where Jesus was crucified, that He had risen from the dead, and had been seen by, and had conversed with them, and afterwards ascended into heaven. This miracle, attested by them as eyewitnesses, was the very ground and foundation of the religion which they preached, and it was plainly one so circumstanced that, if it had been false, it could easily have been proved to be false. Yet, though the preachers of it were everywhere persecuted, they had gathered, before they died, large churches in the country where the facts were best known, and through Asia Minor, Greece, Egypt, and Italy; and these churches, notwithstanding the severest persecutions, went on increasing till, in about 300 years after, this religion—*i. e.* a religion which taught the worship of a Jewish peasant who had been ignominiously executed as a malefactor—became the established religion of the Roman empire; and has ever since continued to be the prevailing religion of the civilized world. It is manifest that, if the miraculous facts of Christianity did not really occur, the stories about them must have originated either in fraud, or in fancy. The coarse explanation of them by the hypothesis of unlimited fraud, has been generally abandoned in modern times: but, in Germany especially, many persons of great acuteness have long laboured to account for them by referring them to fancy. Of these there have been two principal schools—the *Naturalistic*, and the *Mythic*. 1. The Naturalists suppose the miracles to have been natural events, more or less unusual, that were mistaken for miracles, through ignorance or enthusiastic excitement. But the result of their labours in detail has been (as Strauss has shown in his *Leben Jesu*) to turn the New Testament, as interpreted by them, into a narrative far less credible than any narrative of miracles could be. 2. The Mythic theory supposes the N. T. Scripture-narratives to have been legends, not stating the grounds of men's belief in Christianity, but springing out of that belief, and embodying the idea of what Jesus, if he were the Messiah, must have been conceived to have done in order to fulfil that character, and was therefore supposed to have done. But it is obvious that this leaves the origin of the belief, that a man, who *did not fulfil* the idea of the Messiah in any one remarkable particular, *was* the Messiah, wholly unaccounted for. It is obvious, also, that all the arguments for the genuineness and authenticity of the writings of the N. T. bring them up to a date when the memory of Christ's real history was so recent, as to make the substitution of a set of mere legends in its place utterly incredible; and it is obvious, also, that the gravity, simplicity, historical decorum, and consistency with what we know of the circumstances of the times in which

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the events are said to have occurred, observable in the narratives of the N. T., make it impossible reasonably to accept them as mere *myths*. It is observable that, in the early ages, the fact that extraordinary miracles were wrought by Jesus and His apostles, does not seem to have been generally denied by the opponents of Christianity. They seem always to have preferred adopting the expedient of ascribing them to art magic and the power of evil spirits. We know that in two instances, in the Gospel narrative, the cure of the man born blind and the Resurrection, the Jewish priests were unable to pretend such a solution and were driven to maintain unsuccessfully a charge of fraud; and the circumstances of the Christian miracles were, in almost all respects, so utterly unlike those of any pretended instances of magical wonders, that the apologists have little difficulty in refuting this plea. This they do generally from the following considerations. (1.) The greatness, number, completeness, and publicity of the miracles. (2.) The natural beneficial tendency of the doctrine they attested. (3.) The connexion of them with a whole scheme of revelation extending from the first origin of the human race to the time of Christ. This evasion of the force of the Christian miracles, by referring them to the power of evil spirits, has seldom been seriously recurred to in modern times; but the English infidels of the last century employed it as a kind of *argumentum ad hominem*, to tease and embarrass their opponents — contending that, as the Bible speaks of "lying wonders" of Antichrist, and relates a long contest of apparent miracles between Moses and the Egyptian magicians, Christians could not *on their own principles*, have any certainty that miracles were not wrought by evil spirits. Particular theories as to the manner in which miracles have been wrought are matters rather curious than practically useful. In all such cases we must bear in mind the great maxim SUBTILITAS NATURAE LONGE SUPERAT SUBTILITATEM MENTIS HUMANAE. Another question more curious than practical, is that respecting the precise period when miracles ceased in the Christian Church. It is plain, that whenever they ceased in point of fact, they ceased *relatively to us* whenever a sufficient attestation of them to our faith fails to be supplied. In the case of the Scripture miracles, we must be careful to distinguish the *particular occasions* upon which they were wrought, from their *general purpose* and design; yet not so as to overlook the connexion between these two things. There are but few miracles recorded in Scripture of which the whole character was merely evidential—few, that is, that were merely displays of a supernatural power made for the sole purpose of attesting a Divine Revelation. Of this character were the change of Moses' rod into a serpent at the burning bush, the burning bush itself, the going down of the shadow upon the sun-dial of Ahaz, and some others. In general, however, the miracles recorded in Scripture have, besides the ultimate purpose of affording evidence of a Divine interposition, some immediate temporary purposes which they were apparently wrought to serve,—such as the curing of diseases, the feeding of the hungry, the relief of innocent, or the punishment of guilty persons. These immediate temporary ends are not without value in reference to the ultimate and general design of miracles, as providing evidence of the truth of revelation. And, in some cases it would appear that miraculous works of a particular kind were selected as emblematic or typical of some characteristic of the revelation which they were intended to attest. In this point of view, Christian miracles may be fitly regarded as *specimens* of a Divine Power, alleged to be present. In this sense, they seem to be called the *manifestation* or *exhibition* of the Spirit. In the case of the Old Testament miracles, again, in order fully to understand their evidential character, we must consider the general nature and design of the dispensation with which they were connected. The general design of that dispensation appears to have been to keep up in one particular race a knowledge of the one true God, and of the promise of a Messiah in whom "all the families of the earth" should be "blessed." And in order to this end, it appears to have been necessary that, for some time, God should have assumed the character of the local tutelary Deity and Prince of that particular people. And from this peculiar relation in which He stood to the Jewish people (aptly called by Josephus a THEOCRACY) resulted the necessity of frequent miracles, to manifest and make sensibly perceptible His actual presence among and government over them. The miracles, therefore, of the Old Testament are to be regarded as evidential of the theocratic government; and this again is to be conceived of as subordinate to the further purpose of preparing the way for Christianity, by keeping up in the world a knowledge of the true God and of His promise of a Redeemer. With respect to the *character* of the Old Testament miracles, we must also remember that the whole structure of the Jewish economy had reference to the peculiar exigency of the circumstances of a people imperfectly civilized, and is so distinctly described in the New Testament, as dealing with men according to the "hardness of their hearts," and being a system of "weak and beggarly elements," and a rudimentary instruction for "children" who were in the condition of "slaves." It has been often made a topic of complaint against Hume that, in dealing with testimony as a medium for proving miracles, he has resolved its force entirely into our *experience* of its veracity, and omitted to notice that, antecedently to all experience, we are predisposed to give it credit by a kind of natural instinct. The argument, indeed, in Hume's celebrated *Essay on Miracles*, was very far from being a new one. The restatement of it, however, by a person of Hume's abilities, was of service in putting men upon a more accurate examination of the true nature and measure of probability. Bishop Butler seems to have been very sensible of the imperfect state, in his own time, of the logic of Probability; and, though he appears to have formed a more accurate conception of it than the Scotch school of Philosophers who succeeded and undertook to refute Hume, yet there is one passage in which we may perhaps detect a misconception of the subject in the pages of even this great writer. "There is," he observes, "a very strong presumption against common speculative truths, and *against the most ordinary facts*, before the proof of them, which yet is overcome by *almost any proof*. There is a presumption of millions to one against the story of Caesar or *any other man*. *For*, suppose a number of common facts so and so circumstanced, of which one had no kind of proof, *should happen to come into* one's thoughts; every one would, without any possible doubt, conclude them to be false. And the like may be said *of a*

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single common fact. And from hence it appears that the question of importance, as to the matter before us, is concerning the degree of the peculiar presumption against miracles: not, whether there be any peculiar presumption at all against them. For *if there be a presumption of millions to one against the most common facts*, what can a small presumption, additional to this, amount to, though it be peculiar? It cannot be estimated, *and is as nothing*" (*Analogy*, part 2, c. ii.). It is plain that, in this passage, Butler lays no stress upon the *peculiarities* of the story of Caesar, which he casually mentions. For he expressly adds "or of any other man;" and repeatedly explains that what he says applies equally to any ordinary facts, or to a single fact. And this becomes still more evident, when we consider the extraordinary medium by which he endeavours to show that there is a presumption of millions to one against such "common ordinary facts" as he is speaking of. For the way in which he proposes to estimate the presumption against ordinary facts is, by considering the likelihood of their being anticipated beforehand by a person *guessing at random*. But, surely, this is not a measure of the likelihood of the facts considered in themselves, but of the likelihood of the *coincidence of the facts* with a rash and arbitrary anticipation. The case of a person guessing beforehand, and the case of a witness reporting what has occurred, are essentially different. The truth is, that *the chances* to which Butler seems to refer as a presumption against ordinary events, are not in ordinary cases overcome by testimony at all. The testimony has nothing to do with them; because they are chances against the event considered as the subject of a random vaticination, not as the subject of a report made by an actual observer. But it should be observed that what we commonly call the chances against an ordinary event are not *specific*, but *particular*. They are chances against *this* event, not against *this kind* of event. The chances, in the case of a die, are the chances against a particular face; not against the coming *up of some face*. The *Ecclesiastical Miracles* are not delivered to us by inspired historians; nor do they seem to form any part of the same series of events as the miracles of the New Testament. The miracles of the New Testament (setting aside those wrought by Christ Himself) appear to have been worked by a power conferred upon particular persons according to a regular law, in virtue of which that power was ordinarily transmitted from one person to another, and the only persons privileged thus to *transmit* that power were *the Apostles*. The only exceptions to this rule were, (1.) the Apostles themselves, and (2.) the family of Cornelius, who were the first-fruits of the Gentiles. In all other cases, miraculous gifts were conferred only by the laying on of the *Apostles'* hands. By this arrangement, it is evident that a provision was made for the total ceasing of that miraculous dispensation within a limited period: because, on the death of the last of the Apostles, the ordinary channels would be all stopped through which such gifts were transmitted in the Church. One passage has, indeed, been appealed to as seeming to indicate the permanent residence of miraculous powers in the Christian Church through all ages, Mark xvi. 17, 18. But—(1.) That passage itself is of doubtful authority, since we know that it was omitted in most of the Greek MSS. which Eusebius was able to examine in the 4th century; and it is still wanting in some of the most important that remain to us. (2.) It does not necessarily imply more than a promise that such miraculous powers should exhibit themselves among the immediate converts of the Apostles. And (3.) this latter interpretation is supported by what follows—"And they went forth, and preached everywhere, the Lord working with them, and *confirming the word with the accompanying signs*." It is, indeed, confessed by the latest and ablest defenders of the ecclesiastical miracles that the great mass of them were essentially a new dispensation; but it is contended, that by those who believe in the Scripture miracles, no strong antecedent improbability against such a dispensation can be reasonably entertained; because, for them, the Scripture miracles have already "borne the brunt" of the infidel objection, and "broken the ice." But this is wholly to mistake the matter. If the only objection antecedently to proof against the ecclesiastical miracles were a presumption of their *impossibility* or *incredibility*—simply *as miracles*, this allegation might be pertinent; because he that admits that a miracle has taken place, cannot consistently hold that a *miracle as such* is impossible or incredible. But the antecedent presumption against the ecclesiastical miracles rises upon four distinct grounds, no one of which can be properly called a ground of *infidel* objection. (1.) It arises from the very nature of probability, and the constitution of the human mind, which compels us to take the analogy of general experience as a measure of likelihood. And this presumption it is manifest is neither religious nor irreligious, but antecedent to, and involved in, all probable reasoning. (2.) This *general* antecedent presumption against miracles, as varying from the analogy of general experience, is (as we have said) neither religious nor irreligious—neither rational nor irrational—but springs from the very nature of probability; and it cannot be denied without shaking the basis of all probable evidence, whether for or against religion. Nor does the admission of the existence of the Deity, or the admission of the actual occurrence of the Christian miracles, tend to remove this antecedent improbability against miracles circumstanced as the ecclesiastical miracles generally are. If, indeed, the *only* presumption against miracles were one against their *possibility*, this might be truly described as an atheistic presumption. But the true presumption against miracles is not against their *possibility*, but their *probability*. Nor can the admission that God *has* actually wrought such miracles as attest the Christian religion, remove the general presumption against miracles as improbable occurrences. It is indeed quite true that Christianity has revealed to us the permanent operation of a supernatural order of things, actually going on around us. But there is nothing in the notion of *such* a supernatural system as the Christian dispensation is, to lead us to expect continual interferences with the common course of nature. (3.) It *is* acknowledged by the ablest defenders of the ecclesiastical miracles that, for the most part, they belong to those classes of miracles which are described as *ambiguous* and *tentative*; *i. e.* they are cases in which the effect, if it occurred at all, *may* have been the result of natural causes, and where, upon the application of the same means, the desired effect was only sometimes produced. (4.) Though it is not true that the Scripture miracles have so "borne the

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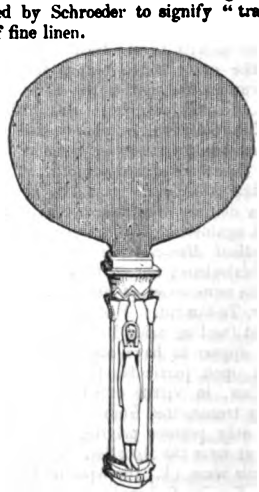
brunt" of the *à priori* objection to miracles as to remove all peculiar presumption against them as improbable events, there is a sense in which they may be truly said to have prepared the way for those of the ecclesiastical legends. But it is one which aggravates, instead of extenuating, their improbability. The narratives of the Scripture miracles may very probably have tended to raise an expectation of miracles in the minds of weak and credulous persons, and to encourage designing men to attempt an imitation of them. In this sense it may be said that the Scripture narratives "broke the ice," and prepared the way for a whole succession of legends. On the whole, we may conclude that the mass of the ecclesiastical miracles do not form any part of the same series as those related in Scripture, which latter are, therefore, unaffected by any decision we may come to with respect to the former; and that they are pressed by the weight of three distinct presumptions against them—being improbable (1) as varying from the analogy of nature; (2) as varying from the analogy of the Scripture miracles; (3) as resembling those legendary stories which are the known product of the credulity or imposture of mankind.

Mir'iam. 1. MIRIAM, the sister of Moses, was the eldest of that sacred family; and she first appears, probably as a young girl, watching her infant brother's cradle in the Nile (Ex. ii. 4), and suggesting her mother as a nurse (ib. 7). The independent and high position given by her superiority of age she never lost. "The sister of Aaron" is her Biblical distinction (Ex. xv. 20). In Num. xii. 1 she is placed before Aaron; and in Mic. vi. 4 reckoned as amongst the Three Deliverers. She is the first personage in that household to whom the prophetic gifts are directly ascribed—"Miriam the Prophetess" is her acknowledged title (Ex. xv. 20). The prophetic power showed itself in her under the same form as that which it assumed in the days of Samuel and David,—poetry, accompanied with music and processions (Ex. xv. 1-19). She took the lead, with Aaron, in the complaint against Moses for his marriage with a Cushite. "Hath JEHOVAH spoken by Moses? Hath He not also spoken by us?" (Num. xii. 1, 2). A stern rebuke was administered in front of the sacred Tent to both Aaron and Miriam. But the punishment fell on Miriam, as the chief offender. The hateful Egyptian leprosy, of which for a moment the sign had been seen on the hand of her younger brother, broke out over the whole person of the proud prophetess. How grand was her position, and how heavy the blow, is implied in the cry of anguish which goes up from both her brothers. And it is not less evident in the silent grief of the nation (Num. xii. 10-15). This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died towards the close of the wanderings at Kadesh, and was buried there (Num. xx. 1). Her tomb was shown near Petra in the days of Jerome. According to Josephus, she was married to the famous HUR, and, through him, was grandmother of the architect BEZALEEL.—2. A person—whether man or woman does not appear—mentioned in the genealogies of the tribe of Judah and house of Caleb (1 Chr. iv. 17).

Mir'ma. A Benjamite, "chief of the fathers," son of Shaharaim by his wife Hodesh; born in the land of Moab (1 Chr. viii. 10).

Mirror. The two words, *mar'âh* (Ex. xxxviii. 8), and *rê'i* (Job xxxvii. 18), are rendered "looking glass" in the A. V., but from the context evidently denote a mirror of polished metal. The Hebrew women on coming out of Egypt probably brought with them mirrors like those which were used by the Egyptians, and were made of a mixed metal, chiefly copper, wrought with such admirable skill, says Sir G. Wilkinson (*Anc. Eg.* iii. 384), that they were "susceptible of a lustre, which has even been partially revived at the present day, in some of those discovered at Thebes, though buried in the earth for many centuries. The mirror itself was nearly round, inserted into a handle of wood, stone, or metal, whose form varied according to the taste of the owner. Some presented the figure of a female, a flower, a column, or a rod ornamented with the head of Athor, a bird, or a fancy device; and sometimes the face of a Typhonian monster was introduced to support the mirror, serving as a contrast to the features whose beauty was displayed within it." The metal of which the mirrors were composed, being liable to rust and tarnish, required to be constantly kept bright (Wisd. vii. 26; Ecclus. xii. 11). This was done by means of pounded pumice-stone, rubbed on with a sponge, which was generally suspended from the mirror. The obscure image produced by a tarnished or imperfect mirror, appears to be alluded to in 1 Cor. xiii. 12. The obscure word *gilyônîm* (Is. iii. 23), rendered "glasses" in the A. V. after the Vulgate *specula*, is explained by Schroeder to signify "transparent dresses" of fine linen.



Egyptian Mirror. (From Mr. Salt's collection.)

Mis'ael. 1. The same as MISHAEL 2 (1 Esd. ix. 44; comp. Neh. viii. 4).—2. = MISHAEL 3, the Hebrew name of Meshach (Song of the Three Child. 66).

Mis'gab, a place in Moab named in company with NEBO and KIRIATHAIM in the denunciation of Jeremiah (xlviii. 1). It appears to be mentioned also in Is. xxv. 12, though there rendered in the A. V. "high fort." It is possibly identical with MIZPEH OF MOAB, named only in 1 Sam. xxiii. 3.

Mish'ael. 1. One of the sons of Uzziel, the uncle of Aaron and Moses (Ex. vi. 22). When Nadab and Abihu were struck dead for offering

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strange fire, Mishael and his brother Elzaphan, at the command of Moses, removed their bodies from the sanctuary, and buried them without the camp, their loose fitting tunics serving for winding-sheets (Lev. x. 4, 5).—**2.** One of those who stood at Ezra's left hand when he read the law to the people (Neh. viii. 4).—**3.** One of Daniel's three companions in captivity, and of the blood-royal of Judah (Dan. i. 6, 7, 11, 19, ii. 17).

Mish'al, and **Mish'eal,** one of the towns in the territory of Asher (Josh. xix. 26), allotted to the Gershonite Levites (xxi. 30).

Mish'am. A Benjamite, son of Elpaal, and descendant of Shaharaim (1 Chr. viii. 12).

Mish'ma. **1.** A son of Ishmael and brother of MIBSAM (Gen. xxv. 14; 1 Chr. i. 30). The Masamani of Ptolemy may represent the tribe of Mishma.—**2.** A son of Simeon (1 Chr. iv. 25), brother of MIBSAM. These brothers were perhaps named after the older brothers, Mishma and Mibsam.

Mishman'nah. The fourth of the twelve lion-faced Gadites who joined David at Ziklag (1 Chr. xii. 10).

Mish'raites, the, the fourth of the four "families of Kirjath-jearim," *i. e.* colonies proceeding therefrom and founding towns (1 Chr. ii. 53).

Misper'eth. One of those who returned with Zerubbabel and Jeshua from Babylon (Neh. vii. 7).

Mis'rephoth-ma'im, a place in northern Palestine, in close connexion with Zidon-rabbah, *i. e.* Sidon (Josh. xi. 8). The name occurs once again in the enumeration of the districts remaining to be conquered (xiii. 6). Taken as Hebrew, the literal meaning of the name is "burnings of waters," and accordingly it is taken by the old interpreters to mean "warm waters," whether natural, *i. e.* hot baths or springs—or artificial, *i. e.* salt, glass, or smelting works. The probability here, as in so many other cases, is, that a meaning has been forced on a name originally belonging to another language, and therefore unintelligible to the later occupiers of the country. Dr. Thomson treats Misrephoth-maim as identical with a collection of springs called *Ain-Musheirifeh*, on the sea-shore, close under the *Ras en-Nakhura*; but this has the disadvantage of being very far from Sidon. May it not rather be the place with which we are familiar in the later history as Zarephath?

Mite, a coin current in Palestine in the time of our Lord (Mark xii. 41-44; Luke xxi. 1-4). It seems in Palestine to have been the smallest piece of money, being the half of the farthing, which was a coin of very low value. From St. Mark's explanation, "two mites, which make a farthing" (ver. 42), it may perhaps be inferred that the farthing was the commoner coin. In the Græco-Roman coinage of Palestine, the two smallest coins, of which the assarion is the more common, seem to correspond to the farthing and the mite, the larger weighing about twice as much as the smaller.

Mith'cah, the name of an unknown desert encampment of the Israelites, meaning, perhaps, "place of sweetness" (Num. xxxiii. 28, 29).

Mith'nite, the, the designation of JOSHAPHAT, one of David's guard in the catalogue of 1 Chr. xi. (ver. 43).

Mith'redath. **1.** The treasurer of Cyrus king of Persia, to whom the king gave the vessels of the Temple, to be by him transferred to the hands of Sheshbazzar (Ez. i. 8).—**2.** A Persian officer stationed at Samaria, in the reign of Artaxerxes, or Smerdis the Magian (Ezr. iv. 7).

Mithridates. **1.** (1 Esdr. ii. 11) = MITHREDATH 1.—**2.** (1 Esdr. ii. 16) = MITHREDATH 2.

Mitre. [CROWN.]

Mityle'ne, the chief town of Lesbos, and situated on the east coast of the island. Mitylene is the intermediate place where St. Paul stopped for the night between ASSOS and CHIOS (Acts xx. 14, 15). It may be gathered from the circumstances of this voyage that the wind was blowing from the N.W.; and it is worth while to notice that in the harbour or in the roadstead of Mitylene the ship would be sheltered from that wind. The town itself was celebrated in Roman times for the beauty of its buildings. In St. Paul's day it had the privileges of a free city. It is one of the few cities of the Aegean which have continued without intermission to flourish till the present day. It has given its name to the whole island, and is itself now called sometimes *Castro*, sometimes *Mitylen*.

Mixed Multitude. With the Israelites who journeyed from Rameses to Succoth, the first stage of the Exodus from Egypt, there went up (Ex. xii. 38) "a mixed multitude," who have not hitherto been identified. Aben Ezra says it signifies the Egyptians who were mixed with them. Rashi on Num. xi. 4 identifies the "mixed multitude" of Num. and Exodus. During their residence in Egypt marriages were naturally contracted between the Israelites and the natives. This hybrid race is evidently alluded to by Rashi and Aben Ezra, and is most probably that to which reference is made in Exodus. That the "mixed multitude" is a general term including all those who were not of pure Israelite blood is evident; more than this cannot be positively asserted. In Exodus and Numbers it probably denoted the miscellaneous hangers-on of the Hebrew camp, whether they were the issue of spurious marriages with Egyptians, or were themselves Egyptians or belonging to other nations. The same happened on the return from Babylon, and in Neh. xiii. 3 (comp. 23-30) a slight clue is given by which the meaning of the "mixed multitude" may be more definitely ascertained.

Mi'zar, the Hill, a mountain apparently in the northern part of trans-Jordanic Palestine, from which the author of Psalm xlii. utters his pathetic appeal (ver. 6). The name appears nowhere else.

Miz'pah, and **Miz'peh.** The name borne by several places in ancient Palestine.—**1.** MIZPAH. The earliest of all, in order of the narrative, is the heap of stones piled up by Jacob and Laban (Gen. xxxi. 48) on Mount Gilead (ver. 25), to serve both as a witness to the covenant then entered into, and also as a landmark of the boundary between them (ver. 52). This heap received a name from each of the two chief actors in the transaction—GALEED and JEGAR SAHADUTHA. But it had also a third, viz. MIZPAH, which it seems from the terms of the narrative to have derived from neither party, but to have possessed already. The name remained attached to the ancient meeting-place of Jacob and Laban, and the spot where their conference had been held became a sanctuary of Jehovah, and a place for solemn conclave and deliberation in times of difficulty long after. On this natural "watch-

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tower," when the last touch had been put to their misery by the threatened attack of the Bene-Ammon, did the children of Israel assemble for the choice of a leader (Judg. x. 17, comp. ver. 16); and when the outlawed Jephthah had been prevailed on to leave his exile and take the head of his people, his first act was to go to "the Mizpah," and on that consecrated ground utter all his words "before Jehovah." At Mizpah he seems to have henceforward resided; there the fatal meeting took place with his daughter on his return from the war (xi. 34), and we can hardly doubt that on the altar of that sanctuary the father's terrible vow was consummated. It seems most probable that the "Mizpeh-Gilead" which is mentioned here, and here only, is the same as the ham-Mizpah of the other parts of the narrative; and both, as we shall see afterwards, are probably identical with the RAMATH-MIZPEH and RAMOTH-GILEAD, so famous in the later history. It is still more difficult to determine whether this was not also the place at which the great assembly of the people was held to decide on the measures to be taken against Gibeah after the outrage on the Levite and his concubine (Judg. xx. 1, 3, xxi. 1, 5, 8). Mizpah is probably the same as RAMATH-MIZPEH, mentioned Josh. xiii. 26 only. Ramath ham-Mizpeh was most probably identical also with Ramoth-Gilead. Mizpah still retained its name in the days of the Maccabees, by whom it was besieged and taken with the other cities of Gilead (1 Macc. v. 35).—**2.** A second Mizpeh, on the east of Jordan, was the MIZPEH-MOAB, where the king of that nation was living when David committed his parents to his care (1 Sam. xxii. 3). The name does not occur again, nor is there any clue to the situation of the place. It may have been KIR-MOAB, the modern *Kerak*, or even the great Mount Pisgah.—**3.** A third was THE LAND OF MIZPEH, or more accurately "OF MIZPAH," the residence of the Hivites who joined the northern confederacy against Israel, headed by Jabin king of Hazor (Josh. xi. 3.) No other mention is found of this district in the Bible, unless it be identical with—**4.** THE VALLEY OF MIZPEH, to which the discomfited hosts of the same confederacy were chased by Joshua (xi. 8). It lay eastward from MISREPHOTH-MAIM; but this affords us no assistance, as the situation of the latter place is by no means certain. If we may rely on the peculiar term here rendered "valley," then we may accept the "land of Mizpah" or "the valley of Mizpeh" as identical with that enormous tract, the great country of Coele-Syria, the *Buka'a* alike of the modern Arabs and of the ancient Hebrews. But this must not be taken for more than a probable inference.—**5.** MIZPEH, a city of Judah (Josh. xv. 38); in the district of the Shefelah or maritime lowland. Van de Velde suggests its identity with the present *Tell es-Sâfiyeh*—the Blanchegarde of the Crusaders.—**6.** MIZPEH, in Josh. and Samuel; elsewhere MIZPAH, a "city" of Benjamin, named in the list of the allotment between Beeroth and Chephirah, and in apparent proximity to Ramah and Gibeon (Josh. xviii. 26). Its connexion with the two last-named towns is also implied in the later history (1 K. xv. 22; 2 Chr. xvi. 6; Neh. iii. 7). It was one of the places fortified by Asa against the incursions of the kings of the northern Israel (1 K. xv. 22; 2 Chr. xvi. 6; Jer. xli. 9); and after the destruction of Jerusalem it became the residence of the superintendent appointed by the king of Babylon (Jer. xl. 7, &c.), and the scene of his murder and of the romantic incidents connected with the name of Ishmael the son of Nethaniah. But Mizpah was more than this. In the earlier periods of the history of Israel, at the first foundation of the monarchy, it was the great sanctuary of Jehovah, the special resort of the people in times of difficulty and solemn deliberation. It was one of the three holy cities which Samuel visited in turn as judge of the people (vii. 6, 16), the other two being Bethel and Gilgal. But, unlike Bethel and Gilgal, no record is preserved of the cause or origin of a sanctity so abruptly announced, and yet so fully asserted. We have seen that there is at least some ground for believing that the Mizpah spoken of in the transactions of the early part of the period of the judges, was the ancient sanctuary in the mountains of Gilead. Is it possible that as the old Mizpah became inaccessible, an eminence nearer at hand was chosen and invested with the sanctity of the original spot and used for the same purposes? With the conquest of Jerusalem and the establishment there of the Ark, the sanctity of Mizpah, or at least its reputation, seems to have declined. We hear of no religious act in connexion with it till that affecting assembly called together thither, as to the ancient sanctuary of their forefathers, by Judas Maccabaeus, "when the Israelites assembled themselves together and came to Massepha over against Jerusalem; for in Maspha was there aforetime a place of prayer for Israel" (1 Macc. iii. 46). The expression "over against," no less than the circumstances of the story, seems to require that from Mizpah the City or the Temple was visible. These conditions are satisfied by the position of Scopus, the broad ridge which forms the continuation of the Mount of Olives to the north and east, from which the traveller gains, like Titus, his first view, and takes his last farewell, of the domes, walls, and towers of the Holy City.

Miz'par. Properly MISPAR, as in the A. V. of 1611 and the Geneva version; the same as MISPERETH (Ezr. ii. 2).

Mispeh. [MIZPAH.]

Miz'raim, the usual name of Egypt in the O. T., the dual of Mazor, which is less frequently employed. If the etymology of Mazor be sought in Hebrew it might signify a "mound," "bulwark," or "citadel," or again "distress;" but no one of these meanings is apposite. We prefer, with Gesenius, to look to the Arabic. In the *Kâmoos*, one of the meanings given to *Mizr* is "red earth or mud," and this we believe is the true one, from its correspondence to the Egyptian name of the country, KEM, which signifies "black," and was given to it for the blackness of its alluvial soil. MIZRAIM first occurs in the account of the Hamites in Gen. x., where we read, "And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan" (ver. 6; comp. 1 Chr. i. 8). If the names be in an order of seniority, we can form no theory as to their settlements from their places; but if the arrangement be geographical, the placing may afford a clue to the positions of the Hamite lands. Cush would stand first as the most widely spread of these peoples, extending from Babylon to the upper Nile, the territory of Mizraim would be the next to the north, embracing Egypt and its colonies on the north-west and north-east, Phut as dependent on Egypt might follow Mizraim, and Canaan as the northernmost would end the list. Egypt, the "land of Ham," may have been the primitive seat of these four stocks. In the

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enumeration of the Mizraites, though we have tribes extending far beyond Egypt, we may suppose that they all had their first seat in Mizraim, and spread thence, as is distinctly said of the Philistines. Here the order seems to be geographical, though the same is not so clear of the Canaanites. Mizraim, therefore, like Cush, and perhaps Ham, geographically represents a centre whence colonies went forth in the remotest period of post-diluvian history. We regard the distribution of the Mizraites as showing that their colonies were but a part of the great migration that gave the Cushites the command of the Indian Ocean, and which explains the affinity the Egyptian monuments show us between the pre-Hellenic Cretans and Carians (the latter no doubt the Leleges of the Greek writers) and the Philistines. In the use of the names Mazor and Mizraim for Egypt there can be no doubt that the dual indicates the two regions into which the country has always been divided by nature as well as by its inhabitants. It has been supposed that Mazor, as distinct from Mizraim, signifies Lower Egypt; but this conjecture cannot be maintained.

Miz'zah. Son of Reuel and grandson of Esau (Gen. xxxvi. 13, 17; 1 Chr. i. 37).

Mna'son is honourably mentioned in Scripture, like Gaius, Lydia, and others, as one of the hosts of the Apostle Paul (Acts xxi. 16). It is most likely, in the first place, that his residence at this time was not Caesarea, but Jerusalem. He was a Cyprian by birth, and may have been a friend of Barnabas (Acts iv. 36), and possibly brought to the knowledge of Christianity by him.

Mo'ab, the name of the son of Lot's eldest daughter, the elder brother of Ben-Ammi, the progenitor of the Ammonites (Gen. xix. 37); also of the nation descended from him. Zoar was the cradle of the race of Lot. From this centre the brother-tribes spread themselves. AMMON, whose disposition seems throughout to have been more roving and unsettled, went to the north-east. MOAB, whose habits were more settled and peaceful, remained nearer their original seat. The rich highlands which crown the eastern side of the chasm of the Dead Sea, and extend northwards as far as the foot of the mountains of Gilead, appear at that early date to have borne a name, which in its Hebrew form is presented to us as Shaveh-Kiriathaim, and to have been inhabited by a branch of the great race of the Rephaim. This ancient people, the Emim, gradually became extinct before the Moabites, who thus obtained possession of the whole of the rich elevated tract referred to. With the highlands they occupied also the lowlands at their feet. Of the valuable district of the highlands they were not allowed to retain entire possession. The warlike Amorites crossed the Jordan and overran the richer portion of the territory on the north, driving Moab back to his original position behind the natural bulwark of the Arnon. The plain of the Jordan-valley appears to have remained in the power of Moab. When Israel reached the boundary of the country, this contest had only very recently occurred. Sihon, the Amorite king under whose command Heshbon had been taken, was still reigning there: the ballads commemorating the event were still fresh in the popular mouth (Num. xxi. 27-30). Of these events we obtain the above outline only from the fragments of ancient documents, which are found embedded in the records of Numbers and Deuteronomy (Num. xxi. 26-30; Deut. ii. 10, 11). The position into which the Moabites were driven by the incursion of the Amorites was a very circumscribed one, in extent not so much as half that which they had lost. But on the other hand it was much more secure, and was well suited for the occupation of a people whose disposition was not so warlike as that of their neighbours. The territory occupied by Moab at the period of its greatest extent, before the invasion of the Amorites, divided itself naturally into three distinct and independent portions. Each of these portions appears to have had its name by which it is almost invariably designated. (1) The enclosed corner or canton south of the Arnon was the "field of Moab" (Ruth i. 1, 2, 6, &c.). (2) The more open rolling country north of the Arnon, opposite Jericho, and up to the hills of Gilead, was the "land of Moab" (Deut. i. 5, xxxii. 49, &c.). (3) The sunk district in the tropical depths of the Jordan valley, taking its name from that of the great valley itself—the Arabah—was the Arboth-Moab, the dry regions—in the A. V. very incorrectly rendered the "plains of Moab" (Num. xxii. 1, &c.). Outside of the hills, which enclosed the "field of Moab" or Moab proper, on the south-east, lay the vast pasture grounds of the waste uncultivated country or "Midbar" which is described as "facing Moab" on the east (Num. xxi. 11). Through this latter district Israel appears to have approached the Promised Land. Some communication had evidently taken place, though of what nature it is impossible clearly to ascertain. But whatever the communication may have been, the result was that Israel did not traverse Moab, but turning to the right passed outside the mountains through the "wilderness," by the east side of the territory above described (Deut. ii. 8; Judg. xi. 18), and finally took up their position in the country north of the Arnon, from which Moab had so lately been ejected. Here the headquarters of the nation remained for a considerable time while the conquest of Bashan was being effected. It was during this period that the visit of Balaam took place. The whole of the country east of the Jordan, with the exception of the one little corner occupied by Moab, was in possession of the invaders, and although at the period in question the main body had descended from the upper level to the plains of Shittim, the Arboth-Moab, in the Jordan valley, yet a great number must have remained on the upper level, and the towns up to the very edge of the ravine of the Arnon were still occupied by their settlements (Num. xxi. 24; Judg. xi. 26). It was a situation full of alarm for a nation which had already suffered so severely. The account of the whole of these transactions in the Book of Numbers, perhaps hardly conveys an adequate idea of the extremity in which Balak found himself in his unexpected encounter with the new nation and their mighty Divinity. The connexion of Moab with Midian, and the comparatively inoffensive character of the former, are shown in the narrative of the events which followed the departure of Balaam. The latest date at which the two names appear in conjunction, is found in the notice of the defeat of Midian "in the field of Moab" by the Edomite king Hadad-ben-Bedad, which occurred five generations before the establishment of the monarchy of Israel (Gen. xxxvi. 35; 1 Chr. i. 46). After the conquest of Canaan the relations of Moab with Israel were of a mixed character. With the tribe

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of Benjamin, whose possessions at their eastern end were separated from those of Moab only by the Jordan, they had at least one severe struggle, in union with their kindred the Ammonites, and also, for this time only, the wild Amalekites from the south (Judg. iii. 12-30). The feud continued with true Oriental pertinacity to the time of Saul. Of his slaughter of the Ammonites we have full details in 1 Sam. xi., and amongst his other conquests Moab is especially mentioned (1 Sam. xiv. 47). But while such were their relations to the tribe of Benjamin, the story of Ruth, on the other hand, testifies to the existence of a friendly intercourse between Moab and Bethlehem, one of the towns of Judah. By his descent from Ruth, David may be said to have had Moabite blood in his veins. The relationship was sufficient, especially when combined with the blood-feud between Moab and Benjamin, already alluded to, to warrant his visiting the land of his ancestress, and committing his parents to the protection of the king of Moab, when hard pressed by Saul (1 Sam. xxii. 3, 4). But here all friendly relation stops for ever. The next time the name is mentioned is in the account of David's war, at least twenty years after the last mentioned event (2 Sam. viii. 2; 1 Chr. xviii. 2). So signal a vengeance can only have been occasioned by some act of perfidy or insult, like that which brought down a similar treatment on the Ammonites (2 Sam. x.). It has been conjectured that the king of Moab betrayed the trust which David reposed in him, and either himself killed Jesse and his wife, or surrendered them to Saul. But this, though not improbable, is nothing more than conjecture. It must have been a considerable time before Moab recovered from so severe a blow. At the disruption of the kingdom, Moab seems to have fallen to the northern realm. At the death of Ahab, eighty years later, we find Moab paying him the enormous tribute, apparently annual, of 100,000 rams, and the same number of wethers with their fleeces. It is not surprising that the Moabites should have seized the moment of Ahab's death to throw off so burdensome a yoke; but it is surprising, that notwithstanding such a drain on their resources, they were ready to incur the risk and expense of a war with a state in every respect far their superior. Their first step, after asserting their independence, was to attack the kingdom of Judah (2 Chr. xx.). The army was a huge heterogeneous horde of ill-assorted elements, and the expedition contained within itself the elements of its own destruction. As a natural consequence of the late events, Israel, Judah, and Edom united in an attack on Moab. The three confederate armies approached not as usual by the north, but round the southern end of the Dead Sea, through the parched valleys of upper Edom. As the host came near, the king of Moab, doubtless the same Mesha who threw off the yoke of Ahab, assembled the whole of his people on the boundary of his territory. Here they remained all night on the watch. With the approach of morning the sun rose suddenly above the horizon of the rolling plain, and shone with a blood-red glare on a multitude of pools in the bed of the wady at their feet. To them the conclusion was inevitable. The army had, like their own on the late occasion, fallen out in the night; these red pools were the blood of the slain; those who were not killed had fled, and nothing stood between them and the pillage of the camp. The cry "Moab to the spoil!" was raised. Down the slopes they rushed in headlong disorder. Then occurred one of those scenes of carnage which can happen but once or twice in the existence of a nation. The Moabites fled back in confusion, followed and cut down at every step by their enemies. Far inwards did the pursuit reach, among the cities and farms and orchards of that rich district: nor when the slaughter was over was the horrid work of destruction done. At last the struggle collected itself at KIR-HARASETH. Here Mesha took refuge with his family and with the remnants of his army. The heights around were covered with slingers, who discharged their volleys of stones on the town. At length the annoyance could be borne no longer. Then Mesha, collecting round him a forlorn hope of 700 of his best warriors, made a desperate sally, with the intention of cutting his way through to his special foe the king of Edom. But the enemy were too strong for him, and he was driven back. And then came a fitting crown to a tragedy already so terrible. An awful spectacle amazed and horrified the besiegers. The king and his eldest son, the heir to the throne, mounted the wall, and, in the sight of the thousands who covered the sides of that vast amphitheatre, the father killed and burnt his child as a propitiatory sacrifice to the cruel gods of his country. In the "Burden of Moab" pronounced by Isaiah (chaps. xv., xvi.), we possess a document full of interesting details as to the condition of the nation, at the time of the death of Ahaz king of Judah, B.C. 726. This passage of Isaiah cannot be considered apart from that of Jeremiah, chap. xlviii. The latter was pronounced more than a century later, about the year 600, ten or twelve years before the invasion of Nebuchadnezzar, by which Jerusalem was destroyed. The difficulty of so many of the towns of Reuben being mentioned, as already in the possession of Moab, may perhaps be explained by remembering that the idolatry of the neighbouring nations—and therefore of Moab, had been adopted by the trans-Jordanic tribes for some time previously to the final deportation by Tiglath-pileser (see 1 Chr. v. 25), and that many of the sanctuaries were probably even at the date of the original delivery of the denunciation in the hands of the priests of Chemosh and Milcom. On the other hand, the calamities which Jeremiah describes, may have been inflicted in any one of the numerous visitations from the Assyrian army, under which these unhappy countries suffered at the period of his prophecy in rapid succession. But the uncertainty of the exact dates referred to in these several denunciations, does not in the least affect the interest or the value of the allusions they contain to the condition of Moab. They bear the evident stamp of portraiture by artists who knew their subject thoroughly. The nation appears in them as high-spirited, wealthy, populous, and even to a certain extent, civilised, enjoying a wide reputation and popularity. And since the descriptions we are considering are adopted by certainly two, and probably three prophets, Jeremiah, Isaiah, and the older seer, extending over a period of nearly 200 years, we may safely conclude that they are not merely temporary circumstances, but were the enduring characteristics of the people. In this case there can be no doubt that amongst the pastoral people of Syria, Moab stood next to Israel in all matters of material wealth and civilisation. Half the allusions of Isaiah and Jeremiah in the passages referred to must for ever remain obscure. Many

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expressions, also, such as the "weeping of Jazer," the "heifer of three years old," the "shadow of Heshbon," the "lions," must be unintelligible. But nothing can obscure or render obsolete the tone of tenderness and affection which makes itself felt in a hundred expressions throughout these precious documents. Isaiah recurs to the subject in another passage of extraordinary force, and of fiercer character than before, viz., xxv. 10-12. Here the extermination, the utter annihilation, of Moab, is contemplated by the Prophet with triumph, as one of the first results of the re-establishment of Jehovah on Mount Zion. Between the time of Isaiah's denunciation and the destruction of Jerusalem we have hardly a reference to Moab. Zephaniah, writing in the reign of Josiah, reproaches them (ii. 8-10) for their taunts against the people of Jehovah, but no acts of hostility are recorded either on the one side or the other. From one passage in Jeremiah (xxv. 9-21) delivered in the fourth year of Jehoiakim, just before the first appearance of Nebuchadnezzar, it is apparent that it was the belief of the Prophet that the nations surrounding Israel—and Moab among the rest—were on the eve of devastation by the Chaldaeans and of a captivity for seventy years (see ver. 11), from which however, they should eventually be restored to their own country (ver. 12, and xlviii. 47). From another record of the events of the same period or of one only just subsequent (2 K. xxiv. 2), it would appear, however, that Moab made terms with the Chaldaeans, and for the time acted in concert with them in harassing and plundering the kingdom of Jehoiakim. Four or five years later, in the first year of Zedekiah (Jer. xxvii. 1), these hostilities must have ceased, for there was then a regular intercourse between Moab and the court at Jerusalem (ver. 3), possibly, as Bunsen suggests negotiating a combined resistance to the common enemy. The brunt of the storm must have fallen on Judah and Jerusalem. In the time of Ezekiel, the cities of Moab were still flourishing, "the glory of the country," destined to become at a future day a prey to the Bene-kedem, the "men of the East"—the Bedouins of the great desert of the Euphrates (Ez. xxv. 8-11). After the return from the captivity it was a Moabite, Sanballat of Horonaim, who took the chief part in annoying and endeavouring to hinder the operations of the rebuilders of Jerusalem (Neh. ii. 19, iv. 1, vi. 1, &c.). During the interval since the return of the first caravan from Babylon the illegal practice of marriages between the Jews and the other people around, Moab amongst the rest, had become frequent. Even among the families of Israel who returned from the captivity was one bearing the name of PAHATH-MOAB (Ezr. ii. 6, viii. 4; Neh. iii. 11, &c.), a name which must certainly denote a Moabite connexion. In the book of Judith, the scene of which is laid shortly after the return from captivity (iv. 3), Moabites and Ammonites are represented as dwelling in their ancient seats and as obeying the call of the Assyrian general. In the time of Eusebius, *i. e.* cir. A.D. 380, the name appears to have been attached to the district, as well as to the town of Rabbath, both of which were called Moab. It also lingered for some time in the name of the ancient Kir-Moab, which, as Charakmoba, is mentioned by Ptolemy, and as late as the Council of Jerusalem, A.D. 536, formed the see of a bishop under the same title. Since that time the modern name *Kerak* has superseded the older one, and no trace of Moab has been found either in records or in the country itself. Like the other countries east of Jordan, Moab has been very little visited by Europeans, and beyond its general characteristics hardly anything is known of it. In one thing all agree, the extraordinary number of ruins which are scattered over the country. The whole country is undulating, and, after the general level of the plateau is reached, without any serious inequalities; and in this and the absence of conspicuous vegetation has a certain resemblance to the downs of our own southern counties. Of the language of the Moabites we know nothing or next to nothing. In the few communications recorded as taking place between them and Israelites no interpreter is mentioned (see Ruth; 1 Sam. xxii. 3, 4, &c.). For the religion of the Moabites see CHEMOSH, MOLECH, PEOR. Of their habits and customs we have hardly a trace.

Moadi'ah. A priest, or family of priests, who returned with Zerubbabel. The chief of the house in the time of Joiakim the son of Jeshua was Piltai (Neh. xii. 17). Elsewhere (Neh. xii. 5) called MAADIAH.

Mochmur, the Brook, a torrent, *i. e.* a *wady*, mentioned only in Jud. vii. 18. The torrent Mochmur may be either the *Wady Makfuriyeh*, on the northern slopes of which *Akrabeh* stands, or the *Wady Ahmar*, which is the continuation of the former eastwards.

Mo'din, a place not mentioned in either Old or New Testament, though rendered immortal by its connexion with the history of the Jews in the interval between the two. It was the native city of the Maccabaean family (1 Macc. xiii. 25), and as a necessary consequence contained their ancestral sepulchre (ii. 70, ix. 19). It was here that Mattathias struck the first blow of resistance. Mattathias himself, and subsequently his sons Judas and Jonathan, were buried in the family tomb, and over them Simon erected a structure which is minutely described in the book of Maccabees (xiii. 25-30), and, with less detail, by Josephus. At Modin the Maccabaean armies encamped on the eves of two of their most memorable victories—that of Judas over Antiochus Eupator (2 Macc. xiii. 14), and that of Simon over Cendebeus (1 Macc. xvi. 4), the last battle of the veteran chief before his assassination. The only indication of the position of the place to be gathered from the above notices is contained in the last, from which we may infer that it was near "the plain" *i. e.* the great maritime lowland of Philistia (ver. 5). By Eusebius and Jerome it is specified as near Diospolis, *i. e.* Lydda; while the notice in the Mishna (*Pesachim*, ix. 2), and the comments of Bartenora and Maimonides, state that it was 15 (Roman) miles from Jerusalem. At the same time the description of the monument seems to imply that the spot was so lofty as to be visible from the sea, and so near that even the details of the sculpture were discernible therefrom. All these conditions, excepting the last, are tolerably fulfilled in either of the two sites called *Latrûn* and *Kubâb*. The mediaeval and modern tradition places Modin at *Soba*, an eminence south of *Kurietel-enab*; but this being not more than 7 miles from Jerusalem, while it is as much as 25 from Lydda and 30 from the sea, and also far removed from the plain of Philistia, is at variance with every one of the conditions implied in the records. The monuments are said by Eusebius to

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have been still shown when he wrote—A.D. circa 320. Any restoration of the structure from so imperfect an account as that given in the book of Maccabees and by Josephus can never be anything more than conjecture. But in its absence one or two questions present themselves. (1.) The "ships" (πλοῖα, *naves*). The sea and its pursuits were so alien to the ancient Jews, and the life of the Maccabaean heroes who preceded Simon was so unconnected therewith, that it is difficult not to suppose that the word is corrupted from what it originally was. It is perhaps more reasonable to suppose that the sculptures were intended to be symbolical of the departed heroes. (2.) The distance at which the "ships" were to be seen. De Saulcy ingeniously suggests that the true meaning is, not that the sculptures could be discerned from the vessels in the Mediterranean, but that they were worthy to be inspected by those who were sailors by profession.

Mo'eth. In 1 Esd. viii. 63, "NOADIAH the son of Binnui" (Ezr. viii. 33), a Levite, is called "Moeth the son of Sabban."

Mo'ladah, a city of Judah, one of those which lay in the district of "the south," next to Edom (Josh. xv. 26, xix. 2). In the latter tribe it remained at any rate till the reign of David (1 Chr. iv. 28), but by the time of the captivity it seems to have come back into the hands of Judah, by whom it was reinhabited after the captivity (Neh. xi. 26). In the *Onomasticon* a place named Malatha is spoken of as in the interior of Daroma; and further it is mentioned as 4 miles from Arad and 20 from Hebron. Ptolemy also speaks of a Malisattha as near Elusa. The requirements of these notices are all very fairly answered by the position of the modern *el-Milh*. *El-Milh* is about 4 English miles from *Tell Arad*, 17 or 18 from Hebron, and 9 or 10 due east of Beersheba.

Mole. 1. *Tinshemeth.* This word occurs in the list of unclean birds in Lev. xi. 18; Deut. xiv. 16 (A. V. "swan"), and in Lev. xi. 30 (A. V. "mole"). Bochart has argued with much force in behalf of the "chameleon" being the *tinshemeth*. The only clue to an identification of *tinshemeth* is to be found in its etymology, and in the context in which the word occurs. Bochart conjectures that the root from which the Heb. name of this creature is derived, has reference to a vulgar opinion amongst the ancients that the chameleon lived on air. It is probable that the animals mentioned with the *tinshemeth* (Lev. xi. 30) denote different kinds of lizards; perhaps therefore, since the etymology of the word is favourable to that view, the chameleon may be the animal intended by *tinshemeth* in Lev. xi. 30. The chameleon belongs to the tribe *Dendrosaura*, order *Saura*; the family inhabits Asia and Africa, and the south of Europe; the *C. vulgaris* is the species mentioned in the Bible.—2. *Chĕphôr pĕrôth* is rendered "moles" by the A. V. in Is. ii. 20. Perhaps no reference is made by the Hebrew words to any particular animal, but to the holes and burrows of rats, mice, &c., which we know frequent ruins and deserted places.

The Chameleon. (*Chamæleo vulgaris.*)

Mo'loch. The fire-god Molech was the tutelary deity of the children of Ammon, and essentially identical with the Moabitish Chemosh. Fire-gods appear to have been common to all the Canaanite, Syrian, and Arab tribes, who worshipped the destructive element under an outward symbol, with the most inhuman rites. Among these were human sacrifices, purifications and ordeals by fire, devoting of the first-born, mutilation, and vows of perpetual celibacy and virginity. To this class of divinities belonged the old Canaanitish Molech. The root of the word Molech is the same as that of *melec*, or "king," and hence he is identified with Malcham ("their king") in 2 Sam. xii. 30, Zeph. i. 5, the title by which he was known to the Israelites, as being invested with regal honours in his character as a tutelary deity, the lord and master of his people. Our translators have recognized this identity in their rendering of Am. v. 26 (where "your Moloch" is literally "your king," as it is given in the margin), following the Greek in the speech of Stephen, in Acts vii. 43. The first direct historical allusion to Molech-worship is in the description of Solomon's idolatry in his old age (1 K. xi. 7). Two verses before, the same deity is called MILCOM. Most of the Jewish interpreters say that in the worship of Molech the children were not burnt, but made to pass between two burning pyres, as a purificatory rite. But the allusions to the actual slaughter are too plain to be mistaken; and Aben Ezra, in his note on Lev. xviii. 21, says that "to cause to pass through" is the same as "to burn." Compare Deut. xii. 31; Ps. cvi. 37, 38; Jer. vii. 31, xix. 5; Ez. xvi. 20, 21, xxiii. 37. The worship of Molech is evidently alluded to, though not expressly mentioned, in connexion with star-worship and the worship of Baal in 2 K. xvii. 16, 17, xxi. 5, 6, which seems to show that Molech, the flame-god, and Baal, the sun-god, whatever their distinctive attributes, and whether or not the latter is a general appellation including the former, were worshipped with the same rites. The sacrifice of children is said by Movers to have been not so much an expiatory as a purificatory rite, by which the victims were purged from the dross of the body and attained union with the deity. But the sacrifice of Mesha king of Moab, when, in despair at failing to cut his way through the overwhelming forces of Judah, Israel, and Edom, he offered up his eldest son a burnt-offering, probably to Chemosh, his national divinity, has more of the character of an expiatory rite to appease an angry deity than of a ceremonial purification. According to Jewish tradition, from what source we know not, the image of Molech was of brass, hollow within, and was situated without Jerusalem. Kimchi (on 2 K. xxiii. 10) describes it as "set within seven chapels, and whoso offered fine flour they open to him one of them; (whoso offered) turtle-doves or young pigeons they open to him two; a lamb, they open to him three; a ram, they open to him four; a calf, they open to him five; an ox, they open to him six; and so whoever offered his son they open to him seven. And his face was (that) of a calf, and his hands stretched forth like a man who opens his hands to receive (something) of his neighbour. And they kindled it with fire, and the priests took

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the babe and put it into the hands of Moloch, and the babe gave up the ghost. And why was it called Tophet and Hinnom? Because they used to make a noise with drums (*tophim*) that the father might not hear the cry of his child and have pity upon him, and return to him. Hinnom, because the babe wailed (*menahem*), and the noise of his wailing went up. Another opinion (is that it was called) Hinnom because the priests used to say, 'May it profit thee! may it be sweet to thee! may it be of sweet savour to thee!'" All this detail is probably as fictitious as the etymologies are unsound, but we have nothing to supply its place. By these chapels Lightfoot explains the allusion in Am. v. 26, Acts vii. 43, to "the tabernacle of Moloch." It was more probably a shrine or ark in which the figure of the god was carried in processions, or which contained, as Movers conjectures, the bones of children who had been sacrificed and were used for magical purposes. Many instances of human sacrifices are found in ancient writers, which may be compared with the descriptions in the Old Testament of the manner in which Molech was worshipped. The Carthaginians, according to Augustine, offered children to Saturn. Among the Rhodians a man was offered to Kronos on the 6th July. According to Manetho, Amosis abolished the same practice in Egypt at Heliopolis sacred to Juno. Sanchoniatho relates that the Phoenicians, on the occasion of any great calamity, sacrificed to Saturn one of their relatives. Diodorus Siculus (xx. 14) records that the Carthaginians, when besieged by Agathocles tyrant of Sicily, offered in public sacrifice to Saturn 200 of their noblest children, while others voluntarily devoted themselves to the number of 300. His description of the statue of the god differs but slightly from that of Molech, which has been quoted. Molech, "the king," was the lord and master of the Ammonites; their country was his possession (Jer. xlix. 1), as Moab was the heritage of Chemosh; the princes of the land were the princes of Malcham (Jer. xlix. 3; Am. i. 15). His priests were men of rank (Jer. xlix. 3), taking precedence of the princes. So the priest of Hercules at Tyre was second to the king (Justin, xviii. 4, §5), and like Molech, the god himself, Baal Chamman, is *Melkart*, "the *king* of the city." The priests of Molech, like those of other idols, were called Chemarim (2 K. xxiii. 5; Hos. x. 5; Zeph. i. 4).

Mo'li. MAHLI, the son of Merari (1 Esdr. viii. 47; comp. Ezr. viii. 18).

Mo'lid, the son of Abishur by his wife Abihail, and descendant of Jerahmeel (1 Chr. ii. 29).

Mo'loch. The Hebrew corresponding to "your Moloch" in the A. V. of Amos v. 26 is *malkekem*, "your king," as in the margin. In accordance with the Greek of Acts vii. 43, which followed the LXX. of Amos, our translators have adopted a form of the name MOLECH which does not exist in Hebrew. Gesenius compares with the "tabernacle" of Moloch the sacred tent of the Carthaginians mentioned by Diodorus (xx. 65). It was more probably a kind of palanquin in which the image was carried in processions, a custom which is alluded to in Is. xlvi. 1; Epist. of Jer. 4.

Mom'dis. MAADAI, of the sons of Bani (1 Esdr. ix. 34; comp. Ezr. x. 34).

Money. This article treats of two principal matters, the uncoined money and the coined money mentioned in the Bible. I. UNCOINED MONEY.

1. *Uncoined Money in general.*—It is well known that ancient nations that were without a coinage weighed the precious metals, a practice represented on the Egyptian monuments, on which gold and silver are shown to have been kept in the form of rings. The gold rings found in the Celtic countries have been held to have had the same use. We have no certain record of the use of ring-money or other uncoined money in antiquity excepting among the Egyptians. It can scarcely be doubted that the Assyrians and Babylonians adopted, if they did not originate, this custom.—2. *The Antiquity of Coined Money.*—Respecting the origin of coinage there are two accounts seemingly at variance: some saying that Phidon king of Argos first struck money, and according to Ephorus, in Aegina; but Herodotus ascribing its invention to the Lydians. The former statement probably refers to the origin of the coinage of European Greece, the latter to that of Asiatic Greece. On the whole it seems reasonable to carry up Greek coinage to the 8th century B.C. Purely Asiatic coinage cannot be taken up to so early a date. The more archaic Persian coins seem to be of the time of Darius Hystaspis, or possibly Cyrus, and certainly not much older; and there is no Asiatic money, not of Greek cities, that can be reasonably assigned to an earlier period.—3. *Notices of Uncoined Money in the O. T.*—There is no distinct mention of coined money in the books of the O. T. written before the return from Babylon. In the history of Abraham we read that Abimelech gave the patriarch "a thousand [pieces] of silver," apparently to purchase veils for Sarah and her attendants; but the passage is extremely difficult (Gen. xx. 16). The narrative of the purchase of the burial-place from Ephron gives us further insight into the use of money at that time (Gen. xxiii. 3, 9, 16). Here a currency is clearly indicated like that which the monuments of Egypt show to have been there used in a very remote age. A similar purchase is recorded of Jacob, who bought a parcel of a field at Shalem for a hundred kesitahs (xxxiii. 18, 19). But what is the *kesitah*? The old interpreters supposed it to mean a lamb, and it has been imagined to have been a coin bearing the figure of a lamb. Throughout the history of Joseph we find evidence of the constant use of money in preference to barter (Gen. xliii. 21, xlvii. 13-16). At the time of the Exodus money seems to have been still weighed (Ex. xxx. 13). Here the shekel is evidently a weight, and of a special system of which the standard examples were probably kept by the priests. Throughout the Law money is spoken of as in ordinary use; but only silver money, gold being mentioned as valuable, but not clearly as used in the same manner. We may thus sum up our results respecting the money mentioned in the books of Scripture written before the return from Babylon. From the time of Abraham silver money appears to have been in general use in Egypt and Canaan. This money was weighed when its value had to be determined, and we may therefore conclude that it was not of a settled system of weights. Since the money of Egypt and that of Canaan are spoken of together, we may reasonably suppose they were of the same kind. It is even probable that the form in both cases was similar or the same, since the ring-money of Egypt resembles the ordinary ring-money of the Celts, among whom it was probably first introduced by the Phoenician traders. We find no evidence in the

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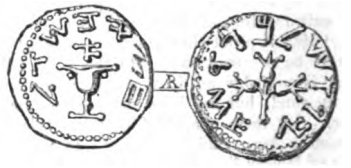
Bible of the use of coined money by the Jews before the time of Ezra.—II. COINED MONEY. 1. *The Principal Monetary Systems of Antiquity.*—Some notice of the principal monetary systems of antiquity, as determined by the joint evidence of the coins and of ancient writers, is necessary to render the next section comprehensible. The earliest Greek coins, by which we here intend those struck in the age before the Persian War, are of three talents or standards: the Attic, the Aeginetan, and the Macedonian or earlier Phoenician. The oldest coins of Athens, of Aegina, and of Macedon and Thrace, we should select as typical respectively of these standards; obtaining as the weight of the Attic drachm about 67·5 grains troy; of the Aeginetan, about 96; and of the Macedonian, about 58, or 116, if its drachm be what is now generally held to be the didrachm. The electrum coinage of Asia Minor probably affords examples of the use by the Greeks of a fourth talent, which may be called the later Phoenician, if we hold the staters to have been tetradrachms, for their full weight is about 248 grs.; but it is possible that the pure gold which they contain, about 186 grs., should alone be taken into account, in which case they would be didrachms on the Aeginetan standard. The Euboïc talent of the writers we recognize nowhere in the coinage. We must now briefly trace the history of these talents. (*a.*) The Attic talent was from a very early period the standard of Athens. If Solon really reduced the weight, we have no money of the city of the older currency. Corinth followed the same system; and its use was diffused by the great influence of these two leading cities. In Sicily and Italy, after, in the case of the former, a limited use of the Aeginetan talent, the Attic weight became universal. After Alexander's time the other talents were partly restored, but the Attic always remained the chief. (*b.*) The Aeginetan talent was mainly used in Greece Proper and the islands, and seems to have been annihilated by Alexander, or by the general issue of a coin equally assignable to it or the Attic standard as a hemidrachm or a *tetrobolon*. (*c.*) The Macedonian talent, besides being used in Macedon and in some Thracian cities before Alexander, was the standard of the great Phoenician cities under Persian rule, and was afterwards restored in most of them. (*d.*) The later Phoenician talent was always used for the official coinage of the Persian kings and commanders, and after the earliest period was very general in the Persian empire. Respecting the Roman coinage it is only necessary here to state that the origin of the weights of its gold and silver money is undoubtedly Greek. —2. *Coined Money mentioned in the Bible.*—The earliest distinct mention of coins in the Bible is held to refer to the Persian money. In Ezra (ii. 69, viii. 27) and Nehemiah (vii. 70-72) current gold coins are spoken of under the name *darcémôn ădarcôn*, which only occurs in the plural, and appears to correspond to the Daric. The Apocrypha contains the earliest distinct allusion to the coining of Jewish money, where it is narrated, in the First

Daric. Obv.: King of Persia to the right, kneeling, bearing bow and javelin. Rev.: Irregular incuse square. (British Museum.)

Book of Maccabees, that Antiochus VII. granted to Simon the Maccabee permission to coin money with his own stamp, as well as other privileges (xv. 6). This was in the fourth year of Simon's pontificate, B.C. 140. The earliest Jewish coins were until lately considered to have been struck by Simon on receiving the permission of Antiochus VII.



שקל ישראל, "Shekel of Israel." Vase, above which א [Year] I. ב ירושלם קדשה, "Jerusalem the holy." Branch bearing three flowers. Æ.

The average weight of the silver coins is about 220 grains troy for the shekel, and 110 for the half-shekel. The shekel corresponds almost exactly to the tetradrachm or didrachm of the earlier Phoenician talent in use in the cities of Phoenicia under Persian rule, and after Alexander's time at Tyre, Sidon, and Berytus, as well as in Egypt. It is represented in the LXX. by didrachm, a rendering which has occasioned great difficulty to numismatists. The natural explanation seems to us to be that the Alexandrian Jews adopted for the shekel the term didrachm as the common name of the coin corresponding in weight to it, and that it thus became in Hebraistic Greek the equivalent of shekel. There is no ground for supposing a difference in use in the LXX. and N.T. The fabric of the silver coins above described is so different from that of any other ancient money, that it is extremely hard to base any argument on it alone, and the cases of other special classes, as the ancient money of Cyprus, show the danger of such reasoning. Some have been disposed to consider that it proves that these coins cannot be later than the time of Nehemiah, others will not admit it to be later than Alexander's time, while some still hold that it is not too archaic for the Maccabean period. The inscriptions of these coins, and all the other Hebrew inscriptions of Jewish coins, are in a character of which there are few other examples. As Gesenius has observed, it bears a strong resemblance to the Samaritan and Phoenician, and we may add to the Aramean of coins which must be carefully distinguished from the Aramean of the papyri found in Egypt. The meaning of the inscriptions does not offer matter for controversy. Their nature would indicate a period of Jewish freedom from Greek influence as well as independence, and the use of an era dating from its commencement. The old explanation of the meaning of the types of the shekels and half-shekels, that they represent the pot of manna and Aaron's rod that budded, seems to us remarkably consistent with the inscriptions and with what we should expect. Cavedoni has suggested, however, that the one type is simply a vase of the Temple, and the other a lily, arguing against the old explanation of the former that the pot of manna had a cover, which this vase has not. Upon the copper coins we have especially to observe that they form an important guide in judging of the age of the silver. That they really belong to

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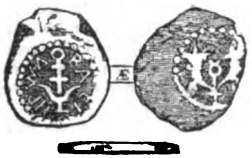
the same time is not to be doubted. From this inquiry we may lay down the following particulars as a basis for the attribution of this class:—1. The shekels, half-shekels, and corresponding copper coins, may be on the evidence of fabric and inscriptions of any age from Alexander's time until the earlier period of the Maccabees. 2. They must belong to a time of independence, and one at which Greek influence was excluded. 3. They date from an era of Jewish independence. M. de Saulcy, struck by the ancient appearance of the silver coins, and disregarding the difference in style of the copper, has conjectured that the whole class was struck at some early period of prosperity. He fixes upon the pontificate of Jaddua, and supposes them to have been first issued when Alexander granted great privileges to the Jews; but there are many difficulties in the way of this supposition. The basis we have laid down is in entire accordance with the old theory, that this class of coins was issued by Simon the Maccabee. M. de Saulcy would, however, urge against our conclusion the circumstance that he has attributed small copper coins all of one and the same class to Judas the Maccabee, Jonathan, and John Hyrcanus, and that the very dissimilar coins hitherto attributed to Simon, must therefore be of another period. If these attributions be correct, his deduction is perfectly sound; but the circumstance that Simon alone is unrepresented in the series, whereas we have most reason to look for coins of him, is extremely suspicious. We shall, however, show in discussing this class, that we have discovered evidence which seems to us sufficient to induce us to abandon M. de Saulcy's classification of copper coins to Judas and Jonathan, and to commence the series with those of John Hyrcanus. For the present therefore we adhere to the old attribution of the shekels, half-shekels, and similar copper coins, to Simon the Maccabee. We now give a list of all the principal copper coins of a later date than those of the class described above and anterior to Herod, according to M. de Saulcy's arrangement:—COPPER COINS. 1. *Judas Maccabaeus.* 2. *Jonathan.* 3. *Simon* (wanting). 4. *John Hyrcanus.* 5. *Judas-Aristobulus and Antigonus.* 6. *Alexander Jannaeus. Alexandra. Hyrcanus* (no coins). *Aristobulus* (no coins). *Hyrcanus* (no coins). *Oligarchy* (no coins). *Aristobulus* and *Alexander* (no coins). *Hyrcanus* again restored (no coins). *Antiyonus.* This arrangement is certainly the most satisfactory that has been yet proposed, but it presents serious difficulties. The most obvious of these is the absence of coins of Simon, for whose money we have more reason to look than for that of any other Jewish ruler. A second difficulty is that the series of small copper coins, having the same, or essentially the same, reverse-type, commences with Judas, and should rather commence with Simon. A third difficulty is that Judas bears the title of priest, and probably of high-priest. These objections are, however, all trifling in comparison with one that seems never to have struck any inquirer. These small copper coins have for the main part of their reverse-type a Greek symbol, the united cornua copiae, and they therefore distinctly belong to a period of Greek influence. Is it possible that Judas the Maccabee, the restorer of the Jewish worship, and the sworn enemy of all heathen customs, could have struck money with a type derived from the heathen? It seems to us that this is an impossibility, and that the use of such a type points to the time when prosperity had corrupted the ruling family, and Greek usages once more were powerful in their influence. This period may be considered to commence in the rule of John Hyrcanus. Thus far there is high probability that M. de Saulcy's attributions before John Hyrcanus are extremely doubtful. On these and other grounds we maintain Bayer's opinion that the Jewish coinage begins with Simon, we transfer the coins of Jonathan the high-priest to Alexander Jannaeus, and propose the following arrangement of the known money of the princes of the period we have been just considering:—*John Hyrcanus*, B.C. 135-106.—Copper coins, with Hebrew inscription, "John the high-priest;" on some A, marking alliance with Antiochus VII., Sidetes.—*Aristobulus and Antigonus*, B.C. 106-105 (probable attribution).—Copper coins with Hebrew inscription, "Judah the *high* (?) priest;" copper coins with Greek inscription, "Judah the king," and A. for Antigonus (?). M. de Saulcy supposes that Aristobulus bore the Heb. name Judah, and there is certainly some probability in the conjecture, though the classification of these coins cannot be regarded as more than tentative.—*Alexander Jannaeus*, B.C. 105-78.—First coinage: copper coins with bilingual inscriptions—Greek, "Alexander the king;" Hebrew, "Jonathan the king." Second coinage: copper coins with Hebrew inscription, "Jonathan the high-priest;" and copper coins with Greek inscription, "Alexander the king." (The assigning of these latter two to the same ruler is confirmed by the occurrence of Hebrew coins of "Judah the high-priest," and Greek ones of "Judas the king," which there is good reason to attribute to one and the same person.)—*Alexandra*, B.C. 78-69.—The coin assigned to Alexandra by M. de Saulcy may be of this sovereign, but those of Alexander are so frequently blundered that we are not certain that it was not struck by him.—*Hyrcanus*, B.C. 69-66 (no coins). *Aristobulus*, B.C. 66-63 (no coins). *Hyrcanus* restored, B.C. 63-57 (no coins). *Oligarchy*, B.C. 57-47 (no coins). *Aristobulus* and *Alexander*, B.C. 49 (no coins). *Hyrcanus* again, B.C. 47-40 (no coins). *Antiyonus*, B.C. 40-37.—Copper coins with bilingual inscriptions. It is not necessary to describe in detail the money of the time commencing with the reign of Herod and closing under Hadrian. The money of Herod is abundant, but of inferior interest to the earlier coinage, from its generally having a thoroughly Greek character. It is of copper only, and seems to be of three denominations, the smallest being apparently a piece of brass, the next larger its double, and the largest its triple, as M. de Saulcy has ingeniously suggested. The smallest is the commonest, and appears to be the farthing of the N. T. The coin engraved below is of the smallest denomination of these. The money of Herod



HPΩΔ BACI. Anchor. R. Two cornua copiae, within which a caduceus (degraded from pomegranate). Æ. W.

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Archelaus, and of the similar coinage of the Greek Imperial class, of Roman rulers with Greek inscriptions, present no remarkable peculiarities. There are several passages in the Gospels which throw light upon the coinage of the time. When the twelve were sent forth our Lord thus commanded them, "Provide neither gold, nor silver, nor brass in your purses" (lit. "girdles"), Matt. x. 9. In the parallel passages, in St. Mark (vi. 8), copper alone is mentioned for money, the Palestinian currency being mainly of this metal, although silver was coined by some cities of Phoenicia and Syria, and gold and silver Roman money was also in use. St. Luke, however, uses the term "money" (ix. 3), which may be accounted for by his less Hebraistic style. The coins mentioned by the Evangelists, and first those of silver, are the following:—The *stater* is spoken of in the account of the miracle of the tribute-money. The receivers of *didrachms* demanded the tribute, but St. Peter found in the fish a *stater*, which he paid for our Lord and himself (Matt. xvii. 24-27). This stater was therefore a tetradrachm, and it is very noteworthy that at this period almost the only Greek Imperial silver coin in the East was a tetradrachm, the didrachm being probably unknown, or very little coined. The *didrachm* is mentioned as a money of account in the passage above cited, as the equivalent of the Hebrew shekel. The *denarius*, or Roman penny, as well as the Greek *drachm*, then of about the same weight, are spoken of as current coins (Matt. xxii. 15-21; Luke xx. 19-25). Of copper coins the farthing and its half, the mite, are spoken of, and these probably formed the chief native currency. The proper Jewish series closes with the money of the famous Barkokab, who headed the revolt in the time of Hadrian. His most important coins are shekels, of which we here engrave one.

Money-changers (Matt. xxi. 12; Mark xi. 15; John ii. 15). According to Ex. xxx. 13-15, every Israelite who had reached or passed the age of twenty must pay into the sacred treasury, whenever the nation was numbered, a half-shekel as an offering to Jehovah. The money-changers whom Christ, for their impiety, avarice, and fraudulent dealing, expelled from the Temple, were the dealers who supplied half-shekels, for such a premium as they might be able to exact, to the Jews from all parts of the world, who assembled at Jerusalem during the great festivals, and were required to pay their tribute or ransom money in the Hebrew coin. The word τραπεζίτης, in Matt. xxv. 27, is a general term for banker or broker.

Month. The terms for "month" and "moon" have the same close connexion in the Hebrew language, as in our own and in the Indo-European languages generally. The most important point in connexion with the month of the Hebrews is its length, and the mode by which it was calculated. The difficulties attending this enquiry are considerable in consequence of the scantiness of the *data*. Though it may fairly be presumed from the terms used that the month originally corresponded to a lunation, no reliance can be placed on the mere verbal argument to prove the exact length of the month in historical times. The word appears even in the earliest times to have passed into its secondary sense, as describing a period approaching to a lunation; for, in Gen. vii. 11, viii. 4, where we first meet with it, equal periods of 30 days are described, the interval between the 17th days of the second and the seventh months being equal to 150 days (Gen. vii. 11, viii. 3, 4). We have therefore in this instance an approximation to the solar month. From the time of the institution of the Mosaic law downwards the month appears to have been a lunar one. The cycle of religious feasts commencing with the Passover, depended not simply on the month, but on the moon; the 14th of Abib was coincident with the full moon; and the new moons themselves were the occasions of regular festivals (Num. x. 10, xxviii. 11-14). The commencement of the month was generally decided by observation of the new moon, which may be detected about forty hours after the period of its conjunction with the sun. According to the Rabbinical rule, however, there must at all times have been a little uncertainty beforehand as to the exact day on which the month would begin; for it depended not only on the appearance, but on the announcement; if the important word *Mekuddash* were not pronounced until after dark, the following day was the first of the month; if before dark, then that day (*Rosh hash.* 3, §1). But we can hardly suppose that such a strict rule of observation prevailed in early times, nor was it in any way necessary; the recurrence of the new moon can be predicted with considerable accuracy. The length of the month by observation would be alternately 29 and 30 days, nor was it allowed by the Talmudists that a month should fall short of the former or exceed the latter number, whatever might be the state of the weather. The usual number of months in a year was twelve, as implied in 1 K. iv. 7; 1 Chr. xxvii. 1-15; but inasmuch as the Hebrew months coincided, as we shall presently show, with the seasons, it follows as a matter of course that an additional month must have been inserted about every third year, which would bring the number up to thirteen. No notice, however, is taken of this month in the Bible. In the modern Jewish calendar the intercalary month is introduced seven times in every 19 years, according to the Metonic cycle, which was adopted by the Jews about A.D. 360. The usual method of designating the months was by their numerical order, *e. g.* "the second month" (Gen. vii. 11), "the fourth month" (2 K. xxv. 3); and this was generally retained even when the names were given, *e. g.* "in the month Zif, which is the second month" (1 K. vi. 1), "in the third month, that is, the month Sivan" (Esth. viii. 9). An exception occurs, however, in regard to Abib in the early portion of the Bible (Ex. xiii. 4, xxiii. 15; Deut. xvi. 1), which is always mentioned by name alone. The practice of the writers of the post-Babylonian period in this respect varied: Ezra, Esther, and Zechariah specify both the names and the numerical order; Nehemiah only the

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former; Daniel and Haggai only the latter. The names of the months belong to two distinct periods; in the first place we have those peculiar to the period of Jewish independence, of which four only, even including Abib, which we hardly regard as a proper name, are mentioned, viz.: Abib, in which the Passover fell (Ex. xiii. 4, xxiii. 15, xxxiv. 18; Deut. xvi. 1), and which was established as the first month in commemoration of the exodus (Ex. xii. 2); Zif, the second month (1 K. vi. 1, 37); Bul, the eighth (1 K. vi. 38); and Ethanim, the seventh (1 K. viii. 2). In the second place we have the names which prevailed subsequently to the Babylonish captivity; of these the following seven appear in the Bible:—Nisan, the first, in which the passover was held (Neh. ii. 1; Esth. iii. 7); Sivan, the third (Esth. viii. 9; Bar. i. 8); Elul, the sixth (Neh. vi. 15; 1 Macc. xiv. 27); Chisleu, the ninth (Neh. i. 1; Zech. vii. 1; 1 Macc. i. 54); Tebeth, the tenth (Esth. ii. 16); Sebat, the eleventh (Zech. i. 7; 1 Macc. xvi. 14); and Adar, the twelfth (Esth. iii. 7, viii. 12; 2 Macc. xv. 36). The names of the remaining five occur in the Talmud and other works; they were Iyar, the second (Targum, 2 Chr. xxx. 2); Tammuz, the fourth; Ab, the fifth, and Tisri, the seventh; and Marcheshvan, the eighth. The name of the intercalary month was Veadar, *i. e.* the *additional* Adar. Subsequently to the establishment of the Syro-Macedonian empire, the use of the Macedonian calendar was gradually adopted for purposes of literature or intercommunication with other countries. The only instance in which the Macedonian names appear in the Bible is in 2 Macc. xi. 30, 33, 38, where we have notice of Xanthicus in combination with another named Dioscorinthius (ver. 21), which does not appear in the Macedonian calendar. It is most probable that the author of 2 Macc. or a copyist was familiar with the Cretan calendar, which contained a month named Dioscurus, holding the same place in the calendar as the Macedonian Dystrus, *i. e.* immediately before Xanthicus, and that he substituted one for the other. The identification of the Jewish months with our own cannot be effected with precision on account of the variations that must inevitably exist between the lunar and the solar month. At present Nisan answers to March, but in early times it coincided with April. Zif or Iyar would correspond with May, Sivan with June, Tammuz with July, Ab with August, Elul with September. Ethanim or Tisri with October, Bul or Marcheshvan with November, Chisleu with December, Tebeth with January, Sebat with February, and Adar with March.

Moon. It is worthy of observation that neither of the terms by which the Hebrews designated the moon contains any reference to its office or essential character; they simply describe it by the accidental quality of colour, *yârêach*, signifying "pale," or "yellow," *lebânâh*, "white." The moon held an important place in the kingdom of nature, as known to the Hebrews. In the history of the creation (Gen. i. 14-16), it appears simultaneously with the sun, and is described in terms which imply its independence of that body as far as its light is concerned. Conjointly with the sun, it was appointed "for signs and for seasons, and for days and years;" though in this respect it exercised a more important influence, if by the "seasons" we understand the great religious festivals of the Jews, as is particularly stated in Ps. civ. 19, and more at length in Ecclus. xliii. 6, 7. Besides this, it had its special office in the distribution of light; it was appointed "to rule over the night," as the sun over the day, and thus the appearance of the two founts of light served "to divide between the day and between the night." The inferiority of its light is occasionally noticed, as in Gen. i. 16; in Cant. vi. 10, and in Is. xxx. 26. The coldness of the night-dews is prejudicial to the health, and particularly to the eyes of those who are exposed to it, and the idea expressed in Ps. cxxi. 6 may have reference to the general or the particular evil effect. The worship of the moon was extensively practised by the nations of the East, and under a variety of aspects. In Egypt it was honoured under the form of Isis, and was one of the only two deities which commanded the reverence of all the Egyptians. In Syria it was represented by that one of the Ashtaroth, surnamed "Karnaim," from the horns of the crescent moon by which she was distinguished. There are indications of a very early introduction into the countries adjacent to Palestine of a species of worship distinct from any that we have hitherto noticed, *viz.* of the direct homage of the heavenly bodies, sun, moon and stars, which is the characteristic of Sabianism. The first notice we have of this is in Job (xxxi. 26, 27), and it is observable that the warning of Moses (Deut. iv. 19) is directed against this nature-worship, rather than against the form of moon-worship, which the Israelites must have witnessed in Egypt. At a later period, however, the worship of the moon in its grosser form of idol-worship was introduced from Syria. In the figurative language of Scripture the moon is frequently noticed as presaging events of the greatest importance through the temporary or permanent withdrawal of its light (Is. xiii. 10; Joel ii. 31; Matt. xxiv. 29; Mark xiii. 24).

Moon, New. [NEW MOON.]

Moosi'as. Apparently the same as MAASEIAH 4 (1 Esdr. ix. 31; comp. Ezr. x. 30).

Morasthite, The, that is, the native of a place named MORESHETH. It occurs twice (Jer. xxvi. 18; Mic. i. 1), each time as the description of the prophet MICAH.

Mor'decai, the deliverer, under Divine Providence, of the Jews from the destruction plotted against them by Haman the chief minister of Xerxes; the institutor of the feast of Purim. He was a Benjamite, and one of the captivity, residing in Shushan. From the time of Esther being queen he was one of those "who sat in the king's gate." In this situation he saved the king's life by discovering the conspiracy of two of the eunuchs to kill him. When the decree for the massacre of all the Jews in the empire was known, it was at his earnest advice and exhortation that Esther undertook the perilous task of interceding with the king on their behalf. Whether, as some think, his refusal to bow before Haman arose from religious scruples, as if such salutation as was practised in Persia, were akin to idolatry, or whether, as seems far more probable, he refused from a stern unwillingness as a Jew to bow before an Amalekite, in either case the affront put by him upon Haman was the immediate cause of the fatal decree. Any how, he and Esther were the instruments in the hand of God of averting the threatened ruin. The incidents of his history are too well known to need to be further dwelt upon. It will be more useful, probably, to add such remarks as may tend to

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point out Mordecai's place in sacred, profane, and rabbinical history respectively. The first thing is to fix his date. This is pointed out with great particularity by the writer himself, not only by the years of the king's reign, but by his own genealogy in ch. ii. 5, 6. Three things are predicated of Mordecai: (1) that he lived in Shushan; (2) that his name was Mordecai, son of Jair, son of Shimei, son of Kish the Benjamite who was taken captive with Jehoiachin; (3) that he brought up Esther. This genealogy does then fix with great certainty the age of Mordecai. He was great grandson of a contemporary of Jehoiachin. Now four generations cover 120 years—and 120 years from B.C. 599 bring us to B.C. 479, *i. e.* to the 6th year of the reign of Xerxes. And now it would seem both possible and probable that the Mordecai mentioned in the duplicate passage, Ezr. ii. 2; Neh. vii. 7, as one of the leaders of the captives who returned from time to time from Babylon to Judaea, was the same as Mordecai of the book of Esther. As regards his place in *profane* history, the domestic annals of the reign of Xerxes are so scanty, that it would not surprise us to find no mention of Mordecai. But there is a person named by Ctesias, who probably saw the very chronicles of the kings of Media and Persia referred to in Esth. x. 2, whose name and character present some points of resemblance with Mordecai, viz. Matacas, or Natacas, whom he describes as Xerxes' chief favourite, and the most powerful of them all. He relates of him, that when Xerxes after his return from Greece had commissioned Megabyzus to go and plunder the temple of Apollo at Delphi, upon his refusal, he sent Matacas the eunuch, to insult the god, and to plunder his property, which Matacas did, and returned to Xerxes. The known hatred of Xerxes to idol-worship makes his selection of a Jew for his prime minister very probable, and there are strong points of resemblance in what is thus related of Matacas, and what we know from Scripture of Mordecai. Again, that Mordecai was, what Matacas is related to have been, a eunuch, seems not improbable from his having neither wife nor child, from his bringing up his cousin Esther in his own house, from his situation in the king's gate, from his access to the court of the women, and from his being raised to the highest post of power by the king, which we know from Persian history was so often the case with the king's eunuchs. The most plausible etymology usually given for the name *Mordecai* is that favoured by Gesenius, who connects it with Merodach the Babylonian idol, called Mardok in the cuneiform inscriptions. But it is highly improbable that the name of a Babylonian idol should have been given to him under the Persian dynasty. If then we suppose the original form of the name to have been Matacai, it would easily in the Chaldee orthography become Mordecai. As regards his place in *Rabbinical* estimation, Mordecai, as is natural, stands very high. The interpolations in the Greek book of Esther are one indication of his popularity with his countrymen. The Targum (of late date) shows that this increased rather than diminished with the lapse of centuries. It is said of Mordecai that he knew *the seventy languages*, *i. e.* the languages of all the nations mentioned in Gen. x., which the Jews count as seventy nations, and that his age exceeded 400 years. He is continually designated by the appellation "the Just." Benjamin of Tudela places the tomb of Mordecai and Esther at Hamadan, or Ecbatana. Others, however, place the tomb of Mordecai in Susa.

Mo'reh.—1. THE PLAIN, or PLAINS (or, as it should rather be rendered, the OAK or OAKS), OF MOREH. The Oak of Moreh was the first recorded halting place of Abram after his entrance into the land of Canaan (Gen. xii. 6). It was at the "place of Shechem" (xii. 6), close to the mountains of Ebal and Gerizim (Deut. xi. 30). There is reason for believing that this place, the scene of so important an occurrence in Abram's early residence in Canaan, may have been also that of one even more important, the crisis of his later life, the offering of Isaac, on a mountain in "the land of Moriah." Whether the oaks of Moreh had any connexion with—**2.** THE HILL OF MOREH, at the foot of which the Midianites and Amalekites were encamped before Gideon's attack upon them (Judg. vii. 1), seems, to say the least, most uncertain. Copious as are the details furnished of that great event of Jewish history, those which enable us to judge of its precise situation are very scanty. But a comparison of Judg. vi. 33 with vii. 1 makes it evident that it lay in the valley of Jezreel, rather on the north side of the valley, and north also of the eminence on which Gideon's little band of heroes was clustered. These conditions are most accurately fulfilled if we assume *Jebel ed-Duhy*, the "Little Hermon" of the modern travellers, to be Moreh, the *Ain-Jalood* to be the spring of Harod, and Gideon's position to have been on the north-east slope of *Jebel Fukûa* (Mount Gilboa), between the village of *Nuris* and the last-mentioned spring.

Moresh'eth-Gath, a place named by the prophet Micah only (Mic. i. 14), in company with Lachish, Achzib, Mareshah, and other towns of the lowland district of Judah. Micah was himself the native of a place called Moresheth. Eusebius and Jerome, in the *Onomasticon*, describe Morasthi as a moderate-sized village near Eleutheropolis, to the east. Supposing *Beit-jibrin* to be Eleutheropolis, no traces of the name of Moresheth-gath have been yet discovered in this direction.

Mori'ah.—1. THE LAND OF MORIAH. On "one of the mountains" in this district took place the sacrifice of Isaac (Gen. xxii. 2). What the name of the mountain was we are not told; but it was a conspicuous one, visible from "afar off" (ver. 4). Nor does the narrative afford any data for ascertaining its position. After the deliverance of Isaac, Abraham, with a play on the name of Moriah impossible to convey in English, called the spot Jehovah-jireh, "Jehovah sees" (*i. e.* provides), and thus originated a proverb referring to the providential and opportune interference of God. "In the mount of Jehovah, He will be seen." It is most natural to take the "land of Moriah" as the same district with that in which the "Oak (A. V. "plain") of Moreh" was situated, and not as that which contains Jerusalem, as the modern tradition, which would identify the Moriah of Gen. xxii. and that of 2 Chr. iii. 1, affirms.—**2.** MOUNT MORIAH. The name ascribed, in 2 Chr. iii. 1 only, to the eminence on which Solomon built the Temple; "where He appeared to David his father, in a place which David prepared in the threshing-floor of Araunah the Jebusite." From the mention of Araunah, the inference is natural that the "appearance" alluded to occurred at the time of the

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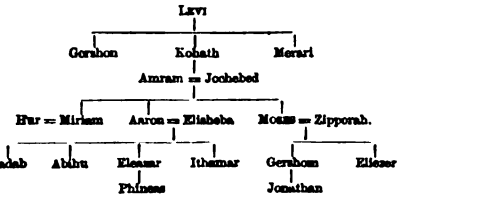
purchase of the threshing-floor by David, and his erection thereon of the altar (2 Sam. xxiv.; 1 Chr. xxi.) But it will be observed that nothing is said in the narratives of that event of any "appearance" of Jehovah. A tradition which first appears in a definite shape in Josephus, and is now almost universally accepted, asserts that the "Mount Moriah" of the Chronicles is identical with the "mountain" in "the land of Moriah" of Genesis, and that the spot on which Jehovah appeared to David, and on which the Temple was built, was the very spot of the sacrifice of Isaac. But the single occurrence of the name in this one passage of Chronicles is surely not enough to establish a coincidence, which if we consider it is little short of miraculous. Except in the case of Salem, and that is by no means ascertained—the name of Abraham does not appear once in connexion with Jerusalem or the later royal or ecclesiastical glories of Israel. Jerusalem lies out of the path of the patriarchs, and has no part in the history of Israel till the establishment of the monarchy. But in addition to this, Jerusalem is incompatible with the circumstances of the narrative of Gen. xxii. To name only two instances—(1.) The Temple mount cannot be spoken of as a conspicuous eminence. It is not visible till the traveller is close upon it at the southern edge of the valley of Hinnom, from whence he looks down upon it as on a lower eminence. (2.) If Salem was Jerusalem, then the trial of Abraham's faith, instead of taking place in the lonely and desolate spot implied by the narrative, where not even fire was to be obtained, and where no help but that of the Almighty was nigh, actually took place under the very walls of the city of Melchizedek. But, while there is no trace except in the single passage quoted of Moriah being attached to any part of Jerusalem — on the other hand in the slightly different form of MOREH it did exist attached to the town and the neighbourhood of Shechem, the spot of Abram's first residence in Palestine.

Mortar. The simplest and probably most ancient method of preparing corn for food was by pounding it between two stones. Convenience suggested that the lower of the two stones should be hollowed, that the corn might not escape, and that the upper should be shaped so as to be convenient for holding. The pestle and mortar must have existed from a very early period. The Israelites in the desert appear to have possessed mortars and handmills among their necessary domestic utensils. When the manna fell they gathered it, and either ground it in the mill or pounded it in the mortar (Heb. *mědôcâh*) till it was fit for use (Num. xi. 8). So in the present day stone mortars are used by the Arabs to pound wheat for their national dish *kibby*. Another word *mactésh* (Prov. xxvii. 22), probably denotes a mortar of a larger kind in which corn was pounded. "Though thou bray the fool in the *mortar* among the bruised corn with the pestle, yet will not his folly depart from him." Corn may be separated from its husk and all its good properties preserved by such an operation, but the fool's folly is so essential a part of himself that no analogous process can remove it from him. Such seems the natural interpretation of this remarkable proverb. The language is intentionally exaggerated, and there is no necessity for supposing an allusion to a mode of punishment by which criminals were put to death, by being pounded in a mortar. A custom of this kind existed among the Turks, but there is no distinct trace of it among the Hebrews. Such, however, is supposed to be the reference in the proverb by Mr. Roberts, who illustrates it from his Indian experience.

Mortar (Gen. xi. 3; Ex. i. 14; Lev. xiv. 42, 45; Is. xli. 25; Ez. xiii. 10, 11, 14, 15, xxii. 28; Nah. iii. 14). The various compacting substances used in Oriental buildings appear to be—1. bitumen, as in the Babylonian structures; 2. common mud or moistened clay; 3. a very firm cement compounded of sand, ashes, and lime, in the proportions respectively of 1, 2, 3, well pounded, sometimes mixed and sometimes coated with oil, so as to form a surface almost impenetrable to wet or the weather. In Assyrian, and also Egyptian brick buildings stubble or straw, as hair or wool among ourselves, was added to increase the tenacity.

Mo'serah, Deut. x. 6, apparently the same as **Moseroth,** Num. xxxiii. 30, its plural form, the name of a place near Mount Hor. Hengstenberg thinks it lay in the Arabah, where that mountain overhangs it. Burckhardt suggests that possibly *Wady Mousa*, near Petra and Mount Hor, may contain a corruption of Mosera. This does not seem likely.

Mo'ses (Heb. *Môsheh* = "drawn"). The legislator of the Jewish people, and in a certain sense the founder of the Jewish religion. The materials for his life are—I. The details preserved in the Pentateuch. II. The allusions in the Prophets and Psalms. III. The Jewish traditions preserved in the N. T. (Acts vii. 20-38; 2 Tim. iii. 8, 9; Heb. xi. 23-28; Jude 9); and in Josephus, Philo, and Clemens Alex. IV. The heathen traditions of Manetho, Lysimachus, and Chaeremon, preserved in Josephus, of Artapanus and others in Eusebius, and of Hecataeus. V. The Mussulman traditions in the Koran, and the Arabian legends. VI. Apocryphal Books of Moses: — (1) Prayers of Moses. (2) Apocalypse of Moses. (3) Ascension of Moses. VII. In modern times his career and legislation have been treated by Warburton, Michaelis, Ewald, and Bunsen. His life, in the later period of the Jewish history, was divided into three equal portions of forty years each (Acts vii. 23, 30, 36). I. His birth and education. The immediate pedigree of Moses is as follows:—



The fact that he was of the tribe of Levi no doubt contributed to the selection of that tribe as the sacred caste. The Levitical parentage and the Egyptian origin both appear in the family names. *Gershom*, *Eleazar*, are both repeated in the younger generations. *Moses* and *Phinehas* are Egyptian. Moses was born according to Manetho at Heliopolis, at the time of the deepest depression of his nation in the Egyptian servitude. His birth (according to Josephus) had been foretold to Pharaoh by the Egyptian magicians, and to his father Amram by a dream. The story of his birth

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is thoroughly Egyptian in its scene. The beauty of the new-born babe—in the later versions of the story amplified into a beauty and size almost divine—induced the mother to make extraordinary efforts for its preservation from the general destruction of the male children of Israel. For three months the child was concealed in the house. Then his mother placed him in a small boat or basket of papyrus, closed against the water by bitumen. This was placed among the aquatic vegetation by the side of one of the canals of the Nile. The mother departed as if unable to bear the sight. The sister lingered to watch her brother's fate. The Egyptian princess came down, after the Homeric simplicity of the age, to bathe in the sacred river, or (Jos. *Ant.* ii. 9, §5) to play by its side. Her attendant slaves followed her. She saw the basket in the flags, or (Jos. *Ibid.*) borne down the stream, and despatched divers after it. The divers, or one of the female slaves, brought it. It was opened, and the cry of the child moved the princess to compassion. She determined to rear it as her own. The child (Jos. *Ibid.*) refused the milk of Egyptian nurses. The sister was then at hand to recommend a Hebrew nurse. The child was brought up as the princess's son, and the memory of the incident was long cherished in the name given to the foundling of the water's side—whether according to its Hebrew or Egyptian form. Its Hebrew form is *Mosheh*, from *Mâshâh*, "to draw out"—"because I have *drawn* him out of the water." But this is probably the Hebrew form given to a foreign word. In Coptic, *mo* = water, and *ushe* = saved. This is the explanation given by Josephus. The child was adopted by the princess. Tradition describes its beauty as so great that passers-by stood fixed to look at it, and labourers left their work to steal a glance (Jos. *Ant.* ii. 9, §6). From this time for many years Moses must be considered as an Egyptian. In the Pentateuch this period is a blank, but in the N. T. he is represented as "educated in all the wisdom of the Egyptians," and as "mighty in words and deeds" (Acts vii. 22). The following is a brief summary of the Jewish and Egyptian traditions which fill up the silence of the sacred writer. He was educated at Heliopolis (comp. Strabo, xvii. 1), and grew up there as a priest, under his Egyptian name of Osarsiph or Tisithen. He was taught the whole range of Greek, Chaldee, and Assyrian literature. From the Egyptians especially he learned mathematics, to train his mind for the unprejudiced reception of truth (Philo, *V. M.* i. 5). He taught Orpheus, and was hence called by the Greeks Musaeus (*ib.*), and by the Egyptians Hermes (*ib.*). He taught grammar to the Jews, whence it spread to Phoenicia and Greece. He was sent on an expedition against the Ethiopians. He got rid of the serpents of the country to be traversed by turning baskets full of ibises upon them (Jos. *Ant.* ii. 10, §2), and founded the city of Hermopolis to commemorate his victory. He advanced to Saba, the capital of Ethiopia, and gave it the name of Meroe, from his adopted mother Merrhis, whom he buried there (*ib.*). Tharbis, the daughter of the king of Ethiopia, fell in love with him, and he returned in triumph to Egypt with her as his wife (Jos. *Ibid.*). II. The nurture of his mother is probably spoken of as the link which bound him to his own people, and the time had at last arrived when he was resolved to reclaim his nationality. Here again the N. T. preserves the tradition in a distincter form than the account in the Pentateuch (Heb. xi. 24-26). According to the Egyptian tradition, although a priest of Heliopolis, he always performed his prayers according to the custom of his fathers, outside the walls of the city, in the open air, turning towards the sun-rising (Jos. *c. Apion.* ii. 2). Various plots of assassination were contrived against him, which failed. The last was after he had already escaped across the Nile from Memphis, warned by his brother Aaron, and when pursued by the assassin he killed him (*ib.*). The same general account of conspiracies against his life appears in Josephus (*Ant.* ii. 10). All that remains of these traditions in the sacred narrative is the simple and natural incident, that seeing an Israelite suffering the bastinado from an Egyptian, and thinking that they were alone, he slew the Egyptian, and buried the corpse in the sand. The fire of patriotism which thus turned him into a deliverer from the oppressors, turns him in the same story into the peace-maker of the oppressed. It is characteristic of the faithfulness of the Jewish records that his flight is there occasioned rather by the malignity of his countrymen than by the enmity of the Egyptians. He fled into Midian. Beyond the fact that it was in or near the peninsula of Sinai, its precise situation is unknown. There was a famous well ("the well," Ex. ii. 15) surrounded by tanks for the watering of the flocks of the Bedouin herdsmen. By this well the fugitive seated himself, and watched the gathering of the sheep. There were the Arabian shepherds, and there were also seven maidens, whom the shepherds rudely drove away from the water. The chivalrous spirit which had already broken forth in behalf of his oppressed countrymen, broke forth again in behalf of the distressed maidens. They returned unusually soon to their father, and told him of their adventure. Moses, who up to this time had been "an Egyptian" (Ex. ii. 19), now became for an unknown period, extended by the later tradition over forty years (Acts vii. 30), an Arabian. He married Zipporah, daughter of his host, to whom he also became the slave and shepherd (Ex. ii. 21, iii. 1). But the chief effect of this stay in Arabia is on Moses himself. It was in the seclusion and simplicity of his shepherd-life that he received his call as a prophet. The traditional scene of this great event is in the valley of Shoayb, or Hobab, on the N. side of Jebel Mûsa. The original indications are too slight to enable us to fix the spot with any certainty. It was at "the back" of the "wilderness" at Horeb (Ex. iii. 1): to which the Hebrew adds, whilst the LXX. omits, "the mountain of God." Upon the mountain was a well-known acacia, the thorn-tree of the desert, spreading out its tangled branches, thick set with white thorns, over the rocky ground. It was this tree which became the symbol of the Divine Presence: a flame of fire in the midst of it, in which the dry branches would naturally have crackled and burnt in a moment, but which played round it without consuming it. The rocky ground at once became "holy," and the shepherd's sandal was to be taken off no less than on the threshold of a palace or a temple. The call or revelation was twofold—1. The declaration of the Sacred Name expresses the eternal self-existence of the One God. 2. The mission was given to Moses to

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deliver his people. The two signs are characteristic —the one of his past Egyptian life—the other of his active shepherd life. In the rush of leprosy into his hand is the link between him and the people whom the Egyptians called a nation of lepers. In the transformation of his shepherd's staff is the glorification of the simple pastoral life, of which that staff was the symbol, into the great career which lay before it. He returns to Egypt from his exile. His Arabian wife and her two infant sons are with him. She is seated with them on the ass. He apparently walks by their side with his shepherd's staff. On the journey back to Egypt a mysterious incident occurred in the family. The most probable explanation seems to be, that at the caravanserai either Moses or Gershom was struck with what seemed to be a mortal illness. In some way this illness was connected by Zipporah with the fact that her son had not been circumcised. She instantly performed the rite, and threw the sharp instrument, stained with the fresh blood, at the feet of her husband, exclaiming in the agony of a mother's anxiety for the life of her child—"A bloody husband thou art, to cause the death of my son." Then, when the recovery from the illness took place, she exclaims again, "A bloody husband still thou art, but not so as to cause the child's death, but only to bring about his circumcision." It would seem to have been in consequence of this event, whatever it was, that the wife and her children were sent back to Jethro, and remained with him till Moses joined them at Rephidim (Ex. xviii. 2-6). After this parting he advanced into the desert, and at the same spot where he had had his vision encountered Aaron (Ex. iv. 27). From that meeting and cooperation we have the first distinct indication of his personal appearance and character. But beyond the slight glance at his infantine beauty, no hint of this grand personality is given in the Bible. What is described is rather the reverse. The only point there brought out is a singular and unlooked for infirmity. "I am slow of speech and of a slow tongue." In the solution of this difficulty which Moses offers, we read both the disinterestedness, which is the most distinct trait of his personal character, and the future relation of the two brothers. Aaron spoke and acted for Moses, and was the permanent inheritor of the sacred staff of power. But Moses was the inspiring soul behind. III. The history of Moses henceforth is the history of Israel for forty years. It is important to trace his relation to his immediate circle of followers. In the Exodus, he takes the decisive lead on the night of the flight. Up to that point he and Aaron appear almost on an equality. But after that, Moses is usually mentioned alone. Aaron still held the second place. Another, nearly equal to Aaron, is HUR, of the tribe of Judah. MIRIAM always held the independent position to which her age entitled her. Her part was to supply the voice and song to her brother's prophetic power. But Moses is incontestably the chief personage of the history, in a sense in which no one else is described before or since. In the traditions of the desert, whether late or early, his name predominates over that of every one else. "The Books of Moses" are so called (as afterwards the Books of Samuel), in all probability from his being the chief subject of them. It has sometimes been attempted to reduce this great character into a mere passive instrument of the Divine Will, as though he had himself borne no conscious part in the actions in which he figures, or the messages which he delivers. This, however, is as incompatible with the general tenor of the Scriptural account, as it is with the common language in which he has been described by the Church in all ages. He must be considered, like all the saints and heroes of the Bible, as a man, of marvellous gifts, raised up by Divine Providence, for a special purpose; but led into a closer communion with the invisible world than was vouchsafed to any other in the Old Testament. There are two main characters in which he appears, as a Leader and as a Prophet. (*a.*) As a Leader, his life divides itself into the three epochs—of the march to Sinai; the march from Sinai to Kadesh; and the conquest of the Transjordanic kingdoms. Of his natural gifts in this capacity, we have but few means of judging. The two main difficulties which he encountered were the reluctance of the people to submit to his guidance, and the impracticable nature of the country which they had to traverse. The incidents with which his name was specially connected both in the sacred narrative, and in the Jewish, Arabian, and heathen traditions, were those of supplying water, when most wanted. In the Pentateuch these supplies of water take place at Marah, at Horeb, at Kadesh, and in the land of Moab. Of the three first of these incidents, traditional sites, bearing his name, are shown in the desert at the present day, though most of them are rejected by modern travellers. The route through the wilderness is described as having been made under his guidance. The particular spot of the encampment is fixed by the cloudy pillar. But the direction of the people first to the Red Sea, and then to Mount Sinai, is communicated through Moses, or given by him. On approaching Palestine the office of the leader becomes blended with that of the general or the conqueror. By Moses the spies were sent to explore the country. Against his advice took place the first disastrous battle at Hormah. To his guidance is ascribed the circuitous route by which the nation approached Palestine from the East, and to his generalship the two successful campaigns in which SIHON and OG were defeated. The narrative is told so shortly, that we are in danger of forgetting that at this last stage of his life Moses must have been as much a conqueror and victorious soldier as Joshua. (*b.*) His character as a Prophet is, from the nature of the case, more distinctly brought out. He is the first as he is the greatest example of a Prophet in the O. T. In a certain sense, he appears as the centre of a prophetic circle, now for the first time named. His brother and sister were both endowed with prophetic gifts. The seventy elders, and Eldad and Medad also, all "prophesied" (Num. xi. 25-27). But Moses rose high above all these. With him the Divine revelations were made, "mouth to mouth, even apparently, and not in dark speeches, and the similitude of JEHOVAH shall he behold" (Num. xii. 8). Of the especial modes of this more direct communication, four great examples are given, corresponding to four critical epochs in his historical career. (1.) The appearance of the Divine presence in the flaming acacia-tree has been already noticed. No form is described. "The Angel," or "Messenger," is spoken of as being "in the flame" (Ex. iii. 2-6). (2.) In the giving of the Law from Mount Sinai, the outward form of the revelation was a thick darkness as of a thunder-cloud, out of which proceeded a voice (Ex. xix. 19, xx. 21). The revelation on this occasion was especially of the Name

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of JEHOVAH. On two occasions he is described as having penetrated within the darkness, and remained there, successively, for two periods of forty days, of which the second was spent in absolute seclusion and fasting (Ex. xxiv. 18, xxxiv. 28). (3.) It was nearly at the close of those communications in the mountains of Sinai that an especial revelation was made to him personally. In the despondency produced by the apostasy of the molten calf, he besought JEHOVAH to show him "His glory." The wish was thoroughly Egyptian. But the Divine answer is thoroughly Biblical. It announced that an actual vision of God was impossible. "Thou canst not see my face; for there shall no man see my face and live." He was commanded to hew two blocks of stone, like those which he had destroyed. He was to come absolutely alone. He took his place on a well-known or prominent rock ("the rock") (xxxiii. 21). The cloud passed by (xxxiv. 5, xxxiii. 22). A voice proclaimed the two immutable attributes of God, Justice and Love—in words which became part of the religious creed of Israel and of the world (xxxiv. 6, 7). (4.) The fourth mode of Divine manifestation was that which is described as commencing at this juncture, and which continued with more or less continuity through the rest of his career. Immediately after the catastrophe of the worship of the calf, and apparently in consequence of it, Moses removed the chief tent outside the camp, and invested it with a sacred character under the name of "the Tent or Tabernacle of the Congregation" (xxxiii. 7). This tent became henceforth the chief scene of his communications with God. It was during these communications that a peculiarity is mentioned which apparently had not been seen before. It was on his final descent from Mount Sinai, after his second long seclusion, that a splendour shone on his face, as if from the glory of the Divine Presence. There is another form of the prophetic gift, in which Moses more nearly resembles the later prophets. It is clear that the prophetical office, as represented in the history of Moses, included the poetical form of composition which characterizes the Jewish prophecy generally. These poetical utterances, whether connected with Moses by ascription or by actual authorship, enter so largely into the full Biblical conception of his character, that they must be here mentioned. 1. "The song which Moses and the children of Israel sung" (after the passage of the Red Sea, Ex. xv. 1-19). 2. A fragment of a war-song against Amalek (Ex. xvii. 16). 3. A fragment of a lyrical burst of indignation (Ex. xxxii. 18). 4. Probably, either from him or his immediate prophetic followers, the fragments of war-songs in Num. xxi. 14, 15, 27-30, preserved in the "book of the wars of Jehovah," Num. xxi. 14; and the address to the well, xxi. 16, 17, 18. 5. The song of Moses (Deut. xxxii. 1-43), setting forth the greatness and the failings of Israel. 6. The blessing of Moses on the tribes (Deut. xxxiii. 1-29). 7. The 90th Psalm, "A prayer of Moses, the man of God." The title, like all the titles of the Psalms, is of doubtful authority, and the Psalm has often been referred to a later author. How far the gradual development of these revelations or prophetic utterances had any connexion with his own character and history, the materials are not such as to justify any decisive judgment. His Egyptian education must, on the one hand, have supplied him with much of the ritual of the Israelite worship. The coincidences between the arrangements of the priesthood, the dress, the sacrifices, the ark, in the two countries, are decisive. On the other hand, the proclamation of the Unity of God, implies distinct antagonism, almost a conscious recoil against the Egyptian system. And the absence of the doctrine of a future state proves at least a remarkable independence of the Egyptian theology, in which that great doctrine held so prominent a place. The prophetic office of Moses can only be fully considered in connexion with his whole character and appearance (Hos. xii. 13). He was in a sense peculiar to himself the founder and representative of his people. And, in accordance with this complete identification of himself with his nation, is the only strong personal trait which we are able to gather from his history (Num. xii. 3). The word "meek" is hardly an adequate reading of the Hebrew term, which should be rather "much enduring." It represents what we should now designate by the word "disinterested." All that is told of him indicates a withdrawal of himself, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism. In exact conformity with his life is the account of his end. The Book of Deuteronomy describes, and is, the long last farewell of the prophet to his people. It takes place on the first day of the eleventh month of the fortieth year of the wanderings, in the plains of Moab (Deut. i. 3, 5). He is described as 120 years of age, but with his sight and his freshness of strength unabated (Deut. xxxiv. 7). The address from ch. i. to ch. xxx. contains the recapitulation of the Law. Joshua is then appointed his successor. The Law is written out, and ordered to be deposited in the Ark (ch. xxxi.). The song and the blessing of the tribes conclude the farewell (ch. xxxii. xxxiii.). And then comes the mysterious close. As if to carry out to the last the idea that the prophet was to live not for himself, but for his people, he is told that he is to see the good land beyond the Jordan, but not to possess it himself. The sin for which this penalty was imposed on the prophet is difficult to ascertain clearly. He ascends a mountain in the range which rises above the Jordan valley. The mountain tract was known by the general name of THE PISGAH. Its summits apparently were dedicated to different divinities (Num. xxiii. 14). On one of these, consecrated to Nebo, Moses took his stand, and surveyed the four great masses of Palestine west of the Jordan—so far as it could be discerned from that height. The view has passed into a proverb for all nations. "So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah, and He buried him in a 'ravine' in the land of Moab, 'before' Beth-peor—but no man knoweth of his sepulchre unto this day . . . And the children of Israel wept for Moses in the plains of Moab thirty days" (Deut. xxxiv. 5-8). This is all that is said in the sacred record. Jewish, Arabian, and Christian traditions have laboured to fill up the detail. His grave, though studiously concealed in the sacred narrative, is shown by the Mussulmans on the *west* (and therefore the wrong) side of the Jordan, between the Dead Sea and St. Saba. In the O. T. the name of Moses does not occur so frequently, after the close of the Pentateuch, as might be expected. In the Psalms and the Prophets, however, he is frequently named as the chief of the prophets. In the N. T. he is referred to partly as

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the representative of the Law—as in the numerous passages cited above—and in the vision of the Transfiguration, where he appears side by side with Elijah. As the author of the Law he is contrasted with Christ, the Author of the Gospel: "The law was given by Moses" (John i. 17). The ambiguity and transitory nature of his glory is set against the permanence and clearness of Christianity (2 Cor. iii. 13-18), and his mediatorial character against the unbroken communication of God in Christ (Gal. iii. 19). His "service" of God is contrasted with Christ's sonship (Heb. iii. 5, 6). But he is also spoken of as a likeness of Christ; and, as this is a point of view which has been almost lost in the Church, compared with the more familiar comparisons of Christ to Adam, David, Joshua, and yet has as firm a basis in fact as any of them, it may be well to draw it out in detail. 1. Moses is, as it would seem, the only character of the O. T. to whom Christ expressly likens Himself, —"Moses wrote of me" (John v. 46). It suggests three main points of likeness:—(*a.*) Christ was, like Moses, the great Prophet of the people—the last, as Moses was the first. (*b.*) Christ, like Moses, is a Lawgiver: "Him shall ye hear." (*c.*) Christ, like Moses, was a Prophet out of the midst of the nation—"from their brethren." As Moses was the entire representative of his people, feeling for them more than for himself, absorbed in their interests, hopes, and fears, so, with reverence be it said, was Christ. 2. In Heb. iii. 1-19. xii. 24-29, Acts vii. 37, Christ is described, though more obscurely, as the Moses of the new dispensation—as the Apostle, or Messenger, or Mediator, of God to the people—as the Controller and Leader of the flock or household of God. 3. The details of their lives are sometimes, though not often, compared (Acts vii. 24-28, 35). In Jude 9 is an allusion to an altercation between Michael and Satan over the body of Moses. It probably refers to a lost apocryphal book, mentioned by Origen, called the 'Ascension, or Assumption, of Moses.'

Mosol'lam = MESHULLAM 11 (1 Esdr. ix. 14; comp. Ezr. x. 15).

Mosol'lamon = MESHULLAM 10 (1 Esdr. viii. 44; comp. Ezr. viii. 16).

Moth (Heb. *'âsh*). By the Hebrew word we are certainly to understand some species of clothes-moth (*tinea*). Reference to the destructive habits of the clothes-moth is made in Job iv. 19, xiii. 28; Ps. xxxix. 11, &c. In Job xxvii. 18, "He buildeth his house as a moth," it is clear that allusion is made either to the well-known case of the *Tinea pellionella*, or some allied species, or else to the leaf-building larvae of some other member of the *Lepidoptera*. The clothes-moths belong to the group *Tineina*, order *Lepidoptera*.

Mother. The superiority of the Hebrew over all contemporaneous systems of legislation and of morals is strongly shown in the higher estimation of the mother in the Jewish family, as contrasted with modern Oriental, as well as ancient Oriental and classical usage. The king's mother, as appears in the case of Bathsheba, was treated with especial honour (1 K. ii. 19; Ex. xx. 12; Lev. xix. 3; Deut. v. 16, xxi. 18, 21; Prov. x. 1, xv. 20, xvii. 25, xxix. 15, xxxi. 1, 30).

Mount, Mountain. In the O. T. our translators have employed this word to represent the following terms only of the original: (1) the Heb. *har*, with its derivative or kindred *harar* or *herer*; and (2) the Chaldee *tûr*: this last occurs only in Dan. ii. 35, 45. In the New Testament it is confined almost exclusively to representing ὄρος. The Hebrew word *har*, like the English "mountain," is employed both for single eminences more or less isolated, such as Sinai, Gerizim, Ebal, Zion, and Olivet, and for ranges, such as Lebanon. It is also applied to a mountainous country or district. The various eminences or mountain-districts to which the word *har* is applied in the O. T. are as follow: ABARIM; AMANA; OF THE AMALEKITES; OF THE AMORITES; ARARAT; BAALAH; BAAL-HERMON; BASHAN; BETHEL; BETHER; CARMEL; EBAL; EPHRAIM; EPHRON; ESAU; GAASH; GERIZIM; GILBOA; GILEAD; HALAK; HERES; HERMON; HOR (2); HOREB; OF ISRAEL; JEARIM; JUDAH; OLIVET, or OF OLIVES; MIZAR; MORIAH; NAPHTALI; NEBO; PARAN; PERAZIM; SAMARIA; SEIR; SEPHAR; SINAI; SION, SIRION, or SHENIR (all names for Hermon); SHAPHER; TABOR; ZALMON; ZEMARAIM; ZION. The MOUNT OF THE VALLEY was a district on the east of Jordan, within the territory allotted to Reuben (Josh. xiii. 19), containing a number of towns. The frequent occurrence throughout the Scriptures of personification of the natural features of the country is very remarkable. The following are, it is believed, all the words used with this object in relation to mountains or hills:—1. HEAD, *Rôsh*, Gen. viii. 5; Ex. xix. 20; Deut. xxxiv. 1; 1 K. xviii. 42; (A. V. "top"). 2. EARS, *Aznôth*. Aznoth-Tabor, Josh. xix. 34: possibly in allusion to some projection on the top of the mountain. 3. SHOULDER, *Câthêph*. Deut. xxxiii. 12; Josh. xv. 8, and xviii. 16 ("side"). 4. SIDE, *Tsad*. Used in reference to a mountain in 1 Sam. xxiii. 26; 2 Sam. xiii. 34. 5. LOINS or FLANKS, *Cisl'ôth*. Chisloth-Tabor, Josh. xix. 12. It occurs also in the name of a village, probably situated on this part of the mountain, Ha-Cesulloth, *i. e.* the "loins" (Josh. xix. 18). 6. RIB, *Tsêlâ*. Only used once, in speaking of the Mount of Olives, 2 Sam. xvi. 13, and there translated "side." 7. BACK, *Shecem*. Possibly the root of the name of the town *Shechem*, which may be derived from its situation, as it were on the back of Gerizim. 8. THIGH, *Jarcâh*. Applied to Mount Ephraim, Judg. xix. 1, 18; and to Lebanon, 2 K. xix. 23; Is. xxxvii. 24. Used also for the "sides" of a cave, 1 Sam. xxiv. 3. 9. The word translated "covert" in 1 Sam. xxv. 20 is *Sêther*, from *sâthar* "to hide," and probably refers to the shrubbery or thicket through which Abigail's path lay. In this passage "hill" should be "mountain." The Chaldee *tûr* is the name still given to the Mount of Olives, the *Jebel et-Tûr*.

Mount (Is. xxix. 3; Jer. vi. 6, &c.). [SIEGE.]

Mountain of the Amorites, specifically mentioned Deut. i. 19, 20 (comp. 44). It seems to be the range which rises abruptly from the plateau of *et-Tih*, running from a little S. of W. to the N. of E., and of which the extremities are the *Jebel Araif en-Nakah* westward, and *Jebel el-Mukrah* eastward, and from which line the country continues mountainous all the way to Hebron.

Mourning. The numerous list of words employed in Scripture to express the various actions which are characteristic of mourning, shows in a great degree the nature of the Jewish customs in this respect. They appear to have consisted chiefly

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in the following particulars:—1. Beating the breast or other parts of the body. 2. Weeping and screaming in an excessive degree. 3. Wearing sad-coloured garments. 4. Songs of lamentation. 5. Funeral feasts. 6. Employment of persons, especially women, to lament. (1.) One marked feature of Oriental mourning is what may be called its studied publicity, and the careful observance of the prescribed ceremonies (Gen. xxiii. 2; Job i. 20, ii. 8; Is. xv. 3, &c.). (2.) Among the particular forms observed the following may be mentioned:—*a.* Rending the clothes (Gen. xxxvii. 29, 34, xliv. 13, &c.). *b.* Dressing in sackcloth (Gen. xxxvii. 34; 2 Sam. iii. 31, xxi. 10, &c.). *c.* Ashes, dust, or earth sprinkled on the person (2 Sam. xiii. 19, xv. 32, &c.). *d.* Black or sad-coloured garments (2 Sam. xiv. 2; Jer. viii. 21, &c.). *e.* Removal of ornaments or neglect of person (Deut. xxi. 12, 13, &c.). *f.* Shaving the head, plucking out the hair of the head or beard (Lev. x. 6; 2 Sam. xix. 24, &c.). *g.* Laying bare some part of the body (Is. xx. 2, xlvii. 2, &c.). *h.* Fasting or abstinence in meat and drink (2 Sam. i. 12, iii. 35, xii. 16, 22, &c.). *i.* In the same direction may be mentioned diminution in offerings to God, and prohibition to partake in sacrificial food (Lev. vii. 20; Deut. xxvi. 14). *k.* Covering the "upper lip," *i. e.* the lower part of the face, and sometimes the head, in token of silence (Lev. xiii. 45; 2 Sam. xv. 30, xix. 4). *l.* Cutting the flesh (Jer. xvi. 6, 7, xli. 5). Beating the body (Ez. xxi. 12; Jer. xxxi. 19). *m.* Employment of persons hired for the purpose of mourning (Eccl. xii. 5; Jer. ix. 17; Am. v. 16; Matt. ix. 23). *n.* Akin to this usage the custom for friends or passers-by to join in the lamentations of bereaved or afflicted persons (Gen. l. 3; Judg. xi. 40; Job ii. 11, xxx. 25, &c.). *o.* The sitting or lying posture in silence indicative of grief (Gen. xxiii. 3; Judg. xx. 26, &c.). *p.* Mourning feast and cup of consolation (Jer. xvi. 7, 8). The period of mourning varied. In the case of Jacob it was seventy days (Gen. l. 3); of Aaron (Num. xx. 29), and Moses (Deut. xxxiv. 8), thirty. A further period of seven days in Jacob's case, Gen. l. 10. Seven days for Saul, which may have been an abridged period in time of national danger, 1 Sam. xxxi. 13. (3.) Similar practices are noticed in the Apocryphal books. (4.) In Jewish writings not Scriptural, these notices are in the main confirmed, and in some cases enlarged. (5.) In the last place we may mention—*a.* the idolatrous "mourning for Tammuz," Ez. viii. 14, as indicating identity of practice in certain cases among Jews and heathens; and the custom in later days of offerings of food at graves, Ecclus. xxx. 18. *b.* The prohibition, both to the high-priest and to Nazarites, against going into mourning even for a father or mother, Lev. xxi. 10, 11; Num. vi. 7. The inferior priests were limited to the cases of their near relatives, Lev. xxi. 1, 2, 4. *c.* The food eaten during the time of mourning was regarded as impure, Deut. xxvi. 14; Jer. xvi. 5, 7; Ez. xxiv. 17; Hos. ix. 4. (6.) When we turn to heathen writers we find similar usages prevailing among various nations of antiquity. (7.) With the practices above mentioned, Oriental and other customs, ancient and modern, in great measure agree. D'Arvieux says, Arab men are silent in grief, but the women scream, tear their hair, hands, and face, and throw earth or sand on their heads. The older women wear a blue veil and an old abba by way of mourning garments. They also sing the praises of the deceased. Niebuhr says both Mahometans and Christians in Egypt hire wailing women, and wail at stated times. Burckhardt says the women of Atbara in Nubia shave their heads on the death of their nearest relatives—a custom prevalent also among several of the peasant tribes of Upper Egypt. He also mentions wailing women, and a man in distress besmearing his face with dirt and dust in token of grief. In the Arabian Nights are frequent allusions to similar practices. They also mention ten days and forty days as periods of mourning. Lane, speaking of the modern Egyptians, says, "After death the women of the family raise cries of lamentation called welweléh or wilwál, uttering the most piercing shrieks, and calling upon the name of the deceased, 'O, my master! O, my resource! O, my misfortune! O, my glory!' (see Jer. xxii. 18). The females of the neighbourhood come to join with them in this conclamation: generally, also, the family send for two or more *neddábehs*, or public wailing women. Each brings a tambourine, and beating them they exclaim, 'Alas for him!' The female relatives, domestics, and friends, with their hair dishevelled, and sometimes with rent clothes, beating their faces, cry in like manner, 'Alas for him!' These make no alteration in dress, but women, in some cases, dye their shirts, head-vells, and handkerchiefs of a dark-blue colour. They visit the tombs at stated periods" (*Mod. Eg.* iii. 152, 171, 195).

Mouse (Heb. *'acbár*) occurs in Lev. xi. 29; 1 Sam. vi. 4, 5; Is. lxvi. 17. The Hebrew word is in all probability generic, and is not intended to denote any particular species of mouse. The original word denotes a field-ravager, and may therefore comprehend any destructive rodent. It is probable, however, that in 1 Sam. vi. 5, "the mice that mar the land" may include and more particularly refer to the short-tailed field-mice (*Arvicola agrestis*, Flem.), which Dr. Kitto says cause great destruction to the corn-lands of Syria.

Mowing. As the great heat of the climate in Palestine and other similarly situated countries soon dries up the herbage itself, hay-making in our sense of the term is not in use. The term "hay," therefore, in P. B. version of Ps. cvi. 20, is incorrect. So also Prov. xxvii. 25, and Is. xv. 6. The "king's mowings" (Am. vii. 1), *i. e.* mown grass (Ps. lxxii. 6), may perhaps refer to some royal right of early pasturage for the use of the cavalry.

Moza. 1. Son of Caleb the son of Hezron (1 Chr. ii. 46). 2. Son of Zimri, and descendant of Saul (1 Chr. viii. 36, 37, ix. 42, 43).

Mo'zah, one of the cities in the allotment of Benjamin (Josh. xviii. 26 only), named between hac-Cephirah and Rekem. No trace of any name resembling Mozah has hitherto been discovered. Interpreting the name according to its Hebrew derivation, it may signify "the spring-head"—the place at which the water of a spring gushes out. A place of this name is mentioned in the Mishna as follows:—"There was a place below Jerusalem named Motsa; thither they descended and gathered willow-branches," *i. e.* for the "Feast of Tabernacles" so called. To this the Gemara adds, "the place was a Colonia, that is, exempt from the king's tribute." Schwarz (127) would identify Mozah with the present *Kulonieh*, a village about 4 miles west of Jerusalem on the Jaffa road, at the entrance of the great Wady *Beit Hanînah*.

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Mulberry-trees (Heb. *becâîm*) occurs only in 2 Sam. v. 23 and 24, and 1 Chr. xiv. 14. We are quite unable to determine what kind of tree is denoted by the Hebrew *bâcâ*. The Jewish Rabbis, with several modern versions, understand the mulberry-tree; others retain the Hebrew word. Celsius (*Hierob.* i. 335) believes the Hebrew *bâcâ* is identical with a tree of similar name mentioned in a MS. work of the Arabic botanical writer Abu'l Fadli, namely, some species of *Amyris* or *Balsamodendron*. Dr. Royle refers the Hebrew *bâcâ* to the Arabic *Shajrat-al-bak*, "the gnat-tree," which he identifies with some species of poplar. Rosenmüller follows the LXX. of 1 Chr. xiv. 14, and believes "pear-trees" are signified. As to the claim of the mulberry-tree to represent the *becâîm* of Scripture, it is difficult to see any foundation for such an interpretation. As to the tree of which Abu'l Fadli speaks, and which Sprengel identifies with *Amyris gileadensis*, Lin., it is impossible that it can denote the *bâcâ* of the Hebrew Bible; for the *Amyridaceae* are tropical shrubs, and never could have grown in the valley of Rephaim. The explanation given by Royle, that some poplar is signified, is untenable; for the Hebrew *bâcâ* and the Arabic *baka* are clearly distinct both in form and signification, as is evident from the difference of the second radical letter in each word. Though there is no evidence to show that the mulberry-tree occurs in the Hebrew Bible, yet the fruit of this tree is mentioned in 1 Macc. vi. 34.

Mule, the representative in the A. V. of the following Hebrew words:—1. *Pered*, *Pirdâh*, the common and feminine Hebrew nouns to express the "mule;" the first of which occurs in numerous passages of the Bible, the latter only in 1 K. i. 33, 38, 44. It is an interesting fact that we do not read of mules till the time of David, just at the time when the Israelites were becoming well acquainted with horses. After this time horses and mules are in Scripture often mentioned together. Michaelis conjectures that the Israelites first became acquainted with mules in the war which David carried on with the king of Nisibis (Zobah) (2 Sam. viii. 3, 4). In Solomon's time it is possible that mules from Egypt occasionally accompanied the horses which we know the king of Israel obtained from that country; for though the mule is not of frequent occurrence in the monuments of Egypt, yet it is not easy to believe that the Egyptians were not well acquainted with this animal. It would appear that kings and great men only rode on mules. We do not read of mules at all in the N. T., perhaps therefore they had ceased to be imported. 2. *Recesh* [DROMEDARY.] 3. *Yémîm* is found only in Gen. xxxvi. 24, where the A. V. has "mules" as the rendering of the word. The passage where the Hebrew name occurs is one concerning which various explanations have been attempted. Whatever may be the proper translation of the passage, it is quite certain that the A. V. is incorrect in its rendering:—"This was that Anah that found the mules in the wilderness as he fed the asses of Zibeon his father." The most probable explanation is that which interprets *yémîm* to mean "warm springs," as the Vulg. has it.

Mup'pim, a Benjamite, and one of the fourteen descendants of Rachel who belonged to the original colony of the sons of Jacob in Egypt (Gen. xlvi. 21). In Num. xxvi. 39 the name is written **Shupham**. In 1 Chr. vii. 12, 15, it is Shuppim (the same as xxvi. 16), and viii. 5 Shephuphan. Hence it is probable that Muppim is a corruption of the text, and that Shupham is the true form.

Murder. The principle on which the act of taking the life of a human being was regarded by the Almighty as a capital offence is stated on its highest ground as an outrage on the likeness of God in man, to be punished even when caused by an animal (Gen. ix. 5, 6; see also John viii. 44; 1 John iii. 12, 15). Its secondary or social ground appears to be implied in the direction to replenish the earth which immediately follows (Gen. ix. 7). The postdiluvian command was limited by the Law of Moses, which, while it protected the accidental homicide, defined with additional strictness the crime of murder. It prohibited compensation or reprieve of the murderer, or his protection if he took refuge in the refuge-city, or even at the altar of Jehovah (Ex. xxi. 12, 14; Lev. xxiv. 17, 21; 1 K. ii. 5, 6, 31). Bloodshed even in warfare was held to involve pollution (Num. xxxv. 33, 34; Deut. xxi. 1, 9; 1 Chr. xxviii. 3). It is not certain whether a master who killed his slave was punished with death (Ex. xxi. 20). No punishment is mentioned for suicide attempted, nor does any special restriction appear to have attached to the property of the suicide (2 Sam. xvii. 23). Striking a pregnant woman so as to cause her death was punishable with death (Ex. xxi. 23). If an animal known to be vicious caused the death of any one, not only was the animal destroyed, but the owner also, if he had taken no steps to restrain it, was held guilty of murder (Ex. xxi. 29, 31). The duty of executing punishment on the murderer is in the Law expressly laid on the "revenger of blood;" but the question of guilt was to be previously decided by the Levitical tribunal. In regal times the duty of execution of justice on a murderer seems to have been assumed to some extent by the sovereign, as well as the privilege of pardon (2 Sam. xiii. 39, xiv. 7, 11; 1 K. ii. 34). It was lawful to kill a burglar taken at night in the act, but unlawful to do so after sunrise (Ex. xxii. 2, 3).

Mu'shi, the son of Merari the son of Kohath (Ex. vi. 19; Num. iii. 20; 1 Chr. vi. 19, 47, xxiii. 21, 23, xxiv. 26, 30).

Music. The inventor of musical instruments, like the first poet and the first forger of metals, was a Cainite. According to the narrative of Gen. iv., Jubal the son of Lamech was "the father of all such as handle the harp and organ," that is of all players upon stringed and wind instruments. The first mention of music in the times after the Deluge is in the narrative of Laban's interview with Jacob (Gen. xxxi. 27). So that, in whatever way it was preserved, the practice of music existed in the upland country of Syria, and of the three possible kinds of musical instruments, two were known and employed to accompany the song. The three kinds are alluded to in Job xxi. 12. On the banks of the Red Sea sang Moses and the children of Israel their triumphal song of deliverance from the hosts of Egypt; and Miriam, in celebration of the same event, exercised one of her functions as a prophetess by leading a procession of the women of the camp, chanting in chorus the burden to the song of Moses, "Sing ye to Jehovah, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." The triumphal hymn of Moses had unquestionably a religious character about it, but the employment of music in religious service,

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though idolatrous, is more distinctly marked in the festivities which attended the erection of the golden calf. The silver trumpets made by the metal workers of the tabernacle, which were used to direct the movements of the camp, point to music of a very simple kind (Num. x. 1-10). The song of Deborah and Barak is cast in a distinctly metrical form, and was probably intended to be sung with a musical accompaniment as one of the people's songs. The simpler impromptu with which the women from the cities of Israel greeted David after the slaughter of the Philistine, was apparently struck off on the spur of the moment, under the influence of the wild joy with which they welcomed their national champion, "the darling of the songs of Israel" (1 Sam. xviii. 6, 7). Up to this time we meet with nothing like a systematic cultivation of music among the Hebrews, but the establishment of the schools of the prophets appears to have supplied this want. Whatever the students of these schools may have been taught, music was an essential part of their practice. Professional musicians soon became attached to the court. David seems to have gathered round him "singing men and singing women" (2 Sam. xix. 35). Solomon did the same (Eccl. ii. 8), adding to the luxury of his court by his patronage of art, and obtaining a reputation himself as no mean composer (1 K. iv. 32). But the Temple was the great school of music, and it was consecrated to its highest service in the worship of Jehovah. Before, however, the elaborate arrangements had been made by David for the temple choir, there must have been a considerable body of musicians throughout the country (2 Sam. vi. 5), and in the procession which accompanied the ark from the house of Obededom, the Levites, with Chenaniah at their head, who had acquired skill from previous training, played on psalteries, harps, and cymbals, to the words of the psalm of thanksgiving which David had composed for the occasion (1 Chr. xv. xvi.). It is not improbable that the Levites all along had practised music and that some musical service was part of the worship of the tabernacle. The position which they occupied among the other tribes naturally favoured the cultivation of an art which is essentially characteristic of a leisurely and peaceful life. The three great divisions of the tribe had each a representative family in the choir. Asaph himself appears to have played on the cymbals (1 Chr. xvi. 5), and this was the case with the other leaders (1 Chr. xv. 19), perhaps to mark the time more distinctly, while the rest of the band played on psalteries and harps. The singers were distinct from both, as is evident in Ps. lxviii. 25, "the singers went before, the players on instruments followed after, in the midst of the damsels playing with timbrels." The "players on instruments" were the performers upon stringed instruments, like the psaltery and harp. The "players on instruments" in Ps. lxxxvii. 7, were different from these last, and were properly pipers or performers on perforated wind-instruments (see 1 K. i. 40). "The damsels playing with timbrels" (comp. 1 Chr. xiii. 8) seem to indicate that women took part in the temple choir. The trumpets, which are mentioned among the instruments played before the ark (1 Chr. xiii. 8), appear to have been reserved for the priests alone (1 Chr. xv. 24, xvi. 6). As they were also used in royal proclamations (2 K. xi. 14), they were probably intended to set forth by way of symbol the royalty of Jehovah, the theocratic king of his people, as well as to sound the alarm against His enemies (2 Chr. xiii. 12). The altar was the table of Jehovah (Mal. i. 7), and the sacrifices were His feasts (Ex. xxiii. 18), so the solemn music of the Levites corresponded to the melody by which the banquets of earthly monarchs were accompanied. The Temple was His palace, and as the Levite sentries watched the gates by night they chanted the songs of Zion; one of these it has been conjectured with probability is Ps. cxxxiv. In the private as well as in the religious life of the Hebrews music held a prominent place. The kings had their court musicians (Eccl. ii. 8) who bewailed their death (2 Chr. xxxv. 25), and in the luxurious times of the later monarchy the effeminate gallants of Israel, reeking with perfumes and stretched upon their couches of ivory, were wont at their banquets to accompany the song with the tinkling of the psaltery or guitar (Am. vi. 4-6), and amused themselves with devising musical instruments while their nation was perishing. But while music was thus made to minister to debauchery and excess, it was the legitimate expression of mirth and gladness, and the indication of peace and prosperity. It was only when a curse was upon the land that the prophet could say, "the mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth, they shall not drink wine with a song" (Is. xxiv. 8, 9). The bridal processions as they passed through the streets were accompanied with music and song (Jer. vii. 34), and these ceased only when the land was desolate (Ez. xxvi. 13). The music of the banquets was accompanied with songs and dancing (Luke xv. 25). The triumphal processions which celebrated a victory were enlivened by minstrels and singers (Ex. xv. 1, 20; Judg. v. 1, xi. 34; 1 Sam. xviii. 6, xxi. 11; 2 Chr. xx. 28; Jud. xv. 12, 13), and on extraordinary occasions they even accompanied armies to battle. Besides songs of triumph there were also religious songs (Is. xxx. 29; Am. v. 23; Jam. v. 13), "songs of the temple" (Am. viii. 3), and songs which were sung in idolatrous worship (Ex. xxxii. 18). Love songs are alluded to in Ps. xlv. title, and Is. v. 1. There were also the doleful songs of the funeral procession, and the wailing chant of the mourners who went about the streets, the professional "keening" of those who were skilful in lamentation (2 Chr. xxxv. 25; Eccl. xii. 5; Jer. ix. 17-20; Am. v. 16). The grape gatherers sang as they gathered in the vintage, and the wine-presses were trodden with the shout of a song (Is. xvi. 10; Jer. xlviii. 33); the women sang as they toiled at the mill, and on every occasion the land of the Hebrews during their national prosperity was a land of music and melody. There is one class of musicians to which allusion is casually made (Ecclus. ix. 4), and who were probably foreigners, the harlots who frequented the streets of great cities and attracted notice by singing and playing the guitar (Is. xxiii. 15, 16). There are two aspects in which music appears, and about which little satisfactory can be said: the mysterious influence which it had in driving out the evil spirit from Saul, and its intimate connexion with prophecy and prophetical inspiration. From the instances in which it occurs, it is evident that the same Hebrew root is used to denote the inspiration under which the prophets spoke and the minstrels sang. All that can be safely concluded is that in their external manifestations the effect of music in exciting the

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emotions of the sensitive Hebrews, the frenzy of Saul's madness (1 Sam. xviii. 10), and the religious enthusiasm of the prophets, whether of Baal or Jehovah, were so nearly alike as to be described by the same word. The case of Saul is more difficult still. We cannot be admitted to the secret of his dark malady. Two turning points in his history are the two interviews with Samuel, the first (1 Sam. x. 5) and the last, if we except that dread encounter which the despairing monarch challenged before the fatal day of Gilboa. The last occasion of their meeting was the disobedience of Saul in sparing the Amalekites, for which he was rejected from being king (1 Sam. xv. 26). Immediately after this we are told the Spirit of Jehovah departed from Saul, and an "evil spirit from Jehovah troubled him" (1 Sam. xvi. 14); and his attendants, who had perhaps witnessed the strange transformation wrought upon him by the music of the prophets, suggested that the same means should be employed for his restoration (1 Sam. xvi. 16, 23). But on two occasions, when anger and jealousy supervened, the remedy which had soothed the frenzy of insanity had lost its charm (1 Sam. xviii. 10, 11, xix. 9, 10).

Musical Instruments. In addition to the instruments of music which have been represented in our version by some modern word, and are treated under their respective titles, there are other terms which are vaguely or generally rendered. These are--1. *Dachărân*, Chald., rendered "instruments of musick" in Dan. vi. 18. The margin gives "or *table*, perhaps lit. *concubines*." The last-mentioned rendering is that approved by Gesenius, and seems most probable.—2. *Minnîm*, rendered with great probability "stringed-instruments" in Ps. cl. 4. It appears to be a general term, but beyond this nothing is known of it.—3. *'Âsôr*, "an instrument of ten strings," Ps. xcii. 3. The full phrase is *nebel 'âsôr*, "a ten-stringed psaltery," as in Ps. xxxiii. 2, cxliv. 9; and the true rendering of the first-mentioned passage would be "upon an instrument of ten strings, even upon the psaltery."—4. *Shiddâh*, in Eccl. ii. 8 only, "I gat me men-singers and women-singers, and the delights of the sons of men, *musical instruments, and that of all sorts*." The words thus rendered have received a great variety of meanings. But the most probable interpretation to be put upon them is that suggested by a usage of the Talmud, where *shiddâh* denotes a "palanquin" or "litter" for women.—5. *Shâlishîm*, rendered "instruments of musick" in the A. V. of 1 Sam. xviii. 6, and in the margin "three-stringed instruments." Roediger translates "triangles," which are said to have been invented in Syria, from the same root. We have no means of deciding which is the more correct.

Mustard occurs in Matt. xiii. 31, xvii. 20; Mark iv. 31; Luke xiii. 19, xvii. 6. The subject of the mustard-tree of Scripture has of late years been a matter of considerable controversy, the common mustard-plant being supposed unable to fulfil the demands of the Biblical allusion. In a paper by the late Dr. Royle, read before the Royal Asiatic Society, and published in No. xv. of their Journal (1844), entitled, "On the Identification of the Mustard-tree of Scripture," the author concludes that the *Salvadora persica* is the tree in question. He supposes the *Salvadora persica* to be the same as the tree called *Khardal* (the Arabic for mustard), seeds of which are employed throughout Syria as a substitute for mustard, of which they have the taste and properties. This tree, according to the statement of Mr. Ameuny, a Syrian, quoted by Dr. Royle, is found all along the banks of the Jordan, near the lake of Tiberias, and near Damascus, and is said to be generally recognised in Syria as the mustard-tree of Scripture. Notwithstanding all that has been adduced by Dr. Royle in support of his argument, we confess ourselves unable to believe that the subject of the mustard-tree of Scripture is thus finally settled. But, before the claims of the *Salvadora persica* are discussed, it will be well to consider whether some mustard-plant (*Sinapis*) may not after all be the mustard-tree of the parable.

Sinapis Nigra.

The objection commonly made against any *Sinapis* being the plant of the parable is, that the seed grew into "a tree," or, as St. Luke has it, "a great tree," in the branches of which the fowls of the air are said to come and lodge. Now in answer to the above objection it is urged with great truth, that the expression is figurative and Oriental, and that in a proverbial simile no literal accuracy is to be expected. It is an error, for which the language of Scripture is not accountable, to assert, as Dr. Royle and some others have done, that the passage implies that birds "built their nests" in the tree, the Greek word has no such meaning, the word merely means "to settle or rest upon" any thing for a longer or shorter time; nor is there any occasion to suppose that the expression "fowls of the air" denotes any other than the smaller *insessorial* kinds, linnets, finches, &c. Hiller's explanation is probably the correct one; that the birds came and settled on the mustard-plant for the sake of the seed, of which they are very fond. Again, whatever the *Sinapis* may be, it is expressly said to be a herb, or more properly "a garden herb." Irby and Mangles mention the large size which the mustard-plant attains in Palestine. In their journey from Bysan to Adjeloun, in the Jordan valley, they crossed a small plain very thickly covered with

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herbage, particularly the mustard-plant, which reached as high as their horses' heads. Dr. Thomson also says he has seen the Wild Mustard on the *rich plain* of Akkar as tall as the horse and the rider. If then, the wild plant on the *rich plain* of Akkar grows as high as a man on horseback, it might attain to the same or a greater height when in a cultivated garden. The expression "which is indeed the least of all seeds," is in all probability hyperbolical, to denote a very small seed indeed, as there are many seeds which are smaller than mustard. "The Lord in his popular teaching," says Trench (*Notes on Parables*, 108), "adhered to the popular language;" and the mustard-seed was used proverbially to denote anything very minute.

Muth-lab'ben. "To the chief musician upon Muth-labben," is the title of Ps. ix., which has given rise to infinite conjecture. Two difficulties in connexion with it have to be resolved; first, to determine the true reading of the Hebrew, and then to ascertain its meaning. Neither of these points has been satisfactorily explained. If the reading of Vulgate and LXX. be correct with regard to the consonants, the words might be pointed thus, עַל עֲלָמוֹת, *'al ălâmôth*, "upon Alamoth," as in the title of Ps. xlvi., and לבן is possibly a fragment of לִבְנֵי קֹרַח, *libnê Korach*, "for the sons of Korah," which appears in the same title. But if the Masoretic reading be the true one, it is hard to attach any meaning to it. The Targum renders the title of the psalm,—"on the death of the man who came forth from between the camps," alluding to Goliath, the Philistine champion (1 Sam. xvii. 4). Others render it "on the death of the son," and apply it to Absalom. Rashi's words are—"but I say that this song is of the future to come, when the childhood and youth of Israel shall be made white, and their righteousness be revealed and their salvation draw nigh, when Esau and his seed shall be blotted out." Donesh supposes that *labben* was the name of a man who warred with David in those days, and to whom reference is made as "the wicked" in verse 5. Arama (quoted by Dr. Gill in his *Exposition*) identifies him with Saul. As a last resource Kimchi suggests that the title was intended to convey instructions to the Levite minstrel Ben (1 Chr. xv. 18). There is reason, however, to suspect that the reading in this verse is corrupt, as the name is not repeated with the others in verse 20. There still remain to be noticed the conjectures of Delitzsch, that Muth-labben denotes the tone or melody with the words of the song associated with it, of others that it was a musical instrument, and of Hupfeld that it was the commencement of an old song, either signifying "die for the son," or "death to the son." On all accounts it seems extremely probable that the title in its present form is only a fragment of the original, which may have been in full what has been suggested above.

Myn'dus, a town on the coast of CARIA, between MILETUS and HALICARNASSUS. We find in 1 Macc. xv. 23 that it was the residence of a Jewish population. The name still lingers in the modern *Mentesche*, though the remains of the city are probably at *Gumishlu*.

My'ra, an important town in LYCIA, and interesting to us as the place where St. Paul, on his voyage to Rome (Acts xxvii. 5), was removed from the Adramyttian ship which had brought him from Caesarea, and entered the Alexandrian ship in which he was wrecked on the coast of Malta. Myra (called *Dembra* by the Greeks) is remarkable still for its remains of various periods of history. The tombs, enriched with ornament, and many of them having inscriptions in the ancient Lycian character, show that it must have been wealthy in early times. Its enormous theatre attests its considerable population in what may be called its Greek age. In the deep gorge which leads into the mountains is a large Byzantine church, a relic of the Christianity which may have begun with St. Paul's visit.

Balsamodendron Myrrha.

Myrrh, the representative in the A. V. of the Hebrew words *Môr* and *Lôt*.—1. *Môr* is mentioned in Ex. xxx. 23, as one of the ingredients of the "oil of holy ointment;" in Esth. ii. 12, as one of the substances used in the purification of women; in Ps. xlv. 8, Prov. vii. 17, and in several passages in Canticles, as a perfume. The Greek occurs in Matt. ii. 11 amongst the gifts brought by the wise men to the infant Jesus, and in Mark xv. 23, it is said that "wine mingled with myrrh" was offered to, but refused by, our Lord on the cross. Myrrh was also used for embalming (see John xix. 39, and Herod. ii. 86). Various conjectures have been made as to the real nature of the substance denoted by the Hebrew *môr* (see Celsius, *Hierob.* i. 522), and much doubt has existed as to the countries in which it is produced. According to the testimony of Herodotus (iii. 107), Dioscorides (i. 77), Theophrastus (ix. 4, §1), Diodorus Siculus (ii. 49), Strabo, Pliny, &c., the tree which produces myrrh grows in Arabia. Forskål mentions two myrrh-producing trees, *Amyris Kataf* and *Amyris Kafal*, as occurring near Haes in Arabia Felix. The myrrh-tree which Ehrenberg and Hemprich found in the borders of Arabia Felix, and that which Mr. Johnson saw in Abyssinia are believed to be identical; the tree is the *Balsamodendron myrrha*, "a low thorny ragged-looking tree, with bright trifoliate leaves:" it is probably the *Murr* of Abu 'l Fadli, of which he says "murr is the Arabic name of a thorny tree like an acacia, from which flows a white

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liquid, which thickens and becomes a gum." The *Balsamodendron myrrha*, which produces the myrrh of commerce, has a wood and bark which emit a strong odour; the gum which exudes from the bark is at first oily, but becomes hard by exposure to the air: it belongs to the natural order *Terebinthaceae*. For the "wine mingled with myrrh," see GALL.—2. *Lôt*, erroneously translated "myrrh" in the A. V. in Gen. xxxvii. 25, xliii. 11, the only two passages where the word is found, is generally considered to denote the odorous resin which exudes from the branches of the *Cistus creticus*, known by the name of *ladanum* or *labdanum*. It is clear that *lôt* cannot signify "myrrh," which is not produced in Palestine, yet the Scriptural passages in Genesis speak of this substance as being exported from Gilead into Egypt. There are several species of *Cistus*, all of which are believed to yield the gum ladanum; but the species mentioned by Dioscorides is in all probability identical with the one which is found in Palestine, viz., the *Cistus creticus*. There can be no doubt that the Hebrew *lôt*, the Arabic *ladan*, the Greek λήδανον, the Latin and English *lādanum*, are identical. The Cistus belongs to the Natural order *Cistaceae*, the Rock-rose family.

Myrtle (Heb. *hadas*). There is no doubt that the A. V. is correct in its translation of the Hebrew word, for all the old versions are agreed upon the point, and the identical noun occurs in Arabic as the name of the "myrtle." Mention of the myrtle is made in Neh. viii. 15; Is. xli. 19, lv. 13; Zech. i. 8, 10, 11. The modern Jews still adorn with myrtle the booths and sheds at the Feast of Tabernacles. Formerly, as we learn from Nehemiah (viii. 15), myrtles grew on the hills about Jerusalem. "On Olivet," says Dean Stanley, "nothing is now to be seen but the olive and the fig tree:" on some of the hills, however, near Jerusalem, Hasselquist observed the myrtle. Dr. Hooker says it is not uncommon in Samaria and Galilee. There are several of the species of the genus *Myrtus*, but the *Myrtus communis* is the only kind denoted by the Hebrew *Hadas*: it belongs to the natural order *Myrtaceae*, and is too well known to need description.

Myrtus communis.

My'sia. If we were required to fix the exact limits of this north-western district of Asia Minor, a long discussion might be necessary. But it is mentioned only once in the N. T. (Acts xvi. 7, 8), and that cursorily and in reference to a passing journey. The best description that can be given of Mysia at this time is that it was the region about the frontier of the provinces of Asia and Bithynia. The term is evidently used in an ethnological, not a political sense.

N

Na'am. One of the sons of Caleb the son of Jephunneh (1 Chr. iv. 15).

Na'amah. 1. One of the four women whose names are preserved in the records of the world before the Flood; all except Eve being Cainites. She was daughter of Lamech by his wife Zillah, and sister, as is expressly mentioned, to Tubalcain (Gen. iv. 22 only).—2. Mother of king Rehoboam (1 K. xiv. 21, 31; 2 Chr. xii. 13). On each occasion she is distinguished by the title "the (not 'an,' as in A. V.) Ammonite." She was therefore one of the foreign women whom Solomon took into his establishment (1 K. xi. 1). In the LXX. (1 K. xii. 24, answering to xiv. 31 of the Hebrew text) she is stated to have been the "daughter of Ana (*i. e.* Hanun) the son of Nahash."

Na'amah, one of the towns of Judah in the district of the lowland or Shefelah (Josh. xv. 41). Nothing more is known of it.

Na'aman—or to give him the title conferred on him by our Lord, "Naaman the Syrian." An Aramite warrior, a remarkable incident in whose life is preserved to us through his connexion with the prophet Elisha. The narrative is given in 2 K. v. Of Naaman the Syrian there is no mention in the Bible except in this connexion. But a Jewish tradition, at least as old as the time of Josephus (*Ant.* viii. 15, §5), and which may very well be a genuine one, identifies him with the archer whose arrow, whether at random or not, struck Ahab with his mortal wound, and thus "gave deliverance to Syria." The expression is remarkable—"because that by him Jehovah had given deliverance to Syria." The most natural explanation perhaps is that Naaman, in delivering his country, had killed one who was the enemy of Jehovah not less than he was of Syria. Whatever the particular exploit referred to was, it had given Naaman a great position at the court of Benhadad. He was commander-in-chief of the army, and was nearest to the person of the king, whom he accompanied officially, and supported, when he went to worship in the temple of Rimmon (ver. 18). He was afflicted with a leprosy of the white kind (ver. 27), which had hitherto defied cure. The circumstances of his visit to Elisha have been drawn out under the latter head, and need not be repeated here. His request to be allowed to take away two mules' burthen of earth is not easy to understand. The natural explanation is that, with a feeling akin to that which prompted the Pisan invaders to take away the earth of Aceldama for the Campo Santo at Pisa, the grateful convert to Jehovah wished to take away some of the earth of His country, to form an altar. But in the narrative there is no mention of an altar. How long Naaman lived to

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continue a worshipper of Jehovah while assisting officially at the worship of Rimmon, we are not told.

Na'aman. One of the family of Benjamin who came down to Egypt with Jacob, as read in Gen. xlvi. 21. According to the LXX. version of that passage he was the son of Bela, which is the parentage assigned to him in Num. xxvi. 40, where, in the enumeration of the sons of Benjamin, he is said to be the son of Bela, and head of the family of the Naamites. He is also reckoned among the sons of Bela in 1 Chr. viii. 3, 4.

Naam'athite, the gentilic name of one of Job's friends, Zophar the Naamathite (Job ii. 11, xi. 1, xx. 1, xlii. 9). There is no other trace of this name in the Bible, and the town whence it is derived, is unknown. If we may judge from modern usage, several places so called probably existed on the Arabian borders of Syria.

Na'amites, the, the family descended from NAAMAN, the grandson of Benjamin (Num. xxvi. 40 only).

Na'arah, the second wife of Ashur, a descendant of Judah (1 Chr. iv. 5, 6).

Naara'i. One of the valiant men of David's armies (1 Chr. xi. 37). In 1 Chr. he is called the son of Ezbai, but in 2 Sam. xxiii. 35 he appears as "Paarai the Arbite." Kennicott decides that the former is correct.

Na'aran, a city of Ephraim, which in a very ancient record (1 Chr. vii. 28) is mentioned as the eastern limit of the tribe. It is very probably identical with NAARATH, or more accurately Naarah.

Na'arath (the Heb. is = to Naarah, which is therefore the real form of the name), a place named (Josh. xvi. 7, only) as one of the landmarks on the (southern) boundary of Ephraim. It appears to have lain between Ataroth and Jericho. If Ataroth be the present *Atara*, then Naarah was probably somewhere lower down the wady. Eusebius and Jerome speak of it as if well known to them—"Naorath, a small village of the Jews five miles from Jericho." Schwarz (147) fixes it at "Neama," also "five miles from Jericho," meaning perhaps *Na'imeh*, the name of the lower part of the great *Wady Mutyah* or *el-Asas*.

Naash'on. [NAHSHON.]

Naass'on. The Greek form of the name NAHSHON (Matt. i. 4; Luke iii. 32 only).

Na'athus. One of the family of Addi (1 Esdr. ix. 31).

Na'bal, one of the characters introduced to us in David's wanderings, apparently to give one detailed glimpse of his whole state of life at that time (1 Sam. xxv.). He was a sheepmaster on the confines of Judaea and the desert, in that part of the country which bore from its great conqueror the name of CALEB (1 Sam. xxx. 14, xxv. 3). He was himself, according to Josephus, a Ziphite, and his residence Emmaus, a place of that name not otherwise known, on the southern Carmel, in the pasture lands of Maon. His wealth, as might be expected from his abode, consisted chiefly of sheep and goats, which, as in Palestine at the time of the Christian era (Matt. xxv.) and at the present day, fed together. The tradition preserved in this case the exact number of each—3000 of the former, 1000 of the latter. It was the custom of the shepherds to drive them into the wild downs on the slopes of Carmel; and it was whilst they were on one of these pastoral excursions, that they met a band of outlaws, who showed them unexpected kindness, protecting them by day and night, and never themselves committing any depredations (xxv. 7, 15, 16). Once a year there was a grand banquet, on Carmel, "like the feast of a king" (xxv. 2, 4, 36). It was on one of these occasions that Nabal came across the path of the man to whom he owes his place in history. Ten youths from the chief of the freebooters approached him with a triple salutation—enumerated the services of their master, and ended by claiming, with a mixture of courtesy and defiance, characteristic of the East, "whatsoever cometh into thy hand for thy servants and for *thy son* David." The great sheepmaster was not disposed to recognise this unexpected parental relation. On hearing the demand of the ten petitioners, he sprang up (LXX.), and broke out into fury, "Who is David? and who is the son of Jesse?"—"What runaway slaves are these to interfere with my own domestic arrangements?" (xxv. 10, 11). The moment that the messengers were gone, the shepherds that stood by perceived the danger that their master and themselves would incur. To Nabal himself they durst not speak (xxv. 17). To his wife, as to the good angel of the household, one of the shepherds told the state of affairs. She, with the offerings usual on such occasions (xxv. 18, comp. xxx. 11; 2 Sam. xvi. 1; 1 Chr. xii. 40), loaded the asses of Nabal's large establishment—herself mounted one of them, and, with her attendants running before her, rode down the hill towards David's encampment. David had already made the fatal vow of extermination (xxv. 22). At this moment, as it would seem, Abigail appeared, threw herself on her face before him, and poured forth her petition in language which both in form and expression almost assumes the tone of poetry. She returns with the news of David's recantation of his vow. Nabal is then in at the height of his orgies, and his wife dared not communicate to him either his danger or his escape (xxv. 36). At break of day she told him both. The stupid reveller was suddenly roused to a sense of that which impended over him. "His heart died within him, and *he* became as a stone." It was as if a stroke of apoplexy or paralysis had fallen upon him. Ten days he lingered, "and the Lord smote Nabal, and he died" (xxv. 37, 38).

Nabari'as. Apparently a corruption of Zechariah (1 Esdr. x. 44; comp. Neh. viii. 4).

Na'bathites, the, 1 Macc. v. 25; ix. 35. [NEBAIOTH.]

Na'both, victim of Ahab and Jezebel. He was a Jezreelite, and the owner of a small portion of ground (2 K. ix. 25, 26) that lay on the eastern slope of the hill of Jezreel. He had also a vineyard, of which the situation is not quite certain. According to the Hebrew text (1 K. xxi. 1) it was in Jezreel, but the LXX. render the whole clause differently. The royal palace of Ahab was close upon the city wall at Jezreel. According to both texts it immediately adjoined the vineyard (1 K. xxi. 1, 2, Heb.; 1 K. xxi. 2, LXX.; 2 K. ix. 30, 36), and it thus became an object of desire to the king who offered an equivalent in money, or another vineyard, in exchange for this. Naboth, in the independent spirit of a Jewish landholder, refused. "Jehovah forbid it to me that I should give the inheritance of my fathers unto thee." Ahab was cowed by this reply; but the proud spirit of Jezebel was roused. She took the matter into her own hands. A solemn fast was proclaimed as on the announcement of some great calamity. Naboth was "set on high" in the public place of Samaria: two men of worthless character accused him of having "cursed God and the

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king." He and his children (2 K. ix. 26) were dragged out of the city and despatched the same night. The place of execution there, was by the large tank or reservoir, which still remains on the slope of the hill of Samaria, immediately outside the walls. The usual punishment for blasphemy was enforced. Naboth and his sons were stoned; and the blood from their wounds ran down into the waters of the tank below.

Nabuchodono'sor. Nebuchadnezzar king of Babylon (1 Esdr. i. 40, 41, 45, 48; Tob. xiv. 15; Jud. i. 1, 5, 7, 11, 12, ii. 1, 4, 19, iii. 2, 8, iv. 1, vi. 2, 4, xi. 7, 23, xii. 13, xiii. 18).

Na'chon's Threshing-Floor, the place at which the ark had arrived in its progress from Kirjath-jearim to Jerusalem, when Uzzah lost his life in his too hasty zeal for its safety (2 Sam. vi. 6).

Na'chor. 1. The brother of Abraham (Josh. xxiv. 2). [NAHOR 1.]—2. The grandfather of Abraham (Luke iii. 34). [NAHOR 2.]

Na'dab. 1. The eldest son of Aaron and Elisheba, Ex. vi. 23; Num. iii. 2. He, his father and brother, and seventy old men of Israel were led out from the midst of the assembled people (Ex. xxiv. 1), and were commanded to stay and worship God "afar off," below the lofty summit of Sinai, where Moses alone was to come near to the Lord. Subsequently (Lev. x. 1) Nadab and his brother were struck dead before the sanctuary by fire from the Lord. Their offence was kindling the incense in their censers with "strange" fire, *i. e.*, not taken from that which burned perpetually (Lev. vi. 13) on the altar.—2. King Jeroboam's son, who succeeded to the throne of Israel B.C. 954, and reigned two years (1 K. xv. 25-31). At the siege of Gibbethon a conspiracy broke out in the midst of the army, and the king was slain by Baasha, a man of Issachar.—3. A son of Shammai (1 Chr. ii. 28), of the tribe of Judah.—4. A son of Gibeon (1 Chr. viii. 30, ix. 36) of the tribe of Benjamin.

Nadab'atha, a place from which the bride was being conducted by the children of Jambri, when Jonathan and Simon attacked them (1 Macc. ix. 37). That Nadabatha was on the east of Jordan is most probable. On the east of Jordan the only two names that occur as possible are Nebo and Nabathaea.

Nag'ge, one of the ancestors of Christ (Luke iii. 25). It represents the Heb. *Nogah* (1 Chr. iii. 7). Nagge must have lived about the time of Onias I. and the commencement of the Macedonian dynasty.

Nah'alal, one of the cities of Zebulun, given with its "suburbs" to the Merarite Levites (Josh. xxi. 35). It is the same which in the list of the allotment of Zebulun (Josh. xix. 15) is inaccurately given in the A. V. as NAHALLAL, the Hebrew being in both cases identical. Elsewhere it is called NAHALOL. The Jerusalem Talmud asserts that Nahalal was in post-biblical times called Mahlul; and this Schwarz identifies with the modern *Malul*, a village in the plain of Esdraelon under the mountains which enclose the plain on the north, 4 miles west of Nazareth, and 2 of Japhia.

Nah'allal, an inaccurate mode of spelling, in Josh. xix. 15, the name which in Josh. xxi. 35, is accurately given as NAHALAL.

Naha'liel, one of the halting-places of Israel in the latter part of their progress to Canaan (Num. xxi. 19). It lay "beyond," that is, north of the Arnon (ver. 13), and between Mattanah and Bamoth, the next after Bamoth being Pisgah. Its name seems to imply that it was a stream or wady, and it is not impossibly preserved in that of the *Wady Encheyle*, which runs into the *Mojeb*, the ancient Arnon, a short distance to the east of the place at which the road between Rabba and Aroer crosses the ravine of the latter river.

Nah'alol, a variation in the mode of giving the name (both in Hebrew and A. V.) of the place elsewhere named Nahalal (Judg. i. 30).

Na'ham. The brother of Hodiah, or Jehudijah, wife of Ezra (1 Chr. iv. 19).

Nahama'ni. A chief man among those who returned from Babylon with Zerubbabel and Jeshua (Neh. vii. 7).

Nahara'i. The armour-bearer of Joab, called in the A. V. of 2 Sam. xxiii. 37, NAHARI. He was a native of Beeroth (1 Chr. xi. 39).

Na'hari. The same as NAHARAI (2 Sam. xxiii. 37). In the A. V. of 1611 the name is printed "NAHARAI the Berothite."

Na'hash. 1. "Nahash the Ammonite," king of the Bene-Ammon at the foundation of the monarchy in Israel, who dictated to the inhabitants of Jahesh-Gilead that cruel alternative of the loss of their right eyes or slavery, which roused the swift wrath of Saul, and caused the destruction of the Ammonite force (1 Sam. xi. 1, 2-11). "Nahash" would seem to have been the title of the king of the Ammonites rather than the name of an individual. Nahash the father of Hanun had rendered David some special and valuable service, which David was anxious for an opportunity of requiting (2 Sam. x. 2). The Jewish traditions affirm that it consisted in his having afforded protection to one of David's brothers, who escaped alone when his family were massacred by the treacherous king of Moab, to whose care they had been entrusted by David (1 Sam. xxii. 3, 4), and who found an asylum with Nahash. The retribution exacted by David for the annoying insults of Hanun is related elsewhere.—2. A person mentioned once only (2 Sam. xvii. 25) in stating the parentage of Amasa, the commander-in-chief of Absalom's army. Amasa is there said to have been the son of a certain Ithra, by Abigail, "daughter of Nahash, and sister to Zeruiah." By the genealogy of 1 Chr. ii. 16 it appears that Zeruiah and Abigail were sisters of David and the other children of Jesse. The question then arises, How could Abigail have been at the same time daughter of Nahash and sister to the children of Jesse? To this three answers may be given:—1. The universal tradition of the Rabbis that Nahash and Jesse were identical. 2. The explanation first put forth by Dr. Stanley in this work, that Nahash was the king of the Ammonites, and that the same woman had first been his wife or concubine—in which capacity she had given birth to Abigail and Zeruiah—and afterwards wife to Jesse, and the mother of his children. 3. A third possible explanation is that Nahash was the name not of Jesse, nor of a former husband of his wife, but of his wife herself.

Na'hath. 1. One of the "dukes" or phylarchs in the land of Edom, eldest son of Reuel the son of Esau (Gen. xxxvi. 13, 17; 1 Chr. i. 37).—2. A Kohathite Levite, son of Zophai (1 Chr. vi. 26).—3. A Levite in the reign of Hezekiah (2 Chr. xxxi 13).

Nah'bi. The son of Vophsi, a Naphtalite, and one of the twelve spies (Num. xiii. 14).

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Na'hor, the name of two persons in the family of Abraham.—**1.** His grandfather: the son of Serug and father of Terah (Gen. xi. 22-25).—**2.** Grandson of the preceding, son of Terah and brother of Abraham and Haran (Gen. xi. 26, 27). The order of the ages of the family of Terah is not improbably inverted in the narrative; in which case Nahor, instead of being younger than Abraham, was really older. He married Milcah, the daughter of his brother Haran; and when Abraham and Lot migrated to Canaan, Nahor remained behind in the land of his birth, on the eastern side of the Euphrates—the boundary between the Old and the New World of that early age—and gathered his family around him at the sepulchre of his father (comp. 2 Sam. xix. 37). Like Jacob, and also like Ishmael, Nahor was the father of twelve sons, and further, as in the case of Jacob, eight of them were the children of his wife, and four of a concubine (Gen. xxii. 21-24). Special care is taken in speaking of the legitimate branch to specify its descent from Milcah—"the son of Milcah, which she bare unto Nahor." It was to this pure and unsullied race that Abraham and Rebekah in turn had recourse for wives for their sons. But with Jacob's flight from Haran the intercourse ceased.

Nah'shon, or **Naash'on**, son of Amminadab, and prince of the children of Judah (as he is styled in the genealogy of Judah, 1 Chr. ii. 10) at the time of the first numbering in the wilderness (Exod. vi. 23; Num. i. 7, &c.). His sister, Elisheba, was wife to Aaron, and his son, Salmon, was husband to Rahab after the taking of Jericho. In the encampment, in the offerings of the princes, and in the order of march, the first place is assigned to Nahshon the son of Amminadab as captain of the host of Judah. He died in the wilderness according to Num. xxvi. 64, 65, but no further particulars of his life are given.

Na'hum. "The book of the vision of Nahum the Elkoshite" stands seventh in order among the writings of the minor prophets in the present arrangement of the canon. Of the author himself we have no more knowledge than is afforded us by the scanty title of his book, which gives no indication whatever of his date, and leaves his origin obscure. The site of Elkosh, his native place, is disputed, some placing it in Galilee, others in Assyria. Those who maintain the latter view assume that the prophet's parents were carried into captivity by Tiglath-pileser, and that the prophet was born at the village of Alkush, on the east bank of the Tigris, two miles north of Mosul. Ewald is of opinion that the prophecy was written there at a time when Nineveh was threatened from without. The arguments in favour of an Assyrian locality for the prophet are supported by the occurrence of what are presumed to be Assyrian words. But there is nothing in the prophecy of Nahum to indicate that it was written in the immediate neighbourhood of Nineveh, and in full view of the scenes which are depicted, nor is the language that of an exile in an enemy's country. No allusion is made to the captivity; while, on the other hand, the imagery is such as would be natural to an inhabitant of Palestine (i. 4), to whom the rich pastures of Bashan, the vineyards of Carmel, and the blossom of Lebanon, were emblems of all that was luxuriant and fertile. The language employed in i. 15, ii. 2, is appropriate to one who wrote for his countrymen in their native land. In fact, the sole origin of the theory that Nahum flourished in Assyria is the name of the village Alkush, which contains his supposed tomb, and from its similarity to Elkosh was apparently selected by mediaeval tradition as a shrine for pilgrims. According to Pseudo-Epiphanius, Nahum was of the tribe of Simeon. The date of Nahum's prophecy can be determined with as little precision as his birthplace. In the Seder Olam Rabba he is made contemporary with Joel and Habakkuk in the reign of Manasseh. Syncellus places him with Hosea, Amos and Jonah in the reign of Joash king of Israel, more than a century earlier; while, according to Eutychius, he was contemporary with Haggai, Zechariah, and Malachi, and prophesied in the fifth year after the destruction of Jerusalem. Josephus mentions him as living in the latter part of the reign of Jotham. Carpzov concluded that Nahum prophesied in the beginning of the reign of Ahaz, about B.C. 742. Modern writers are divided in their suffrages. Bertholdt thinks it probable that the prophet escaped into Judah when the ten tribes were carried captive, and wrote in the reign of Hezekiah. Keil places him in the latter half of Hezekiah's reign, after the invasion of Sennacherib. Vitringa was of the like opinion, and the same view is taken by De Wette and Knobel. Junius and Tremellius select the last years of Josiah as the period at which Nahum prophesied. The arguments by which Strauss endeavours to prove that the prophecy belongs to the time at which Manasseh was in captivity at Babylon, that is between the years 680 and 667 B.C., are not convincing. That the prophecy was written before the final downfall of Nineveh, and its capture by the Medes and Chaldeans (cir. B.C. 625), will be admitted. The allusions to the Assyrian power imply that it was still unbroken (i. 12, ii. 13, 14, iii. 15-17). That Palestine was suffering from the effects of Assyrian invasion at the time of Nahum's writing seems probable from the allusions in i. 11, 12, 13, ii. 2; and the vivid description of the Assyrian armament in ii. 3, 4. At such a time the prophecy would be appropriate, and if i. 14 refers to the death of Sennacherib in the house of Nisroch, it must have been written before that event. These circumstances seem to determine the 14th year of Hezekiah (B.C. 712) as the period before which the prophecy of Nahum could not have been written. The condition of Assyria in the reign of Sennacherib would correspond with the state of things implied in the prophecy, and it is on all accounts most probable that Nahum flourished in the latter half of the reign of Hezekiah, and wrote his prophecy soon after the date above mentioned, either in Jerusalem or its neighbourhood. The subject of the prophecy is, in accordance with the superscription, "the burden of Nineveh." The three chapters into which it is divided form a consecutive whole. The first chapter is introductory. It commences with a declaration of the character of Jehovah, "a God jealous and avenging," as exhibited in His dealings with His enemies, and the swift and terrible vengeance with which He pursues them (i. 2-6), while to those that trust in Him He is "good, a stronghold in the day of trouble" (i. 7), in contrast with the overwhelming flood which shall sweep away His foes (i. 8). The language of the prophet now becomes more special, and points to the destruction which awaited the hosts of Assyria who had just gone up out of Judah (i. 9-11). In the verses that follow the intention of Jehovah is still more fully declared, and addressed first to Judah (i. 12,

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13), and then to the monarch of Assyria (i. 14). And now the vision grows more distinct. The messenger of glad tidings, the news of Nineveh's downfall, trod the mountains that were round about Jerusalem (i. 15), and proclaimed to Judah the accomplishment of her vows. But round the doomed city gathered the destroying armies; "the breaker in pieces" had gone up, and Jehovah mustered His hosts to the battle to avenge His people (ii. 1, 2). The prophet's mind in vision sees the burnished bronze shields of the scarlet-clad warriors of the besieging army, the flashing steel scythes of the war-chariots as they are drawn up in battle array, and the quivering cypress-shafts of their spears (ii. 3). The Assyrians hasten to the defence: their chariots rush madly through the streets, and run to and fro like the lightning in the broad ways, which glare with their bright armour like torches. But a panic has seized their mighty ones; their ranks are broken as they march, and they hurry to the wall only to see the covered battering-rams of the besiegers ready for the attack (ii. 4, 5). The crisis hastens on with terrible rapidity. The river-gates are broken in, and the royal palace is in the hands of the victors (ii. 6). And then comes the end; the city is taken and carried captive, and her maidens "moan as with the voice of doves," beating their breasts with sorrow (ii. 7). The flight becomes general, and the leaders in vain endeavour to stem the torrent of fugitives (ii. 8). The wealth of the city and its accumulated treasures become the spoil of the captors, and the conquered suffer all the horrors that follow the assault and storm (ii. 9, 10). Over the charred and blackened ruins the prophet, as the mouthpiece of Jehovah, exclaims in triumph, "Where is the lair of the lions, the feeding place of the young lions, where walked lion, lioness, lion's whelp, and none made (them) afraid?" (ii. 11, 12). But for all this the downfall of Nineveh was certain, for "behold I I am against thee, saith Jehovah of Hosts" (ii. 13). The vision ends, and the prophet recalled from the scenes of the future to the realities of the present, collects himself as it were, for one final outburst of withering denunciation against the Assyrian city, not now threatened by her Median and Chaldean conquerors, but in the full tide of prosperity, the oppressor and corrupter of nations. Mingled with this woe there is no touch of sadness or compassion for her fate; she will fall unpitied and unlamented, and with terrible calmness the prophet pronounces her final doom: "all that hear the bruit of thee shall clap the hands over thee: for upon whom has not thy wickedness passed continually?" (iii. 19). As a poet, Nahum occupies a high place in the first rank of Hebrew literature. In proof of this it is only necessary to refer to the opening verses of his prophecy (i. 2-6), and to the magnificent description of the siege and destruction of Nineveh in ch. ii. His style is clear and uninvolved, though pregnant and forcible; his diction sonorous and rhythmical, the words re-echoing to the sense (comp. ii. 4, iii. 3). For illustrations of Nahum's prophecy, see the article NINEVEH.

Na'idus = BENAIAH of the sons of Pahath Moab (1 Esdr. ix. 31; comp. Ezr. x. 30).

Nail. I. (of finger). — 1. A nail or claw of man or animal. 2. A point or style, *e. g.* for writing: see Jer. xvii. 1. *Tsippóren* occurs in Deut. xxi. 12, in connexion with the verb *'áṡáh*, "to make" (A. V. "pare," but in marg. "dress," "suffer to grow"). Much controversy has arisen on the meaning of this passage; one set of interpreters regarding the action as indicative of mourning, while others refer it to the laying aside of mourning. Some, who would thus belong to the latter class, refer it to the practice of staining the nails with henneh. The word *'áṡáh*, "make," is used both of "dressing," *i. e.* making clean the feet, and also of "trimming," *i. e.* combing and making neat the beard, in the case of Mephibosheth, 2 Sam. xix. 24. The captive's head was probably shaved at the commencement of the month, and during that period her nails were to be allowed to grow in token of natural sorrow and consequent personal neglect.—II.—1. A nail (Is. xli. 7), a stake (Is. xxxiii. 20), also a tent-peg. Tent-pegs are usually of wood and of large size, but sometimes, as was the case with those used to fasten the curtains of the Tabernacle, of metal (Ex. xxvii. 19, xxxviii. 20). 2. A nail, primarily a point. We are told that David prepared iron for the nails to be used in the Temple; and as the Holy of holies was plated with gold, the nails also for fastening the plates were probably of gold.

Na'in. There are no materials for a long history or a detailed description of this village of Galilee, the gate of which is made illustrious by the raising of the widow's son (Luke vii. 12). The site of the village is certainly known; and there can be no doubt as to the approach by which our Saviour was coming when He met the funeral. The modern *Nein* is situated on the north-western edge of the "Little Hermon," or *Jebel-ed-Dûhy*, where the ground falls into the plain of Esdraelon. Again, the entrance to the place must probably always have been up the steep ascent from the plain, and here, on the west side of the village, the rock is full of sepulchral caves.

Na'ioth, or more fully, "Naioth in Ramah;" a place in which Samuel and David took refuge together, after the latter had made his escape from the jealous fury of Saul (1 Sam. xix. 18, 19, 22, 23, xx. 1). It is evident from ver. 18, that Naioth was not actually in Ramah, Samuel's habitual residence. In its corrected form the name signifies "habitations," and from an early date has been interpreted to mean the huts or dwellings of a school or college of prophets over which Samuel presided, as Elisha did over those at Gilgal and Jericho. This interpretation of Naioth is now generally accepted by the lexicographers and commentators.

Nanæ'a. The last act of Antiochus Epiphanes was his attempt to plunder the temple of Nanea at Elymais, which had been enriched by the gifts and trophies of Alexander the Great (1 Macc. vi. 1-4; 2 Macc. i. 13-16). The Persian goddess Nanea is apparently the Moon-goddess, of whom the Greek Artemis was the nearest representative in Polybius. Elphinstone in 1811 found coins of the Sassanians with the inscription NANAIA, and on the reverse a figure with nimbus and lotus-flower. In consequence of a confusion between the Greek and Eastern mythologies, Nanea has been identified with Artemis and Aphrodite, the probability being that she corresponds with the Tauric or Ephesian Artemis, who was invested with the attributes of Aphrodite, and represented the productive power of nature.

Na'omi, the wife of Elimelech, and mother-in-law of Ruth (Ruth i. 2, &c., ii. 1, &c., iii. 1, iv.

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3, &c.). The name is derived from a root signifying sweetness, or pleasantness, and this significance contributes to the point of the paronomasia in i. 20, 21, though the passage contains also a play on the mere sound of the name:—"Call me not Naomi (pleasant), call me Mara (bitter) . . . . why call ye me Naomi when Jehovah hath testified against me?"

Na'phish, the last but one of the sons of Ishmael (Gen. xxv. 15; 1 Chr. i. 31). The tribe descended from Nodab was subdued by the Reubenites, the Gadites, and the half of the tribe of Manasseh, when "they made war with the Hagarites, with Jetur, and *Nephish*, and Nodab" (1 Chr. v. 19). The tribe is not again found in the sacred records, nor is it mentioned by later writers. It has not been identified with any Arabian tribe.

Naph'isi, 1 Esdr. v. 31. [NEPHUSIM.]

Naph'tali. The fifth son of Jacob; the second child borne to him by Bilhah, Rachel's slave. His birth and the bestowal of his name are recorded in Gen. xxx. 8:—"and Rachel said 'wrestlings (or contortions — *naphtûle*) of God have I wrestled (*niphtalti*) with my sister and have prevailed.' And she called his name Naphtali." At the migration to Egypt four sons are attributed to Naphtali (Gen. xlvi. 24; Ex. i. 4; 1 Chr. vii. 13). When the census was taken at Mount Sinai the tribe numbered no less than 53,400 fighting men (Num. i. 43, ii. 30). It thus held exactly the middle position in the nation, having five above it in numbers, and six below. But when the borders of the Promised Land were reached, its numbers were reduced to 45,400, with four only below it in the scale, one of the four being Ephraim (Num. xxvi. 48-50; comp. 37). During the march through the wilderness Naphtali occupied a position on the north of the Sacred Tent with Dan and Asher (Num. ii. 25-31). In the apportionment of the land, the lot of Naphtali was not drawn till the last but one. The territory thus appropriated was enclosed on three sides by those of other tribes. On the west lay Asher; on the south Zebulun, and on the east the trans-jordanic Manasseh. The north terminated with the ravine of the *Litâny* or Leontes, and opened into the splendid valley which separates the two ranges of Lebanon. The south boundary was probably very much the same as that which at a later time separated Upper from Lower Galilee, and which ran from or about the town of *Akka* to the upper part of the Sea of Genesaret. Thus Naphtali was cut off from the great plain of Esdraelon by the mass of the mountains of Nazareth; while on the east it had a communication with the Sea of Galilee, the rich district of the *Ard el-Huleh* and the *Merj Ayún*, and all the splendidly watered country about *Banias* and *Hasbeya*, the springs of Jordan. But the capabilities of these plains and of the access to the Lake were not destined to be developed while they were in the keeping of the tribe of Naphtali. It was the mountainous country (Josh. xx. 7) which formed the chief part of their inheritance, that impressed or brought out the qualities for which Naphtali was remarkable at the one remarkable period of its history. This district, the modern *Belad-Besharah*, or "land of good tidings," comprises some of the most beautiful scenery and some of the most fertile soil in Palestine, forests surpassing those of the renowned Carmel itself; as rich in noble and ever-varying prospects as any country in the world. Naphtali had its share in those incursions and molestations by the surrounding heathen, which were the common lot of all the tribes (Judah perhaps alone excepted) during the first centuries after the conquest. One of these, apparently the severest struggle of all, fell with special violence on the north of the country, and the leader by whom the invasion was repelled—BARAK of Kedesh-Naphtali—was the one great hero whom Naphtali is recorded to have produced. Gilead and Reuben lingered beyond the Jordan amongst their flocks: Dan and Asher preferred the luxurious calm of their hot lowlands to the free air and fierce strife of the mountains; Issachar with characteristic sluggishness seems to have moved slowly if he moved at all; but Zebulun and Naphtali on the summits of their native highlands devoted themselves to death, even to an extravagant pitch of heroism and self-devotion (Judg. v. 18). After this burst of heroism, the Naphtalites appear to have resigned themselves to the intercourse with the heathen, which was the bane of the northern tribes in general, and of which there are already indications in Judg. i. 33. At length in the reign of Pekah king of Israel (cir. B.C. 730), Tiglath-Pileser overran the whole of the north of Israel, swept off the population, and bore them away to Assyria. But though the history of the tribe of Naphtali ends here, yet under the title of GALILEE the district which they had formerly occupied was destined to become in every way far more important than it had ever before been.

Naph'tali, Mount. The mountainous district which formed the main part of the inheritance of Naphtali (Josh. xx. 7), answering to "Mount Ephraim" in the centre and "Mount Judah" in the south of Palestine.

Naph'thar. The name given by Nehemiah to the substance which after the Return from Babylon was discovered in the dry pit in which at the destruction of the Temple the sacred Fire of the altar had been hidden (2 Macc. i. 36, comp. 19). It was either the same as or closely allied to the naphtha of modern commerce (*Petroleum*). The place from which this combustible water was taken was enclosed by the "king of Persia" (Artaxerxes Longimanus), and converted into a sanctuary. In modern times it has been identified with the large well called by the Arabs *Bir-eyûb*, situated beneath Jerusalem, at the confluence of the valleys of Kidron and Hinnom with the *Wady en-Nar* (or "valley of the fire"). At present it would be an equally unsuitable spot either to store fire or to seek for naphtha.

Naph'tuhim, a Mizraite nation or tribe, mentioned only in the account of the descendants of Noah (Gen. x. 13; 1 Chr. i. 11). If we may judge from their position in the list of the Mizraites, the Naphtuhim were probably settled at first, or at the time when Gen. v. was written, either in Egypt or immediately to the west of it. In Coptic the city Marea and the neighbouring territory is called *niphaiat* or *niphaiad*. In hieroglyphics mention is made of a nation or confederacy of tribes conquered by the Egyptians called "the Nine Bows," a name which Champollion read Naphit, or, as we should write it, NA-PETU, "the bows," though he called them "the Nine Bows." But it is not certain that either of these names can safely be compared with Naphtuhim.

Narcis'sus. A dweller at Rome (Rom. xvi. 11), some members of whose household were known as

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Christians to St. Paul. Some persons have assumed the identity of this Narcissus with the secretary of the Emperor Claudius. His name, however, was at that time too common in Rome to give any probability to the guess that he was the Narcissus mentioned by St. Paul.

Nard. [SPIKENARD.]

Nas'bas. The nephew of Tobit who came with Achiacharus to the wedding of Tobias (Tob. xi. 18).

Na'zith = NEZIAH (1 Esdr. v. 32; comp. Ezr. ii. 54).

Na'zor, the Plain of, the scene of an action between Jonathan the Maccabee and the forces of Demetrius (1 Macc. xi. 67, comp. 63). It may be safely identified with Hazor.

Na'than, an eminent Hebrew prophet in the reigns of David and Solomon. If the expression "first and last," in 2 Chr. ix. 29, is to be taken literally, he must have lived late into the life of Solomon, in which case he must have been considerably younger than David. He first appears in the consultation with David about the building of the Temple (2 Sam. vii. 2, 3, 17). He next comes forward as the reprover of David for the sin with Bathsheba; and his famous apologue on the rich man and the ewe lamb, which is the only direct example of his prophetic power, shows it to have been of a very high order (2 Sam. xii. 1-12). On the birth of Solomon he was either specially charged with giving him his name, JEDIDIAH, or else with his education (2 Sam. xii. 25). At any rate, in the last years of David, it is Nathan who, by taking the side of Solomon, turned the scale in his favour. He advised Bathsheba; he himself ventured to enter the royal presence with a remonstrance against the king's apathy; and at David's request he assisted in the inauguration of Solomon (1 K. i. 8, 10, 11, 22, 23, 24, 32, 34, 38, 45). This is the last time that we hear directly of his intervention in the history. He left two works behind him—a Life of David (1 Chr. xxix. 29), and a Life of Solomon (2 Chr. ix. 29). The last of these may have been incomplete, as we cannot be sure that he outlived Solomon. But the biography of David by Nathan is, of all the losses which antiquity, sacred or profane, has sustained, the most deplorable. His grave is shown at *Halhul* near Hebron. —**2.** A son of David; one of the four who were born to him by Bathsheba (1 Chr. iii. 5; comp. xiv. 4, and 2 Sam. v. 14). Nathan appears to have taken no part in the events of his father's or his brother's reigns. He is interesting to us from his appearing as one of the forefathers of Joseph in the genealogy of St. Luke (iii. 31).—**3.** Son, or brother, of one of the members of David's guard (2 Sam. xxiii. 36; 1 Chr. xi. 38).—**4.** One of the head men who returned from Babylon with Ezra on his second expedition (Ezr. viii. 16; 1 Esdr. viii. 44). It is not impossible that he may be the same with the "son of Bani" (Ezr. x. 39).

Nathan'ael, a disciple of Jesus Christ concerning whom, under that name at least, we learn from Scripture little more than his birthplace, Cana of Galilee (John xxi. 2), and his simple truthful character (John i. 47). The name does not occur in the first three Gospels. St. John (i. 46-51), however, tells us of his first interview with Jesus, in company with his brother Philip, on the only occasion on which he appears prominently in the history. On his approach to Jesus he is saluted by Him as "an Israelite indeed, in whom is no guile"—a true child of Abraham, and not simply according to the flesh. The name of Nathanael occurs but once again in the Gospel narrative, and then simply as one of the small company of disciples to whom Jesus showed Himself at the Sea of Tiberias after His resurrection. It is very commonly believed that Nathanael and Bartholomew are the same person. The evidence for that belief is as follows:—St. John, who twice mentions Nathanael, never introduces the name of Bartholomew at all. St. Matt. x. 3; St. Mark iii. 18; and St. Luke vi. 14, all speak of Bartholomew, but never of Nathanael. It may be, however, that Nathanael was the proper name, and Bartholomew (son of Tholmai) the surname of the same disciple, just as Simon was called Bar-Jona, and Joses, Barnabas. It was Philip who first brought Nathanael to Jesus, just as Andrew had brought his brother Simon; and Bartholomew is named by each of the first three Evangelists immediately after Philip, while by St. Luke he is coupled with Philip precisely in the same way as Simon with his brother Andrew, and James with his brother John.—**2.** 1 Esdr. i. 9. [NETHANEEL.]—**3.** 1 Esdr. ix. 22. [NETHANEEL.]—**4.** Son of Samael; one of the ancestors of Judith (Jud. viii. 1), and therefore a Simeonite (ix. 2).

Nathani'as = NATHAN of the sons of Bani (1 Esdr. ix. 34; comp. Ezr. x. 39).

Na'than-Mel'ech, a eunuch (A. V. "chamberlain") in the court of Josiah (2 K. xxiii. 11).

Na'um, son of Esli and father of Amos, in the genealogy of Christ (Luke iii. 25), about contemporary with the high-priesthood of Jason and the reign of Antiochus Epiphanes.

Nave. The Heb. *gav* conveys the notion of convexity or protuberance. It is rendered in A. V. boss of a shield, Job xv. 26; the eyebrow, Lev. xiv. 9; an eminent place, Ez. xvi. 31; once only in plur. naves, 1 K. vii. 33; but in Ez. i. 18 twice, "rings," and marg. "strakes."

Na've. Joshua the son of Nun is always called in the LXX. "the son of Nave," and this form is retained in Ecclus. xlvi. 1.

Nas'arene, an inhabitant of Nazareth. This appellative is found in the N. T. applied to Jesus in many passages. Its application to Jesus, in consequence of the providential arrangements by which His parents were led to take up their abode in Nazareth, was the filling out of the predictions in which the promised Messiah is described as a *Nétser*, *i. e.* a *shoot*, *sprout*, of Jesse, a humble and despised descendant of the decayed royal family. Whenever men spoke of Jesus as the Nazarene, they either consciously or unconsciously pronounced one of the names of the predicted Messiah a name indicative both of his royal descent and his humble condition. Once (Acts xxiv. 5) the term *Nazarenes* is applied to the followers of Jesus by way of contempt. The name still exists in Arabic as the ordinary designation of Christians.

Naz'areth is not mentioned in the Old Testament or in Josephus, but occurs first in Matt. ii. 23. It derives its celebrity almost entirely from its connexion with the history of Christ, and in that respect has a hold on the imagination and feelings of men which it shares only with Jerusalem and Bethlehem. It is situated among the hills which constitute the south ridges of Lebanon, just before they sink down into the Plain of Esdraelon. Of the identification of the ancient site there can be

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no doubt. The name of the present village is *en-Nâzirah*, the same, therefore, as of old; it is formed on a hill or mountain (Luke iv. 29); it is within the limits of the province of Galilee (Mark .. 9); it is near Cana, according to the implication in John ii. 1, 2, 11; a precipice exists in the neighbourhood (Luke iv. 29); and, finally, a series of testimonies reach back to Eusebius, the father of Church history, which represent the place as having occupied an invariable position. The modern Nazareth belongs to the better class of eastern villages. It has a population of 3000 or 4000; a few are Mohammedans, the rest Latin and Greek Christians. Most of the houses are well built of stone, and have a neat and comfortable appearance. The streets or lanes are narrow and crooked, and after rain are so full of mud and mire as to be almost impassable. The origin of the disrepute in which Nazareth stood (John i. 47) is not certainly known. All the inhabitants of Galilee were looked upon with contempt by the people of Judaea because they spoke a ruder dialect, were less cultivated, and were more exposed by their position to contact with the heathen. But Nazareth laboured under a special opprobrium, for it was a Galilean and not a southern Jew who asked the reproachful question whether "any good thing" could come from that source. It has been suggested that the inhabitants of Nazareth may have had a bad name among their neighbours for irreligion or some laxity of morals. We pass over, as foreign to the proper object of this notice, any particular account of the "holy places" which the legends have sought to connect with events in the life of Christ. Two localities, however, form an exception to this statement, inasmuch as they possess, though in different ways, a certain interest which no one will fail to recognise. One of these is the "Fountain of the Virgin," situated at the north-eastern extremity of the town, where, according to one tradition, the mother of Jesus received the angel's salutation (Luke i. 28). The other place is that of the attempted Precipitation. A prevalent opinion of the country has transferred the event to a hill about two miles south-east of the town, but this is improbable. Above the bulk of the town are several rocky ledges over which a person could not be thrown without almost certain destruction. But there is one very remarkable precipice, almost perpendicular and forty or fifty feet high, near the Maronite church, which may well be supposed to be the identical one over which His infuriated townsmen attempted to hurl Jesus.

Naz'arite, more properly **Naz'irite** (Heb. *nâzîr*, and *nezir elôhim*), one of either sex who was bound by a vow of a peculiar kind to be set apart from others for the service of God. The obligation was either for life or for a defined time. I. There is no notice in the Pentateuch of Nazarites for life; but the regulations for the vow of a Nazarite of days are given Num. vi. 1-21. The Nazarite, during the term of his consecration, was bound to abstain from wine, grapes, with every production of the vine, and from every kind of intoxicating drink. He was forbidden to cut the hair of his head, or to approach any dead body, even that of his nearest relation. When the period of his vow was fulfilled, he was brought to the door of the tabernacle and was required to offer a he lamb for a burnt-offering, a ewe lamb for a sin-offering, and a ram for a peace-offering, with the usual accompaniments of peace-offerings (Lev. vii. 12, 13) and of the offering made at the consecration of priests (Ex. xxix. 2), "a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil" (Num. vi. 15) He brought also a ment-offering and a drink-offering, which appear to have been presented by themselves as a distinct act of service (ver. 17). He was to cut off the hair of "the head of his separation" (that is, the hair which had grown during the period of his consecration) at the door of the tabernacle, and to put it into the fire under the sacrifice on the altar. The priest then placed upon his hands the sodden left shoulder of the ram, with one of the unleavened cakes and one of the wafers, and then took them again and waved them for a wave-offering. These, as well as the breast and the heave, or right shoulder (to which he was entitled in the case of ordinary peace-offerings, Lev. vii. 32-34), were the perquisite of the priest. The Nazarite also gave him a present proportioned to his circumstances (ver. 21). If a Nazarite incurred defilement by accidentally touching a dead body, he had to undergo certain rites of purification, and to recommence the full period of his consecration. There is nothing whatever said in the Old Testament of the duration of the period of the vow of the Nazarite of days. According to the Mishna the usual time was thirty days, but double vows for sixty days, and treble vows for a hundred days, were sometimes made. There are some other particulars given in the Mishna, which are curious as showing how the institution was regarded in later times.—II. Of the Nazarites for life three are mentioned in the Scriptures: Samson, Samuel, and St. John the Baptist. The only one of these actually called a Nazarite is Samson. We are but imperfectly informed of the difference between the observances of the Nazarite for life and those of the Nazarite for days. The later Rabbis slightly notice this point. We do not know whether the vow for life was ever voluntarily taken by the individual. In all the cases mentioned in the sacred history, it was made by the parents before the birth of the Nazarite himself. The Mishna makes a distinction between the ordinary Nazarite for life and the Samson-Nazarite.—III. The consecration of the Nazarite bore a striking resemblance to that of the high-priest (Lev. xxi. 10-12). In one particular, this is brought out more plainly in the Hebrew text than it is in our version, in the LXX., or in the Vulgate. One word (*nêzer*), derived from the same root as Nazarite, is used for the long hair of the Nazarite (Num. vi. 19), where the A. V. has "hair of his separation," and for the anointed head of the high-priest (Lev. xxi. 12), where it is rendered "crown." Perhaps it would not be unreasonable to suppose that the half sacerdotal character of Samuel might have been connected with his prerogative as a Nazarite.—IV. Of the two vows recorded of St. Paul, that in Acts xviii. 18 certainly cannot be regarded as a regular Nazarite vow. All that we are told of it is that, on his way from Corinth to Jerusalem, he "shaved his head in Cenchreae, for he had a vow." It is most likely that it was a sort of vow, modified from the proper Nazarite vow, which had come into use at this time amongst the religious Jews who had been visited by sickness, or any other calamity. The other reference to a vow taken by St. Paul is in Acts xxi. 24, where we find the brethren at Jeru-

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salem exhorting him to take part with four Christians who had a vow on them, to sanctify (not *purify*, as in A. V.) himself with them, and to be at charges with them, that they might shave their heads. It cannot be doubted that this was a strictly legal Nazarite vow.—V. That the institution of Nazaritism existed and had become a matter of course amongst the Hebrews before the time of Moses is beyond a doubt. The legislator appears to have done no more than ordain such regulations for the vow of the Nazarite of days as brought it under the cognizance of the priest, and into harmony with the general system of religious observance. It has been assumed, not unreasonably, that the consecration of the Nazarite for life was of at least equal antiquity. But it is doubted in regard to Nazaritism in general, whether it was of native or foreign origin. Ewald supposes that Nazarites for life were numerous in very early times, and that they multiplied in periods of great political and religious excitement. The only ones, however, expressly named in the Old Testament are Samson and Samuel. When Amos wrote, the Nazarites, as well as the prophets, suffered from the persecution and contempt of the ungodly (Am. ii. 11, 12). In the time of Judas Maccabaeus we find the devout Jews, when they were bringing their gifts to the priests, stirring up the Nazarites of days who had completed the time of their consecration to make the accustomed offerings (1 Macc. iii. 49). From this incident we may infer that the number of Nazarites must have been very considerable during the two centuries and a half which preceded the destruction of Jerusalem.—VI. The word *nâzîr* occurs in three passages of the Old Testament, in which it appears to mean one separated from others as a prince. Two of the passages refer to Joseph: one is in Jacob's benediction of his sons (Gen. xlix. 26), the other in Moses' benediction of the tribes (Deut. xxxiii. 16). The third passage is that in which the prophet is mourning over the departed prosperity and beauty of Sion (Lam. vi. 7, 8). In the A. V. the words are, "Her Nazarites were purer than snow," &c. But Gesenius, De Wette, and other modern critics, think that it refers to the young princes of Israel.—VII. The vow of the Nazarite of days must have been a self-imposed discipline, undertaken with a specific purpose. The Jewish writers mostly regarded it as a kind of penance. The Nazarite of days might have fulfilled his vow without attracting much notice; but the Nazarite for life, on the other hand, must have been, with his flowing hair and persistent refusal of strong drink, a marked man. Whether in any other particular his daily life was peculiar is uncertain. But without our resting on anything that may be called in question, he must have been a public witness for the idea of legal strictness and of whatever else Nazaritism was intended to express. The meaning of the Nazarite vow has been regarded in different lights. Some consider it as a symbolical expression of the Divine nature working in man, and deny that it involved anything of a strictly ascetic character; others see in it the principle of stoicism, and imagine that it was intended to cultivate, and bear witness for, the sovereignty of the will over the lower tendencies of human nature; while some regard it wholly in the light of a sacrifice of the person to God. Several of the Jewish writers have taken the first view more or less completely. But the philosophical Jewish doctors, for the most part, seem to have preferred the second. Philo has taken the deeper view of the subject. Ewald, following in the same line of thought, has treated the vow of the Nazarite as an act of self-sacrifice. That it was essentially a sacrifice of the person to the Lord is obviously in accordance with the terms of the Law (Num. vi. 2). As the Nazarite was a witness for the straitness of the Law, as distinguished from the freedom of the Gospel, his sacrifice of himself was a submission to the letter of a rule. Its outward manifestations were restraints and eccentricities. The man was separated from his brethren that he might be peculiarly devoted to the Lord. This was consistent with the purpose of divine wisdom for the time for which it was ordained.

Ne'ah, a place which was one of the landmarks on the boundary of Zebulun (Josh. xix. 13 only). By Eusebius and Jerome it is mentioned merely with a caution that there is a place of the same name, 10 miles S. of Neapolis. It has not yet been identified.

Neap'olis is the place in northern Greece where Paul and his associates first landed in Europe (Acts xvi. 11); where, no doubt, he landed also on his second visit to Macedonia (Acts xx. 1), and whence certainly he embarked on his last journey through that province to Troas and Jerusalem (Acts xx. 6). Philippi being an inland town, Neapolis was evidently the port. It has been made a question whether this harbour occupied the site of the present Kavalla, a Turkish town on the coast of Roumelia, or should be sought at some other place. Cousinery and Tafel maintain, against the common opinion, that Luke's Neapolis was not at Kavalla, the inhabited town of that name, but at a deserted harbour ten or twelve miles further west, known as Eski or Old Kavalla. It may be well, therefore, to mention the reasons which support the claim of Kavalla to be regarded as the ancient Neapolis, in opposition to those which are urged in favour of the other harbour. First, the Roman and Greek ruins at Kavalla prove that a port existed there in ancient times. Neapolis, wherever it was, formed the point of contact between Northern Greece and Asia Minor, at a period of great commercial activity, and would be expected to have left vestiges of its former importance. The antiquities found still at Kavalla fulfil entirely that presumption. On the contrary, no ruins have been found at Eski Kavalla, or Paleopoli, as it is also called, which can be pronounced unmistakeably ancient. No remains of walls, no inscriptions, and no indications of any thoroughfare leading thence to Philippi, are reported to exist there. Secondly, the advantages of the position render Kavalla the probable site of Neapolis. It is the first convenient harbour south of the Hellespont, on coming from the east. It lies open somewhat to the south and south-west, but is otherwise well sheltered. Thirdly, the facility of intercourse between this port and Philippi shows that Kavalla and Neapolis must be the same. The distance is ten miles, and hence not greater than Corinth was from Cenchreae, and Ostia from Rome. The distance between Philippi and Eski Kavalla must be nearly twice as great. Fourthly, the notices of the ancient writers lead us to adopt the same view. Thus Dio Cassius says that Neapolis was opposite Thasos, and that is the situation of Kavalla. Finally, the ancient Itineraries support entirely the identification in question. Both the

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Antonine and the Jerusalem Itineraries show that the Egnatian Way passed through Philippi. They mention Philippi and Neapolis as next to each other in the order of succession; and since the line of travel which these Itineraries sketch was the one which led from the west to Byzantium, or Constantinople, it is reasonable to suppose that the road, after leaving Philippi, would pursue the most convenient and direct course to the east which the nature of the country allows. If the road, therefore, was constructed on this obvious principle, it would follow the track of the present Turkish road, and the next station, consequently, would be Neapolis, or Kavalla, on the coast, at the termination of the only natural defile across the intervening mountains. Neapolis, therefore, like the present Kavalla, was on a high rocky promontory which juts out into the Aegean. The harbour, a mile and a half wide at the entrance, and half a mile broad, lies on the west side.

Neari'ah. 1. One of the six sons of Shemaiah in the line of the royal family of Judah after the captivity (1 Chr. iii. 22, 23).—**2.** A son of Ishi, and one of the captains of the 500 Simeonites who, in the days of Hezekiah, drove out the Amalekites from Mount Seir (1 Chr. iv. 42).

Neba'i, a family of the heads of the people who signed the covenant with Nehemiah (Neh. x. 19). The LXX. followed the written text, while the Vulgate adopted the reading of the margin.

Nebai'oth, Nebaj'oth, the "first-born of Ishmael" (Gen. xxv. 13; 1 Chr. i. 29), and father of a pastoral tribe named after him, the "rams of Nebaioth" being mentioned by the prophet Isaiah (lx. 7) with the flocks of Kedar. From the days of Jerome this people had been identified with the Nabathaeans, until M. Quatremère first investigated the origin of the latter, their language, religion, and history. It will be convenient to recapitulate, briefly, the results of M. Quatremère's labours, with those of the later works of M. Chwolson and others on the same subject, before we consider the grounds for identifying the Nabathaeans with Nebaioth. From the works of Arab authors, M. Quatremère proved the existence of a nation called Nabat, or Nabeet, pl. Anbát, reputed to be of ancient origin, of whom scattered remnants existed in Arab times, after the era of the Flight. The Nabat, in the days of their early prosperity, inhabited the country chiefly between the Euphrates and the Tigris, Beyn en Nahreyn and El-Irák (the Mesopotamia and Chaldaea of the classics). That this was their chief seat, and that they were Aramaeans, or more accurately Syro-Chaldaeans, seems, in the present state of the inquiry, to be a safe conclusion. The Arabs loosely apply the name Nabat to the Syrians, or especially the eastern Syrians, to the Syro-Chaldaeans, &c. Quatremère introduced to the notice of the learned world the most important relic of that people's literature, a treatise on Nabat agriculture. A study of an imperfect copy of that work, which unfortunately was all he could gain access to, induced him to date it about the time of Nebuchadnezzar, or *cir.* B.C. 600. M. Chwolson, professor of Oriental languages at St. Petersburg, has since made that book a subject of special study; and in his *Remains of Ancient Babylonian Literature in Arabic Translations*, he has published the results of his inquiry. Those results, while they establish all M. Quatremère had advanced respecting the existence of the Nabat, go far beyond him both in the antiquity and the importance M. Chwolson claims for that people. The remains of the literature of the Nabat consist of four works, one of them a fragment: the 'Book of Nabat Agriculture' (already mentioned); the 'Book of Poisons;' the 'Book of Tenkelooshà the Babylonian;' and the 'Book of the Secrets of the Sun and Moon.' They purport to have been translated, in the year 904, by Aboo-Bekr Ahmad Ibn-'Alee the Chaldean of Kissen, better known as *Ibn-Wahsheeyeh*. The 'Book of Nabat Agriculture' was, according to the Arab translator, commenced by Daghreeth, continued by Yánbushádh, and completed by Kuthámee. Chwolson, disregarding the dates assigned to these authors by the translator, thinks that the earliest lived some 2500 years B.C., the second some 300 or 400 years later, and Kuthámee, to whom he ascribes the chief authorship (Ibn-Wahsheeyeh says he was little more than editor), at the earliest under the 6th king of a Canaanite dynasty mentioned in the book, which dynasty Chwolson—with Bunsen—makes the same as the 5th (or Arabian) dynasty of Berosus, or of the 13th century B.C. But in examining the work we encounter formidable intrinsic difficulties. It contains mentions of personages bearing names closely resembling those of Adam, Seth, Enoch, Noah, Shem, Nimrod, and Abraham; and M. Chwolson himself is forced to confess that the particulars related of them are in some respects similar to those recorded of the Biblical patriarchs. If this difficulty proves insurmountable, it shows that the author borrowed from the Bible, or from late Jews, and destroys the claim of an extreme antiquity. Other apparent evidences of the same kind are not wanting. It is even a question whether the work should not be dated several centuries after the commencement of our era. Thus, if M. Chwolson's results are accepted, the Book of Nabat Agriculture exhibits to us an ancient civilization, before that of the Greeks, and at least as old as that of the Egyptians, of a great and powerful nation of remote antiquity. But until the original text of Kuthámee's treatise is published, we must withhold our acceptance of facts so startling, and regard the antiquity ascribed to it even by Quatremère as extremely doubtful. It remains for us to state the grounds for connecting the Nabat with the Nabathaeans. As the Arabs speak of the Nabat as Syrians, so conversely the Greeks and Romans knew the Nabathaeans as Arabs. The Nabathaeans bordered the well-known Egyptian and Syrian provinces. The nation was famous for its wealth and commerce. Even when, by the decline of its trade, diverted through Egypt, its prosperity waned, Petra is still mentioned as a centre of the trade both of the Sabaeans of Southern Arabia and the Gerrhaeans on the Persian Gulf. Josephus speaks of Nabataea as embracing the country from the Euphrates to the Red Sea—*i. e.* Petraea and all the desert east of it. The Nabat of the Arabs, however, are described as famed for agriculture and science; in these respects offering a contrast to the Nabathaeans of Petra. We agree with M. Quatremère that the civilization of the Nabathaeans of Petra is not easily explained, except by supposing them to be a different people from those Arabs. A remarkable confirmation of this supposition is found in the character of the buildings of Petra, which are unlike anything constructed by a purely Shemitic race. Further, the subjects of the liter-

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ature of the Nabat, which are scientific and industrial, are not such as are found in the writings of pure Shemites or Aryans. From most of these and other considerations we think there is no reasonable doubt that the Nabathaeans of Arabia Petraea were the same people as the Nabat of Chaldaea, though at what ancient epoch the western settlement was formed remains unknown. The Nabathaeans were allies of the Jews after the Captivity; and Judas the Maccabee, with Jonathan, while at war with the Edomites, came on them three days south of Jordan (1 Macc. v. 3, 24, &c), and afterwards "Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites that they might leave with them their carriage, which was much" (ix. 35, 36). Diod. Sic. gives much information regarding them. Lastly, did the Nabathaeans, or Nabat, derive their name, and were they in part descended, from Nebaioth, son of Ishmael? Josephus says that Nabataea was inhabited by the twelve sons of Ishmael. The Arabs call Nebaioth Nábit, and do not connect him with the Nabat, to whom they give a different descent. But we hesitate to deny a relationship between peoples, whose names are strikingly similar, dwelling in the same tract. It is possible that Nebaioth went to the far east, to the country of his grandfather Abraham, intermarried with the Chaldaeans, and gave birth to a mixed race, the Nabat. It is, however, safest to leave unsettled the identification of Nebaioth and Nabat until another link be added to the chain that at present seems to connect them.

Nebal'lat, a town of Benjamin, one of those which the Benjamites reoccupied after the captivity (Neh. xi. 34). It is here named with ZEDOIM, LOD, and ONO. Lod is Lydda, the modern *Lúdd*, and Ono possibly *Kefr Auna*, four miles to the north of it. East of these, and forming nearly an equilateral triangle with them, is *Beit Nebála*, which may be the *locum tenens* of the ancient village. Another place of very nearly the same name, *Bir Nebála*, lies to the east of *el Jib* (Gibeon), and within half a mile of it. This would also be within the territory of Benjamin.

Ne'bat. The father of Jeroboam, whose name is only preserved in connexion with that of his distinguished son (1 K. xi. 26, xii. 2, 15, &c.). He is described as an Ephrathite, or Ephraimite, of Zereda.

Ne'bo, Mount. The mountain from which Moses took his first and last view of the Promised Land (Deut. xxxii. 49, xxxiv. 1). It is so minutely described, that it would seem impossible not to recognise it:—in the land of Moab; facing Jericho; the head or summit of a mountain called the Pisgah, which again seems to have formed a portion of the general range of the "mountains of Abarim." Its position is further denoted by the mention of the valley (or perhaps more correctly the ravine) in which Moses was buried, and which was apparently one of the clefts of the mount itself (xxxii. 50)—"the ravine in the land of Moab facing Beth-Peor" (xxxiv. 6). And yet, notwithstanding the minuteness of this description, no one has yet succeeded in pointing out any spot which answers to Nebo. Seetzen seems to have been the first to suggest the *Jebel Attarús* (between the *Wady Zerka-main* and the Arnon, 3 miles below the former, and 10 or 12 south of Heshbon) as the Nebo of Moses. The other elevation above the general summit level of these highlands is the *Jebel 'Osha*, or *Ausha'*, or *Jebel el-Jil'ád*, the highest point in all the eastern mountains. But these eminences are alike wanting in one main essential of the Nebo of the Scripture, which is stated to have been "facing Jericho." Another requisite for the identification is, that a view should be obtainable from the summit, corresponding to that prospect over the whole land which Moses is said to have had from Mount Nebo.

Ne'bo. 1. A town on the eastern side of Jordan, situated in the pastoral country (Num. xxxii. 3), one of those which were taken possession of and rebuilt by the tribe of Reuben (ver. 38). In these lists it is associated with Kirjathaim and Baalmeon or Beon; and in another record (1 Chr. v. 8) with Aroer. In the remarkable prophecy adopted by Isaiah (xv. 2) and Jeremiah (xlviii. 1, 22) concerning Moab, Nebo is mentioned in the same connexion as before, but in the hands of Moab. The notices of Eusebius and Jerome are confused, but they at least denote that Mount Nebo and the town were distinct, and distant from each other. The town they identify with Nobah or Kenath, and place it 8 miles south of Heshbon, where the ruins of *el-Habis* appear to stand at present.—**2.** The children of Nebo returned from Babylon with Zerubbabel (Ezr. ii. 29; Neh. vii. 33). Seven of them had foreign wives, whom they were compelled to discard (Ezr. x. 43). The name occurs between Bethel and Ai, and Lydda, which implies that it was situated in the territory of Benjamin to the N.W. of Jerusalem. This is possibly the modern *Beit-Núbah*, about 12 miles N.W. by W. of Jerusalem, 8 from Lydda.

Ne'bo, which occurs both in Isaiah (xlvi. 1) and Jeremiah (xlviii. 1) as the name of a Chaldaean god, is a well-known deity of the Babylonians and Assyrians. The original native name was, in Hamitic Babylonian, *Nabiu*, in Shemitic Babylonian and Assyrian, *Nabu*. Nebo was the god who presided over learning and letters. His general character corresponds to that of the Egyptian Thoth, the Greek Hermes, and the Latin Mercury. Astronomically he is identified with the planet nearest the sun, called Nebo also by the Mendaeans, and *Tir* by the ancient Persians. Nebo was of Babylonian rather than of Assyrian origin. In the early Assyrian Pantheon he occupies a very inferior position. The king supposed to be Pul first brings him prominently forward in Assyria. A statue of Nebo was set up by this monarch at Calah (*Nimrud*), which is now in the British Museum. In Babylonia Nebo held a prominent place from an early time. The ancient town of Borsippa was especially under his protection, and the great temple there (the modern *Birs-Nimrud*) was dedicated to him from a very remote age. He was the tutelar god of the most important Babylonian kings, in whose names the word *Nabu*, or Nebo, appears as an element.

Nebuchadnez'zar, or **Nebuchadrez'zar**, was the greatest and most powerful of the Babylonian kings. His name, according to the native orthography, is read as *Nabu-kuduri-utsur*, and is explained to mean "Nebo is the protector against misfortune." Nebuchadnezzar was the son and successor of Nabopolassar, the founder of the Babylonian Empire. He appears to have been of marriageable age at the time of his father's rebellion against Assyria, B.C. 625. It is suspected, rather than proved, that he was the leader of a Babylonian contingent which accompanied Cyaxares in his

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Lydian war, by whose interposition, on the occasion of an eclipse, that war was brought to a close, B.C. 610. At any rate, a few years later, he was placed at the head of a Babylonian army, and sent by his father, who was now old and infirm, to chastise the insolence of Pharaoh-Necho, king of Egypt. Nebuchadnezzar (B.C. 605) led an army against him, defeated him at Carchemish in a great battle (Jer. xlvi. 2-12), recovered Coele-syria, Phoenicia, and Palestine, took Jerusalem (Dan. i. 1, 2), pressed forward to Egypt, and was engaged in that country or upon its borders when intelligence arrived which recalled him hastily to Babylon. Nabopolassar, after reigning 21 years, had died, and the throne was vacant. In some alarm about the succession he hurried back to the capital, accompanied only by his light troops; and crossing the desert, probably by way of Tadmor or Palmyra, reached Babylon before any disturbance had arisen, and entered peaceably on his kingdom (B.C. 604). Within three years of Nebuchadnezzar's first expedition into Syria and Palestine, disaffection again showed itself in those countries. Jehoiakim, who, although threatened at first with captivity (2 Chr. xxxvi. 6) had been finally maintained on the throne as a Babylonian vassal, after three years of service "turned and rebelled" against his suzerain, probably trusting to be supported by Egypt (2 K. xxiv. 1). Not long afterwards Phoenicia seems to have broken into revolt; and the Chaldaean monarch, who had previously endeavoured to subdue the disaffected by his generals (ib. ver. 2), once more took the field in person, and marched first of all against Tyre. Having invested that city in the seventh year of his reign (Joseph. *c. Ap.* i. 21), and left a portion of his army there to continue the siege, he proceeded against Jerusalem, which submitted without a struggle. According to Josephus, who is here our chief authority, Nebuchadnezzar punished Jehoiakim with death (*Ant.* x. 6, §3; comp. Jer. xxii. 18, 19, and xxxvi. 30), but placed his son Jehoiachin upon the throne. Jehoiachin reigned only three months; for, on his showing symptoms of disaffection, Nebuchadnezzar came up against Jerusalem for the third time, deposed the young prince (whom he carried to Babylon, together with a large portion of the population of the city, and the chief of the Temple treasures), and made his uncle, Zedekiah, king in his room. Tyre still held out; and it was not till the thirteenth year from the time of its first investment that the city of merchants fell (B.C. 585). Ere this happened, Jerusalem had been totally destroyed. This consummation was owing to the folly of Zedekiah, who, despite the warnings of Jeremiah, made a treaty with Apries (Hophra), king of Egypt (Ez. xvii. 15), and on the strength of this alliance renounced his allegiance to the king of Babylon. Nebuchadnezzar commenced the final siege of Jerusalem in the ninth year of Zedekiah,—his own seventeenth year (B.C. 588), and took it two years later (B.C. 586). One effort to carry out the treaty seems to have been made by Apries. An Egyptian army crossed the frontier, and began its march towards Jerusalem; upon which Nebuchadnezzar raised the siege, and set off to meet the new foe. According to Josephus (*Ant.* x. 7, §3) a battle was fought, in which Apries was completely defeated; but the Scriptural account seems rather to imply that the Egyptians retired on the advance of Nebuchadnezzar, and recrossed the frontier without risking an engagement (Jer. xxxvii. 5-8). After an eighteen months' siege Jerusalem fell. Zedekiah escaped from the city, but was captured near Jericho (ib. xxxix. 5) and brought to Nebuchadnezzar at Riblah in the territory of Hamath, where his eyes were put out by the king's order, while his sons and his chief nobles were slain. Nebuchadnezzar then returned to Babylon with Zedekiah, whom he imprisoned for the remainder of his life; leaving Nebuzar-adan, the captain of his guard, to complete the destruction of the city and the pacification of Judaea. Gedaliah, a Jew, was appointed governor, but he was shortly murdered, and the rest of the Jews either fled to Egypt, or were carried by Nebuzar-adan to Babylon. The military successes of Nebuchadnezzar cannot be traced minutely beyond this point. It may be gathered from the prophetical Scriptures and from Josephus, that the conquest of Jerusalem was rapidly followed by the fall of Tyre and the complete submission of Phoenicia (Ez. xxvi.-xxviii.; Joseph. *c. Ap.* i. 21); after which the Babylonians carried their arms into Egypt, and inflicted severe injuries on that fertile country (Jer. xlvi. 13-26; Ez. xxix. 2-20; Joseph. *Ant.* x. 9, §7). But we have no account, on which we can depend, of these campaigns. We are told by Berosus that the first care of Nebuchadnezzar, on obtaining quiet possession of his kingdom after the first Syrian expedition, was to rebuild the temple of Bel (*Bel-Merodach*) at Babylon out of the spoils of the Syrian war (ap. Joseph. *Ant.* x. 11, §1). He next proceeded to strengthen and beautify the city, which he renovated throughout, and surrounded with several lines of fortification, himself adding one entirely new quarter. Having finished the walls and adorned the gates magnificently, he constructed a new palace. In the grounds of this palace he formed the celebrated "hanging garden." This complete renovation of Babylon by Nebuchadnezzar, which Berosus asserts, is confirmed to us in every possible way. But Nebuchadnezzar did not confine his efforts to the ornamentation and improvement of his capital. Throughout the empire, at Borsippa, Sippara, Cutha, Chilmad, Duraba, Teredon, and a multitude of other places, he built or rebuilt cities, repaired temples, constructed quays, reservoirs, canals, and aqueducts, on a scale of grandeur and magnificence surpassing everything of the kind recorded in history, unless it be the constructions of one or two of the greatest Egyptian monarchs. The wealth, greatness, and general prosperity of Nebuchadnezzar are strikingly placed before us in the book of Daniel. Towards the close of his reign the glory of Nebuchadnezzar suffered a temporary eclipse. As a punishment for his pride and vanity, that strange form of madness was sent upon him which the Greeks called Lycanthropy, wherein the sufferer imagines himself a beast, and quitting the haunts of men, insists on leading the life of a beast (Dan. iv. 33). Nebuchadnezzar himself in his great inscription appears to allude to it, although in a studied ambiguity of phrase which renders the passage very difficult of translation. It has often been remarked that Herodotus ascribes to a queen, Nitocris, several of the important works, which other writers (Berosus, Abydenus) assign to Nebuchadnezzar. The conjecture naturally arises that Nitocris was Nebuchadnezzar's queen, and that, as she carried on his constructions during his incapacity, they were by some considered to be hers. After an interval of

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four, or perhaps seven years (Dan. iv. 16), Nebuchadnezzar's malady left him. As we are told in Scripture that "his reason returned, and for the glory of his kingdom his honour and brightness returned;" and he "was established in his kingdom, and excellent majesty was added to him" (Dan. iv. 36), so we find in the Standard Inscription that he resumed his great works after a period of suspension, and added fresh "wonders" in his old age to the marvellous constructions of his manhood. He died in the year B.C. 561, at an advanced age (83 or 84), having reigned 43 years. A son, EVIL-MERODACH, succeeded him.

Nebushas'ban, one of the officers of Nebuchadnezzar at the time of the capture of Jerusalem. He was Rab-saris, *i. e.* chief of the eunuchs (Jer. xxxix. 13) as Nebuzaradan was Rab-tabbachim (chief of the body-guard), and Nergal-sharezer, Rab-Mag (chief of the magicians), the three being the most important officers then present, probably the highest dignitaries of the Babylonian court. Nebu-shasban's office and title were the same as those of Ashpenaz (Dan. i. 3), whom he probably succeeded.

Nebuzar'adan, the Rab-tabbachim, *i. e.* chief of the slaughterers (A. V. "captain of the guard") a high officer in the court of Nebuchadnezzar, apparently the next to the person of the monarch. He appears not to have been present during the siege of Jerusalem; probably he was occupied at the more important operations at Tyre, but as soon as the city was actually in the hands of the Babylonians he arrived, and from that moment everything was completely directed by him. One act only is referred directly to Nebuchadnezzar, the appointment of the governor or superintendent of the conquered district. All this Nebuzaradan seems to have carried out with wisdom and moderation. He seems to have left Judea for this time when he took down the chief people of Jerusalem to his master at Riblah (2 K. xxv. 18-20). In four years he again appeared (Jer. lii. 30). Nebuchadnezzar in his twenty-third year made a descent on the regions east of Jordan, including the Ammonites and Moabites, who escaped when Jerusalem was destroyed. Thence he proceeded to Egypt, and, either on the way thither or on the return, Nebuzaradan again passed through the country and carried off seven hundred and forty-five more captives (Jer. lii. 30.)

Ne'cho, 2 Chr. xxxv. 20, 22; xxxvi. 4. [PHARAOH-NECHO.]

Neo'dan = NEKODA (1 Esdr. v. 37; comp. Ezr. ii. 60).

Nedabi'ah. Apparently one of the sons of Jeconiah, or Jehoiachin, king of Judah (1 Chr. iii. 18). Lord A. Hervey, however, contends that this list contains the order of succession and not of lineal descent, and that Nedabiah and his brothers were sons of Neri.

Neemi'as = NEHEMIAH the son of Hachaliah (Ecclus. xlix. 13; 2 Macc. i. 18, 20, 21, 23, 31, 36, ii. 13).

Neg'inah, properly *Neginath*, as the text now stands, occurs in the title of Ps. lxi., "to the chief musician upon Neginath." The LXX. and Vulg. evidently read "Neginoth" in the plural, which occurs in the titles of five Psalms, and is perhaps the true reading. Whether the word be singular or plural, it is the general term by which all stringed instruments are described. In the singular it has the derived sense of "a song sung to the accompaniment of a stringed instrument," and generally of a taunting character (Job xxx. 9; Ps. lxix. 12; Lam. iii. 14). [NEGINOTH.]

Neg'inoth. This word is found in the titles of Ps. iv. vi. liv. lv. lxvii. lxxvi., and the margin of Hab. iii. 19, and there seems but little doubt that it is the general term denoting all stringed instruments whatsoever, whether played with the hand, like the harp and guitar, or with a plectrum. "The chief musician on *Neginoth*" was therefore the conductor of that portion of the Temple-choir who played upon the stringed instruments, and who are mentioned in Ps. lxviii. 25.

Nehelamite, the. The designation of a man named Shemaiah, a false prophet, who went with the captivity to Babylon (Jer. xxix. 24, 31, 32). The name is no doubt formed from that either of Shemaiah's native place, or the progenitor of his family; which of the two is uncertain.

Nehemi'ah. 1. Son of Hachaliah, and apparently of the tribe of Judah, since his fathers were buried at Jerusalem, and Hanani his kinsman seems to have been of that tribe (i. 2, ii. 3, vii. 2). All that we know certainly concerning this eminent man is contained in the book which bears his name. His autobiography first finds him at Shushan, the winter residence of the kings of Persia, in high office as the cupbearer of king Artaxerxes Longimanus. In the 20th year of the king's reign, *i. e.* B.C. 445, certain Jews, one of whom was a near kinsman of Nehemiah's, arrived from Judea, and gave Nehemiah a deplorable account of the state of Jerusalem, and of the residents in Judea. He immediately conceived the idea of going to Jerusalem to endeavour to better their state. After three or four months (from Chisleu to Nisan), an opportunity presented itself of obtaining the king's consent to his mission. Having received his appointment as governor of Judea, a troop of cavalry, and letters from the king to the different satraps through whose provinces he was to pass, as well as to Asaph the keeper of the king's forests, to supply him with timber, he started upon his journey: being under promise to return to Persia within a given time. Nehemiah's great work was rebuilding, for the first time since their destruction by Nebuzaradan, the walls of Jerusalem, and restoring that city to its former state and dignity, as a fortified town. It is impossible to over-estimate the importance to the future political and ecclesiastical prosperity of the Jewish nation of this great achievement of their patriotic governor. How low the community of the Palestine Jews had fallen, is apparent from the fact that from the 6th of Darius to the 7th of Artaxerxes, there is no history of them whatever. The one step which could resuscitate the nation, preserve the Mosaic institutions, and lay the foundation of future independence, was the restoration of the city walls. To this great object therefore Nehemiah directed his whole energies without an hour's unnecessary delay. In a wonderfully short time the walls seemed to emerge from the heaps of burnt rubbish, and to encircle the city as in the days of old. The gateways also were rebuilt, and ready for the doors to be hung upon them. But it soon became apparent how wisely Nehemiah had acted in hastening on the work. On his very first arrival, as governor, Sanballat and Tobiah had given unequivocal proof of their mortification at his appointment. But when the restoration was seen to be rapidly progressing, their indignation knew no bounds. They made a great

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conspiracy to fall upon the builders with an armed force and put a stop to the undertaking. The project was defeated by the vigilance and prudence of Nehemiah. This armed attitude was continued from that day forward. Various stratagems were then resorted to to get Nehemiah away from Jerusalem, and if possible to take his life. But that which most nearly succeeded was the attempt to bring him into suspicion with the king of Persia, as if he intended to set himself up as an independent king, as soon as the walls were completed. The artful letter of Sanballat so far wrought upon Artaxerxes, that he issued a decree stopping the work till further orders. It is probable that at the same time he recalled Nehemiah, or perhaps Nehemiah's leave of absence had previously expired; in either case had the Tirshatha been less upright and less wise, and had he fallen into the trap laid for him, his life might have been in great danger. The sequel, however, shows that his perfect integrity was apparent to the king. For after a delay, perhaps of several years, he was permitted to return to Jerusalem, and to crown his work by repairing the Temple, and dedicating the walls. Nehemiah does not indeed mention this adverse decree, which may have arrived during his absence, or give us any clue to the time of his return; nor should we have suspected his absence at all from Jerusalem, but for the incidental allusion in ch. ii. 6, xiii. 6, coupled with the long interval of years between the earlier and later chapters of the book. But the interval between the close of ch. vi. and the beginning of ch. vii. is the only place where we can suppose a considerable gap in time, either from the appearance of the text, or the nature of the events narrated. It seems to suit both well to suppose that Nehemiah returned to Persia, and the work stopped immediately after the events narrated in vi. 16-19, and that chapter vii. goes on to relate the measures adopted by him upon his return with fresh powers. It may have been after another considerable interval of time, and not improbably after another absence of the Tirshatha from his government, that the next event of interest in Nehemiah's life occurred, viz., the dedication of the walls of Jerusalem, including, if we may believe the author of 2 Macc. supported by several indications in the Book of Nehemiah, that of the Temple after its repair by means of the funds collected from the whole population. Returning to the sure ground of the sacred narrative, the other principal achievements of this great and good governor may be thus signalised. He firmly repressed the exactions of the nobles, and the usury of the rich, and rescued the poor Jews from spoliation and slavery. He refused to receive his lawful allowance as governor from the people, in consideration of their poverty, during the whole twelve years that he was in office, but kept at his own charge a table for 150 Jews, at which any who returned from captivity were welcome. He made most careful provision for the maintenance of the ministering priests and Levites, and for the due and constant celebration of Divine worship. He insisted upon the sanctity of the precincts of the Temple being preserved inviolable, and peremptorily ejected the powerful Tobiah from one of the chambers which Eliashib had assigned to him. He then replaced the stores and vessels which had been removed to make room for him, and appointed proper Levitical officers to superintend and distribute them. With no less firmness and impartiality he expelled from all sacred functions those of the high-priest's family who had contracted heathen marriages, and rebuked and punished those of the common people who had likewise intermarried with foreigners; and lastly, he provided for keeping holy the Sabbath day, which was shamefully profaned by many, both Jews and foreign merchants, and by his resolute conduct succeeded in repressing the lawless traffic on the day of rest. Beyond the 32nd year of Artaxerxes, to which Nehemiah's own narrative leads us, we have no account of him whatever.—**2.** One of the leaders of the first expedition from Babylon to Jerusalem under Zerubbabel (Ezr. ii. 2; Neh. vii. 7).—**3.** Son of Azbuk, and ruler of the half part of Beth-zur, who helped to repair the wall of Jerusalem (Neh. iii. 16).

Nehemiah, Book of. The latest of all the historical books of Scripture. This book, like the preceding one of Ezra, is clearly and certainly not all by the same hand. By far the principal portion, indeed, is the work of Nehemiah; but other portions are either extracts from various chronicles and registers, or supplementary narratives and reflections, some apparently by Ezra, others, perhaps, the work of the same person who inserted the latest genealogical extracts from the public chronicles. —1. The main history contained in the book of Nehemiah covers about 12 years, viz., from the 20th to the 32nd year of Artaxerxes Longimanus, *i. e.* from B.C. 445 to 433. The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's times, and, incidentally, of the nature of the Persian government and the condition of its remote provinces. The documents appended to it also give some further information as to the times of Zerubbabel on the one hand, and as to the continuation of the genealogical registers and the succession of the high-priesthood to the close of the Persian empire on the other. The view given of the rise of two factions among the Jews—the one the strict religious party; the other, the gentilizing party, sets before us the germ of much that we meet with in a more developed state in later Jewish history. Again, in this history as well as in the book of Ezra, we see the bitter enmity between the Jews and Samaritans acquiring strength and definitive form on both religious and political grounds. The book also throws much light upon the domestic institutions of the Jews. Some of its details give us incidentally information of great historical importance. (*a.*) The account of the building and dedication of the wall, iii., xii., contains the most valuable materials for settling the topography of Jerusalem to be found in Scripture. (*b.*) The list of returned captives who came under different leaders from the time of Zerubbabel to that of Nehemiah (amounting in all to only 42,360 adult males, and 7337 servants), which is given in ch. vii., conveys a faithful picture of the political weakness of the Jewish nation as compared with the times when Judah alone numbered 470,000 fighting men (1 Chr. xxi. 5). (*c.*) The lists of leaders, priests, Levites, and of those who signed the covenant, reveal incidentally much of the national spirit as well as of the social habits of the captives, derived from older times. Thus the fact that *twelve* leaders are named in Neh. vii. 7, indicates the feeling of the captives that they represented the *twelve* tribes, a feeling further evidenced in the expression "the men of the people

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of Israel." The enumeration of 21 and 22, or, if Zidkijah stands for the head of the house of Zadok, 23 chief priests in x. 1-8, xii. 1-7, of whom 9 bear the names of those who were heads of courses in David's time (1 Chr. xxiv.) [JEHOIARIB], shows how, even in their wasted and reduced numbers, they struggled to preserve these ancient institutions, and also supplies the reason of the mention of these particular 22 or 23 names. But it does more than this. Taken in conjunction with the list of those who sealed (x. 1-27), it proves the existence of a social custom, the knowledge of which is of absolute necessity to keep us from gross chronological error, that, viz., of calling chiefs by the name of the clan or house of which they were chiefs. (*d.*) Other miscellaneous information contained in this book, embraces the hereditary crafts practised by certain priestly families, *e. g.*, the apothecaries, or makers of the sacred ointments and incense (iii. 8), and the goldsmiths, whose business it probably was to repair the sacred vessels (iii. 8), and who may have been the ancestors, so to speak, of the money-changers in the Temple (John ii. 14, 15); the situation of the garden of the kings of Judah by which Zedekiah escaped (2 K. xxv. 4), as seen iii. 15; and statistics, reminding one of Domesday-Book. The chief, indeed the only real historical difficulty in the narrative, is to determine the time of the dedication of the wall, whether in the 32nd year of Artaxerxes or before. The expression in Neh. xiii. 1, "On that day," seems to fix the reading of the law to the same day as the dedication (see xii. 43). But if so the dedication must have been after Nehemiah's return from Babylon (mentioned xiii. 7). Then, if the wall only took 52 days to complete (Neh. vi. 15), and was begun immediately Nehemiah entered upon his government, how came the dedication to be deferred till 12 years afterwards? The answer to this probably is that, in the first place, the 52 days are to be reckoned from the resumption of the work after iv. 15, and a time exceeding two years may have elapsed from the commencement of the building. But even then it would not be ready for dedication. There were the gates to be hung, perhaps much rubbish to be removed, and the ruined houses in the immediate vicinity of the walls to be repaired. Still even these causes would not be adequate to account for a delay of 12 years. One cause immediately presents itself, viz., that Nehemiah's leave of absence from the Persian court, mentioned ii. 6, may have drawn to a close shortly after the completion of the wall, and before the other above-named works were complete. And this is rendered yet more probable by the circumstance, incidentally brought to light, that, in the 32nd year of Artaxerxes, we know he was with the king (xiii. 6). Other circumstances, too, may have concurred to make it imperative for him to return to Persia without delay. The last words of ch. vi. point to some new effort of Tobiah to interrupt his work, and the expression used seems to indicate that it was the threat of being considered as a rebel by the king. If he could make it appear that Artaxerxes was suspicious of his fidelity, then Nehemiah might feel it matter of necessity to go to the Persian court to clear himself of the charge. And this view both receives a remarkable confirmation from, and throws quite a new light upon, the obscure passage in Ezr. iv. 7-23. Now, if we compare Neh. vi. 6, 7, with the letter of the heathen nations mentioned in Ezr. iv., and also recollect that the only time when, as far as we know, the WALLS of Jerusalem were attempted to be rebuilt, was when Nehemiah was governor, it is difficult to resist the conclusion that Ezra iv. 7-23 relates to the time of Nehemiah's government, and explains the otherwise unaccountable circumstance that 12 years elapsed before the dedication of the walls was completed. Nehemiah may have started on his journey on receiving the letters from Persia (if such they were) sent him by Tobiah, leaving his lieutenants to carry on the works, and after his departure Rehum and Shimshai and their companions may have come up to Jerusalem with the king's decree and obliged them to desist. It should seem, however, that at Nehemiah's arrival in Persia, he was able to satisfy the king of his perfect integrity, and that he was permitted to return to his government in Judaea. His leave of absence may again have been of limited duration, and the business of the census, of repeopling Jerusalem, setting up the city gates, rebuilding the ruined houses, and repairing the Temple, may have occupied his whole time till his second return to the king. During this second absence another evil arose—the gentilizing party recovered strength, and the intrigues with Tobiah (vi. 17), which had already begun before his first departure, were more actively carried on, and led so far that Eliashib the high-priest actually assigned one of the store-chambers in the Temple to Tobiah's use. This we are not told of till xiii. 4-7, when Nehemiah relates the steps he took on his return. But this very circumstance suggests that Nehemiah does not relate the events which happened in his absence, and would account for his silence in regard to Rehum and Shimshai. We may thus, then, account for 10 or 11 years having elapsed before the dedication of the walls took place. In fact it did not take place till the last year of his government; and this leads to the right interpretation of ch. xiii. 6 and brings it into perfect harmony with v. 14, a passage which obviously imports that Nehemiah's government of Judaea lasted only 12 years, viz., from the 20th to the 32nd of Artaxerxes. The dedication of the walls and the other reforms named in ch. xiii. were the closing acts of his administration. It has been already mentioned that Josephus does not follow the authority of the Book of Nehemiah. He detaches Neh. viii. from its context, and appends the narratives contained in it to the times of Ezra. He makes Ezra die before Nehemiah came to Jerusalem as governor, and consequently ignores any part taken by him in conjunction with Nehemiah. He makes no mention either whatever of Sanballat in the events of Nehemiah's government, but places him in the time of Jaddua and Alexander the Great. All attempts to reconcile Josephus with Nehemiah must be lost labour. The only question therefore is what was the cause of Josephus's variations. Now, as regards the appending the history in Neh. viii. to the times of Ezra, we know that he was guided by the authority of the Apocryphal 1 Esdr. as he had been in the whole story of Zerubbabel and Darius. From the florid additions to his narrative of Nehemiah's first application to Artaxerxes, as well as from the passage below referred to in 2 Macc. i. 23, we may be sure that there were apocryphal versions of the story of Nehemiah. 2. As regards the authorship of the book, it is admitted by all critics that it is, as to its main parts, the genuine work of Nehemiah. But it is no less certain that interpolations and additions have been

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made in it since his time; and there is considerable diversity of opinion as to what are the portions which have been so added. From i. 1 to vii. 6, no doubt or difficulty occurs. Again, from xii. 31, to the end of the book (except xii. 44-47), the narrative is continuous, and the use of the first person singular constant (xii. 30, 38, 40, xiii. 6, 7, &c.). It is therefore only in the intermediate chapters (vii. 6 to xii. 36, and xii. 44-47), that we have to enquire into the question of authorship, and this we will do by sections:—(*a.*) The first section begins at Neh. vii. 6, and ends in the first half of viii. 1, at the words "one man." It has already been asserted that this section is identical with the paragraph beginning Ezr. ii. 1, and ending iii. 1; and it was there also asserted that the paragraph originally belonged to the book of Nehemiah, and was afterwards inserted in the place it occupies in Ezra. Both these assertions must now be made good; and first as to the identity of the two passages. They *are* actually identical word for word, and letter for letter, except in two points. One that the numbers repeatedly vary. The other that there is a difference in the account of the offerings made by the governor, the nobles, and the people. But it can be proved that these are merely variations of the same text. In the first place the two passages are one and the same. The heading, the contents, the narrative about the sons of Barzillai, the fact of the offerings, the dwelling in their cities, the coming of the seventh month, the gathering of all the people to Jerusalem as one man, are in words and in sense the very self-same passage. The idea that the very same words extending to 70 verses, describe different events, is simply absurd and irrational. The numbers therefore must originally have been the same in both books. But next, when we examine the varying numbers, we see the following particular proofs that the variations are corruptions of the original text. Though the items vary, the sum total, 42,360, is the same (Ezr. ii. 64; Neh. vii. 66). In like manner the totals of the servants, the singing men and women, the horses, mules, and asses are all the same, except that Ezra has two hundred, instead of two hundred and forty-five, singing men and women. The numbers of the Priests and the Levites are the same in both, except that the singers, the sons of Asaph, are 128 in Ezra against 148 in Nehemiah, and the porters 139 against 138. Then in each particular case, when the numbers differ, we see plainly how the difference might arise. To turn next to the offerings. The Book of Ezra (ii. 68, 69) merely gives the sum total, as follows: 61,000 drachms of gold, 5000 pounds of silver, and 100 priests' garments. The Book of Nehemiah gives no sum total, but gives the following items (vii. 72): The Tirshatha gave 1200 drachms of gold, 50 basons, 530 priests' garments. The chief of the fathers gave 20,000 drachms of gold, and 2200 pounds of silver. The rest of the people gave 20,000 drachms of gold, 2000 pounds of silver, and 67 priests' garments. Here then we learn that these offerings were made in three shares, by three distinct parties: the governor, the chief fathers, the people. The sum total of drachms of gold we learn from Ezra, was 61,000. The shares, we learn from Nehemiah, were 20,000 in two out of the three donors, but 1000 in the case of the third and chief donor! Is it not quite evident that in the case of Nehemiah the 20 has slipped out of the text (as in 1 Esdr. v. 45, 60,000 has), and that his real contribution was 21,000? his generosity prompting him to give in excess of his fair third. Next, as regards the pounds of silver. The sum total was, according to Ezra, 5000. The shares were, according to Nehemiah 2200 pounds from the chiefs, and 2000 from the people. But the LXX. give 2300 for the chiefs, and 2200 for the people, making 4500 in all, and so leaving a deficiency of 500 pounds as compared with Ezra's total of 5000, and ascribing no silver offering to the Tirshatha. As-regards the priests' garments. The sum total as given in both the Hebrew and Greek text of Ezra, and in 1 Esdr. is 100. The items as given in Neh. vii. 70, are 530 + 67 = 597. But the LXX. give 30+67 = 97, and that this is nearly correct is apparent from the numbers themselves. For the total being 100, 33 is the nearest whole number to $\frac{1}{3}$, and 67 is the nearest whole number to $\frac{2}{3} \times 100$. So that we cannot doubt that the Tirshatha gave 33 priests' garments, and the rest of the people gave 67, probably in two gifts of 34 and 33, making in all 100. But how came the 500 to be added on to the Tirshatha's tale of garments? Clearly it is a fragment of the missing 500 pounds of silver, which, with the 50 bowls, made up the Tirshatha's donation of silver. So that Neh. vii. 70 ought to be read thus, "The Tirshatha gave to the treasure 21,000 drachms of gold, 50 basons, 500 pounds of silver, and 33 priests' garments." The offerings then, as well as the numbers in the lists, were once identical in both books, and we learn from Ezr. ii. 68, what was the purpose of this liberal contribution, viz. "to set up the House of God in his place." From this phrase occurring in Ezr. ii. just before the account of the building of the Temple by Zerubbabel, it has usually been understood as referring to the rebuilding. But it really means no such thing. The phrase properly implies restoration and preservation. It already follows, from what has been said, that the section under consideration is in its right place in the Book of Nehemiah, and was inserted subsequently in the Book of Ezra out of its chronological order. But one or two additional proofs of this must be mentioned. The most convincing and palpable of these is perhaps the mention of the Tirshatha in Ezr. ii. 63, Neh. vii. 65. Another proof is the mention of Ezra as taking part in that assembly of the people of Jerusalem which is described in Ezr. iii. 1, Neh. viii. 1; for Ezra did not come to Jerusalem till the reign of Artaxerxes (Ezr. vii.). Another is the mention of Nehemiah as one of the leaders under whom the captives enumerated in the census came up, Ezr. ii. 2, Neh. vii. 7: in both which passages the juxtaposition of Nehemiah with Seraiah, when compared with Neh. x. 1, 2, greatly strengthens the conclusion that Nehemiah the Tirshatha is meant. Then again, that Nehemiah should summon all the families of Israel to Jerusalem to take their census, and that, having done so at great cost of time and trouble, he, or whoever was employed by him, should merely transcribe an old census taken nearly 100 years before, instead of recording the result of his own labours, is so improbable that nothing but the plainest necessity could make one believe it. From all which it is abundantly clear that the section under consideration belongs properly to the Book of Nehemiah. It does not follow, however, that it was written in its present form by Nehemiah himself. It seems probable that ch. vii., from ver. 7.

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contains the *substance* of what was found in this part of Nehemiah's narrative, but abridged, and in the form of an abstract, which may account for the difficulty of separating Nehemiah's register from Zerubbabel's, and also for the very abrupt mention of the gifts of the Tirshatha and the people at the end of the chapter. (*b.*) The next section commences Neh. viii., latter part of ver. 1, and ends Neh. xi. 3. There is great probability in the opinion advocated by Hävernick and Kleinert, that this section is the work of Ezra. It is not necessary to suppose that Ezra himself inserted this or any other part of the present book of Nehemiah in the midst of the Tirshatha's history. But if there were extant an account of these transactions by Ezra, it may have been thus incorporated with Nehemiah's history by the last editor of Scripture. (*c.*) The third section consists of ch. xi. 3-36. It contains a list of the families of Judah, Benjamin, and Levi (priests and Levites), who took up their abode at Jerusalem, in accordance with the resolution of the volunteers, and the decision of the lot, mentioned in xi. 1, 2. This list forms a kind of supplement to that in vii. 8-60, as appears by the allusion in xi. 3 to that previous document. This list is an extract from the official roll preserved in the national archives, only somewhat abbreviated, as appears by a comparison with 1 Chr. ix., where an abstract of the same roll is also preserved in a fuller form. The nature of the information in this section, and the parallel passage in 1 Chr., would rather indicate a Levitical hand. It might or might not have been the same which inserted the preceding section. If written later, it is perhaps the work of the same person who inserted xii. 1-30, 44-47. (*d.*) From xii. 1 to 26 is clearly and certainly an abstract from the official lists made and inserted here long after Nehemiah's time, and after the destruction of the Persian dynasty by Alexander the Great, as is plainly indicated by the expression Darius the Persian, as well as by the mention of Jaddua. The allusion to Jeshua, and to Nehemiah and Ezra, in ver. 26, is also such as would be made long posterior to their lifetime. (*e.*) xii. 44-47 is an explanatory interpolation, made in later times, probably by the last reviser of the book, whoever he was. That it is so is evident not only from the sudden change from the first person to the third, and the dropping of the personal narrative (though the matter is one in which Nehemiah necessarily took the lead), but from the fact that it describes the identical transaction described in xiii. 10-13 by Nehemiah himself. Though, however, it is not difficult thus to point out those passages of the book which were not part of Nehemiah's own work, it is not easy, by cutting them out, to restore that work to its integrity. For Neh. xii. 31 does not fit on well to any part of ch. vii., or, in other words, the latter portion of Nehemiah's work does not join on to the former. It should seem that we have only the first and last parts of Nehemiah's work, and that for some reason the intermediate portion has been displaced to make room for the narrative and documents from Neh. vii. 7 to xii. 27. And we are greatly confirmed in this supposition by observing that at the close of chap. vii. we have an account of the offerings made by the governor, the chiefs, and the people; but we are not even told for what purpose these offerings were made. Obviously, therefore, the original work must have contained an account of some transactions connected with repairing or beautifying the Temple, which led to these contributions being made. The passage in 2 Macc. ii. 13 lends considerable support to the theory that the middle portion of Nehemiah's work was cut out, and that there was substituted for it partly an abridged abstract, and partly Ezra's narrative and other appended documents. We may then affirm with tolerable certainty that all the middle part of the Book of Nehemiah has been supplied by other hands, and that the first six chapters and part of the seventh, and the last chapter and half, were alone written by him, the intermediate portion being inserted by those who had authority to do so, in order to complete the history of the transactions of those times. As regards the time when the Book of Nehemiah was put into its present form, we have only the following data to guide us. The latest high-priest mentioned, Jaddua, was doubtless still alive when his name was added. The descriptive addition to the name of Darius (xii. 22) "the Persian," indicates that the Persian rule had ceased, and the Greek rule had begun. Jaddua's name, therefore, and the clause at the end of ver. 22, were inserted each in the reign of Alexander the Great. But it appears that the registers of the Levites, entered into the Chronicles, did not come down lower than the time of Johanan (ver. 23). So that the close of the Persian dominion, and the beginning of the Greek, is the time clearly indicated when the latest additions were made. 3. In respect to language and style, this book is very similar to the Chronicles and Ezra. Nehemiah has, it is true, quite his own manner, and certain phrases and modes of expression peculiar to himself. He has also some few words and forms not found elsewhere in Scripture; but the general Hebrew style is exactly that of the books purporting to be of the same age. Some words occur in Chron., Ezr., and Neh., but nowhere else. The text of Nehemiah is generally pure and free from corruption, except in the proper names, in which there is considerable fluctuation in the orthography, both as compared with other parts of the same book and with the same names in other parts of Scripture; and also in numerals. Many various readings are also indicated by the LXX. version. 4. The Book of Nehemiah has always had an undisputed place in the Canon, being included by the Hebrews under the general head of the Book of Ezra, and as Jerome tells us in the *Prolog. Gal.* by the Greeks and Latins under the name of the second Book of Ezra. There is no quotation from it in the N. T., and it has been comparatively neglected by both the Greek and Latin fathers.

Nehemi'as. 1. Nehemiah, the contemporary of Zerubbabel and Jeshua (1 Esdr. v. 8).—2. Nehemiah the Tirshatha, son of Hachaliah (1 Esdr. v. 40).

Ne'hiloth. The title of Ps. v. in the A. V. is rendered "to the chief musician upon Nehiloth." It is most likely, as Gesenius and others explain, that it is derived from the root *châlal*, to bore, perforate, whence *châlîl*, a flute or pipe (1 Sam. x. 5; 1 K. i. 40), so that Nehiloth is the general term for perforated wind-instruments of all kinds, as Neginoth denotes all manner of stringed instruments. The title of Ps. v. is therefore addressed to the conductor of that portion of the Temple-choir who played upon flutes and the like, and are directly alluded to in Ps. lxxxvii. 7, where *chôlêlîm*, "the players upon instruments" who are associated with the singers, are properly "pipers" or "flute-players."

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Ne'hum. One of those who returned from Babylon with Zerubbabel (Neh. vii. 7).

Nehush'ta. The daughter of Elnathan of Jerusalem, wife of Jehoiakim, and mother of Jehoiachin, kings of Judah (2 K. xxiv. 8).

Nehush'tan. One of the first acts of Hezekiah, upon coming to the throne of Judah, was to destroy all traces of the idolatrous rites which had gained such a fast hold upon the people during the reign of his father Ahaz. Among other objects of superstitious reverence and worship was the brazen serpent, made by Moses in the wilderness (Num. xxi. 9), which was preserved throughout the wanderings of the Israelites, probably as a memorial of their deliverance, and according to a late tradition was placed in the Temple. The name by which the brazen serpent was known at this time, and by which it had been worshipped, was Nehushtan (2 K. xviii. 4). It is evident that our translators by their rendering, "and he called it Nehushtan," understood with many commentators that the subject of the sentence is Hezekiah, and that when he destroyed the brazen serpent he gave it the name Nehushtan, "a brazen thing," in token of his utter contempt, and to impress upon the people the idea of its worthlessness. But it is better to understand the Hebrew as referring to the name by which the serpent was generally known, the subject of the verb being indefinite—"and one called it 'Nehushtan.'"

Ne'iel, a place which formed one of the landmarks of the boundary of the tribe of Asher (Josh. xix. 27 only). It occurs between JIPHTHAH-EL and CABUL. If the former of these be identified with *Jefât*, and the latter with *Kabûl*, 8 or 9 miles E.S.E. of *Akka*, then Neiel may possibly be represented by *Mi'ar*, a village conspicuously placed on a lofty mountain brow, just half-way between the two.

Nek'eb, one of the towns on the boundary of Naphtali (Josh. xix. 33). It lay between ADAMI and JABNEEL. A great number of commentators have taken this name as being connected with the preceding. In the Talmud the post-biblical name of Nekeb is *Tsiadathah*. Of this more modern name Schwarz suggests that a trace is to be found in "*Hazedhi*," 3 English miles N. from *al Chatti*.

Nek'oda. 1. The descendants of Nekoda returned among the Nethinim after the captivity (Ezr. ii. 48; Neh. vii. 50).—2. The sons of Nekoda were among those who went up after the captivity from Tel-melah, Tel-harsa and other places, but were unable to prove their descent from Israel (Ezr. ii. 60; Neh. vii. 62).

Nem'uel. 1. A Reubenite, son of Eliab, and eldest brother of Dathan and Abiram (Num. xxvi. 9).—2. The eldest son of Simeon (Num. xxvi. 12; 1 Chr. iv. 24), from whom were descended the family of the Nemuelites. In Gen. xlvi. 10 he is called JEMUEL.

Nem'uelites, the. The descendants of Nemuel the firstborn of Simeon (Num. xxvi. 12).

Ne'pheg. 1. One of the sons of Izhar the son of Kohath (Ex. vi. 21).—2. One of David's sons born to him in Jerusalem (2 Sam. v. 15; 1 Chr. iii. 7, xiv. 6).

Ne'phi. The name by which the NAPHTHAR of Nehemiah was usually called (2 Macc. i. 36). The A. V. has here followed the Vulgate.

Ne'phis. In the corrupt list of 1 Esdr. v. 21, "the sons of Nephis," apparently correspond with "the children of Nebo" in Ezr. ii. 29, or else the name is a corruption of MAGBISH.

Ne'phish. An inaccurate variation (found in 1 Chr. v. 19 only) of the name NAPHISH.

Nephish'esim. The children of Nephishesim were among the Nethinim who returned with Zerubbabel (Neh. vii. 52).

Neph'thali. The Vulgate form of the name NAPHTALI (Tob. i. 1, 2, 4, 5).

Neph'thalim. Another form of the same name as the preceding (Tob. vii. 3; Matt. iv. 13, 15; Rev. vii. 6).

Nephto'ah, the water of. The spring or source of the water or (inaccurately) waters of Nephtoah, was one of the landmarks in the boundary-line which separated Judah from Benjamin (Josh. xv. 9, xviii. 15). It lay N.W. of Jerusalem, in which direction it seems to have been satisfactorily identified in *Ain Lifta*, a spring situated a little distance above the village of the same name. Nephtoah was formerly identified with various springs—the spring of St. Philip (*Ain Haniyeh*) in the *Wady el Werd*; the *Ain Yalo* in the same valley, but nearer Jerusalem; the *Ain Karim*, or Fountain of the Virgin of mediaeval times, and even the so-called Well of Job at the western end of the *Wady Aly*.

Neph'usim. The same as NEPHISHESIM, of which name according to Gesenius it is the proper form (Ezr. ii. 50).

Ner, son of Jehiel, according to 1 Chr. viii. 33, father of Kish and Abner, and grandfather of king Saul. Abner was, therefore, uncle to Saul, as is expressly stated 1 Sam. xiv. 50.

Ne'reus. A Christian at Rome, saluted by St. Paul, Rom. xvi. 15. Origen conjectures that he belonged to the household of Philologus and Julia. A legendary account of him is given in *Acta Sanctorum*, from which may be gathered the tradition that he was beheaded at Terracina, probably in the reign of Nerva.

Ner'gal, one of the chief Assyrian and Babylonian deities, seems to have corresponded closely to the classical Mars. He was of Babylonian origin, and his name signifies, in the early Cushite dialect of that country, "the great man," or "the great hero." His monumental titles are—"the storm-ruler," "the king of battle," "the champion of the gods," "the male principle" (or "the strong begetter"), "the tutelar god of Babylonia," and "the god of the chace." It is conjectured that he may represent the deified Nimrod. The only express mention of Nergal contained in sacred Scripture is in 2 K. xvii. 30. He appears to have been worshipped under the symbol of the "Man-Lion."

Ner'gal-share'zer occurs only in Jeremiah xxxix. 3 and 13. There appear to have been two persons of the name among the "princes of the king of Babylon," who accompanied Nebuchadnezzar on his last expedition against Jerusalem. One of these is not marked by any additional title; but the other has the honourable distinction of Rab-mag, and it is to him alone that any particular interest attaches. In sacred Scripture he appears among the persons, who, by command of Nebuchadnezzar, released Jeremiah from prison; profane history gives us reason to believe that he was a personage of great importance, who not long afterwards mounted the Babylonian throne. This identification depends in part upon the exact resemblance of name, which is found on Babylonian bricks in

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the form of *Nergal-shar-uzur*; but mainly it rests upon the title of *Rubu-emga*, or Rab-Mag, which this king bears in his inscriptions. Assuming on these grounds the identity of the Scriptural "Nergal-sharezer, Rab-Mag," with the monumental "*Nergal-shar-uzur, Rubu-emga*," we may learn something of the history of the prince in question from profane authors. There cannot be a doubt that he was the monarch called Neriglissar or Neriglissoor by Berosus (Joseph. *c. Ap.* i. 20), who murdered Evil-Merodach, the son of Nebuchadnezzar, and succeeded him upon the throne. This prince was married to a daughter of Nebuchadnezzar, and was thus the brother-in-law of his predecessor, whom he put to death. His reign lasted between three and four years. He appears to have died a natural death, and certainly left his crown to a young son, Laborosoarchod, who was murdered after a reign of nine months. There is abundant reason to believe from his name and his office that he was a native Babylonian—a grandee of high rank under Nebuchadnezzar, who regarded him as a fitting match for one of his daughters. His reign preceded that of the Median Darius by 17 years. It lasted from B.C. 559 to B.C. 556.

Ne'ri, son of Melchi, and father of Salathiel, in the genealogy of Christ, Luke iii. 27. Nothing is known of him, but his name is very important as indicating the principle on which the genealogies of our Lord are framed. He was of the line of Nathan; but his son Salathiel became Solomon's heir on the failure of Solomon's line in king Jeconiah, and was therefore reckoned in the royal genealogy among the sons of Jeconiah.

Neri'ah. The son of Maaseiah, and father of Baruch (Jer. xxxii. 12, xxxvi. 4, xliii. 3), and Seraiah (Jer. li. 59).

Neri'as. The father of Baruch and Seraiah (Bar. i. 1).

Net. The various terms applied by the Hebrews to nets had reference either to the construction of the article, or to its use and objects. What distinction there may have been between the various nets described by the Hebrew terms we are unable to decide. The net was used for the purposes of fishing and hunting. The Egyptians constructed their nets of flax-string: the netting-needle was made of wood, and in shape closely resembled our own (Wilkinson, ii. 95). Their nets varied in form according to their use; the accompanying sketch represents the landing-net. As the nets

Egyptian landing-net. (Wilkinson.)

of Egypt were well known to the early Jews (Is. xix. 8), it is not improbable that the material and form was the same in each country. The nets used for birds in Egypt were of two kinds, clap-nets and traps. The latter consisted of network strained over a frame of wood, which was so constructed that the sides would collapse by pulling a string and catch any birds that may have alighted on them while open. The former was made on the same principle, consisting of a double frame with the network strained over it, which might be caused to collapse by pulling a string.

Neth'aneel. 1. The son of Zuar, and prince of the tribe of Issachar at the time of the Exodus (Num. i. 8, ii. 5, vii. 18, 23, x. 15).—2. The fourth son of Jesse and brother of David (1 Chr. ii. 14).—3. A priest in the reign of David (1 Chr. xv. 24).—4. A Levite, father of Shemaiah the scribe (1 Chr. xxiv. 6).—5. The fifth son of Obed-edom (1 Chr. xxvi. 4).—6. One of the princes of Judah, in the reign of Jehoshaphat (2 Chr. xvii. 7).—7. A chief of the Levites in the reign of Josiah (2 Chr. xxxv. 9).—8. A priest of the family of Pashur in the time of Ezra who had married a foreign wife (Ezr. x. 22).—9. The representative of the priestly family of Jedaiah in the time of Joiakim the son of Jeshua (Neh. xii. 21).—10. A Levite, of the sons of Asaph, who took part in the dedication of the wall of Jerusalem (Neh. xii. 36).

Nethani'ah. 1. The son of Elishama, and father of Ishmael who murdered Gedaliah (2 K. xxv. 23, 25; Jer. xl. 8, 14, 15, xli. 1, 2, 6, 7, 9, 10, 11, 12, 15, 16, 18). He was of the royal family of Judah.—2. One of the four sons of Asaph the minstrel (1 Chr. xxv. 2, 12).—3. A Levite in the reign of Jehoshaphat (2 Chr. xvii. 8).—4. The father of Jehudi (Jer. xxxvi. 14).

Neth'inim. As applied specifically to a distinct body of men connected with the services of the Temple, this name first meets us in the later books of the O. T.; in 1 Chron., Ezra, and Nehemiah. The word, and the ideas embodied in it may, however, be traced to a much earlier period. As derived from the verb *nâthan* (= give, set apart, dedicate), it was applied to those who were specially appointed to the liturgical offices of the Tabernacle. We must not forget that the Levites were *given* to Aaron and his sons, *i. e.* to the priests as an order, and were accordingly the first Nethinim (Num. iii. 9, viii. 19). At first they were the only attendants, and their work must have been laborious enough. The first conquests, however, brought them their share of the captive slaves of the Midianites, and 320 were *given* to them as having charge of the Tabernacle (Num. xxxi. 47), while 32 only were assigned specially to the priests. This disposition to devolve the more laborious offices of their ritual upon slaves of another race showed itself again in the treatment of the Gibeonites. No addition to the number thus employed appears to have been made during the period of the Judges, and they continued to be known by their old name as the Gibeonites. Either the massacre at Nob had involved the Gibeonites as well as the priests (1 Sam. xxii. 19), or else they had fallen victims to some other outburst of Saul's fury, and, though there were survivors (2 Sam. xxi. 2), the number was likely to be quite inadequate for the greater stateliness of the new worship at Jerusalem. It is to this period accordingly that the origin of the class bearing this name may be traced. The Nethinim were those "whom David and the princes appointed (Heb. *gave*) for the service of the Levites" (Ezr. viii. 20). Analogy would lead us to conclude that, in this as in the former instances, these were either prisoners taken in war, or else some of the remnant of the Canaanites. From this time the Nethinim probably

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lived within the precincts of the Temple, doing its rougher work, and so enabling the Levites to take a higher position as the religious representatives and instructors of the people. The example set by David was followed by his successor. Assuming, as is probable, that the later Rabbinic teaching represents the traditions of an earlier period, the Nethinim appear never to have lost the stigma of their Canaanite origin. They were all along a servile and subject caste. The only period at which they rise into anything like prominence is that of the return from the captivity. In that return the priests were conspicuous and numerous, but the Levites, for some reason unknown to us, hung back. The services of the Nethinim were consequently of more importance (Ezr. viii. 17), but in their case also, the small number of those that joined (392 under Zerubbabel, 220 under Ezra, including "Solomon's servants") indicates that many preferred remaining in the land of their exile to returning to their old service. Those that did come were consequently thought worthy of special mention. Neither in the Apocrypha, nor in the N. T., nor yet in the works of the Jewish historian, do we find any additional information about the Nethinim.

Net'ophah, a town the name of which occurs only in the catalogue of those who returned with Zerubbabel from the Captivity (Ezr. ii. 22; Neh. vii. 26; 1 Esdr. v. 18). But, though not directly mentioned till so late a period, Netophah was really a much older place. Two of David's guard, MAHARAI and HELEB or HELDAI (1 Chr. xxvii. 13, 15), were Netophathites, and it was the native place of at least one of the captains who remained under arms near Jerusalem after its destruction by Nebuchadnezzar. The "villages of the Netophathites" were the residence of the Levites (1 Chr. ix. 16). From another notice we learn that the particular Levites who inhabited these villages were singers (Neh. xii. 28). That Netophah belonged to Judah appears from the fact that the two heroes above mentioned belonged, the one to the Zarhites, and the other to Othniel, the son-in-law of Caleb. To judge from Neh. vii. 26 it was in the neighbourhood of, or closely connected with, Bethlehem. It is not mentioned by Eusebius and Jerome, and although in the Mishna reference is made to the "oil of Netophah," and to the "valley of Beth Netophah," nothing is said as to the situation of the place. The latter may well be the present village of *Beit Nettîf*, which stands on the edge of the great valley of the *Wady es Sumt*, but can hardly be the Netophah of the Bible, since it is not near Bethlehem. The only name in the neighbourhood of Bethlehem suggestive of Netophah is that which appears in Van de Velde's map as *Antûbeh*, and in Tobler as *Om Tûba*, attached to a village about 2 miles N.E. of Bethlehem and a wady which falls therefrom into the *Wady en-Nar*, or Kidron.

Neto'phathi, Neh. xii. 28. The same word which in other passages is rendered "the Netophathite."

Neto'phathite, the, 2 Sam. xxiii. 28, 29; 2 K. xxv. 23; 1 Chr. xi. 30, xxvii. 13, 15; Jer. xl. 8. The plural form, THE NETOPHATHITES (the Hebrew word being the same as above) occurs in 1 Chr. ii. 54, ix. 16.

Nettle. The representative in the A. V. of the Hebrew words *châr̂l* and *kimmôsh* or *kimôsh*. 1 *Châr̂l* occurs in Job xxx. 7; Prov. xxiv. 31. There is very great uncertainty as to the meaning of the word *châr̂l*, and numerous are the plants which commentators have sought to identify with it: brambles, sea-orache, butchers' broom, thistles, have all been proposed. The generality of critics and some modern versions are in favour of the *nettle*. Celsius believes the *châr̂l* is identical with the Christ-thorn (*Zizyphus Paliurus*)—the *Paliurus aculeatus* of modern botanists—but his opinion is by no means well founded. Dr. Royle has argued in favour of some species of wild mustard. The Scriptural passages would suit this interpretation, and it is quite possible that wild mustard may be intended by *châr̂l*. We are inclined to adopt Dr. Royle's opinion, as the following word probably denotes the *nettle*. 2. *Kimmôsh* or *kimôsh* occurs in Is. xxxiv. 13; and in Hos. ix. 6. Another form of the same word, *kimmĕshônîm* ("thorns," A. V.), occurs in Prov. xxiv. 31. Modern commentators are generally agreed upon the signification of this term, which may well be understood to denote some species of nettle (*Urtica*).

New Moon. The first day of the lunar month was observed as a holy day. In addition to the daily sacrifice there were offered two young bullocks, a ram and seven lambs of the first year as a burnt-offering, with the proper meat-offerings and drink-offerings, and a kid as a sin-offering (Num. xxviii. 11-15). As on the Sabbath, trade and handicraft-work were stopped (Am. viii. 5), the Temple was opened for public worship (Ez. xlvi. 3; Is. lxvi. 23). The trumpets were blown at the offering of the special sacrifices for the day, as on the solemn festivals (Num. x. 10; Ps. lxxxi. 3). It was an occasion for state-banquets (1 Sam. xx. 5-24). In later, if not in earlier times, fasting was intermitted at the new moons (Jud. viii. 6). The new moons are generally mentioned so as to show that they were regarded as a peculiar class of holy days, distinguished from the solemn feasts and the Sabbaths (Ez. xlv. 17; 1 Chr. xxiii. 31; 2 Chr. ii. 4, viii. 13, xxxi. 3; Esr. iii. 5; Neh. x. 33). The seventh new moon of the religious year, being that of Tisri, commenced the civil year, and had a significance and rites of its own. It was a day of holy convocation. By what method the commencement of the month was ascertained in the time of Moses is uncertain. The Mishna describes the manner in which it was determined seven times in the year by observing the first appearance of the moon, which, according to Maimonides, derived its origin, by tradition, from Moses, and continued in use as long as the Sanhedrim existed. On the 30th day of the month watchmen were placed on commanding heights round Jerusalem to watch the sky. As soon as each of them detected the moon he hastened to a house in the city, which was kept for the purpose, and was there examined by the president of the Sanhedrim. When the evidence of the appearance was deemed satisfactory, the president rose up and formally announced it, uttering the words, "It is consecrated." The information was immediately sent throughout the land from the Mount of Olives, by beacon-fires on the tops of the hills. The religious observance of the day of the new moon may plainly be regarded as the consecration of a natural division of time.

New Testament. The origin, history, and characteristics of the constituent books and of the great versions of the N. T., the mutual relations of the Gospels, and the formation of the Canon, are discussed in other articles. It is proposed now to

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consider the Text of the N. T. The subject naturally divides itself into the following heads, which will be examined in succession:—

I. The History of the Written Text.
§§1-11. The earliest history of the Text. Autographs. Corruptions. The text of Clement and Origen.
§§12-15. Theories of recensions of the Text.
§§16-25. External characteristics of MSS.
§§26-29. Enumeration of MSS. §28. Uncial. §29. Cursive.
§§30-40. Classification of various readings.

II. The History of the Printed Text.
§1. The great periods.
§§2-5. §2. The Complutensian Polyglott. §3. The editions of Erasmus. §4. The editions of Stephens. §5. Beza and Elzevir (English version).
§§6-10. §6. Walton; Curcellaeus; Mill. §7. Bentley; §8. G. v. Maestricht; Wetstein. §9. Griesbach; Matthaei. §10. Scholz.
§§11-13. §11. Lachmann. §12. Tischendorf. §13. Tregelles; Alford.

III. Principles of Textual Criticism.
§§1-9. External evidence.
§§10-13. Internal evidence.

IV. The Language of the New Testament.

I. The History of the Written Text.

1. The early history of the Apostolic writings offers no points of distinguishing literary interest. Externally, as far as it can be traced, it is the same as that of other contemporary books. St. Paul, like Cicero or Pliny, often employed the services of an amanuensis, to whom he dictated his letters, affixing the salutation "with his own hand" (1 Cor. xvi. 21; 2 Thess. iii. 17; Col. iv. 18). In one case the scribe has added a clause in his own name (Rom. xvi. 22). Once, in writing to the Galatians, the Apostle appears to apologise for the rudeness of the autograph which he addressed to them, as if from defective sight (Gal. vi. 11). If we pass onwards one step, it does not appear that any special care was taken in the first age to preserve the books of the N. T. from the various injuries of time, or to insure perfect accuracy of transcription. They were given as a heritage to man, and it was some time before men felt the full value of the gift. The original copies seem to have soon perished. It is certainly remarkable that in the controversies at the close of the second century, which often turned upon disputed readings of Scripture, no appeal was made to the Apostolic originals. 2. In the natural course of things the Apostolic autographs would be likely to perish soon. The material which was commonly used for letters, the papyrus-paper to which St. John incidentally alludes (2 John 12; comp. 3 John 13), was singularly fragile, and even the stouter kinds, likely to be used for the historical books, were not fitted to bear constant use. The papyrus fragments which have come down to the present time have been preserved under peculiar circumstances, as at the Herculaneum or in Egyptian tombs. Parchment (2 Tim. iv. 13), which was more durable, was proportionately rarer and more costly. On all accounts it seems reasonable to conclude that the autographs perished during that solemn pause which followed the Apostolic age, in which the idea of a Christian Canon, parallel and supplementary to the Jewish Canon, was first distinctly realized. 3. In the time of the Diocletian persecution (A.D. 303) copies of the Christian Scriptures were sufficiently numerous to furnish a special object for persecutors, and a characteristic name to renegades who saved themselves by surrendering the sacred books. Partly, perhaps, owing to this destruction thus caused, but still more from the natural effects of time, no MS. of the N. T. of the first three centuries remains. Some of the oldest extant were certainly copied from others which dated from within this period, but as yet no one can be placed further back than the time of Constantine. But though no fragment of the N. T. of the first century still remains, the Italian and Egyptian papyri, which are of that date, give a clear notion of the caligraphy of the period. In these the text is written in columns, rudely divided, in somewhat awkward capital letters (*uncials*), without any punctuation or division of words. The *iota*, which was afterwards *subscribed*, is commonly, but not always, *adscribed*; and there is no trace of accents or breathings. 4. In addition to the later MSS., the earliest versions and patristic quotations give very important testimony to the character and history of the ante-Nicene text. Express statements of readings which are found in some of the most ancient Christian writers are, indeed, the first direct evidence which we have, and are consequently of the highest importance. But till the last quarter of the second century this source of information fails us. Not only are the remains of Christian literature up to that time extremely scanty, but the practice of verbal quotation from the N. T. was not yet prevalent. The evangelic citations in the Apostolic Fathers and in Justin Martyr show that the oral tradition was still as widely current as the written Gospels, and there is not in those writers one express verbal citation from the other Apostolic books. This latter phenomenon is in a great measure to be explained by the nature of their writings. As soon as definite controversies arose among Christians, the text of the N. T. assumed its true importance. The earliest monuments of these remain in the works of Irenaeus, Hippolytus (Pseudo-Origen), and Tertullian, who quote many of the arguments of the leading adversaries of the Church. Charges of corrupting the sacred text are urged on both sides with great acrimony. Wilful interpolations or changes are extremely rare, if they exist at all, except in the case of Marcion. His mode of dealing with the writings of the N. T., in which he was followed by his school, was, as Tertullian says, to use the knife rather than subtlety of interpretation. But after making some fundamental changes he seems to have adhered scrupulously to the text which he found. In the isolated readings which he is said to have altered, it happens not unfrequently that he has retained the right reading, and that his opponents are in error. 5. Several very important conclusions follow from this earliest appearance of textual criticism. It is in the first place evident that various readings existed in the books of the N. T. at a time prior to all extant authorities. History affords no trace of the pure Apostolic originals. Again, from the preservation of the first variations noticed, which are often extremely minute, in one or more of the primary documents still left, we may be certain that no important changes have been made in the sacred text which we cannot now detect. 6. Passing from these isolated quotations we find the first great witnesses to the apostolic text in the early Syriac and Latin versions, and in the rich quotations of Clement of Alexandria (†cir. A.D. 220) and Origen (A.D. 184-254). From the extant works of Origen alone no inconsiderable por-

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tion of the whole N. T. might be transcribed. 7. The evangelic text of Clement is far from pure. Two chief causes contributed especially to corrupt the text of the Gospels, the attempts to harmonize parallel narratives, and the influence of tradition. The former assumed a special importance from the *Diatessaron* of Tatian (cir. A.D. 170), and the latter, which was very great in the time of Justin M., still lingered. 8. But Origen stands as far first of all the ante-Nicene fathers in critical authority as he does in commanding genius, and his writings are an almost inexhaustible storehouse for the history of the text. 9. In thirteen cases Origen has expressly noticed varieties of reading in the Gospels (Matt. viii. 28, xvi. 20, xviii. 1, xxi. 5, xxi. 9, 15, xxvii. 17; Mark iii. 18; Luke i. 46, ix. 48, xiv. 19, xxiii. 45; John i. 3, 4, 28). In three of these passages the variations which he notices are no longer found in our Greek copies, Matt. xxi. 9 or 15; Mark iii. 18 (ii. 14); Luke i. 46; in seven our copies are still divided; in two (Matt. viii. 28; John i. 28) the reading which was only found in a few MSS. is now widely spread: in the remaining place (Matt. xxvii. 17), a few copies of no great age retain the interpolation which was found in his time "in very ancient copies." 10. The evangelic quotations of Origen are not wholly free from the admixture of traditional glosses which have been noticed in Clement, and often present a confusion of parallel passages. 11. In the Epistles Origen once notices a striking variation in Heb. ii. 9, χωρὶς θεοῦ for χάριτι θεοῦ, which is still attested; but, apart from the specific reference to variations, it is evident that he himself used MSS. at different times which varied in many details. There can be no doubt that in Origen's time the variations in the N. T. MSS. were beginning to lead to the formation of specific groups of copies. 12. The most ancient MSS. and versions now extant exhibit the characteristic differences which have been found to exist in different parts of the works of Origen. These cannot have had their source later than the beginning of the third century, and probably were much earlier. Bengel was the first (1734) who pointed out the affinity of certain groups of MSS., which, as he remarks, must have arisen before the first versions were made. Originally he distinguished three families, of which the *Cod. Alex.* (A.) the Graeco-Latin MSS., and the mass of the more recent MSS. were respectively the types. At a later time (1737) he adopted the simpler division of "two nations," the Asiatic and the African. In the latter he included *Cod. Alex.*, the Graeco-Latin MSS., the Aethiopic, Coptic [Memphitic], and Latin versions: the mass of the remaining authorities formed the Asiatic class. The honour of carefully determining the relations of critical authorities for the N. T. text belongs to Griesbach. According to him two distinct recensions of the Gospels existed at the beginning of the third century: the *Alexandrine*, represented by B C L, 1, 13, 33, 69, 106, the Coptic, Aethiop., Arm., and later Syrian versions, and the quotations of Clem. Alex., Origen, Eusebius, Cyril. Alex., Isid. Pelus.; and the *Western*, represented by D, and in part by 1, 13, 69, the ancient Latin version and Fathers, and sometimes by the Syriac and Arabic versions. *Cod. Alex.* was to be regarded as giving a more recent (Constantinopolitan) text in the Gospels.—13. The chief object of Griesbach in propounding his theory of recensions was to destroy the weight of mere numbers. Others carried on the investigation from the point where he left it. Hug endeavoured, with much ingenuity, to place the theory on a historical basis. According to him, the text of the N. T. fell into a state of considerable corruption during the second century. To this form he applied the term κοινὴ ἔκδοσις (*common edition*). In the course of the third century this text, he supposed, underwent a threefold revision, by Hesychius in Egypt, by Lucian at Antioch, and by Origen in Palestine. So that our existing documents represent four classes: (1) The *unrevised*, D. 1, 13, 69 in the Gospels; D E_2 in the Acts; D_2 F_2 G_2 in the Pauline Epistles: the old Latin and Thebaic, and in part the Peshito Syriac; and the quotations of Clement and Origen. (2) The Egyptian recension of Hesychius; B C L in Gospels; A B C 17 in the Pauline Epistles; A B C Acts and Catholic Epistles; A C in the Apocalypse: the Memphitic version; and the quotations of Cyril. Alex. and Athanasius. (3) The Asiatic (Antioch-Constantinople) recension of Lucian; E F G H S V and the recent MSS. generally; the Gothic and Slavonic versions and the quotations of Theophylact. (4) The Palestinian recension of Origen (of the Gospels); A K M; the Philoxenian Syriac; the quotations of Theodoret and Chrysostom. Hug showed that the line of demarcation between the Alexandrine and Western families of Griesbach was practically an imaginary one. 14. Little remains to be said of later theories. Eichhorn accepted the classification of Hug. Scholz returning to a simpler arrangement divided the authorities into two classes, Alexandrine and Constantinopolitan. Lachmann, who accepted only ancient authorities, simply divided them into Eastern (Alexandrine) and Western. Tischendorf, with some reserve, proposes two great classes, each consisting of two pairs, the Alexandrine and Latin, the Asiatic and Byzantine. Tregelles, discarding all theories of recension as historic facts, insists on the general accordance of ancient authorities as giving an ancient text in contrast with the recent text of the more modern copies. At the same time he points out what we may suppose to be the "genealogy of the text." This he exhibits in the following form:

D — ℵ B Z; C L Ξ 1 33; P Q T R; X (Δ) 69 — A; K M H; E F G S U, &c.

15. The fundamental error of the recension theories is the assumption either of an actual recension or of a pure text of one type, which was variously modified in later times, while the fact seems to be exactly the converse. Groups of copies spring not from the imperfect reproduction of the character of one typical exemplar, but from the multiplication of characteristic variations. A pure Alexandrine or Western text is simply a fiction. The tendency at Alexandria or Carthage was in a certain direction, and necessarily influenced the character of the current text with accumulative force as far as it was unchecked by other influences. This is a general law, and the history of the apostolic books is no exception to it. All experience shows that certain types of variation propagate and perpetuate themselves, and existing documents prove that it was so with the copies of the N. T. Many of the links in the genealogical table of our MSS. may be wanting, but the specific relations between the groups, and their comparative antiquity of origin, are clear.

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This antiquity is determined, not by the demonstration of the immediate dependence of particular copies upon one another, but by reference to a common standard. The secondary uncials (E S U, &c.) are not derived from the earlier (B C A) by direct descent, but rather both are derived by different processes from one original. 16. From the consideration of the earliest history of the N. T. text we now pass to the æra of MSS. The quotations of DIONYSIUS ALEX. († A.D. 264), PETRUS ALEX. († c. A.D. 312), METHODIUS († A.D. 311), and EUSEBIUS († A.D. 340), confirm the prevalence of the ancient type of text; but the public establishment of Christianity in the Roman empire necessarily led to important changes. The nominal or real adherence of the higher ranks to the Christian faith must have largely increased the demand for costly MSS. As a natural consequence the rude Hellenistic forms gave way before the current Greek, and at the same time it is reasonable to believe that smoother and fuller constructions were substituted for the rougher turns of the apostolic language. In this way the foundation of the Byzantine text was laid. Meanwhile the multiplication of copies in Africa and Syria was checked by Mohammedan conquests. The Greek language ceased to be current in the West. The progress of the Alexandrine and Occidental families of MSS. was thus checked; and the mass of recent copies necessarily represent the accumulated results of one tendency. 17. The appearance of the oldest MSS. has been already described (§3). The MSS. of the 4th century, of which *Cod. Vatican.* (B) may be taken as a type, present a close resemblance to these. The writing is in elegant continuous (capitals) uncials, in three columns, without initial letters or *iota subscript*, or *ascript*. A small interval serves as a simple punctuation; and there are no accents or breathings by the hand of the first writer, though these have been added subsequently. *Uncial* writing continued in general use till the middle of the 10th century. From the 11th century downwards *cursive* writing prevailed. The earliest cursive Biblical MS. is dated 964 A.D. The MSS. of the 14th and 15th centuries abound in the contractions which afterwards passed into the early printed books. The oldest MSS. are written on the thinnest and finest vellum: in later copies the parchment is thick and coarse. Papyrus was very rarely used after the 9th century. In the 10th century cotton paper was generally employed in Europe; and one example at least occurs of its use in the 9th century. In the 12th century the common linen or rag paper came into use. One other kind of material requires notice, redressed parchment. Even at a very early period the original text of a parchment MS. was often erased, that the material might be used afresh. In lapse of time the original writing frequently reappears in faint lines below the later text, and in this way many precious fragments of Biblical MSS. which had been once obliterated for the transcription of other works have been recovered. 18. In uncial MSS. the contractions are usually limited to a few very common forms. A few more occur in later uncial copies, in which there are also some examples of the ascript *iota*. Accents are not found in MSS. older than the 8th century. Breathings and the apostrophus occur somewhat earlier. The oldest punctuation, after the simple interval, is a stop like the modern Greek colon. The present note of interrogation (;) came into use in the 9th century. 19. A very ingenious attempt was made to supply an effectual system of punctuation for public reading, by Euthalius, who published an arrangement of St. Paul's Epistles in clauses (*στίχοι*) in 458, and another of the Acts and Catholic Epistles in 490. The same arrangement was applied to the Gospels by some unknown hand, and probably at an earlier date. 20. The earliest extant division of the N. T. into sections occurs in Cod. B. This division is elsewhere found only in the palimpsest fragment of St. Luke, Ξ. In the Acts and the Epistles there is a double division in B, one of which is by a later hand. The Epistles of St. Paul are treated as one unbroken book divided into 93 sections, in which the Epistle to the Hebrews originally stood between the Epistles to the Galatians and the Ephesians. 21. Two other divisions of the Gospels must be noticed. The first of these was a division into "chapters" (*κεφάλαια τίτλοι, breves*), which correspond with distinct sections of the narrative, and are on an average a little more than twice as long as the sections in B. This division is found in A, C, R, Z, and must therefore have come into general use some time before the 5th century. The other division was constructed with a view to a harmony of the Gospels. It owes its origin to Ammonius of Alexandria, a scholar of the 3rd century, who constructed a Harmony of the Evangelists, taking St. Matthew as the basis round which he grouped the parallel passages from the other Gospels. Eusebius of Caesarea completed his labour with great ingenuity, and constructed a notation and a series of tables, which indicate at a glance the parallels which exist to any passage in one or more of the other Gospels, and the passages which are peculiar to each. 22. The division of the Acts and Epistles into chapters came into use at a later time. It is commonly referred to Euthalius, who, however, says that he borrowed the divisions of the Pauline Epistles from an earlier father; and there is reason to believe that the division of the Acts and Catholic Epistles which he published was originally the work of Pamphilus the Martyr. The Apocalypse was divided into sections by Andreas of Caesarea about A.D. 500. 23. The titles of the sacred books are from their nature additions to the original text. The distinct names of the Gospels imply a collection, and the titles of the Epistles are notes by the possessors and not addresses by the writers. In their earliest form they are quite simple, *According to Matthew*, &c.; *To the Romans*, &c.; *First of Peter*, &c.; *Acts of Apostles*; *Apocalypse*. These headings were gradually amplified. In the same way the original subscriptions, which were merely repetitions of the titles, gave way to vague traditions as to the dates, &c., of the books. 24. Very few MSS. contain the whole N. T., twenty-seven in all out of the vast mass of extant documents. Besides the MSS. of the N. T., or of parts of it, there are also Lectionaries, which contain extracts arranged for the Church-services. 25. When a MS. was completed it was commonly submitted, at least in early times, to a careful revision. Two terms occur in describing this process, *ὁ ἀντιβάλλων* and *διορθωτής*. It has been suggested that the work of the former answered to that of the "corrector of the press," while that of the latter was more critical. 26. The number of uncial MSS. remaining, though great when compared with the ancient MSS. extant of other writings, is inconsiderable. Tischendorf reckons 40 in the Gospels.

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To these must be added ℵ (*Cod. Sinait.*), which is entire; ℶ (?) a new MS. of Tischendorf, which is nearly entire; and Ξ (*Cod. Zacynth.*), which contains considerable fragments of St. Luke. In the Acts there are 9 (10 with ℵ). In the Catholic Epistles 5. In the Pauline Epistles there are 14. In the Apocalypse 3. To these three last classes must be added ℵ, which is entire. 27. According to date these MSS. are classed as follows:—*Fourth* century. ℵ B. *Fifth* century. A C, and some fragments including Q T. *Sixth* century. D P R Z, E_2, D_2, H_2, and 4 smaller fragments. *Seventh* century. Some fragments including Θ. *Eighth* century. E L Δ Ξ, B_2 and some fragments. *Ninth* century. F K M X T Δ, H_2 $G_2=L_2$, F_2 G_2 K_2 M_2 and fragments. *Tenth* century. G H S U (E_2). 28. A complete description of these MSS. is given in the great critical editions of the N. T.: here those only can be briefly noticed which are of primary importance, the first place being given to the latest discovered and most complete *Codex Sinaiticus*.—**ℵ** (i.) Primary Uncials of the Gospels. ℵ (*Codex Sinaiticus = Cod. Frid. Aug.* of LXX.). at St. Petersburgh, obtained by Tischendorf from the convent of St. Catherine, Mount Sinai, in 1859. The N. T. is entire, and the Epistle of Barnabas and parts of the Shepherd of Hermas are added. It is probably the oldest of the MSS. of the N. T., and of the 4th century. A (*Codex Alexandrinus*, Brit. Mus.), a MS. of the entire Greek Bible, with the Epistles of Clement added. It was given by Cyril Lucar, patriarch of Constantinople, to Charles I. in 1628, and is now in the British Museum. It contains the whole of the N. T. with some chasms. It was probably written in the first half of the 5th century. B (*Codex Vaticanus*, 1209), a MS. of the entire Greek Bible, which seems to have been in the Vatican Library almost from its commencement (c. A.D. 1450). It contains the N. T. entire to Heb. ix. 14, κεβα: the rest of the Epistle to the Hebrews, the Pastoral Epistles, and the Apocalypse were added in the 15th century. The MS. is assigned to the 4th century. C (*Codex Ephraemi rescriptus*. Paris, *Bibl. Imp.* 9), a palimpsest MS. which contains fragments of the LXX. and of every part of the N. T. In the 12th century the original writing was effaced and some Greek writings of Ephraem Syrus were written over it. The MS. was brought to Florence from the East at the beginning of the 16th century, and came thence to Paris with Catherine de' Medici. The only entire books which have perished are 2 Thess. and 2 John, but lacunae of greater or less extent occur constantly. It is of about the same date as *Cod. Alex.* D (*Codex Bezae*. Univ. Libr. Cambridge), a Graeco-Latin MS. of the Gospels and Acts, with a small fragment of 3 John, presented to the University of Cambridge by Beza in 1581. The text is very remarkable, and, especially in the Acts, abounds in singular interpolations. The MS. is referred to the 6th century. L (*Paris. Cod. Imp.* 62), one of the most important of the late uncial MSS. It contains the four Gospels, with the exception of Matt. iv. 22–v. 14, xxviii. 17-20; Mark x. 16-20, xv. 2-20; John xxi. 15-25. The text agrees in a remarkable manner with B and Origen. It is of the 8th century. R (*Brit. Mus. Add.* 17,211), a very valuable palimpsest, brought to England in 1847 from the convent of St. Mary Deipara in the Nitrian desert. The original text is covered by Syrian writing of the 9th or 10th century. It is assigned to the 6th century. X (*Codex Monacensis*), in the University Library at Munich. Of the 10th century. Z (*Cod. Dublinensis rescriptus*, in the Library of Trin. Coll. Dublin), a palimpsest containing large portions of St. Matthew. It is assigned to the 6th century. Δ (*Codex Sangallensis*), a MS. of the Gospels, with an interlinear Latin translation, in the Library of St. Gall. Ξ (*Codex Zacynthius*), a palimpsest in possession of the Bible Society, London, containing important fragments of St. Luke. It is probably of the 8th century, and is accompanied by a *Catena*. The following are important fragments:—I (Tischendorf), various fragments of the Gospels (Acts, Pauline Epistles). N (*Cod. Cotton.*), (formerly J N), twelve leaves of purple vellum, the writing being in silver. Four leaves are in Brit. Mus. (Cotton. C. xv.) Saec. vi. N^b (Brit. Mus. *Add.* 17, 136), a palimpsest. Saec. iv., v. P Q (*Codd. Guelpherbytani*, Wolfenbüttel), two palimpsests, respectively of the 6th and 5th centuries. T (*Cod. Borgianus*: Propaganda at Rome), of the 5th century. Υ (*Cod. Barberini*, 225, Rome). Saec. viii. Θ (*Cod. Tischendorf*, i., Leipsic). Saec. vii.—(ii.) The Secondary Uncials are in the Gospels:—E (Basileensis, K. iv. 35, Basle). Saec. viii. F (Rheno-trajectinus. Utrecht, formerly Borreeli). Saec. ix. G (Brit. Mus. Harl. 5684). Saec. ix. x. H (Hamburgensis. Seidelii). Saec. ix. K (Cod. Cyprius. Paris, Bibl. Imp. 63). Saec. ix. M (Cod. Campianus. Paris, Bibl. Imp. 48). Saec. x. S (Vaticanus, 354). Saec. x. U (Cod. Navianus. Venice). Saec. x. V (Mosquensis). Saec. ix. Γ (Bodleianus). Saec. ix. Λ (Bodleianus). Saec. viii. (?). Cod. Tischendorf iii. (Bodleian). Saec. viii. ix. Σ (St. Petersburgh). Saec. viii. ix. (?).—**B** (i.). Primary Uncials of the Acts and Catholic Epistles. ℵ, A B C D. E_2 (*Codex Laudianus*, 35), a Graeco-Latin MS. of the Acts, probably brought to England by Theodore of Tarsus, 668, and used by Bede. It was given to the University of Oxford by Archbishop Laud in 1636. Saec. vi. vii.—(ii.) The Secondary Uncials are—$G_2=L_2$ (Cod. Angelicus (Passionei) Rome). Saec. ix. H_2 (*Cod. Mutinensis*, Modena), of the Acts. Saec. ix. K_2 (Mosquensis), of the Catholic Epistles. Saec. ix.—**C** (i.). Primary Uncials of the Pauline Epistles: ℵ A B C. D_2 (Codex Claromontanus, *i. e.* from Clermont, near Beauvais, Paris, Bibl. Imp. 107), a Graeco-Latin MS. of the Pauline Epistles, once (like D) in the possession of Beza. It passed to the Royal Library at Paris in 1707, where it has since remained. The MS. is entire except Rom. i. 1-7. The passages Rom. i. 27-30 (in Latin, i. 24-27) were added at the close of the 6th century, and 1 Cor. xiv. 13-32 by another ancient hand. The MS. is of the middle of the 6th century. F_2 (*Codex Augiensis*, Coll. SS. Trin. Cant. B, 17, 1), a Graeco-Latin MS. of St. Paul's Epistles, bought by Bentley from the Monastery of Reichenau (Augia Major) in 1718, and left to Trin. Coll. by his nephew in 1786. It is assigned to the 9th century. G_2 (*Codex Boernerianus*. Dresden), a Graeco-Latin MS., which originally formed a part of the same volume with Δ. The following fragments are of great value:—H_2 (Codex Coislinianus, Paris, Bibl. Imp. 202), part of a stichometrical MS. of the 6th century, consisting of twelve leaves: two more are at St. Petersburgh. M_2 (Hamburg; London), containing Heb. i. 1–iv. 3; xii. 20-end, and 1 Cor. xv. 52-2 Cor. i. 15; 2 Cor. x. 13–xii. 5, written in bright red ink

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in the 10th century.—(ii.) The Secondary Uncials are:—K_2, L_2. E_2 (*Cod. Sangermanensis*, St. Petersburgh), a Graeco-Latin MS., of which the Greek text was badly copied from D_2 after it had been thrice corrected, and is of no value. The Latin text is of some slight value, but has not been well examined.—D (i.). The Primary Uncials of the Apocalypse. ℵ A C. (ii.). The Secondary Uncial is—B_2 (*Codex Vaticanus* (Basilianus), 2066). 29. The number of the cursive MSS. (*minuscules*) in existence cannot be accurately calcu ated. Tischendorf catalogues about 500 of the Gospels, 200 of the Acts and Catholic Epistles, 250 of the Pauline Epistles, and a little less than 100 of the Apocalypse (exclusive of lectionaries); but this enumeration can only be accepted as a rough approximation. 30. Having surveyed in outline the history of the transmission of the written text, and the chief characteristics of the MSS. in which it is preserved, we are in a position to consider the extent and nature of the variations which exist in different copies. It is impossible to estimate the number of these exactly, but they cannot be less than 120,000 in all, though of these a very large proportion consist of differences of spelling and isolated aberrations of scribes, and of the remainder comparatively few alterations are sufficiently well supported to create reasonable doubt as to the final judgment. Probably there are not more than 1600–2000 places in which the true reading is a matter of uncertainty. 31. Various readings are due to different causes: some arose from accidental, others from intentional alterations of the original text. (i.) Accidental variations or *errata*, are by far the most numerous class, and admit of being referred to several obvious sources. (α) Some are errors of *sound*. The most frequent form of this error is called *Itacism*, a confusion of different varieties of the I-sound, by which (οι, υ) η, ι, ει, ε, &c., are constantly interchanged. Other vowel-changes, as of ο and ω, ου and ω, &c., occur, but less frequently. Very few MSS. are wholly free from mistakes of this kind, but some abound in them. 32. (β) Other variations are due to errors of *sight*. These arise commonly from the confusion of similar letters, or from the repetition or omission of the same letters, or from the recurrence of a similar ending in consecutive clauses which often causes one to be passed over when the eye mechanically returns to the copy. To these may be added the false division of words in transcribing the text from the continuous uncial writing. 33. Other variations may be described as errors of *impression* or *memory*. The copyist after reading a sentence from the text before him often failed to reproduce it exactly. He transposed the words, or substituted a synonym for some very common term, or gave a direct personal turn to what was objective before. Variations of order are the most frequent, and very commonly the most puzzling questions of textual criticism. Examples occur in every page, almost in every verse of the N. T. 34. (ii.) Of intentional changes some affect the expression, others the substance of the passage. (α) The intentional changes in language are partly changes of Hellenistic forms for those in common use, and partly modifications of harsh constructions. Imperfect constructions are completed in different ways. Apparent solecisms are corrected. Variations in the orthography of proper names ought probably to be placed under this head. 35. (β) The changes introduced into the substance of the text are generally additions, borrowed either from parallel passages or from marginal glosses. The first kind of addition is particularly frequent in the Gospels. Glosses are of more partial occurrence. Of all Greek MSS. *Cod. Bezae* (D) is the most remarkable for the variety and singularity of the glosses which it contains. 36. (γ) Many of the glosses which were introduced into the text spring from the ecclesiastical use of the N. T., just as in the Gospels of our own Prayer-Book introductory clauses have been inserted here and there. These additions are commonly notes of person or place. Sometimes an emphatic clause is added. But the most remarkable liturgical insertion is the doxology in the Lord's Prayer, Matt. vi. 13; and it is probable that the interpolated verse Acts viii. 37 is due to a similar cause. 37. (δ) Sometimes, though rarely, various readings noted on the margin are incorporated in the text. 38. (ε) The number of readings which seem to have been altered for distinctly dogmatic reasons is extremely small. In spite of the great revolutions in thought, feeling, and practice through which the Christian Church passed in fifteen centuries, the copyists of the N. T. faithfully preserved, according to their ability, the sacred trust committed to them. There is not any trace of intentional revision designed to give support to current opinions (Matt. xvii. 21; Mark ix. 29; 1 Cor. vii. 5, need scarcely be noticed). The utmost that can be urged is that internal considerations may have decided the choice of readings. But the general effect of these variations is scarcely appreciable, nor are the corrections of assumed historical and geographical errors much more numerous. 39. The great mass of various readings are simply variations in form. There are, however, one or two greater variations of a different character. The most important of these are John vii. 53–viii. 12; Mark xvi. 9–end; Rom. xvi. 25-27. The first stands quite by itself; and there seems to be little doubt that it contains an authentic narrative, but not by the hand of St. John. The two others, taken in connexion with the last chapter of St. John's Gospel, suggest the possibility that the apostolic writings may have undergone in some cases authoritative revision. 40. Manuscripts, it must be remembered, are but one of the three sources of textual criticism. The versions and patristic quotations are scarcely less important in doubtful cases.

II. The History of the Printed Text.—1. The history of the printed text of the N. T. may be divided into three periods. The first of these extends from the labours of the Complutensian editors to those of Mill: the second from Mill to Scholz: the third from Lachmann to the present time. The criticism of the first period was necessarily tentative and partial: the materials available for the construction of the text were few, and imperfectly known. The second period marks a great progress: the evidence of MSS., of versions, of Fathers, was collected with the greatest diligence and success: authorities were compared and classified: principles of observation and judgment were laid down. But the influence of the former period still lingered. The third period was introduced by the declaration of a new and sounder law. It was laid down that no right of possession could be pleaded against evidence. The "received" text, as such, was allowed no weight whatever. Its authority, on this view, must depend solely on critical worth. From first to last, in minute details of order and orthography, as well as in graver questions of substantial

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alteration, the text must be formed by a free and unfettered judgment. Each of these periods will now require to be noticed more in detail.—(i). *From the Complutensian Polyglott to Mill.* 2. *The Complutensian Polyglott.* The Latin Vulgate and the Hebrew text of the O. T. had been published some time before any part of the original Greek of the N. T. The Hymns of Zacharias and the Virgin (Luke i. 42-56, 68-80) were appended to a Venetian edition of a Psalter of 1486. This was the first part of the N. T. which was printed in Greek. Eighteen years afterwards (1504), the first six chapters of St. John's Gospel were added to an edition of the poems of Gregory of Nazianzus, published by Aldus. But the glory of printing the first Greek Testament is due to the princely Cardinal XIMENES. This great prelate as early as 1502 engaged the services of a number of scholars to superintend an edition of the whole Bible in the original Hebrew and Greek, with the addition of the Chaldee Targum of Onkelos, the LXX. version, and the Vulgate. The work was executed at Alcala (Complutum), where he had founded a university. The volume containing the N. T. was printed first, and was completed on Jan. 10, 1514. The whole work was not finished till July 10, 1517, about four months before the death of the Cardinal. The most celebrated men who were engaged on the N. T., which forms the fifth volume of the entire work, were Lebrixa (Nebrissensis) and Stunica. Considerable discussion has been raised as to the MSS. which they used. The editors describe these generally as "copies of the greatest accuracy and antiquity," sent from the Papal Library at Rome; and in the dedication to Leo acknowledgment is made of his generosity in sending MSS. of both "the Old and N. T." The whole question, however, is now rather of bibliographical than of critical interest. There can be no doubt that the copies, from whatever source they came, were of late date, and of the common type. The chief editions which follow the Complutensian in the main, are those of (Plantin) Antwerp, 1564-1612; Geneva, 1609-1632; Mainz, 1753.—3. *The editions of Erasmus.* —The history of the edition of ERASMUS, which was the first *published* edition of the N. T., is happily free from all obscurity. Erasmus had paid considerable attention to the study of the N. T. when he received an application from Froben, a printer of Basle with whom he was acquainted, to prepare a Greek text for the press. Froben was anxious to anticipate the publication of the Complutensian edition, and the haste with which the work of Erasmus was completed shows that little consideration was paid to the exigencies of textual criticism. The request was made on April 17, 1515, while Erasmus was in England. The details of the printing were not settled in September in the same year, and the whole work was finished in February 1516. The work, as Erasmus afterwards confessed, was done in reckless haste, and that too in the midst of other heavy literary labours. The MSS. which formed the basis of his edition are still, with one exception, preserved at Basle; and two which he used for the press contain the corrections of Erasmus and the printer's marks. The one is a MS. of the Gospels of the 16th century of the ordinary late type (marked 2 Gosp.): the other a MS. of the Acts and the Epistles (2 Acts. Epp.), somewhat older but of the same general character. Erasmus also made some use of two other Basle MSS. (1 Gosp.; 4 Acts. Epp.); the former of these is of great value, but the important variations from the common text which it offers, made him suspect that it had been altered from the Latin. For the Apocalypse he had only an imperfect MS. which belonged to Reuchlin. The last six verses were wanting, and these he translated from the Latin, a process which he adopted in other places where it was less excusable. The received text contains two memorable instances of this bold interpolation. But he did not insert the testimony of the heavenly witnesses (1 John v. 7), an act of critical faithfulness which exposed him to the attacks of enemies. After his first edition was published Erasmus continued his labours on the N. T.; and in March, 1519, a second edition appeared which was altered in about 400 places, of which Mill reckons that 330 were improvements. But his chief labour seems to have been spent upon the Latin version, and in exposing the "solecisms" of the common Vulgate, the value of which he completely misunderstood. A third edition was required in 1522, when the Complutensian Polyglott also came into circulation. In this edition 1 John v. 7 was inserted for the first time on the authority of the "Codex Britannicus" (*i. e.* Cod. Montfortianus), in a form which obviously betrays its origin as a clumsy translation from the Vulgate. The text was altered in about 118 places. This edition is further remarkable as giving a few (19) various readings. Three other early editions give a text formed from the second edition of Erasmus and the Aldine, those of Hagenau, 1521, of Cephalaeus at Strasburg, 1524, of Bebelius at Basle, 1531. Erasmus at length obtained a copy of the Complutensian text, and in his fourth edition in 1527, gave some various readings from it in addition to those which he had already noted, and used it to correct his own text in the Apocalypse in 90 places, while elsewhere he introduced only 16 changes. His fifth and last edition (1535) differs only in 4 places from the fourth, and the fourth edition afterwards became the basis of the received text.—4. *The editions of Stephens.*—The scene of our history now changes from Basle to Paris. In 1543, Simon de Colines (COLINAEUS) published a Greek text of the N. T., corrected in about 150 places on fresh MS. authority. Not long after it appeared, R. Estienne (STEPHANUS) published his first edition (1546), which was based on a collation of MSS. in the Royal Library with the Complutensian text. He gives no detailed description of the MSS. which he used, and their character can only be discovered by the quotation of their readings, which is given in the third edition. A second edition very closely resembling the first both in form and text, having the same preface and the same number of pages and lines, was published in 1549; but the great edition of Stephens is that known as the *Regia*, published in 1550. Of the authorities which he quoted most have been since identified. They were the Complutensian text, 10 MSS. of the Gospels, 8 of the Acts, 7 of the Catholic Epistles, 8 of the Pauline Epistles, 2 of the Apocalypse, in all 15 distinct MSS. One of these was the *Codex Bezae* (D). Two have not yet been recognised. The collations were made by his son Henry Stephens. Less than thirty changes were made on MS. authority; and except in the Apocalypse, which follows the Complutensian text most closely, "it hardly ever deserts the last edition of Erasmus" (Tregelles). Numerous instances occur in which Stephens deserts his former text and *all*

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his MSS. to restore an Erasmian reading. Stephens published a fourth edition in 1557 (Geneva), which is only remarkable as giving for the first time the present division into verses.—5. *The editions of Beza and Elzevir.*—Nothing can illustrate more clearly the deficiency among scholars of the first elements of the textual criticism of the N. T. than the annotations of BEZA (1556). This great divine obtained from H. Stephens a copy of the N. T. in which he had noted down various readings from about twenty-five MSS. and from the early editions, but he used the collection rather for exegetical than for critical purposes. The Greek text of Beza (dedicated to Queen Elizabeth) was printed by H. Stephens in 1565, and again in 1576; but his chief edition was the third, printed in 1582, which contained readings from the *Codices Bezae* and *Claromontanus*. Other editions by Beza appeared in 1588-9, 1598, and his (third) text found a wide currency. Among other editions which were wholly or in part based upon it, those of the ELZEVIRS alone require to be noticed. The first of these editions, famous for the beauty of their execution, was published at Leyden in 1624. It is not known who acted as editor, but the text is mainly that of the third edition of Stephens. Including every minute variation in orthography, it differs from this in 278 places. In these cases it generally agrees with Beza, more rarely it differs from both, either by typographical errors, or perhaps by manuscript authority. In the second edition (Leyden, 1633) it was announced that the text was that which was universally received. From this time the Elzevirian text was generally reprinted on the continent, and that of the third edition of Stephens in England, till quite recent times.—ii. *From Mill to Scholz.*—6. The second period of the history of the printed text may be treated with less detail. The first important collection of various readings was given by WALTON in the 6th volume of his Polyglott. The Syriac, Arabic, Aethiopic, and Persian versions of the N. T., together with the readings of *Cod. Alex.*, were printed in the 5th volume together with the text of Stephens. To these were added in the 6th the readings collected by Stephens, others from an edition by Wechel at Frankfort (1597), the readings of the *Codices Bezae* and *Claromont.*, and of fourteen other MSS. which had been collated under the care of Archbp. Ussher. A few more MS. readings were given by CURCELLAEUS (de Courcelles) in an edition published at Amsterdam, 1658, &c., but the great names of this period continue to be those of Englishmen. The readings of the Coptic and Gothic versions were first given in the edition of (Bp. Fell) Oxford, 1675; ed. Gregory, 1703; but the greatest service which Fell rendered to the criticism of the N. T. was the liberal encouragement which he gave to Mill. The work of MILL (cf. Oxon. 1707; Amstelod. ed. Kuster, 1710; other copies have on the title-page 1723, 1746, &c.) marks an epoch in the history of the N. T. text. There is much in it which will not bear the test of historical inquiry, much that is imperfect in the materials, much that is crude and capricious in criticism, but when every drawback has been made, the edition remains a splendid monument of the labours of a life. The work occupied Mill about thirty years, and was finished only a fortnight before his death. One great merit of Mill was that he recognized the importance of each element of critical evidence, the testimony of MSS. versions and citations, as well as internal evidence. In particular he asserted the claims of the Latin version and maintained, against much opposition, even from his patron Bp. Fell, the great value of patristic quotations. He had also a clear view of the necessity of forming a general estimate of the character of each authority, and described in detail those of which he made use.—7. Among those who had known and valued Mill was R. BENTLEY, the greatest of English scholars. In his earliest work, in 1691, Bentley had expressed generous admiration of the labours of Mill, and afterwards, in 1713, in his *Remarks*, triumphantly refuted the charges of impiety with which they were assailed. But Mill had only "accumulated various readings as a promptuary to the judicious and critical reader;" Bentley would "make use of that promptuary.... and not leave the reader in doubt and suspense" (*Answer to Remarks*, iii. 503). With this view he announced, in 1716, his intention of publishing an edition of the Greek Testament on the authority of the oldest Greek and Latin MSS., "exactly as it was in the best examples at the time of the Council of Nice, so that there shall not be twenty words nor even particles' difference" (iii. 477 to Archbp. Wake). Bentley continued his labours till 1729. After that time they seemed to have ceased. The troubles in which he was involved render it unnecessary to seek for any other explanation of the suspension of his work.—8. The conception of Bentley was in advance both of the spirit of his age and of the materials at his command. Textual criticism was forced to undergo a long discipline before it was prepared to follow out his principles. During this time German scholars held the first place. Foremost among these was BENGEL (1687-1752), who was led to study the variations of the N. T. from a devout sense of the infinite value of every divine word. His merit in discerning the existence of families of documents has been already noticed (i. §12); but the evidence before him was not sufficient to show the paramount authority of the most ancient witnesses. The labours of WETSTEIN ((1693-1754) formed an important epoch in the history of the N. T. His Greek Testament did not appear till 1751-2 at Amsterdam. The great service which Wetstein rendered to sacred criticism was by the collection of materials. He made nearly as great an advance on Mill as Mill had made on those who preceded him. But in the use of his materials he showed little critical tact.—9. It was the work of GRIESBACH (1745-1812) to place the comparative value of existing documents in a clearer light. His first editions were based for the most part on the critical collections of Wetstein. Not long afterwards MATTHAEI published an edition based on the accurate collation of Moscow MSS. These new materials were further increased by the collections of Alter (1786-7), Birch, Adler, and Moldenhawer (1788-1801), as well as by the labours of Griesbach himself. And when Griesbach published his second edition (1796-1806, 2nd ed. of vol. i. by D. Schulz, 1827) he made a noble use of the materials thus placed in his hands. His chief error was that he altered the received text instead of constructing the text afresh; but in acuteness, vigour, and candour he stands below no editor of the N. T., and his judgment will always retain a peculiar value.—10. The edition of SCHOLZ contributed more in appearance than reality to the fur-

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therance of criticism (1830-1836). This laborious scholar collected a greater mass of various readings than had been brought together before, but his work is very inaccurate, and his own collations singularly superficial.—iii. *From Lachmann to the present time.*—11. In the year after the publication of the first volume of Scholz's N. T. a small edition appeared in a series of classical texts prepared by LACHMANN († 1851). In this the admitted principles of scholarship were for the first time applied throughout to the construction of the text of the N. T. The prescriptive right of the *textus receptus* was wholly set aside, and the text in every part was regulated by ancient authority. Lachmann delighted to quote Bentley as his great precursor (§7); but there was an important difference in their immediate aims. Bentley believed that it would be possible to obtain the true text directly by a comparison of the oldest Greek authorities with the oldest MSS. of the Vulgate. Afterwards very important remains of the earlier Latin versions were discovered, and the whole question was complicated by the collection of fresh documents. Lachmann therefore wished in the first instance only to give the current text of the *fourth* century, which might then become the basis of further criticism. This at least was a great step towards the truth, though it must not be accepted as a final one. But Lachmann's edition, great as its merits are as a first appeal to ancient evidence, is not without serious faults. The materials on which it was based were imperfect. The range of patristic citations was limited arbitrarily. The exclusion of the Oriental versions, however necessary at the time, left a wide margin for later change. The neglect of primary cursives often necessitated absolute confidence on slender MS. authority.—12. The chief defects of Lachmann's edition arise from deficiency of authorities. Another German scholar, TISCHENDORF, has devoted twenty years to enlarging our accurate knowledge of ancient MSS. The first edition of Tischendorf (1841) has now no special claims for notice. In his second (Leipsic) edition (1849) he fully accepted the great principle of Lachmann, that the text "must be sought solely from ancient authorities, and not from the so-called received edition," and gave many of the results of his own laborious and valuable collations. During the next few years Tischendorf prosecuted his labours on MSS. with unwearied diligence, and in 1855-9 he published his third (seventh) critical edition. The text, except in details of orthography, exhibits generally a retrograde movement from the most ancient testimony. The Prolegomena are copious and full of interest.—13. Meanwhile the sound study of sacred criticism had revived in England. In 1844 TREGELLES published an edition of the Apocalypse in Greek and English, and announced an edition of the N. T. The first part, containing St. Matthew and St. Mark, appeared in 1857; the second, completing the Gospels in 1861. This edition of Tregelles differs from that of Lachmann by the greater width of its critical foundation; and from that of Tischendorf by a more constant adherence to ancient evidence. The editions of Knapp (1797, &c.), Vater (1824), Tittmann (1820, &c.), and Hahn (1840, &c.) have no peculiar critical value. Meyer (1829, &c.) paid greater attention to the revision of the text which accompanies his great commentary; but his critical notes are often arbitrary and unsatisfactory. In the Greek Testament of Alford, as in that of Meyer, the text is subsidiary to the commentary; but it is impossible not to notice the important advance which has been made by the editor in true principles of criticism during the course of its publication. — 14. Besides the critical editions of the text of the N. T. various collections of readings have been published separately, which cannot be wholly omitted. In addition to those already mentioned (§9) the most important are by Rinck, *Lucubratio Critica*, 1830; Reiche, *Codicum MSS. N. T. Gr. aliquot insigniorum in Bibl. Reg. ... collatio* 1847; Scrivener, *A Collation of about Twenty Greek MSS. of the Holy Gospels ....* 1853; *A Transcript of the Cod. Aug., with a full Collation of Fifty MSS.* 1859; and E. de Muralt, of Russian MSS. (N. T. 1848).

III. PRINCIPLES OF TEXTUAL CRITICISM.—The work of the critic can never be shaped by definite rules. The formal enunciation of principles is but the first step in the process of revision. Canons of criticism are more frequently corollaries than laws of procedure. Yet such canons are not without use in marking the course to be followed, but they are intended only to guide and not to dispense with the exercise of tact and scholarship. What appears to be the only sound system of criticism will be seen from the rules which follow.—1. *The text must throughout be determined by evidence without allowing any prescriptive right to printed editions.* The received text may or may not be correct in any particular case, but this must be determined solely by an appeal to the original authorities. Nor is it right even to assume the received text as our basis. The question before us is not *What is to be changed?* but, *What is to be read?*—2. *Every element of evidence must be taken into account before a decision is made.* Some uncertainty must necessarily remain; for, when it is said that the text must rest upon evidence, it is implied that it must rest on an examination of the whole evidence. But it can never be said that the mines of criticism are exhausted. To exclude remote chances of error it is necessary to take account of every testimony. The true text must (as a rule) explain all variations, and the most recent forms may illustrate the original one.—3. *The relative weight of the several classes of evidence is modified by their generic character.* Manuscripts, versions, and citations, the three great classes of external authorities for the text, are obviously open to characteristic errors. The first are peculiarly liable to errors from transcription. The two last are liable to this cause of corruption and also to others. The genius of the language into which the translation is made may require the introduction of connecting particles or words of reference, as can be seen from the italicised words in the A. V. Glosses or marginal additions are more likely to pass into the text in the process of translation than in that of transcription. Quotations, on the other hand, are often partial or from memory, and long use may give a traditional fixity to a slight confusion or adaptation of passages of Scripture. These grounds of inaccuracy are, however, easily determined, and there is generally little difficulty in deciding whether the rendering of a version or the testimony of a Father can be fairly quoted. It is a far more serious obstacle to the critical use of these authorities that the texts of the versions and Fathers generally are in a very imperfect state. As a general rule the evidence of both

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may be trusted where they differ from the late text of the N. T., but where they agree with this against other early authorities, there is reason to entertain a suspicion of corruption. The evidence of versions may show at once that a MS. reading is a transcriptural error; and the absence of their support throws doubt upon readings otherwise of the highest probability. The testimony of an early Father is again sufficient to give preponderating weight to slight MS. authority: and since versions and Fathers go back to a time anterior to any existing MSS., they furnish a standard by which we may measure the conformity of any MS. with the most ancient text. —4. *The mere preponderance of numbers is in itself of no weight.* If the multiplication of copies of the N. T. had been uniform, it is evident that the number of later copies preserved from the accidents of time would have far exceeded that of the earlier, yet no one would have preferred the fuller testimony of the 13th to the scantier documents of the 4th century.—5. *The more ancient reading is generally preferable.* This principle seems to be almost a truism.—6. *The more ancient reading is generally the reading of the more ancient MSS.* This proposition is fully established by a comparison of explicit early testimony with the text of the oldest copies. It would be strange, indeed, if it were otherwise.—7. *The ancient text is often preserved substantially in recent copies.* But while the most ancient copies, as a whole, give the most ancient text, yet it is by no means confined exclusively to them. The text of D in the Gospels, however much it has been interpolated, preserves in several cases almost alone the true reading. Other MSS. exist of almost every date, which contain in the main the oldest text.—8. *The agreement of ancient MSS., or of MSS. containing an ancient text with all the earliest versions and citations marks a certain reading.* The final argument in favour of the text of the most ancient copies lies in the combined support which they receive in characteristic passages from the most ancient versions and patristic citations. The reading of the oldest MSS. is, as a general rule, upheld by the true reading of Versions and the certain testimony of the Fathers, where this can be ascertained.—9. *The disagreement of the most ancient authorities often marks the existence of a corruption anterior to them.* But it happens by no means rarely that the most ancient authorities are divided. In this case it is necessary to recognise an alternative reading.—10. *The argument from internal evidence is always precarious.* If a reading is in accordance with the general style of the writer, it may be said on the one side that this fact is in its favour, and on the other that an acute copyist probably changed the exceptional expression for the more usual one: *e. g.* Matt. i. 24, ii. 14, vii. 21, &c. If a reading is more emphatic, it may be urged that the sense is improved by its adoption: if less emphatic, that scribes were habitually inclined to prefer stronger terms: *e. g.* Matt. v. 13, vi. 4, &c.—11. *The more difficult reading is preferable to the simpler.* Except in cases of obvious corruption this canon probably holds good without exception, in questions of language, construction, and sense.—12. *The shorter reading is generally preferable to the longer.* This canon is very often coincident with the former one; but it admits also of a wider application. Except in very rare cases copyists never omitted intentionally, while they constantly introduced into the text marginal glosses and even various readings.—13. *That reading is preferable which explains the origin of the others.* This rule is chiefly of use in cases of great complication, and it would be impossible to find a better example than one (Mark ii. 22) which has been brought forward by Tischendorf for a different purpose (N. T. *Praef.* pp. xxxiii-iv.).

IV. The Language of the New Testament.—1. The eastern conquests of Alexander opened a new field for the development of the Greek language. It may be reasonably doubted whether a specific Macedonian dialect is not a mere fiction of grammarians; but increased freedom, both in form and construction, was a necessary consequence of the wide diffusion of Greek. Even in Aristotle there is a great declension from the classical standard of purity, though the Attic formed the basis of his language; and the rise of the *common* or *Grecian* dialect is dated from his time.—2. At no place could the corruption have been greater or more rapid than at Alexandria, where a motley population, engaged in active commerce, adopted Greek as their common medium of communication. And it is in Alexandria that we must look for the origin of the language of the New Testament. Two distinct elements were combined in this marvellous dialect which was destined to preserve for ever the fullest tidings of the Gospel. On the one side there was Hebrew conception, on the other Greek expression. The thoughts of the East were wedded to the words of the West. This was accomplished by the gradual translation of the Hebrew Scriptures into the vernacular Greek.—3. The Greek of the LXX., like the English of the A. V. or the German of Luther, naturally determined the Greek dialect of the mass of the Jews. It is more correct to call the N. T. dialect Hellenistic than Alexandrine, though the form by which it is characterised may have been peculiarly Alexandrine at first.—4. The position of Palestine was peculiar. The Aramaic (Syro-Chaldaic), which was the national dialect after the Return, existed side by side with the Greek. Both languages seem to have been generally understood, though, if we may judge from other instances of bilingual countries, the Aramaic would be the chosen language for the common intercourse of Jews (2 Macc. vii. 8, 21, 27). It was in this language, we may believe, that our Lord was accustomed to teach the people; and it appears that He used the same in the more private acts of His life (Mark iii. 17, v. 41, vii. 34; Matt. xxvii. 46; John i. 43; cf. John xx. 16). But the habitual use of the LXX. is a sufficient proof of the familiarity of the Palestinian Jews with the Greek dialect; and the judicial proceedings before Pilate must have been conducted in Greek.—5. The Roman occupation of Syria was not altogether without influence upon the language. A considerable number of Latin words, chiefly referring to acts of government, occur in the N. T., and they are probably only a sample of larger innovations. Other words in common use were of Shemitic, Persian, or Egyptian origin.—6. The language which was moulded under these various influences presents many peculiarities, both philological and exegetical, which have not yet been placed in a clear light. For a long time it has been most strangely assumed that the linguistic forms preserved in the oldest MSS. are *Alexandrine* and not in the widest sense *Hellenistic*, and on the other hand that the Aramaic modifications of the N. T. phraseology remove it from the sphere

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of strict grammatical analysis. These errors are necessarily fatal to all real advance in the accurate study of the words or sense of the apostolic writings. In detail comparatively little remains to be done, but a philosophical view of the N. T. language as a whole is yet to be desired.—7. The formal differences of the Greek of the N. T. from classical Greek are partly differences of vocabulary and partly differences of construction. Old words are changed in orthography or in inflection, new words and rare or novel constructions are introduced.—8. The peculiarities of the N. T. language which have been hitherto mentioned have only a rare and remote connexion with interpretation. They illustrate more or less the general history of the decay of a language. Other peculiarities have a more important bearing on the sense. These are in part Hebraisms (Aramaisms) in (1) expression or (2) construction, and in part (3) modifications of language resulting from the substance of the Christian revelation. (1) The general characteristic of Hebraic expression is vividness, as simplicity is of Hebraic syntax. Hence there is found constantly in the N. T. a personality of language (if the phrase may be used) which is foreign to classical Greek. At one time this occurs in the substitution of a pregnant metaphor for a simple word; at another time in the use of prepositions in place of cases; at another in the use of a vivid phrase for a preposition; and sometimes the one personal act is used to describe the whole spirit and temper. (2) The chief peculiarities of the syntax of the N. T. lie in the reproduction of Hebrew forms. Two great features by which it is distinguished from classical syntax may be specially singled out. It is markedly deficient in the use of particles and of oblique and participial constructions. Sentences are more frequently coordinated than subordinated. One clause follows another rather in the way of constructive parallelism than by distinct logical sequence. Only the simplest words of connexion are used in place of the subtle varieties of expression by which Attic writers exhibit the interdependence of numerous ideas. Constructions which are most distinctly Hebraic are not those which give the deepest Hebrew colouring to the N. T. diction, but rather that pervading monotony of form which, though correct in individual clauses, is wholly foreign to the vigour and elasticity of classical Greek. The character of the style lies in its total effect and not in separable elements. (3) The purely Christian element in the N. T. requires the most careful handling. Words and phrases already partially current were transfigured by embodying new truths, and for ever consecrated to their service. To trace the history of these is a delicate question of lexicography which has not yet been thoroughly examined. There is a danger of confounding the apostolic usage on the one side with earlier Jewish usage, and on the other with later ecclesiastical terminology.—9. For the language of the N. T. calls for the exercise of the most rigorous criticism. The complexity of the elements which it involves makes the inquiry wider and deeper, but does not set it aside. The overwhelming importance, the manifold expression, the gradual development of the message which it conveys, call for more intense devotion in the use of every faculty trained in other schools, but do not suppress inquiry. The literal sense of the apostolic writings must be gained in the same way as the literal sense of any other writings, by the fullest use of every appliance of scholarship, and the most complete confidence in the necessary and absolute connexion of words and thoughts. No variation of phrase, no peculiarity of idiom, no change of tense, no change of order, can be neglected. The truth lies in the whole expression, and no one can presume to set aside any part as trivial or indifferent.—10. The importance of investigating most patiently and most faithfully the literal meaning of the sacred text must be felt with tenfold force, when it is remembered that the literal sense is the outward embodiment of a spiritual sense, which lies beneath and quickens every part of Holy Scripture.

New Year. [TRUMPETS, FEAST OF.]

Nezi'ah. The descendants of Neziah were among the Nethinim who returned with Zerubbabel (Ezr. ii. 54; Neh. vii. 56).

Ne'zib, a city of Judah (Josh. xv. 43 only), in the district of the Shefelah or Lowland, one of the same group with Keilah and Mareshah. To Eusebius and Jerome it was evidently known. They place it on the road between Eleutheropolis and Hebron, 7 or 9 (Euseb.) miles from the former, and there it still stands under the almost identical name of *Beit Nâsib*, or *Chirbeh Nasib*, 2¼ hours from *Beit Jibrin*, on a rising ground at the southern end of the *Wady es-Sûr*, and with Keilah and Mareshah within easy distance.

Nib'haz, a deity of the Avites, introduced by them into Samaria in the time of Shalmaneser (2 K. xvii. 31). There is no certain information as to the character of the deity, or the form of the idol so named. The Rabbins derived the name from a Hebrew root *nâbach*, "to bark," and hence assigned to it the figure of a dog, or a dog-headed man. There is no *à priori* improbability in this: the Egyptians worshipped the dog. Some indications of the worship of the dog have been found in Syria, a colossal figure of a dog having formerly existed between Berytus and Tripolis. It is still more to the point to observe that on one of the slabs found at Khorsabad and represented by Botta (pl. 141), we have the front of a temple depicted with an animal near the entrance, which can be nothing else than a bitch suckling a puppy, the head of the animal having, however, disappeared. According to another equally unsatisfactory theory, Nibhaz is identified with the god of the nether world of the Sabian worship.

Nib'shan, one of the six cities of Judah (Josh. xv. 62) which were in the district of the Midbar (A. V. "wilderness"). Under the name of Nempsan or Nebsan it is mentioned by Eusebius and Jerome, but with no attempt to fix its position.

Nica'nor, the son of Patroclus (2 Macc. viii. 9), a general who was engaged in the Jewish wars under Antiochus Epiphanes and Demetrius I. He took part in the first expedition of Lysias, B.C. 166 (1 Macc. iii. 38), and was defeated with his fellow-commander at Emmaus (1 Macc. iv.; cf. 2 Macc. viii. 9 ff.). After the death of Antiochus Eupator and Lysias, he stood high in the favour of Demetrius (1 Macc. vii. 26), who appointed him governor of Judaea (2 Macc. xiv. 12), a command which he readily undertook as one "who bare deadly hate unto Israel" (1 Macc. vii. 26). At first he seems to have endeavoured to win the confidence of Judas, but when his treacherous designs were discovered he had recourse to violence. A battle took place at Capharsalama, which was indecisive in its results;

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but shortly after Judas met him at Adasa (B.C. 161), and he fell "first in the battle." A general rout followed; and the 13th of Adar, on which the engagement took place, "the day before Mardocheus' day," was ordained to be kept for ever as a festival (1 Macc. vii. 49; 2 Macc. xv. 36). There are some discrepancies between the narratives in the two books of Maccabees as to Nicanor. Internal evidence is decidedly in favour of 1 Macc.—**2.** One of the first seven deacons (Acts vi. 5).

Nicode'mus, a Pharisee, a ruler of the Jews, and teacher of Israel (John iii. 1, 10), whose secret visit to our Lord was the occasion of the discourse recorded only by St. John. The high station of Nicodemus as a member of the Jewish Sanhedrim, and the avowed scorn under which the rulers concealed their inward conviction (John iii. 2) that Jesus was a teacher sent from God, are sufficient to account for the secrecy of the interview. A constitutional timidity is discernible in the character of the inquiring Pharisee. Thus the few words which he interposed against the rash injustice of his colleagues are cautiously rested on a general principle (John vii. 50), and betray no indication of his faith in the Galilean whom his sect despised. And even when the power of Christ's love, manifested on the cross, had made the most timid disciples bold, Nicodemus does not come forward with his splendid gifts of affection until the example had been set by one of his own rank, and wealth, and station in society (xix. 39). In these three notices of Nicodemus a noble candour and a simple love of truth shine out in the midst of hesitation and fear of man. We can therefore easily believe the tradition that after the resurrection he became a professed disciple of Christ, and received baptism at the hands of Peter and John. All the rest that is recorded of him is highly uncertain. If the Nicodemus of St. John's Gospel be identical with the Nicodemus Ben Gorion of the Talmud, he must have lived till the fall of Jerusalem, which is not impossible, since the term *γέρων*, in John iii. 4, may not be intended to apply to Nicodemus himself.

Nicola'itans. The question how far the sect that is mentioned by this name in Rev. ii. 6, 15, was connected with the Nicolas of Acts vi. 5, and the traditions that have gathered round his name, will be discussed below. It will here be considered how far we can get at any distinct notion of what the sect itself was, and in what relation it stood to the life of the Apostolic age. It has been suggested as one step towards this result that the name before us was symbolic rather than historical. The Greek *Νικόλαος* is, it has been said, an approximate equivalent to the Hebrew Balaam, the lord, or, according to another derivation, the devourer of the people. If we accept this explanation we have to deal with one sect instead of two. We are now in a position to form a clearer judgment of the characteristics of the sect. It comes before us as presenting the ultimate phase of a great controversy which threatened at one time to destroy the unity of the Church, and afterwards to taint its purity. The controversy itself was inevitable as soon as the Gentiles were admitted in any large numbers into the Church of Christ. Were the new converts to be brought into subjection to the whole Mosaic law? The apostles and elders at Jerusalem met the question calmly and wisely. The burden of the Law was not to be imposed on the Gentile disciples. They were to abstain, among other things, from "meats offered to idols" and from "fornication" (Acts xv. 20, 29), and this decree was welcomed as the great charter of the Church's freedom. Strange as the close union of the moral and the positive commands may seem to us, it did not seem so to the synod at Jerusalem. The two sins were very closely allied, often even in the closest proximity of time and place. The messages to the Churches of Asia and the later Apostolic Epistles (2 Peter and Jude) indicate that the two evils appeared at that period also in close alliance. The teachers of the Church branded them with a name which expressed their true character. The men who did and taught such things were followers of Balaam (2 Pet. ii. 15; Jude 11). They, like the false prophet of Pethor, united brave words with evil deeds. In a time of persecution, when the eating or not eating of things sacrificed to idols was more than ever a crucial test of faithfulness, they persuaded men more than ever that it was a thing indifferent (Rev. ii. 13, 14). This was bad enough, but there was a yet worse evil. Mingling themselves in the orgies of idolatrous feasts, they brought the impurities of those feasts into the meetings of the Christian Church. And all this was done, it must be remembered, not simply as an indulgence of appetite, but as part of a system, supported by a "doctrine," accompanied by the boast of a prophetic illumination (2 Pet. ii. 1). These were the characteristics of the followers of Balaam, and, worthless as most of the traditions about Nicolas may be, they point to the same distinctive evils. It confirms the view which has been taken of their character to find that stress is laid in the first instance on the "deeds" of the Nicolaitans. To hate those deeds is a sign of life in a Church that otherwise is weak and faithless (Rev. ii. 6). To tolerate them is well-nigh to forfeit the glory of having been faithful under persecution (Rev. ii. 14, 15).

Nic'olas (Acts vi. 5), a native of Antioch, and a proselyte to the Jewish faith. When the church was still confined to Jerusalem he became a convert; and being a man of honest report, full of the Holy Ghost and of wisdom, he was chosen by the whole multitude of the disciples to be one of the first seven deacons, and he was ordained by the apostles, A.D. 33. A sect of Nicolaitans is mentioned in Rev. ii. 6, 15; and it has been questioned whether this Nicolas was connected with them, and if so, how closely. The Nicolaitans themselves, at least as early as the time of Irenaeus, claimed him as their founder. Epiphanius, an inaccurate writer, relates some details of the life of Nicolas the deacon, and describes him as gradually sinking into the grossest impurity, and becoming the originator of the Nicolaitans and other immoral sects. The same account is believed, at least to some extent, by Jerome and other writers in the 4th century; but it is irreconcileable with the traditionary account of the character of Nicolas given by Clement of Alexandria, an earlier and more discriminating writer than Epiphanius. He states that Nicolas led a chaste life and brought up his children in purity; that on a certain occasion, having been sharply reproved by the apostles as a jealous husband, he repelled the charge by offering to allow his wife to become the wife of any other person; and that he was in the habit of repeating a saying which is ascribed to the apostle Matthias also,—that it is our duty to fight against the flesh and to abuse it. His

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words were perversely interpreted by the Nicolaitans as authority for their immoral practices. Theodoret, in his account of the sect, repeats the foregoing statement of Clement; and charges the Nicolaitans with false dealing in borrowing the name of the deacon. Tillemont concludes that if not the actual founder, he was so unfortunate as to give occasion to the formation of the sect. Neander held that some other Nicolas was the founder.

Nicop'olis is mentioned in Tit. iii. 12, as the place where, at the time of writing the Epistle, St. Paul was intending to pass the coming winter, and where he wished Titus to meet him. Nothing is to be found in the Epistle itself to determine which Nicopolis is here intended. There were cities of this name in Asia, Africa, and Europe. One Nicopolis was in Thrace, near the borders of Macedonia. The subscription (which, however, is of no authority) fixes on this place, calling it the Macedonian Nicopolis. Another Nicopolis was in Cilicia; and Schrader pronounces for this; but this opinion is connected with a peculiar theory regarding the Apostle's journeys. We have little doubt that Jerome's view is correct, and that the Pauline Nicopolis was the celebrated city of Epirus. This city (the "City of Victory") was built by Augustus in memory of the battle of Actium. Nicopolis was on a peninsula to the west of the bay of Actium, in a low and unhealthy situation, and it is now a very desolate place.

Ni'ger is the additional or distinctive name given to the Symeon who was one of the teachers and prophets in the Church at Antioch (Acts xiii. 1). He is not known except in that passage.

Night. The period of darkness, from sunset to sunrise, including the morning and evening twilight, was known to the Hebrews by the term *layil*, or *layĕldh*. It is opposed to "day," the period of light (Gen. i. 5). Following the Oriental sunset is the brief evening twilight (*neshephh*, Job xxiv. 15, rendered "night" in Is. v. 11, xxi. 4, lix. 10), when the stars appeared (Job iii. 9). This is also called "evening" (*'ereb*, Prov. vii. 9, rendered "night" in Gen. xlix. 27, Job vii. 4), but the term which especially denotes the evening twilight is *ălâtâh* (Gen. xv. 17, A. V. "dark;" Ex. xii. 6, 7, 12). This period of the day must also be that which is described as "night" when Boaz winnowed his barley in the evening breeze (Ruth iii. 2). The time of midnight (Ruth iii. 7; Ex. xi. 4) or greatest darkness is called in Prov. vii. 9 "the pupil of night," (A. V. "black night"). The morning twilight is denoted by the same term, *neshephh*, as the evening twilight, and is unmistakenably intended in 1 Sam. xxxi. 12; Job vii. 4; Ps. cxix. 147; possibly also in Is. v. 11.

Night-Hawk (Heb. *tachmâs*). Bochart has endeavoured to prove that the Hebrew word, which occurs only (Lev. xi. 16; Deut. xiv. 15) amongst the list of unclean birds, denotes the "male ostrich." The etymology of the word points to some bird of prey, though there is great uncertainty as to the particular species indicated. The LXX., Vulg., and perhaps Onkelos, understand some kind of "owl;" most of the Jewish doctors indefinitely render the word "a rapacious bird." Michaelis believes some kind of swallow (*Hirundo*) is intended. The rendering of the A. V. rests on no authority. As the LXX. and Vulg. are agreed that *tachmâs* denotes some kind of owl, we believe it is safer to follow these versions than modern commentators. The Greek γλαὺξ is used by Aristotle for some common species of owl, in all probability for the *Strix flammea* (white owl) or the *Syrnium stridula* (tawny owl). It is probable that *tachmâs* may denote the *Strix flammea* or the *Athene meridionalis*, which is extremely common in Palestine and Egypt.

Nile. 1. *Names of the Nile.*—The Hebrew names of the Nile, excepting one that is of ancient Egyptian origin, all distinguish it from other rivers. They are *Shîchôr*, "the black," a name perhaps of the same sense as Nile; *Yeôr*, "the river," a word originally Egyptian; "the river of Egypt;" "the Nachal of Egypt;" and "the rivers of Cush," or "Ethiopia." It must be observed that the word Nile nowhere occurs in the A. V. (*a.*) *Shîchôr*, "the black." The idea of blackness conveyed by this word has, as we should expect in Hebrew, a wide sense. It seems, however, to be indicative of a very dark colour. That the Nile is meant by Shihor is evident from its mention as equivalent to *Yeôr*, "the river," and as a great river (Is. xxiii. 3); from its being put as the western boundary of the Promised Land (Josh. xiii. 3; 1 Chr. xiii. 5), instead of "the river of Egypt" (Gen. xv. 18); and from its being spoken of as the great stream of Egypt, just as the Euphrates was of Assyria (Jer. ii. 18). If, but this is by no means certain, the name Nile be really indicative of the colour of the river, it must be compared with the Sanskrit *Nîlah*, "blue" especially, probably "dark blue," also even "black," and must be considered to be the Indo-European equivalent of Shihor. (*b.*) *Yeôr* is the same as the ancient Egyptian ATUR, AUR, and the Coptic *eiero* or *iaro*. *Yeôr*, in the singular, is used of the Nile alone, excepting in a passage in Daniel (xii. 5, 6, 7), where another river, perhaps the Tigris (comp. x. 4), is intended by it. In the plural this name is applied to the branches and canals of the Nile (Ps. lxxviii. 44; Ezek. xxix. 3, seqq., xxx. 12); but it is also used of streams or channels, in a general sense, when no particular ones are indicated (see Is. xxxiii. 21; Job xxviii. 10). It is thus evident that this name specially designates the Nile. (*c.*) "The river of Egypt" (Gen. xv. 18). (*d.*) "The Nachal of Egypt" has generally been understood to mean "the torrent" or "brook of Egypt," and to designate a desert stream at Rhinocorura, now El-'Areesh, on the eastern border. This name must signify the Nile, for it occurs in cases parallel to those where Shihor is employed (Num. xxxiv. 5; Josh. xv. 4, 47; 1 K. viii. 65; 2 K. xxiv. 7; Is. xxvii. 12), both designating the easternmost or Pelusiac branch of the river as the border of the Philistine territory, where the Egyptians equally put the border of their country towards Kanaan or Kanana (Canaan). It remains for us to decide whether the name signify the "brook of Egypt," or whether Nachal be a Hebrew form of Nile. The Hebrew word *nachal* might have been adopted as very similar in sound to an original proper name. (*e.*) "The rivers of Cush" are alone mentioned in the extremely difficult prophecy contained in Is. xviii. From the use of the plural we must suppose them to be the confluents or tributaries of the Nile. With the ancient Egyptians the river was sacred, and had, besides its ordinary name already given, a sacred name, under which it was worshipped, HAPEE, or HAPEE-MU, "the abyss," or "the abyss of waters," or "the hidden." Corresponding to the two regions of Egypt, the

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Upper Country and the Lower, the Nile was called HAPEE-RES, "the Southern Nile," and HAPEE-MEHEET, "the Northern Nile," the former name applying to the river in Nubia as well as in Upper Egypt. The god Nilus was one of the lesser divinities.—2. *Description of the Nile.*—We cannot as yet determine the length of the Nile, although recent discoveries have narrowed the question. There is scarcely a doubt that its largest confluent is fed by the great lakes on and south of the equator. It has been traced upwards for about 2700 miles, measured by its course, not in a direct line, and its extent is probably upwards of 1000 miles more, making it longer than even the Mississippi, and the longest of rivers. To trace it downwards we must first go to equatorial Africa, the mysterious half-explored home of the negroes, where animal and vegetable life flourishes around and in the vast swamp-land that waters the chief part of the continent. Here are two great shallow lakes, one nearer to the coast than the other. From the more eastern (the Ukerewe, which is on the equator), a chief tributary of the White Nile probably takes its rise, and the more western (the Ujeejee) may feed another tributary. Captain Speke (*Journal*, p. 610) concludes that "the White River, which issues from the N'yanza at the Ripon Falls, is the true or parent Nile." Great, however, as is the body of water of this the longer of the two chief confluents, it is the shorter (the Bahr el-Azrak, or Blue River) which brings down the alluvial soil that makes the Nile the great fertilizer of Egypt and Nubia. The Bahr el-Azrak rises in the mountains of Abyssinia. The two streams form a junction at Khartoom, now the seat of government of Soodán, or the Black Country under Egyptian rule. Further to the north another great river, the Athara, rising, like the Bahr el-Azrak, in Abyssinia, falls into the main stream, which, for the remainder of its course, does not receive one tributary more. Throughout the rest of the valley the Nile does not greatly vary, excepting that in Lower Nubia, through the fall of its level by the giving way of a barrier in ancient times, it does not inundate the valley on either hand. From time to time its course is impeded by cataracts or rapids, sometimes extending many miles, until, at the First Cataract, the boundary of Egypt, it surmounts the last obstacle. After a course of about 550 miles, at a short distance below Cairo and the Pyramids, the river parts into two great branches, which water the Delta, nearly forming its boundaries to the east and west, and flowing into the shallow Mediterranean. The great annual phenomenon of the Nile is the inundation, the failure of which produces a famine, for Egypt is virtually without rain (see Zech. xiv. 17, 18). At Khartoom the increase of the river is observed early in April, but in Egypt the first signs of rising occur about the summer solstice, and generally the regular increase does not begin until some days after, the inundation commencing about two months after the solstice. The river then pours, through canals and cuttings in the bank, which are a little higher than the rest of the soil, over the valley, which it covers with sheets of water. It attains to its greatest height about, or not long after, the autumnal equinox, and then, falling more slowly than it had risen, sinks to its lowest point at the end of nine months, there remaining stationary for a few days before it again begins to rise. The inundations are very various, and when they are but a few feet deficient or excessive cause great damage and distress. The Nile in Egypt is always charged with alluvium, especially during the inundation; but the annual deposit, excepting under extraordinary circumstances, is very small in comparison with what would be conjectured by any one unacquainted with subjects of this nature. Inquirers have come to different results as to the rate, but the discrepancy does not generally exceed an inch in a century. The ordinary average increase of the soil in Egypt is about four inches and a half in a century. The cultivable soil of Egypt is wholly the deposit of the Nile, but it is obviously impossible to calculate, from its present depth, when the river first began to flow in the rocky bed now so deeply covered with the rich alluvium. In Upper Egypt the Nile is a very broad stream, flowing rapidly between high, steep mud-banks, scarped by the constant rush of the water, which from time to time washes portions away, and stratified by the regular deposit. On either side rise the bare yellow mountains, usually a few hundred feet high, rarely a thousand, looking from the river like cliffs. Frequently the mountain on either side approaches the river in a rounded promontory. Rarely both mountains confine the river in a narrow bed, rising steeply on either side from a deep rock-cut channel through which the water pours with a rapid current. In Lower Egypt the chief differences are that the view is spread out in one rich plain, only bounded on the east and west by the desert, of which the edge is low and sandy, unlike the mountains above, though essentially the same, and that the two branches of the river are narrower than the undivided stream. On either bank, during Low Nile, extend fields of corn and barley, and near the river-side stretch long groves of palm-trees. The villages rise from the level plain, standing upon mounds, often ancient sites, and surrounded by palm-groves, and yet higher dark-brown mounds mark where of old stood towns, with which often "their memorial is perished" (Ps. ix. 6). The banks of the river are enlivened by the women who come down to draw water, and, like Pharaoh's daughter, to bathe, and the herds of kine and buffaloes which are driven down to drink and wash, or to graze on the grass of the swamps, like the good kine that Pharaoh saw in his dream as "he stood by the river," which were "coming up out of the river," and "fed in the marsh-grass" (Gen. xli. 1, 2). The river itself abounds in fish, which anciently formed a chief means of sustenance to the inhabitants of the country. The Israelites in the desert looked back with regret to the fish of Egypt: "We remember the fish, which we did eat in Egypt freely" (Num. xi. 5). In the Thebaïs crocodiles are found, and during Low Nile they may be seen basking in the sun upon the sand-banks. The crocodile is constantly spoken of in the Bible as the emblem of Pharaoh, especially in the prophecies of Ezekiel. The great difference between the Nile of Egypt in the present day and in ancient times is caused by the failure of some of its branches, and the ceasing of some of its chief vegetable products; and the chief change in the aspect of the cultivable land, as dependent on the Nile, is the result of the ruin of the fish-pools and their conduits, and the consequent decline of the fisheries. The river was famous for its seven branches, and under the Roman dominion eleven were counted, of which, however, there were but seven principal ones. Herodotus notices

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that there were seven, of which he says that two, the present Damietta and Rosetta branches, were originally artificial, and he therefore speaks of "the five mouths" (ii. 10). Now, as for a long period past, there are no navigable and unobstructed branches but these two that Herodotus distinguishes as in origin works of man. The monuments and the narratives of ancient writers show us in the Nile of Egypt in old times a stream bordered by flags and reeds, the covert of abundant wild-fowl, and bearing on its waters the fragrant flowers of the various-coloured lotus. Now in Egypt scarcely any reeds or water-plants—the famous papyrus being nearly if not quite extinct, and the lotus almost unknown—are to be seen, excepting in the marshes near the Mediterranean. Of old the great river must have shown a more fair and busy scene than now. Boats of many kinds were ever passing along it, by the painted walls of temples, and the gardens that extended around the light summer pavilions, from the pleasure-galley, with one great square sail, white or with variegated pattern, and many oars, to the little papyrus skiff, dancing on the water, and carrying the seekers of pleasure where they could shoot with arrows, or knock down with the throw-stick, the wild-fowl that abounded among the reeds, or engage in the dangerous chace of the hippopotamus or the crocodile. The Nile is constantly before us in the history of Israel in Egypt. Into it the male children were cast; in it, or rather in some canal or pool, was the ark of Moses put, and found by Pharaoh's daughter when she went down to bathe. When the plagues were sent, the sacred river—a main support of the people—and its waters everywhere, were turned into blood.

Nim'rah, a place mentioned, by this name, in Num. xxxii. 3 only, among those which formed the districts of the "land of Jazer and the land of Gilead." If it is the same as BETH-NIMRAH (ver. 36) it belonged to the tribe of Gad. By Eusebius, however, it is cited as a "city of Reuben in Gilead." A wady and a town, both called *Nimreh*, have been met with in *Betheniyeh*, east of the *Lejah*, and five miles north-west of *Kunawât*. On the other hand the name of *Nimrin* is said to be attached to a watercourse and a site of ruins in the Jordan valley, a couple of miles east of the river, at the embouchure of the *Wady Shoaib*. It must be left to future explorers to ascertain which (if either) of the places so named is the Nimrah in question.

Nim'rim, the Waters of, a stream or brook within the country of Moab, which is mentioned in the denunciations of that nation uttered, or quoted, by Isaiah (xv. 6) and Jeremiah (xlviii. 34). We should perhaps look for the site of Nimrim in Moab proper, *i. e.* on the south-eastern shoulder of the Dead Sea. A name resembling Nimrim still exists in the *Wady en-Nemeirah* and *Burj en-Nemeirah*, which are situated on the beach, about half-way between the southern extremity and the promontory of *el-Lissan*. Eusebius places it north of Soora, *i. e.* Zoar. How far the situation of *en-Nemeirah* corresponds with the statement of Eusebius cannot be known until that of Zoar is ascertained.

Nim'rod, a son of Cush and grandson of Ham. The events of his life are recorded in a passage (Gen. x. 8 ff.) which, from the conciseness of its language, is involved in considerable uncertainty. We may notice, in the first place, the terms in vers. 8, 9, rendered in the A. V. "mighty" and "mighty hunter before the Lord." The idea of any moral qualities being conveyed by these expressions may be at once rejected. They may be regarded as betokening personal prowess with the accessory notion of gigantic stature. It is somewhat doubtful whether the prowess of Nimrod rested on his achievements as a hunter or as a conqueror. The literal rendering of the Hebrew words would undoubtedly apply to the former, but they may be regarded as a translation of a proverbial expression originally current in the land of Nimrod, where the terms significant of "hunter" and "hunting" appear to have been applied to the forays of the sovereigns against the surrounding nations. But the context certainly favours the special application of the term to the case of conquest. The next point to be noticed is the expression in ver. 10, "The beginning of his kingdom," taken in connexion with the commencement of ver. 11, which admits of the double sense: "Out of that land went forth Asshur," as in the text of the A. V., and "out of that land he went forth to Assyria," as in the margin. These two passages mutually react on each other; for if the words "beginning of his kingdom" mean, as we believe to be the case, "his *first* kingdom," or, as Gesenius renders it, "the territory of which it was at first composed," then the expression implies a subsequent extension of his kingdom, in other words, that "he went forth to Assyria." If, however, the sense of ver. 11 be, "out of that land went forth Asshur," then no other sense can be given to ver. 10 than that "the capital of his kingdom was Babylon," though the expression must be equally applied to the towns subsequently mentioned. This rendering appears untenable in all respects, and the expression may therefore be cited in support of the marginal rendering of ver. 11. With regard to the latter passage, either sense is permissible in point of grammatical construction. Authorities, both ancient and modern, are divided on the subject, but the most weighty names of modern times support the marginal rendering, as it seems best to accord with historical truth. The chief events in the life of Nimrod, then, are (1) that he was a Cushite; (2) that he established an empire in Shinar (the classical Babylonia), the chief towns being Babel, Erech, Accad, and Calneh: and (3) that he extended this empire northwards along the course of the Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehoboth, Calah, and Resen. These events correspond to and may be held to represent the salient historical facts connected with the earliest stages of the great Babylonian empire. 1. In the first place there is abundant evidence that the race that first held sway in the lower Babylonian plain was of Cushite or Hamitic extraction. The name Cush itself was preserved in Babylonia and the adjacent countries under the forms of Cossaei, Cissia, Cuthah, and Susiana or *Chuzistan*. The earliest written language of Babylonia, as known to us from existing inscriptions, bears a strong resemblance to that of Egypt and Ethiopia. Even the name Nimrod appears in the list of the Egyptian kings of the 22nd dynasty, but there are reasons for thinking that dynasty to have been of Assyrian extraction.—2. In the second place, the earliest seat of empire was in the south part of the Babylonian plain. The large mounds, which for a vast number of centuries have covered the ruins of

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ancient cities, have already yielded some evidences of the dates and names of their founders, and we can assign the highest antiquity to the towns represented by the mounds of *Niffer* (perhaps the early Babel, though also identified with Calneh), *Warka* (the Biblical Erech), *Mugheir* (Ur), and *Senkereh* (Ellasar), while the name of Accad is preserved in the title *Kinzi-Akkad*, by which the founder or embellisher of those towns was distinguished (Rawlinson, i. 435). The date of their foundation may be placed at about B.C. 2200.—3. In the third place, the Babylonian empire extended its sway northwards along the course of the Tigris at a period long anterior to the rise of the Assyrian empire in the 13th century B.C. The existence of Nineveh itself can be traced up by the aid of Egyptian monuments to about the middle of the 15th century B.C. Our present information does not permit us to identify Nimrod with any personage known to us either from inscriptions or from classical writers.

Nim'shi. The grandfather of Jehu, who is generally called "the *son* of Nimshi" (1 K. xix. 16; 2 K. ix. 2, 14, 20; 2 Chr. xxii. 7).

Nin'eveh, the capital of the ancient kingdom and empire of Assyria. The name appears to be compounded from that of an Assyrian deity, "Nin," corresponding, it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings, as in "Ninus," the mythic founder, according to Greek tradition, of the city. In the Assyrian Inscriptions Nineveh is also supposed to be called "the city of Bel." Nineveh is first mentioned in the O. T. in connexion with the primitive dispersement and migrations of the human race. Ashur, or, according to the marginal reading which is generally preferred, Nimrod, is there described (Gen. x. 11) as extending his kingdom from the land of Shinar, or Babylonia, in the south, to Assyria in the north, and founding four cities, of which the most famous was Nineveh. Hence Assyria was subsequently known to the Jews as "the land of Nimrod" (cf. Mic. v. 6), and was believed to have been first peopled by a colony from Babylon. The kingdom of Assyria and of the Assyrians is referred to in the O. T. as connected with the Jews at a very early period; as in Num. xxiv. 22, 24, and Ps. lxxxiii. 8: but after the notice of the foundation of Nineveh in Genesis no further mention is made of the city until the time of the book of Jonah, or the 8th century B.C., supposing we accept the earliest date for that narrative, which, however, according to some critics, must be brought down 300 years later, or to the 5th century B.C. In this book neither Assyria nor the Assyrians are mentioned, the king to whom the prophet was sent being termed the "king of Nineveh," and his subjects "the people of Nineveh." Assyria is first called a kingdom in the time of Menahem, about B.C. 770. Nahum (? B.C. 645) directs his prophecies against Nineveh; only once against the king of Assyria, ch. iii. 18. In 2 Kings (xix. 36) and Isaiah (xxxvii. 37) the city is first distinctly mentioned as the residence of the monarch. Sennacherib was slain there when worshipping in the temple of Nisroch his god. In 2 Chronicles (xxxii. 21), where the same event is described, the name of the place where it occurred is omitted. Zephaniah, about B.C. 630, couples the capital and the kingdom together (ii. 13); and this is the last mention of Nineveh as an *existing* city. It has been generally assumed that the destruction of Nineveh and the extinction of the empire took place between the time of Zephaniah and that of Ezekiel and Jeremiah. The exact period of these events has consequently been fixed, with a certain amount of concurrent evidence derived from classical history, at B.C. 606. It may have occurred 20 years earlier. The city was then laid waste, its monuments destroyed, and its inhabitants scattered or carried away into captivity. It never rose again from its ruins. This total disappearance of Nineveh is fully confirmed by the records of profane history. Herodotus (i. 193) speaks of the Tigris as "the river upon which the town of Nineveh formerly stood." The historians of Alexander, with the exception of Arrian, do not even allude to the city, over the ruins of which the conqueror must have actually marched. It is evident that the later Greek and Roman writers, such as Strabo, Ptolemy, and Pliny, could only have derived any independent knowledge they possessed of Nineveh from traditions of no authority. They concur, however, in placing it on the eastern bank of the Tigris. During the Roman period, a small castle or fortified town, appears to have stood on some part of the site of the ancient city. It appears to have borne the ancient traditional name of Nineve, as well as its corrupted form of Ninos and Ninus. The Roman settlement appears to have been in its turn abandoned, for there is no mention of it when Heraclius gained the great victory over the Persians in the battle of Nineveh, fought on the very site of the ancient city, A.D. 627. After the Arab conquest, a fort on the east bank of the Tigris bore the name of "Ninawi." Benjamin of Tudela, in the 12th century, mentions the site of Nineveh as occupied by numerous inhabited villages and small townships. The name remained attached to the ruins during the Middle Ages. After the Arab conquest of the west of Asia, Mosul, at one time the flourishing capital of an independent kingdom, rose on the opposite or western bank of the Tigris. Traditions of the unrivalled size and magnificence of Nineveh were equally familiar to the Greek and Roman writers, and to the Arab geographers. Diodorus Siculus asserts (ii. 3) that the city formed a quadrangle of 150 stadia by 90, or altogether of 480 stadia (no less than 60 miles), and was surrounded by walls 100 feet high, broad enough for three chariots to drive abreast upon them, and defended by 1500 towers, each 200 feet in height. According to Strabo (xvi. 737) it was larger than Babylon, which was 385 stadia in circuit. In the O. T. we only find vague allusions to the splendour and wealth of the city. It is obvious that the accounts of Diodorus are for the most part absurd exaggerations, founded upon fabulous traditions, for which existing remains afford no warrant. The political history of Nineveh is that of Assyria, of which a sketch has already been given. It has been observed that the territory included within the boundaries of the kingdom of Assyria proper was comparatively limited in extent, and that almost within the immediate neighbourhood of the capital petty kings appear to have ruled over semi-independent states, owning allegiance and paying tribute to the great Lord of the Empire, "the King of Kings," according to his Oriental title, who dwelt at Nineveh. The fall of the capital was the signal for universal disruption.—*The Ruins.*—Previous to recent excavations and researches, the ruins which occupied the presumed site of Nineveh seemed to con-

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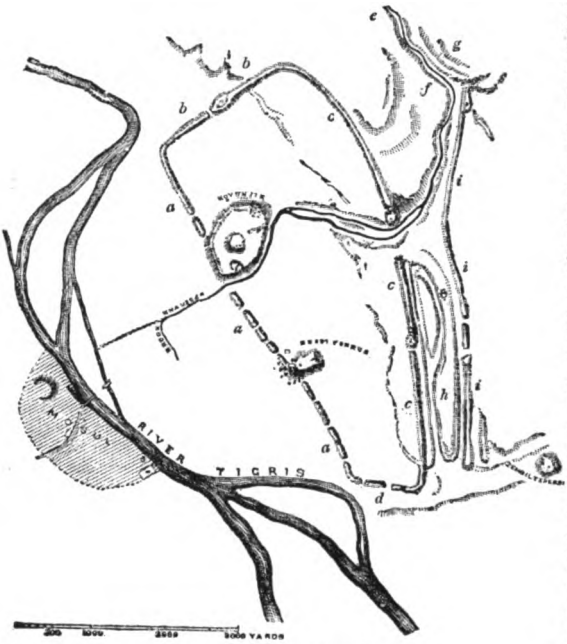
sist of mere shapeless heaps or mounds of earth and rubbish. Unlike the vast masses of brick masonry which mark the site of Babylon, they showed externally no signs of artificial construction, except perhaps here and there the traces of a rude wall of sun-dried bricks. Some of these mounds were of enormous dimensions—looking in the distance rather like natural elevations than the work of men's hands. They differ greatly in form, size and height. Some are mere conical heaps, varying from 50 to 150 feet high; others have a broad flat summit, and very precipitous cliff-like sides, furrowed by deep ravines worn by the winter rains. Such mounds are especially numerous in the region to the east of the Tigris, in which Nineveh stood, and some of them must mark the ruins of the Assyrian capital. The only difficulty is to determine which ruins are to be comprised within the actual limits of the ancient city. The northern extremity of the principal collection of mounds on the eastern bank of the Tigris may be fixed at the Shereef Khan, and the southern at Nimroud, about 6½ miles from the junction of that river with the great Zab, the ancient Lycus. Eastward they extend to Khorsabad, about 10 miles N. by E. of Shereef Khan, and to Karamless, about 15 miles N.E. of Nimroud. Within the area of this irregular quadrangle are to be found, in every direction, traces of ancient edifices and of former population. It comprises various separate and distinct groups of ruins, four of which, if not more, are the remains of fortified inclosures or strongholds, defended by walls and ditches, towers and ramparts. The principal are—1, the group immediately opposite Mosul, including the great mounds of Kouyunjik (also called by the Arabs, Armousheeyah) and Nebbi Yunus; 2, that near the junction of the Tigris and Zab, comprising the mounds of Nimroud and Athur; 3, Khorsabad, about 10 miles to the east of the former river; 4, Shereef Khan, about 5½ miles to the north of Kouyunjik; and 5, Selamiyah, 3 miles to the north of Nimroud. We will describe the most important. The ruins opposite Mosul consist of an inclosure formed by a continuous line of mounds, resembling a vast embankment of earth, but marking the remains of a wall, the western face of which is interrupted by the two great mounds of Kouyunjik and Nebbi Yunus. To the east of this inclosure are the remains of an extensive line of defences, consisting of moats and ramparts. The inner wall forms an irregular quadrangle with very unequal sides—the northern being 2333 yards, the western, or the river face, 4533, the eastern (where the wall is almost the segment of a circle) 5300 yards, and the southern but little more than 1000; altogether 13,200 yards, or 7 English miles 4 furlongs. The present height of this earthen wall is between 40 and 50 feet. The mound of Kouyunjik is of irregular form, being nearly square at the S.W. corner, and ending almost in a point at the N. E. It is about 1300 yards in length, by 500 in its greatest width; its greatest height is 96 feet, and its sides are precipitous, with occasional deep ravines or watercourses. The summit is nearly flat, but falls from the W. to the E. Nebbi Yunus is considerably smaller than Kouyunjik, being about 530 yards by 430, and occupying an area of about 40 acres. In height it is about the same. Upon it is a Turcoman village containing the apocryphal tomb of Jonah. It is remarkable that within the inclosure, with the exception of Kouyunjik and Nebbi Yunus, no mounds or irregularities in the surface of the soil denote ruins of any size. Nimroud



Plan of Kouyunjik and Nebbi Yunus.

Mound of Nimroud.

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consists of a similar inclosure of consecutive mounds —the remains of ancient walls. The system of defences is however very inferior in importance and completeness to that of Kouyunjik. The indications of towers occur at regular intervals; 108 may still be traced on the N. and E. sides. The area forms an irregular square, about 2331 yards by 2095, containing about 1000 acres. The N. and E. sides were defended by moats, the W. and S. walls by the river, which once flowed immediately beneath them. On the S.W. face is a great mound, 700 yards by 400, and covering about 60 acres, with a cone or pyramid of earth, about 140 feet high, rising in the N.W. corner of it. At the S.E. angle of the inclosure is a group of lofty mounds, called by the Arabs, after Nimroud's lieutenant, Athur (cf. Gen. x. 11). The inclosure-walls of Khorsabad form a square of about 2000 yards. They show the remains of towers and gateways. There are apparently no traces of moats or ditches. The mound which gives its name to this group of ruins rises on the N.W. face. It may be divided into two parts or stages, the upper about 650 ft. square, and 30 ft. high, and the lower adjoining it, about 1350 by 300. Shereef Khan, so called from a small village in the neighbourhood, consists of a group of mounds of no great size when compared with other Assyrian ruins, and without traces of an outer wall. Selamiyah is an inclosure of irregular form, situated upon a high bank overlooking the Tigris, about 5000 yards in circuit, and containing an area of about 410 acres, apparently once surrounded by a ditch or moat. The greater part of the discoveries which, of late years, have thrown so much light upon the history and condition of the ancient inhabitants of Nineveh were made in the ruins of Nimroud, Kouyunjik, and Khorsabad. The first traveller who carefully examined the supposed site of the city was Mr. Rich, formerly political agent for the East India Company at Baghdad; but his investigations were almost entirely confined to Kouyunjik and the surrounding mounds, of which he made a survey in 1820. He subsequently visited the mound of Nimroud, of which, however, he was unable to make more than a hasty examination. Several travellers described the ruins after Mr. Rich, but no attempt was made to explore them systematically until M. Botta was appointed French consul at Mosul in 1843. The French Government having given the necessary funds, the ruins were fully explored. They consisted of the lower part of a number of halls, rooms, and passages, for the most part wainscoted with slabs of coarse gray alabaster, sculptured with figures in relief, the principal entrances being formed by colossal human-headed winged bulls. No remains of exterior architecture of any great importance were discovered. The calcined limestone and the great accumulation of charred wood and charcoal showed that the building had been destroyed by fire. Its upper part had entirely disappeared, and its general plan could only be restored by the remains of the lower story. The collection of Assyrian sculptures in the Louvre came from these ruins. M. Botta's discoveries at Khorsabad were followed by those of Mr. Layard at Nimroud and Kouyunjik, made between the years 1845 and 1850. The mound of Nimroud was found to contain the ruins of several distinct edifices, erected at different periods. The most ancient stood at the N.W. corner of the platform, the most recent at the S.E. In general plan and in construction they resembled the ruins at Khorsabad—consisting of a number of halls, chambers, and galleries, panelled with sculptured and inscribed alabaster slabs, and opening one into the other by doorways generally formed by pairs of colossal human-headed winged bulls or lions. The exterior architecture could not be traced. The lofty cone or pyramid of earth adjoining this edifice covered the ruins of a building the basement of which was a square of 165 feet, and consisted, to the height of 20 feet, of a solid mass of sun-dried bricks, faced on the four sides by blocks of stone carefully squared, bevelled, and adjusted. Upon this solid substructure there probably rose, as in the Babylonian temples, a succession of platforms or stages, diminishing in size, the highest having a shrine or altar upon it. It had evidently been broken into and rifled of its contents at some remote period, and may have been a royal sepulchre —the tomb of Ninus, or Sardanapalus, which stood at the entrance of Nineveh. It appears to have been raised by the son of the king who built the N.W. palace, and whose name in the cuneiform inscriptions is supposed to be identified with that of Sardanapalus. Shalmanubar or Shalmaneser, the builder of this tomb or tower, also erected in the centre of the great mound a second palace, which appears to have been destroyed to furnish materials for later buildings. On the W. face of the mound, and adjoining the centre palace, are the remains of a third edifice, built by the grandson of Shalmanubar, whose name is read Ivn-Lush, and who is believed to be the Pul of the Hebrew Scriptures. Essarhaddon raised (about B.C. 680) at the S.W. corner of the platform another royal abode of considerable extent, but constructed principally with materials brought from his predecessor's palaces. In the opposite or S.E. corner are the ruins of a still later palace built by his grandson Ashur-emit-ili, very inferior in size and in splendour to other Assyrian edifices. At the S.W. corner of the mound of Kouyunjik stood a palace built by Sennacherib (about B.C. 700), exceeding in size and in magnificence of decoration all others hitherto explored. It occupied nearly 100 acres. The entrances to the edifice and to the principal chambers were flanked by groups of winged human-headed lions and bulls of colossal proportions—some nearly 20 feet in height; 27 portals thus formed were excavated by Mr. Layard. A second palace was erected on the same platform by the son of Essarhaddon, the third king of the name of Sardanapalus. No propylaea or detached buildings have as yet been discovered within the inclosure. At Shereeff Khan are the ruins of a temple, but no sculptured slabs have been dug up there. It was founded by Sennacherib, and added to by his grandson. At Selamiyah no remains of buildings nor any fragments of sculpture or inscriptions have been discovered. The Assyrian edifices were so nearly alike in general plan, construction, and decoration, that one description will suffice for all. They were built upon artificial mounds or platforms, varying in height, but generally from 30 to 50 feet above the level of the surrounding country, and solidly constructed of regular layers of sun-dried bricks, as at Nimroud, or consisting merely of earth and rubbish heaped up, as at Kouyunjik. This platform was probably faced with stone masonry, remains of which were discovered at Nimroud, and broad flights of steps or inclined ways led up to its summit. Although only the general plan of the ground-floor can now be traced, it is evident

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that the palaces had several stories built of wood and sun-dried bricks, which, when the building was deserted and allowed to fall to decay, gradually buried the lower chambers with their ruins, and protected the sculptured slabs from the effects of the weather. The depth of soil and rubbish above the alabaster slabs varied from a few inches to about 20 feet. It is to this accumulation of rubbish above them that the bas-reliefs owe their extraordinary preservation. The portions of the edifices still remaining consist of halls, chambers, and galleries, opening for the most part into large uncovered courts. The partition walls vary from 6 to 15 feet in thickness, and are solidly built of sun-dried bricks, against which are placed the panelling or skirting of alabaster slabs. No windows have hitherto been discovered, and it is probable that in most of the smaller chambers light was only admitted through the doors. The wall, above the wainscoting of alabaster, was plastered, and painted with figures and ornaments. The pavement was formed either of inscribed slabs of alabaster, or large flat kiln-burnt bricks. It rested upon layers of bitumen and fine sand. Of nearly similar construction are the modern houses of Mosul. The upper part and the external architecture of the Assyrian palaces, both of which have entirely disappeared, can only be restored conjecturally, from a comparison of monuments represented in the bas-reliefs, and of edifices built by nations, such as the Persians, who took their arts from the Assyrians. By such means Mr. Fergusson has, with much ingenuity, attempted to reconstruct a palace of Nineveh. The sculptures, with the exception of the human-headed lions and bulls, were for the most part in low relief. The colossal figures usually represent the king, his attendants, and the gods; the smaller sculptures, which either cover the whole face of the slab, or are divided into two compartments by bands of inscriptions, represent battles, sieges, the chase, single combats with wild beasts, religious ceremonies, &c. &c. All refer to public or national events; the hunting-scenes evidently recording the prowess and personal valour of the king as the head of the people —"the mighty hunter before the Lord." The sculptures appear to have been painted—remains of colour having been found on most of them. Thus decorated, without and within, the Assyrian palaces must have displayed a barbaric magnificence, not however devoid of a certain grandeur and beauty, which no ancient or modern edifice has probably exceeded. These great edifices, the depositories of the national records, appear to have been at the same time the abode of the king and the temple of the gods. No building has yet been discovered which possesses any distinguishing features to mark it specially as a temple. They are all precisely similar in general plan and construction. Most probably a part of the palace was set apart for religious worship and ceremonies.—*Site of the City.*—Much diversity of opinion exists as to the identification of the ruins which may be properly included within the site of ancient Nineveh. According to Sir H. Rawlinson and those who concur in his interpretation of the cuneiform characters, each group of mounds we have described represents a separate and distinct city. The name applied in the inscriptions to Nimroud is supposed to read "Kalkhu," and the ruins are consequently identified with those of the Calah of Genesis (x. 11); Khorsabad is Sargina, as founded by Sargon, the name having been retained in that of Sarghun, or Saraónn, by which the ruins were known to the Arab geographers; Shereef Khan is Tarbisi. Selamiyah has not yet been identified, no inscription having been found in the ruins. The name of Nineveh is limited to the mounds opposite Mosul, including Kouyunjik and Nebbi Yunus. Furthermore, the ancient and primitive capital of Assyria is supposed to have been not Nineveh, but a city named Asshur, whose ruins have been discovered at Kalah Sherghat, a mound on the right or W. bank of the Tigris, about 60 miles S. of Mosul. It need scarcely be observed that this theory rests entirely upon the presumed accuracy of the interpretation of the cuneiform inscriptions, and that it is totally at variance with the accounts and traditions preserved by sacred and classical history of the antiquity, size, and importance of Nineveh. On the other hand, it has been conjectured that these groups of mounds are not ruins of separate cities, but of fortified royal residences, each combining palaces, temples, propylaea, gardens, and parks, and having its peculiar name; and that they all formed part of one great city built and added to at different periods, and consisting of distinct quarters scattered over a very large area, and frequently very distant one from the other. Nineveh might thus be compared with Damascus, Ispahan, or perhaps more appropriately with Delhi. It is thus alone that the ancient descriptions of Nineveh, if any value whatever is to be attached to them, can be reconciled with existing remains. As at Babylon, no great consecutive wall of inclosure comprising all the ruins, such as that described by Diodorus, has been discovered at Nineveh, and no such wall ever existed. The river Gomel, the modern Ghazir-Su, may have formed the eastern boundary or defence of the city. As to the claims of the mound of Kalah Sherghat to represent the site of the primitive capital of Assyria called Asshur, they must rest entirely on the interpretation of the inscriptions. This city was founded, or added to, they are supposed to declare, by one Shamas-Iva, the son and viceroy, or satrap, of Ismi-Dagon, king of Babylon, who reigned, it is conjectured, about B.C. 1840. Assyria and its capital remained subject to Babylonia until B.C. 1273, when an independent Assyrian dynasty was founded, of which fourteen kings, or more, reigned at Kalah Sherghat. About B.C. 930 the seat of government, it is asserted, was transferred by Sardanapalus (the second of the name, and the Sardanapalus of the Greeks) to the city of Kalkhu or Calah (Nimroud), which had been founded by an earlier monarch named Shalmanubar. There it continued about 250 years, when Sennacherib made Nineveh the capital of the empire.—*Prophecies relating to Nineveh and Illustrations of the O. T.*—These are exclusively contained in the Books of Nahum and Zephaniah; for although Isaiah foretells the downfall of the Assyrian empire (ch. x. and xiv.), he makes no mention of its capital. Nahum threatens the entire destruction of the city, so that it shall not rise again from its ruins: "With an overrunning flood he will make an utter end of the place thereof." "He will make an utter end; affliction shall not rise up the second time" (i. 8, 9). "Thy people is scattered upon the mountains, and no one gathereth them. There is no healing of thy bruise" (iii. 18, 19). The manner in which the city should be taken seems to be indicated. "The defence shall be prepared" (ii. 5) is rendered in the marginal

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reading "the covering or coverer shall be prepared," and by Mr. Vance Smith, "the covering machine," the covered battering-ram or tower supposed to be represented in the bas-reliefs as being used in sieges. Some commentators believe that "the overrunning flood" refers to the agency of water in the destruction of the walls by an extraordinary overflow of the Tigris, and the consequent exposure of the city to assault through a breach; others, that it applies to a large and devastating army. An allusion to the overflow of the river may be contained in ii. 6, "The gates of the rivers shall be opened, and the palace shall be dissolved," a prophecy supposed to have been fulfilled when the Medo-Babylonian army captured the city. Most of the edifices discovered had been destroyed by fire, but no part of the walls of either Nimroud or Kouyunjik appears to have been washed away by the river. The likening of Nineveh to "a pool of water" (ii. 8) has been conjectured to refer to the moats and dams by which a portion of the country around Nineveh could be flooded. The city was to be partly destroyed by fire, "The fire shall devour thy bars," "then shall the fire devour thee" (iii. 13, 15). The gateway in the northern wall of the Kouyunjik inclosure had been destroyed by fire as well as the palaces. The population was to be surprised when unprepared, "while they are drunk as drunkards they shall be devoured as stubble fully dry" (i. 10). Diodorus states that the last and fatal assault was made when they were overcome with wine. The captivity of the inhabitants, and their removal to distant provinces, are predicted (iii. 18). The palace-temples were to be plundered of their idols, "out of the house of thy gods will I cut off the graven image and the molten image" (i. 14), and the city sacked of its wealth: "Take ye the spoil of silver, take the spoil of gold" (ii. 9). For ages the Assyrian edifices have been despoiled of their sacred images. Only one or two fragments of the precious metals were found in the ruins. Nineveh, after its fall, was to be "empty, and void, and waste" (ii. 10); "it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste" (iii. 7). These epithets describe the present state of the site of the city. But the fullest and the most vivid and poetical picture of its ruined and deserted condition is that given by Zephaniah, who probably lived to see its fall (ii. 13, 14, 15). The canals which once fertilised the soil are now dry. Except when the earth is green after the periodical rains the site of the city, as well as the surrounding country, is an arid yellow waste. Many allusions in the O. T. to the dress, arms, modes of warfare, and customs of the people of Nineveh, as well as of the Jews, are explained by the Nineveh monuments. Thus (Nah. ii. 3), "the shield of his mighty men is made red, the valiant men are in scarlet." The shields and the dresses of the warriors are generally painted red in the sculptures. The magnificent description of the assault upon the city (iii. 1, 2, 3) is illustrated in almost every particular. The mounds built up against the walls of a besieged town (Is. xxvii. 33; 2 K. xix. 32; Jer. xxxii. 24, &c.), the battering-ram (Ez. iv. 2), the various kinds of armour, helmets, shields, spears, and swords, used in battle during a siege; the chariots and horses (Nah. iii. 3) are all seen in various bas-reliefs. The interior decoration of the Assyrian palaces is described by Ezekiel, himself a captive in Assyria and an eye-witness of their magnificence (xxiii. 14, 15); a description strikingly illustrated by the sculptured likenesses of the Assyrian kings and warriors. The mystic figures seen by the prophet in his vision (ch. i.), uniting the man, the lion, the ox, and the eagle, may have been suggested by the eagle-headed idols, and man-headed bulls and lions, and the sacred emblem of the "wheel within wheel" by the winged circle or globe frequently represented in the bas-reliefs.—*Arts.*—The origin of Assyrian art is a subject at present involved in mystery, and one which offers a wide field for speculation and research. Those who derive the civilisation and political system of the Assyrians from Babylonia would trace their arts to the same source. One of the principal features of their architecture, the artificial platform serving as a substructure for their national edifices, may have been taken from a people inhabiting plains perfectly flat, such as those of Shinar, rather than an undulating country in which natural elevations are not uncommon, such as Assyria proper. But it still remains to be proved that there are artificial mounds in Babylonia of an earlier date than mounds on or near the site of Nineveh. Whether other leading features and the details of Assyrian architecture came from the same source, is much more open to doubt. In none of the arts of the Assyrians have any traces hitherto been found of progressive change. In the architecture of the most ancient known edifice all the characteristics of the style are already fully developed; no new features of any importance seem to have been introduced at a later period. In sculpture, as probably in painting also, if we possessed the means of comparison, the same thing is observable as in the remains of ancient Egypt. The earliest works hitherto discovered show the result of a lengthened period of gradual development, which, judging from the slow progress made by untutored man in the arts, must have extended over a vast number of years. They exhibit the arts of the Assyrians at the highest stage of excellence they probably ever attained. The only change we can trace, as in Egypt, is one of decline or "decadence." The latest monuments, such as those from the palaces of Esarhaddon and his son, show perhaps a closer imitation of nature, and a more careful and minute execution of details than those from the earlier edifices; but they are wanting in the simplicity yet grandeur of conception, in the imagination, and in the variety of treatment displayed in the most ancient sculptures. This will at once be perceived by a comparison of the ornamental details of the two periods. The lions of the earlier period are a grand, ideal, and, to a certain extent, conventional representation of the beast. In the later bas-reliefs the lions are more closely imitated from nature without any conventional elevation; but what is gained in truth is lost in dignity. The same may be observed in the treatment of the human form, though in its representation the Assyrians, like the Egyptians, would seem to have been, at all times, more or less shackled by religious prejudices or laws. No new forms or combinations appear to have been introduced into Assyrian art during the four or five centuries, if not longer period, in which we are acquainted with it. The art of the Nineveh monuments must in the present state of our knowledge be accepted as an original and national art, peculiar, if not to the Assyrians alone, to the races who at various periods possessed

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the country watered by the Tigris and Euphrates. As it was undoubtedly brought to its highest perfection by the Assyrians, and is especially characteristic of them, it may well and conveniently bear their name. From whence it was originally derived there is nothing as yet to show. If from Babylon, as some have conjectured, there are no remains to prove the fact. Analogies may perhaps be found between it and that of Egypt, but they are not sufficient to convince us that the one was the offspring of the other. The two may have been offshoots from some common trunk which perished ages before either Nineveh or Thebes was founded; or the Phoenicians, as it has been suggested, may have introduced into the two countries, between which they were placed, and between which they may have formed a commercial link, the arts peculiar to each of them. Whatever the origin, the development of the arts of the two countries appears to have been affected and directed by very opposite conditions of national character, climate, geographical and geological position, politics, and religion. At a late period of Assyrian history, at the time of the building of the Khorsabad palace (about the 8th century B.C.), a more intimate intercourse with Egypt through war or dynastic alliances than had previously existed, appears to have led to the introduction of objects of Egyptian manufacture into Assyria, and may have influenced to a limited extent its arts. A precisely similar influence proceeding from Assyria has been remarked at the same period in Egypt, probably arising from the conquest and temporary occupation of the latter country by the Assyrians. The arts of the Assyrians, especially their architecture, spread to surrounding nations, as is usually the case when one race is brought into contact with another in a lower state of civilisation. They appear to have crossed the Euphrates, and to have had more or less influence on the countries between it and the Mediterranean. Monuments of an Assyrian character have been discovered in various parts of Syria, and further researches would probably disclose many more. The arts of the Phoenicians, judging from the few specimens preserved, show the same influence. The Assyrian inscriptions seem to indicate a direct dependence of Judaea upon Assyria from a very early period. From the descriptions of the temple and "houses" of Solomon (cf. 1 K. vi., vii.; 2 Chr. iii. iv.), it would appear that there was much similarity between them and the palaces of Nineveh, if not in the exterior architecture, certainly in the interior decorations. The Jewish edifices were however very much inferior in size to the Assyrian. Of objects of art (if we may use the term) contained in the Temple we have the description of the pillars, of the brazen sea, and of various bronze or copper vessels. The Assyrian character of these objects is very remarkable. The influence of Assyria to the eastward was even more considerable, extending far into Asia. The Persians copied their architecture (with such modifications as the climate and the building-materials at hand suggested), their sculpture, probably their painting and their mode of writing, from the Assyrians. The ruined palaces of Persepolis show the same general plan of construction as those of Nineveh—the entrances formed by human-headed animals, the skirting of sculptured stone, and the inscribed slabs. The various religious emblems and the ornamentation have the same Assyrian character. Amongst the Assyrians, the arts were principally employed, as amongst all nations in their earlier stages of civilisation, for religious and national purposes. The colossal figures at the doorways of the palaces were mythic combinations to denote the attributes of a deity. The "Man-Bull" and the "Man-Lion," are conjectured to be the gods "Nin" and "Nergal," presiding over war and the chace; the eagle-headed and fish-headed figures so constantly repeated in the sculptures, and as ornaments of vessels of metal, or in embroideries—Nisroch and Dagon. The bas-reliefs almost invariably record some deed of the king, as head of the nation, in war, and in combat with wild beasts, or his piety in erecting vast palace-temples to the gods. Hitherto no sculptures specially illustrating the private life of the Assyrians have been discovered, except one or two incidents, such as men baking bread or tending horses, introduced as mere accessories into the historical bas-reliefs. This may be partly owing to the fact that no traces whatever have yet been found of their burial places, or even of their mode of dealing with the dead. Although the site of Nineveh afforded no special advantages for commerce, and although she owed her greatness rather to her political position as the capital of the empire, yet, situated upon a navigable river communicating with the Euphrates and the Persian Gulf, she must have soon formed one of the great trading stations between that important inland sea, and Syria, and the Mediterranean, and must have become a depôt for the merchandise supplied to a great part of Asia Minor, Armenia, and Persia. Her merchants are described in Ezekiel (xxvii. 24) as trading in blue clothes and broidered work (such as is probably represented in the sculptures), and in Nahum (iii. 16) as "multiplied above the stars of heaven."—*Writing and Language.*—The ruins of Nineveh have furnished a vast collection of inscriptions partly carved on marble or stone slabs, and partly impressed upon bricks, and upon clay cylinders, or six-sided and eight-sided prisms, barrels, and tablets, which, used for the purpose when still moist, were afterwards baked in a furnace or kiln. (Comp. Ez. iv. 1.) The character employed was the arrow-headed or cuneiform—so called from each letter being formed by marks or elements resembling an arrow-head or a wedge. This mode of writing, believed by some to be of Turanian or Scythic origin, prevailed throughout the provinces comprised in the Assyrian, Babylonian, and the eastern portion of the ancient Persian empires, from the earliest times to which any known record belongs, or at least 20 centuries before the Christian era, down to the period of the conquests of Alexander; after which epoch, although occasionally employed, it seems to have gradually fallen into disuse. It never extended into Syria, Arabia, or Asia Minor, although it was adopted by Armenia. A cursive writing resembling the ancient Syrian and Phoenician, appears to have also been occasionally employed in Assyria. The Assyrian cuneiform character was of the same class as the Babylonian, only differing from it in the less complicated nature of its forms. The Assyrian and Babylonian alphabet (if the term may be applied to above 200 signs) is of the most complicated, imperfect, and arbitrary nature—some characters being phonetic, others syllabic, others ideographic—the same character being frequently used indifferently. The people of Nineveh spoke a Shemitic dialect, connected with the Hebrew and with the so-called Chaldee of the Books

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of Daniel and Ezra. This agrees with the testimony of the O. T. But it is asserted that there existed in Assyria, as well as in Babylonia, a more ancient tongue belonging to a Turanian or Scythic race, which is supposed to have inhabited the plains watered by the Tigris and Euphrates long before the rise of the Assyrian empire, and from which the Assyrians derived their civilisation and the greater part of their mythology. The Assyrian inscriptions usually contain the chronicles of the king who built or restored the edifice in which they are found, records of his wars and expeditions into distant countries, of the amount of tribute and spoil taken from conquered tribes, of the building of temples and palaces, and invocations to the gods of Assyria. These inscribed bricks are of the greatest value in restoring the royal dynasties. The most important inscription hitherto discovered in connexion with Biblical history, is that upon a pair of colossal human-headed bulls from Kouyunjik, now in the British Museum, containing the records of Sennacherib, and describing, amongst other events, his wars with Hezekiah. It is accompanied by a series of bas-reliefs believed to represent the siege and capture of Lachish. A long list might be given of

Sennacherib on his throne before Lachish.

Biblical names occurring in the Assyrian inscriptions. Those of three Jewish kings have been read, Jehu son of Khumri (Omri), on the black obelisk, Menahem on a slab from the S.W. palace, Nimroud, now in the British Museum, and Hezekiah in the Kouyunjik records. The most important inscribed terra-cotta cylinders are—those from Kalah Sherghat, with the annals of a king, whose name is believed to read Tiglath Pileser, not the same mentioned in the 2nd Book of Kings, but an earlier monarch, who is supposed to have reigned about B.C. 1110, those from Khorsabad containing the annals of Sargon; those from Kouyunjik, especially one known as Bellino's cylinder, with the chronicles of Sennacherib; that from Nebbi Yunus with the records of Esarhaddon, and the fragments of three cylinders with those of his son. The most important results may be expected when inscriptions so numerous and so varied in character are deciphered. A list of nineteen or twenty kings can already be compiled, and the annals of the greater number of them will probably be restored to the lost history of one of the most powerful empires of the ancient world, and of one which appears to have exercised perhaps greater influence than any other upon the subsequent condition and development of civilised man. The only race now found near the ruins of Nineveh or in Assyria which may have any claim to be considered descendants from the ancient inhabitants of the country are the so-called Chaldæan or Nestorian tribes, inhabiting the mountains of Kurdistan, the plains round the lake of Ooroomiyah in Persia, and a few villages in the neighbourhood of Mosul. They still speak a Shemitic dialect, almost identical with the Chaldee of the books of Daniel and Ezra. A resemblance, which may be but fanciful, has been traced between them and the representations of the Assyrians in the bas-reliefs. Their physical characteristics at any rate seem to mark them as of the same race. A curse appears to hang over a land naturally rich and fertile, and capable of sustaining a vast number of human beings. Those who now inhabit it are yearly diminishing, and there seems no prospect that for generations to come this once-favoured country should remain other than a wilderness.

Nin'evites. The inhabitants of Nineveh (Luke xi. 30).

Ni'san. [MONTHS.]

Ni'son = Nisan. Esth. xi. 2.

Nis'roch. The proper name of an idol of Nineveh, in whose temple Sennacherib was worshipping when assassinated by his sons, Adrammelech and Sharezer (2 K. xix. 37; Is. xxxvii. 38). Rashi, in his note on Is. xxxvii. 38, explains Nisroch as "a beam, or plank, of Noah's ark," from the analysis which is given of the word by Rabbinical expositors. What the true etymology may be is extremely doubtful. If the origin of the word be Shemitic, it may be derived, as Gesenius suggests, from the Heb. *nesher*, which is in Arab. *nisr*, "an eagle," with the termination *ôch* or *âch*, so that Nisroch would signify "the great eagle." But it must be confessed that this explanation is far from satisfactory. It is adopted, however, by Mr. Layard, who identifies with Nisroch the eagle-headed human figure, which is one of the most prominent on the earliest Assyrian monuments, and is always represented as contending with and conquering the lion or the bull.

Nitre (Heb. *nether*) occurs in Prov. xxv. 20, "and as vinegar upon *nether*;" and in Jer. ii. 22. The substance denoted is not that which we now understand by the term *nitre*, *i. e.* nitrate of potassa—"saltpetre"—but the *νίτρον* or *λίτρον* of the Greeks, the *nitrum* of the Latins, and the *natron* or native carbonate of soda of modern chemistry. The latter part of the passage in Proverbs is well explained by Shaw, who says (*Trav.* ii. 387), "the unsuitableness of the singing of songs to a heavy

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heart is very finely compared to the contrariety there is between vinegar and natron." Natron is found abundantly in the well-known soda lakes of Egypt described by Pliny, and referred to by Strabo, which are situated in the barren valley of *Bahr bela-ma* (the Waterless Sea), about 50 miles W. of Cairo.

No. [No-Amon.]

Noadi'ah. 1. A Levite, son of Binnui, who with Meremoth, Eleazar, and Jozabad, weighed the vessels of gold and silver belonging to the Temple which were brought back from Babylon (Ezr. viii. 33).—2. The prophetess Noadiah joined Sanballat and Tobiah in their attempt to intimidate Nehemiah (Neh. vi. 14).

No'ah, the tenth in descent from Adam, in the line of Seth, was the son of Lamech, and grandson of Methuselah. Of his father Lamech all that we know is comprised in the words that he uttered on the birth of his son, words the more significant when we contrast them with the saying of the other Lamech of the race of Cain, which have also been preserved. In the reason which Lamech gives for calling his son Noah, there is a play upon the name which it is impossible to preserve in English. He called his name Noah (Noach, *rest*), saying, "this same shall *comfort* us" (yenachamênû). It is quite plain that the name "rest," and the verb "comfort," are of different roots; and we must not try to make a philologist of Lamech, and suppose that he was giving an accurate derivation of the name Noah. He merely plays upon the name, after a fashion common enough in all ages and countries. Of Noah himself from this time we hear nothing more till he is 500 years old, when it is said he begat three sons, Shem, Ham, and Japhet. Very remarkable, however, is the glimpse which we get of the state of society in the ante-diluvian world. The narrative it is true is brief, and on many points obscure: a mystery hangs over it which we cannot penetrate. It stands thus: "And it came to pass when men (the Adam) began to multiply on the face of the ground and daughters were born unto them; then the sons of God (the Elohim) saw the daughters of men (the Adam) that they were fair, and they took to them wives of all that they chose. And Jehovah said, My spirit shall not for ever rule (or be humbled) in men, seeing that they are [or, in their error they are] but flesh, and their days shall be a hundred and twenty years. The Nephilim were on the earth in those days; and also afterwards when the sons of God (the Elohim) came in unto the daughters of men (the Adam), and children were born to them, these were the heroes which were of old, men of renown." Here a number of perplexing questions present themselves: Who were the sons of God? Who the daughters of men? Who the Nephilim? What is the meaning of "My spirit shall not always rule, or dwell, or be humbled in men;" and of the words which follow, "But their days shall be an hundred and twenty years?" We will briefly review the principal solutions which have been given of these difficulties. *a.* Sons of God and daughters of men. Three different interpretations have from very early times been given of this most singular passage. 1. The "sons of Elohim" were explained to mean sons of princes, or men of high rank who degraded themselves by contracting marriages with "the daughters of men," *i. e.* with women of inferior position. 2. A second interpretation, perhaps not less ancient, understands by the "sons of Elohim," angels. Two modern poets, Byron (in his drama of *Cain*) and Moore (in his *Loves of the Angels*), have availed themselves of this last interpretation for the purpose of their poems. 3. The interpretation, however, which is now most generally received, is that which understands by "the sons of the Elohim" the family and descendants of Seth, and by "the daughters of man (Adam)," the women of the family of Cain. 4. A fourth interpretation has recently been advanced and maintained with considerable ingenuity, by the author of the *Genesis of the Earth and Man*. He understands by "the sons of the Elohim" the "servants or worshippers of *false gods*" [taking Elohim to mean not God but gods], whom he supposes to have belonged to a distinct pre-Adamite race. "The daughters of men," he contends, should be rendered "the daughters of Adam, or the Adamites," women, that is, descended from Adam. These last had hitherto remained true in their faith and worship, but were now perverted by the idolaters who intermarried with them. *b.* But who were the Nephilim? It should be observed that they are not spoken of as the offspring of the "sons of the Elohim" and "the daughters of men." The sacred writer says, "the Nephilim were on the earth in those days," before he goes on to speak of the children of the mixed marriages. The name, which has been variously explained, only occurs once again in Num. xiii. 33, where the Nephilim are said to have been one of the Canaanitish tribes. If it is of Hebrew origin (which however may be doubted) it must mean either "fallen," *i. e.* apostate ones; or those who "fall upon" others, violent men, plunderers, freebooters, &c. It is of far more importance to observe that if the Nephilim of Canaan were descendants of the Nephilim in Gen. vi. 4, we have here a very strong argument for the non-universality of the Deluge. *c.* In consequence of the grievous and hopeless wickedness of the world at this time, God resolves to destroy it. "My spirit," He says, "shall not always "dwell" or "bear sway" in man—inasmuch as he is but flesh. The meaning of which seems to be that whilst God had put His Spirit in man, *i. e.* not only the breath of life, but a spiritual part capable of recognising, loving, and worshipping Him, man had so much sunk down into the lowest and most debasing of fleshly pleasures, as to have almost extinguished the higher light within him. Then follows: "But his days shall be a hundred and twenty years," which has been interpreted by some to mean, that still a time of grace shall be given for repentance, viz., 120 years before the Flood shall come; and by others, that the duration of human life should in future be limited to this term of years, instead of extending over centuries as before. This last seems the most natural interpretation of the Hebrew words. Of Noah's life during this age of almost universal apostasy we are told but little. It is merely said, that he was a righteous man and perfect in his generations (*i. e.* amongst his contemporaries), and that he, like Enoch, walked with God. St. Peter calls him "a preacher of righteousness." Besides this we are merely told that he had three sons, each of whom had married a wife; that he built the Ark in accordance with Divine direction; and that he was 600 years old when the Flood came. Both about the Ark and the Flood so many questions have been

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raised, that we must consider each of these separately. *The Ark.*—The precise meaning of the Hebrew word (*têbâh*) is uncertain. The word only occurs here and in Exodus (ii. 3). In all probability it is to the old Egyptian that we are to look for its original form. Bunsen, in his vocabulary, gives *tba*, "a chest," *tpt*, "a boat," and in the Copt. Vers. of Exod. ii. 3, 5, *thebi* is the rendering of *têbâh*. This "chest," or "boat," was to be made of gopher (*i. e.* cypress) wood, a kind of timber which both for its lightness and its durability was employed by the Phoenicians for building their vessels. The planks of the ark, after being put together, were to be protected by a coating of pitch, or rather bitumen, which was to be laid on both inside and outside, as the most effectual means of making it water-tight, and perhaps also as a protection against the attacks of marine animals. The ark was to consist of a number of "nests" or small compartments, with a view no doubt to the convenient distribution of the different animals and their food. These were to be arranged in three tiers, one above another; "with lower, second, and third (stories) shalt thou make it." Means were also to be provided for letting light into the ark. In the A. V. we read, "A *window* shalt thou make to the ark, and in a cubit shalt thou finish it above:"—words which it must be confessed convey no very intelligible idea. The original, however, is obscure, and has been differently interpreted. What the "window," or "light-hole" was, is very puzzling. It was to be at the top of the ark apparently. If the words "unto a cubit shalt thou finish it *above*," refer to the window and not to the ark itself, they seem to imply that this aperture, or skylight, extended to the breadth of a cubit the whole length of the roof. But if so, it could not have been merely an open slit, for that would have admitted the rain. Are we then to suppose that some transparent, or at least translucent, substance was employed? It would almost seem so. A different word is used in chap. viii. 6, where it is said that Noah opened the window of the ark. There the word is (*challôn*), which frequently occurs elsewhere in the same sense. Supposing then the *tsôhar* to be, as we have said, a skylight, or series of skylights running the whole length of the ark, the *challôn* might very well be a single compartment of the larger window, which could be opened at will. But besides the window there was to be a door. This was to be placed in the side of the ark. Of the shape of the ark nothing is said; but its dimensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Taking 21 inches for the cubit, the ark would be 525 feet in length, 87 feet 6 inches in breadth, and 52 feet 6 inches in height. This is very considerably larger than the largest British man-of-war. It should be remembered that this huge structure was only intended to float on the water, and was not in the proper sense of the word a ship. It had neither mast, sail, nor rudder; it was in fact nothing but an enormous floating house, or oblong box rather. Two objects only were aimed at in its construction: the one was that it should have ample stowage, and the other that it should be able to keep steady upon the water. After having given Noah the necessary instructions for the building of the ark, God tells him the purpose for which it was designed. The earth is to be destroyed by water. "And I, behold I do bring the flood—waters upon the earth—to destroy all flesh wherein is the breath of life . . . but I will establish my covenant with thee, &c." (vi. 17, 18). The inmates of the ark are then specified. They are to be Noah and his wife, and his three sons with their wives. Noah is also to take a pair of each kind of animal into the ark with him that he may preserve them alive; birds, domestic animals, and creeping things are particularly mentioned. He is to provide for the wants of each of these stores "of every kind of food that is eaten." It is added, "Thus did Noah; according to all that God (Elohim) commanded him, so did he." A remarkable addition to these directions occurs in the following chapter. The pairs of animals are now limited to one of *unclean* animals, whilst of *clean* animals and birds (ver. 2), Noah is to take to him seven pairs. How is this addition to be accounted for? May we not suppose that we have here traces of a separate document interwoven by a later writer with the former history? Are we then to understand that Noah literally conveyed a pair of all the animals of the world into the ark? This question virtually contains in it another, viz., whether the deluge was universal, or only partial? If it was only partial, then of course it was necessary to find room but for a comparatively small number of animals; and the dimensions of the ark are ample enough for the required purpose. But it is not only the inadequate size of the ark to contain all, or anything like all, the progenitors of our existing species of animals, which is conclusive against a universal deluge. Another fact points with still greater force, if possible, in the same direction, and that is the manner in which we now find these animals distributed over the earth's surface. We now know that every great continent has its own peculiar fauna; that the original centres of distribution must have been not one, but many; further that the areas or circles around these centres must have been occupied by their pristine animals in ages long anterior to that of the Noachian Deluge. It is quite plain, then, that if all the animals of the world were literally gathered together in the ark and so saved from the waters of a universal deluge, this could only have been effected (even supposing there was space for them in the ark) by a most stupendous miracle. But the narrative does not compel us to adopt so tremendous an hypothesis. We shall see more clearly when we come to consider the language used with regard to the Flood itself, that even that language, strong as it undoubtedly is, does not oblige us to suppose that the Deluge was universal. *The Flood.*—The ark was finished, and all its living freight was gathered into it as in a place of safety. Jehovah shut him in, says the chronicler, speaking of Noah. And then there ensued a solemn pause of seven days before the threatened destruction was let loose. At last the Flood came; the waters were upon the earth. The narrative is vivid and forcible, though entirely wanting in that sort of description which in a modern historian or poet would have occupied the largest space. But one impression is left upon the mind with peculiar vividness, from the very simplicity of the narrative, and it is that of utter desolation. From vii. 17 to the end of the chapter a very simple but very powerful and impressive description is given of the appalling catastrophe. The waters of the Flood increased for a period of 190 days (40+150, comparing vii. 12 and 24).

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And then "God remembered Noah," and made a wind to pass over the earth, so that the waters were assuaged. The ark rested on the seventeenth day of the seventh month on the mountains of Ararat. After this the waters gradually decreased till the first day of the tenth month, when the tops of the mountains were seen. It was then that Noah sent forth, first, the raven, which flew hither and thither, resting probably on the mountain-tops, but not returning to the ark; and next, after an interval of seven days (cf. ver. 10), the dove, "to see if the waters were abated from the ground" (*i. e.* the lower plain country). "But the dove found no rest for the sole of her foot, and she returned unto him into the ark." After waiting for another seven days he again sent forth the dove, which returned this time with a fresh olive-leaf in her mouth, a sign that the waters were still lower. And once more, after another interval of seven days, he sent forth the dove, and she "returned not again unto him any more," having found a home for herself upon the earth. On reading this narrative it is difficult, it must be confessed, to reconcile the language employed with the hypothesis of a partial deluge. The difficulty does not lie in the largeness of most of the terms used, but rather in the precision of one single expression. It is natural to suppose that the writer, when he speaks of "all flesh," "all in whose nostrils was the breath of life," refers only to his own locality. This sort of language is common enough in the Bible when only a small part of the globe is intended. The real difficulty lies in the connecting of this statement with the district in which Noah is supposed to have lived, and the assertion that the waters prevailed fifteen cubits upward. If the Ararat on which the ark rested be the present mountain of the same name, the highest peak of which is more than 17,000 feet above the sea it would have been quite impossible for this to have been covered, the water reaching 15 cubits, *i. e.* 26 feet above it, unless the whole earth were submerged. The plain meaning of the narrative is, that far as the eye could sweep, not a solitary mountain reared its head above the waste of waters. But there is no necessity for assuming that the ark stranded on the high peaks of the mountain now called Ararat, or even that that mountain was visible. Assuming, then, that the Ararat here mentioned is not the mountain of that name in Armenia, we may also assume the inundation to have been partial, and may suppose it to have extended over the whole valley of the Euphrates, and eastward as far as the range of mountains running down to the Persian gulf, or further. As the inundation is said to have been caused by the breaking up of the fountains of the great deep, as well as by the rain, some great and sudden subsidence of the land may have taken place, accompanied by an inrush of the waters of the Persian gulf, similar to what occurred in the Runn of Cutch, on the eastern arm of the Indus, in 1819, when the sea flowed in, and in a few hours converted a tract of land, 2000 square miles in area, into an inland sea or lagoon. It has sometimes been asserted that the facts of geology are conclusive against the possibility of a universal deluge. Formerly, indeed, the existence of shells and corals at the top of high mountains was taken to be no less conclusive evidence the other way. They were constantly appealed to as a proof of the literal truth of the Scripture narrative. Even within the last thirty years geologists like Cuvier and Buckland have thought that the *superficial deposits* might be referred to the period of the Noachian Flood. Subsequent investigation, however, showed that if the received chronology were even approximately correct, this was out of the question, as these deposits must have taken place thousands of years before the time of Noah, and indeed before the creation of man. So far then, it is clear, there is no evidence now on the earth's surface in favour of a universal deluge. But is there any positive geological evidence against it? Hugh Miller and other geologists have maintained that there is. They appeal to the fact that in various parts of the world, such as Auvergne in France, and along the flanks of Aetna, there are cones of loose scoriae and ashes belonging to long extinct volcanoes, which must be at least triple the antiquity of the Noachian Deluge, and which yet exhibit no traces of abrasion by the action of water. These loose cones, they argue, must have been swept away had the water of the Deluge ever reached them. But this argument is by no means conclusive. There is, however, other evidence conclusive against the hypothesis of a universal deluge, miracle apart. "The first effect of the covering of the whole globe with water would be a complete change in its climate, the general tendency being to lower and equalize the temperature of all parts of its surface. *Pari passu* with this process . . . . would ensue the destruction of the great majority of marine animals. And this would take place, partly by reason of the entire change in climatal conditions, too sudden and general to be escaped by migration; and, in still greater measure, in consequence of the sudden change in the depth of the water. Great multitudes of marine animals can only live between tide-marks, or at depths less than fifty fathoms; and as by the hypothesis the land had to be depressed many thousands of feet in a few months, and to be raised again with equal celerity, it follows that the animals could not possibly have accommodated themselves to such vast and rapid changes. All the littoral animals, therefore, would have been killed. The race of acorn-shells and periwinkles would have been exterminated, and all the coral-reefs of the Pacific would at once have been converted into dead coral, never to grow again. But so far is this from being the case, that acorn-shells, periwinkles, and coral still survive, and there is good evidence that they have continued to exist and flourish for many thousands of years. On the other hand Noah was not directed to take marine animals of any kind into the ark, nor indeed is it easy to see how they could have been preserved. Again, had the whole globe been submerged, the sea-water covering the land would at once have destroyed every fresh-water fish, mollusk, and worm; and as none of these were taken into the ark, the several species would have become extinct. Nothing of the kind has occurred. Lastly, such experiments as have been made with regard to the action of sea-water upon terrestrial plants leave very little doubt that submergence in sea-water for ten or eleven months would have effectually destroyed not only the great majority of the plants, but their seeds as well. And yet it is not said that Noah took any stock of plants with him into the ark, or that the animals which issued from it had the slightest difficulty in obtaining pasture. There are, then, it must be confessed, very strong grounds for believing

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that no universal deluge ever occurred. Suppose the Flood, on the other hand, to have been local: suppose, for instance, the valley of the Euphrates to have been submerged; and then the necessity for preserving all the species of animals disappears. For, in the first place, there was nothing to prevent the birds and many of the large mammals from getting away; and in the next, the number of species peculiar to that geographical area, and which would be absolutely destroyed by its being flooded, supposing they could not escape, is insignificant." All these considerations point with overwhelming force in the same direction, and compel us to believe, unless we suppose that a stupendous miracle was wrought, that the Flood of Noah (like other deluges of which we read) extended only over a limited area of the globe. It now only remains to notice the later allusions to the catastrophe occurring in the Bible, and the traditions of it preserved in other nations besides the Jewish. The word specially used to designate the Flood of Noah (*hammabbûl*) occurs in only one other passage of Scripture, Ps. xxix. 10. In Is. liv. 9, the Flood is spoken of as "the waters of Noah." In the N. T. our Lord gives the sanction of His own authority to the historical truth of the narrative, Matt. xxiv. 37 (cf. Luke xvii. 26). St. Peter speaks of the "long suffering of God," which "waited in the days of Noah." And again, in his Second Epistle (ii. 5) he cites it as an instance of the righteous judgment of God who spared not the old world, &c. The traditions of many nations have preserved the memory of a great and destructive flood from which but a small part of mankind escaped. It is not always very clear whether they point back to a common centre, or whether they were of national growth. The traditions which come nearest to the Biblical account are those of the nations of Western Asia. Foremost amongst these is the Chaldean. It is preserved in a fragment of Berosus, and tells how Xisuthrus built a vessel in which he was saved from a great deluge, with different animals, birds, and quadrupeds. Other notices of a Flood may be found (*a*) in the Phoenician mythology, where the victory of Pontus (the sea) over Demarous (the earth) is mentioned: (*b*) in the Sibylline Oracles, partly borrowed no doubt from the Biblical narrative, and partly perhaps from some Babylonian story. To these must be added (*c*) the Phrygian story of king Annakos or Nannakos (Enoch) in Iconium, who reached an age of more than 300 years, foretold the Flood, and wept and prayed for his people, seeing the destruction that was coming upon them. Very curious, as showing what deep root this tradition must have taken in the country, is the fact that so late as the time of Septimius Severus, a medal was struck at Apamea, on which the Flood is commemorated. As belonging to this cycle of tradition, must be reckoned also (1) the Syrian, related by Lucian, and connected with a huge chasm in the earth near Hieropolis into which the waters of the Flood are supposed to have drained: and (2) the Armenian quoted by Josephus. A second cycle of traditions is that of Eastern Asia. To this belong the Persian, Indian, and Chinese. The Persian is mixed up with its cosmogony, and hence loses anything like an historical aspect. The Chinese story is, in many respects, singularly like the Biblical. The Indian tradition appears in various forms. Of these, the one which most remarkably agrees with the Biblical account is that contained in the Mahábhárata. The account of the Flood in the Koran is drawn apparently, partly from Biblical and partly from Persian sources. In the main, no doubt, it follows the narrative in Genesis, but dwells at length on the testimony of Noah to the unbelieving. Another peculiarity of this version is, that Noah calls in vain to one of his sons to enter into the ark; he refuses, in the hope of escaping to a mountain, and is drowned before his father's eyes. A third cycle of traditions is to be found among the American nations. These, as might be expected, show occasionally some marks of resemblance to the Asiatic legends. "Of the different nations that inhabit Mexico," says A. von Humboldt, "the following had paintings resembling the deluge of Coxcox, viz., the Aztecs, the Mixtecs, the Zapotecs, the Tlascaltecs, and the Mechoacans. The Noah, Xisuthrus, or Manu of these nations is termed Coxcox, Teo-Cipactli, or Tezpi. He saved himself with his wife Pochiquetzatl in a bark, or according to other traditions on a raft." A peculiarity of many of these American Indian traditions must be noted, and that is, that the Flood, according to them, usually took place in the time of the First Man, who, together with his family escape. It may not be amiss, before we go on to speak of the traditions of more cultivated races, to mention the legend still preserved among the inhabitants of the Figi islands, although not belonging to our last group. One more cycle of traditions we shall notice—that, viz., of the Hellenic races. Hellas has two versions of a flood, one associated with Ogyges and the other, in a far more elaborate form, with Deucalion. Both, however, are of late origin,—they were unknown to Homer and Hesiod. Herodotus, though he mentions Deucalion as one of the first kings of the Hellenes, says not a word about the Flood (i. 56). Pindar is the first writer who mentions it (*Olymp.* ix. 37ff.). It must be confessed, that the later the narrative, the more definite the form it assumes, and the more nearly it resembles the Mosaic account. It seems tolerably certain that the Egyptians had no records of the Deluge, at least if we are to credit Manetho. Nor has any such record been detected on the monuments, or preserved in the mythology of Egypt. *After the Flood.*—Noah's first act after he left the ark was to build an altar, and to offer sacrifices. This is the first altar of which we read in Scripture, and the first burnt sacrifice. Jehovah accepts the sacrifice of Noah as the acknowledgment on the part of man that he desires reconciliation and communion with God. Then follows the blessing of God (Elohim) upon Noah and his sons. All living creatures are now given to man for food; but express provision is made that the blood (in which is the life) should not be eaten. Next, God makes provision for the security of human life. The blood of man, in which is his life, is yet more precious than the blood of beasts. Hence is laid the first foundation of the civil power. Thus with the beginning of a new world God gives, on the one hand, a promise which secures the stability of the natural order of the universe, and, on the other hand, consecrates human life with a special sanctity as resting upon these two pillars—the brotherhood of men, and man's likeness to God. Of the seven precepts of Noah, as they are called, the observance of which was required of all Jewish proselytes, three only are here expressly mentioned. It is in the terms of the blessing and the covenant

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made with Noah after the Flood that we find the strongest evidence that in the sense of the writer it was universal, *i. e.*, that it extended to *all the then known world*. The literal truth of the narrative obliges us to believe that *the whole human race*, except eight persons, perished by the waters of the flood. Noah is clearly the head of a new human family, the representative of the whole race. It is as such that God makes His covenant with him; and hence selects a *natural* phenomenon as the sign of that covenant. The bow in the cloud, seen by every nation under heaven, is an unfailing witness to the truth of God. Was the rainbow, then, we ask, never seen before the flood? Was this "sign in the heavens" beheld for the first time by the eight dwellers in the ark when, after their long imprisonment, they stood again upon the green earth, and saw the dark humid clouds spanned by its glorious arch? Such seems the meaning of the narrator. And yet this implies that there was no rain before the flood, and that the laws of nature were changed, at least in that part of the globe, by that event. Hence, many writers have supposed that the meaning of the passage is, not that the rainbow now appeared for the first time, but that it was now for the first time invested with the sanctity of a sign. It must be confessed, however, that this is not the *natural* interpretation of the words. Noah now for the rest of his life betook himself to agricultural pursuits, following in this the tradition of his family. It is particularly noticed that he planted a vineyard. Whether in ignorance of its properties or otherwise, we are not informed, but he drank of the juice of the grape till he became intoxicated and shamefully exposed himself in his own tent. One of his sons, Ham, mocked openly at his father's disgrace. The others, with dutiful care and reverence, endeavoured to hide it. When he recovered from the effects of his intoxication, he declared that a curse should rest upon the sons of Ham. With the curse on his youngest son was joined a blessing on the other two. It is uncertain whether in the words "And let him dwell in the tents of Shem," "God," or "Japhet," is the subject of the verb. At first it seems more natural to suppose that Noah prays that God would dwell there. But the blessing of Shem has been spoken already. It is better therefore to take Japhet as the subject. What then is meant by his dwelling in the tents of Shem? Not of course that he should so occupy them as to thrust out the original possessors; nor even that they should melt into one people; but as it would seem, that Japhet may enjoy the *religious privileges* of Shem. After this prophetic blessing we hear no more of the patriarch but the sum of his years.

No'ah. One of the five daughters of Zelophehad (Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3).

No-a'mon (Nah. iii. 8), **No** (Jer. xlvi. 25; Ez. xxx. 14, 15, 16), a city of Egypt, Thebae (Thebes), or Diospolis Magna. The second part of the first form is the name of AMEN, the chief divinity of Thebes, mentioned or alluded to in connexion with this place in Jeremiah, "Behold, I will punish Amon in No, and Pharaoh, and Egypt, with their gods, and their kings;" and perhaps also alluded to in Ezekiel (xxx. 15). There is a difficulty as to the meaning of No. It seems most reasonable to suppose that No is a Shemitic name, and that Amon is added in Nahum (*l. c.*) to distinguish Thebes from some other place bearing the same name, or on account of the connexion of Amen with that city. Jerome supposes No to be either Alexandria or Egypt itself. Champollion takes it to be Diospolis in Lower Egypt; but Gesenius (*l. c.*), well observes that it would not then be compared in Nahum to Nineveh. This and the evidence of the Assyrian record leave no doubt that it is Thebes. The description of No-Amon, as "situate among the rivers, the waters round about it" (Nah. *l. c.*), remarkably characterizes Thebes.

Nob (1 Sam. xxiii. 11; Neh. xi. 32) was a sacerdotal city in the tribe of Benjamin, and situated on some eminence near Jerusalem. That it was on one of the roads which led from the north to the capital, and within sight of it, is certain from the illustrative passage in which Isaiah (x. 28-32) describes the approach of the Assyrian army. In this spirited sketch the poet sees the enemy pouring down from the north. It is implied here clearly that Nob was the last station in their line of march, whence the invaders could see Jerusalem, and whence they could be seen, as they "shook the hand" in proud derision of their enemies. Nob was one of the places where the tabernacle, or ark of Jehovah, was kept for a time during the days of its wanderings before a home was provided for it on mount Zion (2 Sam. vi. 1, &c.). A company of the Benjamites settled here after the return from the exile (Neh. xi. 32). But the event for which Nob was most noted in the Scripture annals, was a frightful massacre which occurred there in the reign of Saul (1 Sam. xxii. 17-19). All trace of the name has disappeared from the country long ago. Jerome states that nothing remained in his time to indicate where it had been. Geographers are not agreed as to the precise spot with which we are to identify the ancient locality. Some of the conjectures on this point may deserve to be mentioned. Kiepert's Map places Nob at *El-Isâwieh*, not far from *Anâtâ*, about a mile north-west of Jerusalem. But it must be regarded as fatal to this identification that Jerusalem is not to be seen from that point. Mr. Porter expresses the confident belief that Nob is to be sought on a low peaked tell, a little to the right of the northern road and opposite to *Shûfât*. The Nob spoken of above is not to be confounded with another which Jerome mentions in the plain of Sharon, not far from Lydda.

No'bah. The name conferred by the conqueror of KENATH and the villages in dependence on it on his new acquisition (Num. xxxii. 42). For a certain period after the establishment of the Israelite rule the new name remained, and is used to mark the course taken by Gideon in his chase after Zebah and Zalmunna (Judg. viii. 11). But it is not again heard of, and the original appellation, as is usual in such cases, appears to have recovered its hold, which it has since retained; for in the slightly modified form of *Kunawât* it is the name of the place to the present day.

No'bah. An Israelite warrior (Num. xxxii. 42), probably, like Jair, a Manassite, who during the conquest of the territory on the east of Jordan possessed himself of the town of Kenath and the villages or hamlets dependent upon it (Heb. "daughters"), and gave them his own name.

Nod. · [CAIN.]

No'dab, the name of an Arab tribe mentioned only in 1 Chr. v. 19, in the account of the war of the Reubenites, the Gadites, and the half of the tribe

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of Manasseh, against the Hagarites (verses 9-22, ver. 19). It has been supposed that Nodab was one of the sons of Ishmael. But we have no other mention of Nodab, and it is probable that he was a grandson or other descendant of the patriarch, and that the name, in the time of the record, was that of a tribe sprung from such descendant.

No'ĕ. The patriarch Noah (Tob. iv. 12; Matt. xxiv. 37, 38; Luke iii. 36, xvii. 26, 27).

No'eba = NEKODA 1 (1 Esdr. v. 31; comp. Ezr. ii. 48).

No'gah. One of the thirteen sons of David who were born to him in Jerusalem (1 Chr. iii. 7, xiv. 6).

No'hah. The fourth son of Benjamin (1 Chr. viii. 2).

Non. Nun, the father of Joshua (1 Chr. vii. 27).

Noph (Is. xix. 13, Jer. ii. 16, Ez. xxx. 13, 16), MOPH (Hos. ix. 6), a city of Egypt, Memphis. These forms are contracted from the ancient Egyptian common name, MEN-NUFR, or MEN-NEFRU, "the good abode," or perhaps "the abode of the good one." The Hebrew forms are regarded as representing colloquial forms of the name, current with the Shemites, if not with the Egyptians also. It is probable that the epithet "good" refers to Osiris, whose sacred animal Apis was here worshipped. As the great upper Egyptian city is characterized in Nahum as "situate among the rivers" (iii. 8), so in Hosea the lower Egyptian one is distinguished by its Necropolis.

No'phah, a place mentioned only in Num. xxi. 30, in the remarkable song apparently composed by the Amorites after their conquest of Heshbon from the Moabites, and therefore of an earlier date than the Israelite invasion. It is named with Dibon and Medeba, and was possibly in the neighbourhood of Heshbon. A name very similar to Nophah is Nobah, which is twice mentioned. Ewald decides that Nophah is identical with the latter of these.

Nose-jewel (Gen. xxiv. 22; Ex. xxxv. 22 "earring;" Is. iii. 21; Ez. xvi. 12, "jewel on the forehead"). A ring of metal, sometimes of gold or silver, passed usually through the right nostril, and worn by way of ornament by women in the East. Its diameter is usually 1 in. or 1½ in., but sometimes as much as 3½ in. Upon it are strung beads, coral, or jewels. In Egypt it is now almost confined to the lower classes.

Number. Like most Oriental nations, it is probable that the Hebrews in their written calculations made use of the letters of the alphabet. That they did so in post-Babylonian times we have conclusive evidence in the Maccabaean coins; and it is highly probable that this was the case also in earlier times. But though, on the one hand, it is certain that in all existing MSS. of the Hebrew text of the O. T. the numerical expressions are written at length, yet, on the other, the variations in the several versions between themselves and from the Hebrew text, added to the evident inconsistencies in numerical statement between certain passages of that text itself, seem to prove that some shorter mode of writing was originally in vogue, liable to be misunderstood, and in fact misunderstood by copyists and translators. These variations appear to have proceeded from the alphabetic method of writing numbers. There can be little doubt, however, that some at least of the numbers mentioned in Scripture are intended to be representative rather than determinative. Certain numbers, as 7, 10, 40, 100, were regarded as giving the idea of completeness. Without entering into St. Augustine's theory of this usage, we may remark that the notion of representative numbers in certain cases is one extremely common among Eastern nations, who have a prejudice against counting their possessions accurately; that it enters largely into many ancient systems of chronology, and that it is found in the philosophical and metaphysical speculations not only of the Pythagorean and other ancient schools of philosophy, both Greek and Roman, but also in those of the later Jewish writers, of the Gnostics, and also of such Christian writers as St. Augustine himself. We proceed to give some instances of numbers used (*a*), representatively, and thus probably by design indefinitely or (*b*), definitely, but, as we may say preferentially, *i. e.*, because some meaning (which we do not in all cases understand) was attached to them. 1. *Seven*, as denoting either plurality or completeness, is so frequent as to make a selection only of instances necessary, *e. g. sevenfold*, Gen. iv. 24; *seven times*, *i. e.* completely, Lev. xxvi. 24; Ps. xii. 6; *seven* (*i. e.* many) *ways*, Deut. xxviii. 25. 2. *Ten* as a preferential number is exemplified in the Ten Commandments and the law of Tithe. 3. *Seventy*, as compounded of 7 × 10, appears frequently, *e. g.*, *seventy fold* (Gen. iv. 24; Matt. xviii. 22). Its definite use appears in the offerings of 70 shekels (Num. vii. 13, 19, and foll.); the 70 elders (xi. 16); 70 years of captivity (Jer. xxv. 11). 4. *Five* appears in the table of punishments, of legal requirements (Ex. xxii. 1; Lev. v. 16, xxii. 14, xxvii. 15; Num. v. 7, xviii. 16), and in the five empires of Daniel (Dan. ii.). 5. *Four* is used in reference to the 4 winds (Dan. vii. 2); and the so-called 4 corners of the earth; the 4 creatures, each with 4 wings and 4 faces, of Ezekiel (i. 5 and foll.); 4 rivers of Paradise (Gen. ii. 10); 4 beasts (Dan. vii., and Rev. iv. 6); the 4 equal-sided Temple-chamber (Ez. xl. 47). 6. *Three* was regarded, both by the Jews and other nations, as a specially complete and mystic number. 7. *Twelve* (3 × 4) appears in 12 tribes, 12 stones in the high-priest's breast-plate, 12 Apostles, 12 foundation-stones, and 12 gates (Rev. xxi. 19-21). 8. *Forty* appears in many enumerations; 40 days of Moses (Ex. xxiv. 18); 40 years in the wilderness (Num. xiv. 34); 40 days and nights of Elijah (1 K. xix. 8). 9. *One hundred.*—100 cubits' length of the Tabernacle-court (Ex. xxvii. 18); 100 men, *i. e.* a large number (Lev. xxvi. 8); Gideon's 300 men (Judg. vii. 6); leader of 100 men (1 Chr. xii. 14); 100 stripes (Prov. xvii. 10, &c.). 10. Lastly, the mystic number 666 (Rev. xiii. 18).

Numbering. [CENSUS.]

Numbers, the Fourth Book of the Law or Pentateuch. It takes its name in the LXX. and Vulg. (whence our 'Numbers') from the double numbering or census of the people. A. *Contents.*—The Book may be said to contain generally the history of the Israelites from the time of their leaving Sinai, in the second year after the Exodus, till their arrival at the borders of the Promised Land in the fortieth year of their journeyings. It consists of the following principal divisions:—I. The preparations for the departure from Sinai (i. 1-x. 10). II. The journey from Sinai to the borders of Canaan (x. 11-xiv. 45). III. A brief notice of laws given, and events which transpired, during the thirty-seven years' wandering in the wilderness (xv. 1-xix. 22).

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IV. The history of the last year, from the second arrival of the Israelites in Kadesh till they reach "the plains of Moab by Jordan near Jericho" (xx. 1–xxxvi. 13).—I. (*a.*) The object of the encampment at Sinai has been accomplished. It is now time to depart in order that the object may be achieved for which Israel has been sanctified. That object is the occupation of the Promised Land. Therefore Israel must be organized as Jehovah's army: and to this end a mustering of all who are capable of bearing arms is necessary. Hence the book opens with the numbering of the people, chapters i.–iv. These contain, first, the census of all the tribes or clans (chap. i.); secondly, the arrangement of the camp, and the order of march (chap. ii.); thirdly, the special and separate census of the Levites (chaps. iii., iv.). (*b.*) Chapters v., vi. Certain laws apparently supplementary to the legislation in Leviticus. (*c.*) Chapters vii. 1–x. 10. Events occurring at this time, and regulations connected with them.—II. March from Sinai to the borders of Canaan. (*a.*) We have here, first, the order of march described (x. 14-28); the appeal of Moses to his father-in-law, Hobab, to accompany them in their journeys; and the chant which accompanied the moving and the resting of the ark (vers. 35, 36). (*b.*) An account of several of the stations and of the events which happened at them (x. 11–xii. 15); the sending of the spies from the wilderness of Paran (*et Tyh*), their report, the refusal of the people to enter Canaan, their rejection in consequence, and their rash attack upon the Amalekites, which resulted in a defeat (xii. 16–xiv. 45).—III. What follows must be referred apparently to the thirty-seven years of wanderings; but we have no notices of time or place (xv. 1–xix.).—IV. (*a.*) The narrative returns abruptly to the second encampment of the Israelites in Kadesh. Here Miriam dies, and the people murmur for water, and Moses and Aaron are not allowed to enter the Promised Land (xx. 1-13). They intended perhaps, as before, to enter Canaan from the south. They therefore desired a passage through the country of Edom. The Edomites refused the request, and turned out in arms to defend their border. The Israelites abandoned the attempt as hopeless and turned southwards, keeping along the western borders of Idumaea till they reached Ezion-geber (xx. 14-21). On their way southwards they stop at Mount Hor, or rather at Moserah, on the edge of the Edomite territory; and from this spot it would seem that Aaron, accompanied by his brother Moses and his son Eleazar, quitted the camp in order to ascend the mountain. After Aaron's death, the march is continued southward. The passage (xxi. 1-3) which speaks of the Canaanite king of Arad as coming out against the Israelites is clearly out of place, standing as it does *after* the mention of Aaron's death on Mount Hor. Arad is in the south of Palestine. The attack therefore must have been made whilst the people were yet in the neighbourhood of Kadesh. (*b.*) There is again a gap in the narrative. We are told nothing of the march along the eastern edge of Edom, but suddenly find ourselves transported to the borders of Moab. Here the Israelites successively encounter and defeat the kings of the Amorites and of Bashan (xxi. 10-35). Their successes alarm the king of Moab, who, distrusting his superiority in the field, sends for a magician to curse his enemies; hence the episode of Balaam (xxii. 1–xxiv. 25). Other artifices are employed by the Moabites to weaken the Israelites, especially through the influence of the Moabitish women (xxv. 1). The book concludes with a recapitulation of the various encampments of the Israelites in the desert (xxxiii. 1-49); the command to destroy the Canaanites (xxxiii. 50-56); the boundaries of the Promised Land, and the men appointed to divide it (xxxiv.); the appointment of the cities of the Levites and the cities of refuge (xxxv.); and further directions respecting heiresses.

B. *Integrity.*—This, like the other books of the Pentateuch, is supposed by many critics to consist of a compilation from two or three, or more, earlier documents. According to De Wette, the following portions are the work of the Elohist:—Chap. i. 1–x. 28; xiii. 2-16 (in its original, though not in its present form); xv.; xvi. 1, 2-11, 16-23, 24 (?); xvii.–xix.; xx. 1-13, 22-29; xxv.–xxxi. (except perhaps xxvi. 8-11); xxxii. 5, 28-42 (vers. 1-4 uncertain); xxxiii.–xxxvi. The rest of the book is, according to him, by the Jehovist or later editor. Vaihinger finds traces of three distinct documents, which he ascribes severally to the pre-Elohist, the Elohist, and the Jehovist. To the first he assigns chap. x. 29-36; xi. 1-12, 16 (in its original form); xx. 14-21; xxi. 1-9, 13-35; xxxii. 33-42; xxxiii. 55, 56. To the Elohist belong chap. i. 1–x. 28; xi. 1–xii. 16; xiii. 1–xx. 13; xx. 22-29; xxi. 10-12; xxii. 1; xxv. 1–xxxi. 54; xxxii. 1-32; xxxiii. 1–xxxvi. 19. To the Jehovist, xi. 1–xii. 16; xxii. 2–xxiv. 25; xxxi. 8, &c. But the grounds on which this distinction of documents rests are in every respect most unsatisfactory. The use of the divine names, which was the starting-point of this criticism, ceases to be a criterion; and certain words and phrases, a particular manner or colouring, the narrative of miracles or prophecies, are supposed to decide whether a passage belongs to the earlier or the later document. In chap. xii. we have a remarkable instance of the jealousy with which the authority of Moses was regarded even in his own family. Considering the almost absolute nature of that authority, this is perhaps hardly to be wondered at. The pretext for the outburst of this feeling on the part of Miriam and Aaron was that Moses had married an Ethiopian woman (a woman of Cush). This was probably, as Ewald suggests, a second wife married after the death of Zipporah. But there is no reason for supposing, as he does, that we have here a confusion of two accounts. It is not perhaps to be wondered at that the episode of Balaam (xxii. 2–xxiv. 25) should have been regarded as a later addition. The language is peculiar, as well as the general cast of the narrative. The prophecies are vivid and the diction of them highly finished: very different from the rugged, vigorous fragments of ancient poetry which meet us in chap. xxi. On these grounds, as well as on the score of the distinctly Messianic character of Balaam's prophecies, Ewald gives this episode to his Fifth Narrator, or the latest editor of the Pentateuch. This writer he supposes to have lived in the former half of the 8th century B.C., and hence he accounts for the reference to Assyria and the Cypriotes (the Kittim). The prophecies of Balaam therefore, on this hypothesis, are *vaticinia ex eventu*, put into his mouth by a clever, but not very scrupulous, writer of the time of Isaiah. But this sort of criticism is so purely arbitrary that it scarcely merits a serious refutation, not to mention that it rests entirely on the assumption that in prophecy

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there is no such thing as prediction. Even granting that this episode is not by the same writer as the rest of the book of Numbers, there seems no valid reason to doubt its antiquity, or its rightful claim to the place which it at present occupies. There is nothing more remarkable in the early history of Israel than Balaam's appearance. Summoned from his home by the Euphrates, he stands by his red altar-fires, weaving his dark and subtle sorceries, or goes to seek for enchantment, hoping, as he looked down upon the tents of Israel among the acacia-groves of the valley, to wither them with his word, yet constrained to bless, and to foretell their future greatness. The Book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the times in which they were composed. Such, for instance, is the blessing of the high-priest (vi. 24-26). Such too are the chants which were the signal for the Ark to move when the people journeyed, and for it to rest when they were about to encamp. In chap. xxi. we have a passage cited from a book called the 'Book of the Wars of Jehovah.' This was probably a collection of ballads and songs composed on different occasions by the watch-fires of the camp, and for the most part, though not perhaps exclusively, in commemoration of the victories of the Israelites over their enemies. The fragment quoted from this collection is difficult, because the allusions in it are obscure. The Israelites had reached the Arnon, "which," says the historian, "forms the border of Moab, and separates between the Moabites and Amorites." "Wherefore it is said," he continues, "in the Book of the Wars of Jehovah,

> 'Vaheb in Suphah and the torrent-beds;
> Arnon and the slope of the torrent beds
> Which turneth to where Ar lieth,
> And which leaneth upon the border of Moab.'"

The next is a song which was sung on the digging of a well at a spot where they encamped, and which from this circumstance was called Beêr, or 'The Well.' It runs as follows:—

> "Spring up, O well! sing ye to it:
> Well, which the princes dug,
> Which the nobles of the people bored
> With the sceptre-of-office, with their staves."

This song, first sung at the digging of the well, was afterwards no doubt commonly used by those who came to draw water. The maidens of Israel chanted it one to another, verse by verse, as they toiled at the bucket, and thus beguiled their labour. Immediately following this 'Song of the Well,' comes a song of victory, composed after a defeat of the Moabites and the occupation of their territory. It is in a taunting, mocking strain; and is commonly considered to have been written by some *Israelitish* bard on the occupation of the Amorite territory. Yet the manner in which it is introduced would rather lead to the belief that we have here the translation of an old Amorite ballad, commemorating the conquest of Sihon from Moab. If the song is of Hebrew origin, then the former part of it is a biting taunt. C. The alleged discrepancies between many statements in this and the other books of the Pentateuch, will be found discussed in other articles, DEUTERONOMY; EXODUS; PENTATEUCH.

Nume'nius, son of Antiochus, was sent by Jonathan on an embassy to Rome (1 Macc. xii. 16) and Sparta (xii. 17), to renew the friendly connexions between these nations and the Jews, c. B.C. 144. He was again despatched to Rome by Simon, c. B.C. 141 (1 Macc. xiv. 24).

Nun. The father of the Jewish captain Joshua (Ex. xxxiii. 11, &c.). His genealogical descent from Ephraim is recorded in 1 Chr. vii.

Nurse. It is clear, both from Scripture and from Greek and Roman writers, that in ancient times the position of the nurse, wherever one was maintained, was one of much honour and importance. (See Gen. xxiv. 59, xxxv. 8; 2 Sam. iv. 4; 2 K. xi. 2; 3 Macc. i. 20.) The same term is applied to a foster-father or mother, *e. g.*, Num. xi. 12; Ruth iv. 16; Is. xlix. 23. In great families male servants, probably eunuchs in later times, were entrusted with the charge of the boys, 2 K. x. 1, 5.

Nuts. The representative in the A. V. of the words *botnîm* and *egôz*. 1. *Botnîm*. Among the good things of the land which the sons of Israel were to take as a present to Joseph in Egypt, mention is made of *botnîm*. There can scarcely be a doubt that the *botnîm* denote the fruit of the Pistachio tree (*Pistacia vera*), though most modern

Pistacia vera.

versions are content with the general term *nuts*. Syria and Palestine have been long famous for Pistachio-trees. The district around Aleppo is especially celebrated for the excellence of the Pistachio nuts; the town of Batna in the same district is believed to derive its name from this circumstance: Betonim, a town of the tribe of Gad (Josh. xiii. 26), has in all probability a similar etymology. There is scarcely any allusion to the occurrence of the *Pistacia vera* in Palestine amongst the writings of modern travellers. Dr. Hooker saw only two or three pistachio-trees in Palestine. These were outside the north gate of Jerusalem. But he says the tree is cultivated at Beirut and elsewhere in Syria. 2. *Egôz* occurs only in Cant. vi. 11. The Hebrew word in all probability is here to be understood to refer to the *Walnut-tree*. According to Josephus

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the walnut-tree was formerly common, and grew most luxuriantly around the lake of Gennesareth.

Nym'phas, a wealthy and zealous Christian in Laodicea, Col. iv. 15.

O

Oak. The following Hebrew words, which appear to be merely various forms of the same root, occur in the O. T. as the names of some species of oak, viz. *êl*, *êlâh*, *êlôn*, *êlân*, *allâh*, and *allon*. 1. *El* occurs only in the sing. number in Gen. xiv. 6 ("El-paran"). It is uncertain whether *êl* should be joined with Paran to form a proper name, or whether it is to be taken separately, as the "terebinth," or the "oak," or the "grove," of Paran. Three plural forms of *êl* occur; *êlim*, *êlôth*, and *élath*. *Elim*, the second station where the Israelites halted after they had crossed the Red Sea, in all probability derived its name from the seventy palm-trees there; the name *êl*, which more particularly signifies an "oak," being here put for any grove or plantation. Similarly the other plural form, *êlôth élath*, may refer, as Stanley conjectures, to the palm-grove at Akaba. The plural *êlim* occurs in Is. i. 29, where probably "oak" are intended: in Is. lxi. 3, and Ez. xxxi. 14, any strong flourishing trees may be denoted. 2. *Elah* ("oak," "elah," "teil-tree" in Is. vi. 13; "elms" in Hos. iv. 13). There is much difficulty in determining the exact meanings of the several varieties of the term mentioned above. Celsius has endeavoured to shew that *êl*, *êlim*, *êlôn*, *êlâh*, and *allâh*, all stand for the terebinth-tree (*Pistacia terebinthus*), while *allôn* denotes an oak. Rosenmüller gives the terebinth to *êl* and *êlâh*, and the oak to *allâh*, *allôn*, and *élôn*. That various species of oak may well have deserved the appellation of mighty trees is clear from the fact, that noble oaks are to this day occasionally seen in Palestine and Lebanon. If we examine the claims of the terebinth to represent the *êlâh*, we shall see that in point of size it cannot compete with some of the oaks of Palestine. Dr. Thomson (*The Land and the Book*, p. 243) remarks on this point: "There are more mighty oaks here in this immediate vicinity (*Mejdel es-Shems*) than there are terebinths in all Syria and Palestine together." Two oaks (*Quercus pseudo-coccifera* and *Q. aegilops*) are well worthy of the name of mighty trees; though it is equally true that over a greater part of the country the oaks of Palestine are at present merely bushes. 3. *Elôn* occurs frequently in the O. T., and denotes, there can be little doubt, some kind of oak. 4. *Ilân* is found only in Dan. iv. as the tree which Nebuchadnezzar saw in his dream. 5. *Allâh* occurs only in Josh. xxiv. 26, and is correctly rendered "oak" by the A. V. 6. *Allôn* is uniformly rendered "oak" by the A. V. and has always been so understood by commentators. It should be stated that *allôn* occurs in Hos. iv. 13, as distinguished from the other form *êlâh*; consequently it is necessary to suppose that two different trees are signified by the terms. We believe that the difference is specific, and not generic—that two species of oaks are denoted by the Hebrew terms: *allôn* may stand for an evergreen oak, as the *Quercus pseudo-coccifera*, and *êlâh* for one of the deciduous kinds. The oaks of Bashan belong in all probability to the species known as *Quercus aegilops*, the Valonia oak, which is said to be common in Gilead and Bashan. Another species of oak, besides those named above, is the *Quercus infectoria*, which is common in Galilee and Samaria. It is rather a small tree in Palestine, and seldom grows above 30 feet high, though in ancient times it might have been a noble tree.

Oath. I. The principle on which an oath is held to be binding is incidentally laid down in Heb. vi. 16, viz. as an ultimate appeal to divine authority to ratify an assertion. There the Almighty is represented as promising or denouncing with an oath, *i. e.* doing so in the most positive and solemn manner.—II. On the same principle, that oath has always been held most binding which appealed to the highest authority, both as regards individuals and communities. (*a*) Thus believers in Jehovah appealed to Him, both judicially and extra-judicially. (*b*) Appeals of this kind to authorities recognised respectively by adjuring parties were regarded as bonds of international security, and their infraction as being not only grounds of international complaint, but also offences against divine justice.—III. As a consequence of this principle, (*a*) appeals to God's name on the one hand, and to heathen deities on the other, are treated in Scripture as tests of allegiance (Ex. xxiii. 13, xxxiv. 6; Deut. xxix. 12, &c.). (*b*) So also the sovereign's name is sometimes used as a form of obligation (Gen. xlii. 15; 2 Sam. xi. 11, xiv. 19).—IV. Other forms of oath, serious or frivolous, are mentioned, some of which are condemned by our Lord (Matt. v. 33, xxiii. 16-22; and see Jam. v. 12). As to the subject matter of oaths the following cases may be mentioned:—1. Agreement or stipulation for performance of certain acts (Gen. xiv. 22, xxiv. 2, 8, 9, &c.). 2. Allegiance to a sovereign, or obedience from an inferior to a superior (Eccl. viii. 2; 2 Chr. xxxvi. 13; 1 K. xviii. 10). 3. Promissory oath of a ruler (Josh. vi. 26; 1 Sam. xiv. 24, 28, &c.). Priests took no oath of office (Heb. vii. 21). 4. Vow made in the form of an oath (Lev. v. 4). 5. Judicial oaths. (*a*) A man receiving a pledge from a neighbour was required, in case of injury happening to the pledge, to clear himself by oath of the blame of damage (Ex. xxii. 10, 11; 1 K. viii. 31; 2 Chr. vi. 22). (*b*) It appears that witnesses were examined on oath, and that a false witness, or one guilty of suppression of the truth, was to be severely punished (Lev. v. 1; Prov. xxix. 24; Deut. xix. 16-19). (*c*) A wife suspected of incontinence was required to clear herself by oath (Num. v. 19-22). The forms of adjuration mentioned in Scripture are—1. Lifting up the hand. Witnesses laid their hands on the head of the accused (Gen. xiv. 22; Lev. xxiv. 14; Deut. xxxiii. 40; Is. iii. 7). 2. Putting the hand under the thigh of the person to whom the promise was made. It has been explained (*a*) as having reference to the covenant of circumcision; (*b*) as containing a principle similar to that of phallic symbolism; (*c*) as referring to the promised Messiah. 3. Oaths were sometimes taken before the altar, or, as some understand the passage, if the persons were not in Jerusalem, in a position looking towards the Temple (1 K. viii. 31; 2 Chr. vi. 22). 4. Dividing a victim and passing between or distributing the pieces (Gen. xv. 10, 17; Jer. xxxiv. 18). As the sanctity of oaths was carefully inculcated by the Law, so the crime of perjury was strongly condemned; and to a false witness the same punish-

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ment was assigned which was due for the crime to which he testified (Ex. xx. 7; Lev. xix. 12; Deut. xix. 16-19; Ps. xv. 4; Jer. v. 2, vii. 9; Ez. xvi. 59; Hos. x. 4; Zech. viii. 17). The Christian practice in the matter of oaths was founded in great measure on the Jewish. Thus the oath on the Gospels was an imitation of the Jewish practice of placing the hands on the book of the Law. The most solemn Mohammedan oath is made on the open Koran. Bedouin Arabs use various sorts of adjuration, one of which somewhat resembles the oath "by the Temple." The person takes hold of the middle tent-pole, and swears by the life of the tent and its owners. The stringent nature of the Roman military oath, and the penalties attached to infraction of it, are alluded to, more or less certainly, in several places in N. T., *e. g.* Matt. viii. 9, Acts xii. 19, xvi. 27, xxvii. 42.

Obadi'ah. **1.** The sons of Obadiah are enumerated in a corrupt passage of the genealogy of the tribe of Judah (1 Chr. iii. 21).—**2.** According to the received text, one of the five sons of Izrahiah, a descendant of Issachar and a chief man of his tribe (1 Chr. vii. 3).—**3.** One of the six sons of Azel, a descendant of Saul (1 Chr. viii. 38, ix. 44).—**4.** A Levite, son of Shemaiah, and descended from Jeduthun (1 Chr. ix. 16). He appears to have been a principal musician in the Temple choir in the time of Nehemiah (Neh. xii. 25).—**5.** The second of the lion-faced Gadites, who joined David at Ziklag (1 Chr. xii. 9).—**6.** One of the princes of Judah in the reign of Jehoshaphat (2 Chr. xvii. 7).—**7.** The son of Jehiel, of the sons of Joab, who came up in the second caravan with Ezra (Ezr. viii. 9).—**8.** A priest, or family of priests, who sealed the covenant with Nehemiah (Neh. x. 5).—**9.** The prophet Obadiah. We know nothing of him except what we can gather from the short book which bears his name. The Hebrew tradition adopted by St. Jerome, and maintained by Abrabanel and Kimchi, that he is the same person as the Obadiah of Ahab's reign, is as destitute of foundation as another account, also suggested by Abrabanel, which makes him to have been a converted Idumaean. The question of his date must depend upon the interpretation of the 11th verse of his prophecy. He there speaks of the conquest of Jerusalem and the captivity of Jacob. If he is referring to the well-known captivity by Nebuchadnezzar he must have lived at the time of the Babylonish captivity, and have prophesied subsequently to the year B.C. 588. If, further, his prophecy against Edom found its first fulfilment in the conquest of that country by Nebuchadnezzar in the year B.C. 583, we have its date fixed. It must have been uttered at some time in the five years which intervened between those two dates. The only argument of any weight for the early date of Obadiah is his position in the list of the books of the minor prophets. Why should he have been inserted between Amos and Jonah if his date is about B.C. 585? Schnurrer seems to answer this question satisfactorily when he says that the prophecy of Obadiah is an amplification of the last five verses of Amos, and was therefore placed next after the book of Amos. The book of Obadiah is a sustained denunciation of the Edomites, melting, as is the wont of the Hebrew prophets (cf. Joel iii., Am. ix.), into a vision of the future glories of Zion, when the arm of the Lord should have wrought her deliverance and have repaid double upon her enemies. Previous to the captivity, the Edomites were in a similar relation to the Jews to that which the Samaritans afterwards held. They were near neighbours, and they were relatives. The Edomites are the types of those who ought to be friends and are not—of those who ought to be helpers, but in the day of calamity are found "standing on the other side." The prophet complains that they looked on and rejoiced in the destruction of Jerusalem; that they triumphed over her and plundered her; and that they cut off the fugitives who were probably making their way through Idumaea to Egypt. The last six verses are the most important part of Obadiah's prophecy. The vision presented to the prophet is that of Zion triumphant over the Idumaeans and all her enemies, restored to her ancient possessions, and extending her borders northward and southward and eastward and westward. He sees the house of Jacob and the house of Joseph consuming the house of Esau as fire devours stubble (ver. 18). The inhabitants of the city of Jerusalem, now captive at Sepharad, are to return to Jerusalem, and to occupy not only the city itself, but the southern tract of Judaea (ver. 20). Those who had dwelt in the southern tract are to overrun and settle in Idumaea (ver. 19). The former inhabitants of the plain country are also to establish themselves in Philistia (ib.). To the north the tribe of Judah is to extend itself as far as the fields of Ephraim and Samaria, while Benjamin, thus displaced, takes possession of Gilead (ib.). The captives of the ten tribes are to occupy the northern region from the borders of the enlarged Judah as far as Sarepta near Sidon (ver. 20). The question is asked, Have the prophet's denunciations of the Edomites been fulfilled, and has his vision of Zion's glories been realised? Typically, partially, and imperfectly they have been fulfilled, but they await a fuller accomplishment. The first fulfilment of the denunciation on Edom in all probability took place a few years after its utterance. Five years after the capture of Jerusalem Nebuchadnezzar reduced the Ammonites and Moabites, and after their reduction made an expedition into Egypt. This he could hardly have done without at the same time reducing Idumaea. A more full, but still only partial and typical, fulfilment would have taken place in the time of John Hyrcanus, who utterly reduced the Idumaeans. Similarly the return from the Babylonish captivity would typically and imperfectly fulfil the promise of the restoration of Zion and the extension of her borders. The full completion of the prophetical descriptions of the glories of Jerusalem—the future golden age towards which the seers stretched their hands with fond yearnings—is to be looked for in the Christian, not in the Jewish Zion—in the antitype rather than in the type. The book of Obadiah is a favourite study of the modern Jews. It is here especially that they read the future fate of their own nation and of the Christians. Those unversed in their literature may wonder where the Christians are found in the book of Obadiah. But it is a fixed principle of Rabbinical interpretation that by Edomites are prophetically meant Christians, and that by Edom is meant Rome. Abrabanel has written a commentary on Obadiah resting on this hypothesis as its basis. The first nine verses of Obadiah are so similar to Jer. xlix. 7, &c., that it is evident that one of the two prophets must have had the prophecy of the other before him. Which of the

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two wrote first is doubtful. Those who give an early date to Obadiah thereby settle the question. Those who place him later leave the question open, as he would in that case be a contemporary of Jeremiah.—**10.** An officer of high rank in the court of Ahab, who is described as "over the house," that is, apparently, lord high chamberlain, or mayor of the palace (1 K. xviii. 3). His influence with the king must have been great to enable him to retain his position, though a devout worshipper of Jehovah, during the fierce persecution of the prophets by Jezebel. At the peril of his life he concealed a hundred of them in caves, and fed them there with bread and water. But he himself does not seem to have been suspected (1 K. xviii. 4, 13). The occasion upon which Obadiah appears in the history shows the confidential nature of his office (1 K. xviii. 7-16). According to the Jewish tradition preserved in Ephrem Syrus, Obadiah the chief officer of Ahab was the same with Obadiah the prophet. He was of Shechem in the land of Ephraim, and a disciple of Elijah, and was the third captain of fifty who was sent by Ahaziah (2 K. i. 13).—**11.** The father of Ishmaiah, who was chief of the tribe of Zebulon in David's reign (1 Chr. xxvii. 19).—**12.** A Merarite Levite in the reign of Josiah, and one of the overseers of the workmen in the restoration of the Temple (2 Chr. xxxiv. 12).

O'bal. A son of Joktan, and, like the rest of his family, apparently the founder of an Arab tribe (Gen. x. 28), which has not yet been identified. In 1 Chr. i. 22 the name is written EBAL, which has been compared with the *Avalitae* and the *Gebanitae*.

Obdi'a. Probably a corruption of Obaia, the form in which the name HABAIAH appears (comp. 1 Esdr. v. 38 with Ezr. ii. 61).

O'bed. **1.** Son of Boaz and Ruth the Moabitess (Ruth iv. 17). The circumstances of his birth, which make up all that we know about him, are given with much beauty in the book of Ruth, and form a most interesting specimen of the religious and social life of the Israelites in the days of Eli, which a comparison of the genealogies of David, Samuel, and Abiathar shows to have been about the time of his birth. The name of Obed occurs only Ruth iv. 17, and in the four genealogies, Ruth iv. 21, 22; 1 Chr. ii. 12; Matt. i. 5; Luke iii. 32. In all these five passages, and in the first with peculiar emphasis, he is said to be *the father of Jesse*.—**2.** A descendant of Jarha, the Egyptian slave of Sheshan in the line of Jerahmeel. He was grandson of Zabad, one of David's mighties (1 Chr. ii. 37, 38).—**3.** One of David's mighty men (1 Chr. xi. 47).—**4.** One of the gate-keepers of the Temple: son of Shemaiah the first-born of Obed-edom (1 Chr. xxvi. 7).—**5.** Father of Azariah, one of the captains of hundreds who joined with Jehoiada in the revolution by which Athaliah fell (2 Chr. xxiii. 1).

O'bed-e'dom. **1.** A Levite, apparently of the family of Kohath. He is described as a Gittite (2 Sam. vi. 10, 11), that is, probably, a native of the Levitical city of Gath-Rimmon in Manasseh, which was assigned to the Kohathites (Josh. xxi. 45). After the death of Uzzah, the ark, which was being conducted from the house of Abinadab in Gibeah to the city of David, was carried aside into the house of Obed-edom, where it continued three months. It was brought thence by David (1 Chr. xv. 25; 2 Sam. vi. 12).—**2.** "Obed-edom the son of Jeduthun" (1 Chr. xvi. 38), a Merarite Levite, appears to be a different person from the last-mentioned. He was a Levite of the second degree and a gatekeeper for the ark (1 Chr. xv. 18, 24), appointed to sound "with harps on the Sheminith to excel" (1 Chr. xv. 21, xvi. 5). There is one expression, however, which seems to imply that Obed-edom the gatekeeper and Obed-edom the Gittite may have been the same. After enumerating his seven sons the chronicler (1 Chr. xxvi. 5) adds, "for God blessed him," referring apparently to 2 Sam. vi. 11.

O'beth. EBED the son of Jonathan (1 Esdr. viii. 32).

O'bil. An Ishmaelite who was appropriately appointed keeper of the herds of camels in the reign of David (1 Chr. xxvii. 30).

Oblation. [SACRIFICE.]

O'both, one of the encampments of the Israelites, east of Moab (Num. xxi. 10, xxxiii. 43). Its exact site is unknown.

Ochi'el = JEIEL, 1 Esdr. i. 9 (comp. 2 Chr. xxxv. 9).

Ocide'lus. A corruption of Jozabad in Ezr. x. 22 (1 Esd. iv. 22).

Ocl'na. "Sour and Ocina" are mentioned (Jud. ii. 28) among the places on the sea-coast of Palestine, which were terrified at the approach of Holofernes. Its position agrees with that of the ancient ACCHO.

Oc'ran. An Asherite, father of Pagiel (Num. i. 13, ii. 27, vii. 72, 77, x. 26).

O'ded. **1.** The father of Azariah the prophet in the reign of Asa (2 Chr. xv. 1)—**2.** A prophet of Jehovah in Samaria, at the time of Pekah's invasion of Judah (2 Chr. xxviii. 9).

Odol'lam. The Greek form of the name ADULLAM; found in 2 Macc. xii. 38 only. Adullam is stated by Eusebius and Jerome to have been in their day a large village, about 10 miles east of Eleutheropolis; and here (if *Beit-jibrin* be Eleutheropolis) a village with the name of *Bet-Dûla* or *Beit Ula* now stands. The obstacle to this identification is that in the catalogue of Joshua xv. it is mentioned with a group of towns (Zoreah, Socoh, &c.) which lay at the N.W. corner of Judah, while *Bet Dûla* is found with those (Nezib, Keilah, &c.) of a separate group, farther south. Further investigation is requisite before we can positively say if there is any cavern in the neighbourhood of *Bet Dûla* answering to the "cave of Adullam." The cavern at *Khureitun*, 3 miles south of Bethlehem, usually shown to travellers as Adullam, is so far distant as to put it out of the question.

Odonar'kes, the chief of a nomad tribe slain by Jonathan (1 Macc. ix. 66).

Offerings. [SACRIFICE.]

Officer. It is obvious that most, if not all, of the Hebrew words rendered "officer," are either of an indefinite character, or are synonymous terms for functionaries known under other and more specific names, as "scribe," "eunuch," &c. The two words so rendered in the N. T. each bear in ordinary Greek a special sense. In the case of ὑπηρέτης this is of no very definite kind, but the word is used to denote an inferior officer of a court of justice, a messenger or bailiff, like the Roman viator or lictor. Πράκτορες at Athens were officers whose duty it was to register and collect fines imposed by courts of justice; and "deliver to the officer" means, give in the name of the debtor to

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the officer of the court. The word "officers" is used (1 Macc. x. 41, xiii. 37) in speaking of the revenue-officers of Demetrius. In Ecclus. x. 2, the meaning is clearly the subordinates in a general sense to a supreme authority.

Og, an Amoritish king of Bashan, whose rule extended over sixty cities, of which the two chief were Ashtaroth-Karnaim and Edrei (Josh. xiii. 12). He was one of the last representatives of the giant-race of Rephaim. According to Eastern traditions, he escaped the deluge by wading beside the ark. He was, with his children and his people, defeated and exterminated by the Israelites at Edrei, immediately after the conquest of Sihon, who is represented by Josephus as his friend and ally. His sixty proud fenced cities were taken, and his kingdom assigned to the Reubenites, Gadites, and half the tribe of Manasseh (Deut. iii. 1-13; Num. xxxii. 33. Also Deut. i. 4, iv. 47, xxxi. 4; Josh. ii. 10, ix. 10, xiii. 12, 30). The belief in Og's enormous stature is corroborated by an appeal to a relic still existing in the time of the author of Deut. iii. 11. This was an iron bedstead, or bier, preserved in "Rabbath of the children of Ammon." Some have supposed that this was one of the common flat beds used sometimes on the housetops of Eastern cities, but made of iron instead of palm-branches, which would not have supported the giant's weight. It is more probable that the words mean a "sarcophagus of black basalt," a rendering of which they undoubtedly admit.

O'had. One of the six sons of Simeon (Gen. xlvi. 10; Ex. vi. 15).

O'hel. As the text now stands Ohel was one of the seven sons of Zerubbabel (1 Chr. iii. 20).

Oil. i. Of the numerous substances, animal and vegetable, which were known to the ancients as yielding oil, the olive-berry is the one of which most frequent mention is made in the Scriptures. The best oil is made from fruit gathered about November or December, when it has begun to change colour, but before it has become black. The berry in the more advanced state yields more oil, but of an inferior quality. 1. *Gathering.*—Great care is necessary in gathering, not to injure either the fruit itself or the boughs of the tree; and with this view it was either gathered by hand or shaken off carefully with a light reed or stick. After gathering and careful cleansing, the fruit was either at once carried to the press, which is recommended as the best course; or, if necessary, laid on tables with hollow trays made sloping, so as to allow the first juice to flow into other receptacles beneath, care being taken not to heap the fruit too much, and so prevent the free escape of the juice, which is injurious to the oil though itself useful in other ways. 2. *Pressing.*—In order to make oil, the fruit was either bruised in a mortar, crushed in a press loaded with wood or stones, ground in a mill, or trodden with the feet. Special buildings used for grape-pressing were used also for the purpose of olive-pressing, and contained both the press and the receptacle for the pressed juice. The "beaten" oil of Ex. xxvii. 20; Lev. xxiv. 2, and Ex. xxix. 40; Num. xxviii. 5, was probably made by bruising in a mortar. These processes, and also the place and the machine for pressing, are mentioned in the Mishna. Oil-mills are often made of stone, and turned by hand. Others consist of cylinders enclosing a beam, which is turned by a camel or other animal. 3. *Keeping.*—Both olives and oil were kept in jars carefully cleansed; and oil was drawn out for use in horns or other small vessels. Oil of Tekoa was reckoned the best. Trade in oil was carried on with the Tyrians, by whom it was probably often re-exported to Egypt, whose olives do not for the most part produce good oil (2 Chr. ii. 10). Direct trade in oil was also carried on between Egypt and Palestine (Ezr. iii. 7; Is. xxx. 6, lvii. 9; Ez. xxvii. 17; Hos. xii. 1). ii. Besides the use of olives themselves as food, common to all olive-producing countries, the principal uses of olive-oil may be thus stated. 1. *As food.*—Dried wheat, boiled with either butter or oil, but more commonly the former, is a common dish for all classes in Syria. 2. *Cosmetic.*—As is the case generally in hot climates, oil was used by the Jews for anointing the body, *e. g.* after the bath, and giving to the skin and hair a smooth and comely appearance, *e. g.* before an entertainment. At Egyptian entertainments it was usual for a servant to anoint the head of each guest, as he took his seat (Deut. xxviii. 40; 2 Sam. xiv. 2; Ruth iii. 3; 2 Sam. xii. 20). 3. *Funereal.*—The bodies of the dead were anointed with oil by the Greeks and Romans, probably as a partial antiseptic, and a similar custom appears to have prevailed among the Jews. 4. *Medicinal.*—As oil is in use in many cases in modern medicine, so it is not surprising that it should have been much used among the Jews and other nations of antiquity for medicinal purposes. Celsus repeatedly speaks of the use of oil, especially old oil, applied externally with friction in fevers, and in many other cases. Josephus mentions that among the remedies employed in the case of Herod, he was put into a sort of oil-bath. The prophet Isaiah (i. 6) alludes to the use of oil as ointment in medical treatment; and it thus furnished a fitting symbol, perhaps also an efficient remedy, when used by our Lord's disciples in the miraculous cures which they were enabled to perform (Mark vi. 13). With a similar intention, no doubt, its use was enjoined by St. James (v. 14). 5. *Oil for light.*—The oil for "the light" was expressly ordered to be olive-oil, beaten, *i. e.* made from olives bruised in a mortar (Ex. xxv. 6, xxvii. 20, 21, xxxv. 8; Lev. xxiv. 2). In the same manner the great lamps used at the Feast of Tabernacles were fed. 6. *Ritual.*—*a.* Oil was poured on, or mixed with the flour or meal used in offerings. On the other hand, certain offerings were to be devoid of oil; the sin-offering, Lev. v. 11, and the offering of jealousy, Num. v. 15. The principle on which both the presence and the absence of oil were prescribed is clearly, that as oil is indicative of gladness, so its absence denoted sorrow or humiliation (Is. lxi. 3; Joel ii. 19; Rev. vi. 6). *b.* Kings, priests, and prophets, were anointed with oil or ointment. 7. *a.* As so important a necessary of life, the Jew was required to include oil among his first-fruit offerings (Ex. xxii. 29, xxiii. 16; Num. xviii. 12; Deut. xviii. 4; 2 Chr. xxxi. 5). *b.* Tithes of oil were also required (Deut. xii. 17; 2 Chr. xxxi. 5, &c.). 8. Shields, if covered with hide, were anointed with oil or grease previous to use. Shields of metal were perhaps rubbed over in like manner to polish them. Of the substances which yield oil, besides the olive-tree, myrrh is the only one specially mentioned in Scripture (Esth. ii. 12). Oil of myrrh is the juice which exudes from the tree Balsamodendron Myrrha.

Oil-tree. The Hebrew words occur in Neh.

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viii. 15 (A. V. "pine-branches"), 1 K. vi. 23 ("olive-tree"), and in Is. xli. 19 ("oil-tree"). From the passage in Nehemiah, where the *êts shemen* is mentioned as distinct from the "olive-tree," writers have sought to identify it with the *zackum*-tree of the Arabs, the *Balanites Aegyptiaca*, a well-known and abundant shrub or small tree in the plain of Jordan. It is found all the way from the peninsula of India and the Ganges to Syria, Abyssinia, and the Niger. The zackum-oil is held in high repute by the Arabs for its medicinal properties. It is quite probable that the *zackum*, or *Balanites Aegyptiaca*, is the *êts shemen*, or oil-tree of Scripture.

Balanites Aegyptiaca.

Ointment. The following list will point out the Scriptural uses of ointment:—1. *Cosmetic.*—The Greek and Roman practice of anointing the head and clothes on festive occasions prevailed also among the Egyptians, and appears to have had place among the Jews (Ruth iii. 3; Eccl. vii. 1, ix. 8; Prov. xxvii. 9, 16, &c.). Oil of myrrh, for like purposes, is mentioned Esth. ii. 12. Egyptian paintings represent servants anointing guests on their arrival at their entertainer's house, and alabaster vases exist which retain the traces of the ointment which they were used to contain. 2. *Funereal.*—Ointments as well as oil were used to anoint dead bodies and the clothes in which they were wrapped (Matt. xxvi. 12; Mark xiv. 3, 8; Luke xxiii. 56; John xii. 3, 7, xix. 40). 3. *Medicinal.*—Ointment formed an important feature in ancient medical treatment (Is. i. 6). The mention of balm of Gilead and of eye-salve (*collyrium*) points to the same method (Is. i. 6; John ix. 6; Jer. viii. 22; Rev. iii. 18, &c.). 4. *Ritual.*—Besides the oil used in many ceremonial observances, a special ointment was appointed to be used in consecration (Ex. xxx. 23, 33, xxix. 7, xxxvii. 29, xl. 9, 15). Strict prohibition was issued against using this unguent for any secular purpose, or on the person of a foreigner, and against imitating it in any way whatsoever (Ex. xxx. 32, 33). The weight therefore of the oil in the mixture would be 12 lbs. 8 oz. English. A question arises, in what form were the other ingredients, and what degree of solidity did the whole attain? According to Maimonides, Moses, having reduced the solid ingredients to powder, steeped them in water till all the aromatic qualities were drawn forth. He then poured in the oil, and boiled the whole till the water was evaporated. The residuum thus obtained was preserved in a vessel for use. Another theory supposes all the ingredients to have been in the form of oil or ointment, and the measurement by weight of all, except the oil, seems to imply that they were in some solid form, but whether in an unctuous state or in that of powder cannot be ascertained. A process of making ointment, consisting, in part at least, in boiling, is alluded to in Job xli. 31. Kings, and also in some cases prophets, were, as well as priests, anointed with oil or ointment; but Scripture only mentions the fact as actually taking place in the cases of Saul, David, Solomon, Jehu, and Joash. It is evident that the sacred oil was used in the case of Solomon, and probably in the cases of Saul and David. A person whose business it was to compound ointments in general was called an "apothecary" (Neh. iii. 8; Eccl. x. 1; Ecclus. xlix. 1). The work was sometimes carried on by women "confectionaries" (1 Sam. viii. 13). In the Christian Church the ancient usage of anointing the bodies of the dead was long retained. The ceremony of Chrism or anointing was also added to baptism.

Ola'mus. MESHULLAM of the sons of Bani (1 Esd. ix. 30; comp. Ezr. x. 29).

Old Testament. This article will treat (A) of the Text and (B) of the Interpretation of the Old Testament. Some observations will be subjoined respecting (C) the Quotations from the Old Testament in the New. — A.—TEXT OF THE OLD TESTAMENT. 1. *History of the Text.*—A history of the text of the O. T. should properly commence from the date of the completion of the Canon; from which time we must assume that no additions to any part of it could be legitimately made, the sole object of those who transmitted and watched over it being thenceforth to preserve that which was already written. Of the care, however, with which the text was transmitted we have to judge, almost entirely, by the phenomena which it and the versions derived from it now present, rather than by any recorded facts respecting it. As regards the form in which the sacred writings were preserved, there can be little doubt that the text was ordinarily written on skins, rolled up into volumes, like the modern synagogue-rolls (Ps. xl. 7; Jer. xxxvi. 14; Zech. v. 1; Ez. ii. 9). The original character in which the text was expressed is that still preserved to us, with the exception of four letters, on the Maccabean coins, and having a strong affinity to the Samaritan character. At what date this was exchanged for the present Aramaic or square character is still as undetermined, as it is at what date the use of the Aramaic language in Palestine superseded that of the Hebrew. The Old Jewish tradition, repeated by Origen and Jerome, ascribed the change to Ezra. [WRITING.] No vowel points were attached to the text: they were, through all the early period of its history, entirely unknown. Convenience had indeed, at the time

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when the later books of the O. T. were written, suggested a larger use of the *matres lectionis*: it is thus that in those books we find them introduced into many words that had been previously spelt without them. There is reason to think that in the text of the O. T., as originally written, the words were generally, though not uniformly, divided. Of the Phoenician inscriptions, though the majority proceed continuously, some have a point after every word, except when the words are closely connected. The same point is used in the Samaritan manuscripts. The practice of separating words by spaces instead of points probably came in with the square writing. Of ancient date, probably, are also the separations between the lesser Parshioth or sections; whether made, in the case of the more important divisions, by the commencement of a new line, or, in the case of the less important, by a blank space within the line. These lesser and earlier Parshioth, of which there are in the Pentateuch 669, must not be confounded with the greater and later Parshioth, or Sabbath-lessons, which are first mentioned in the Masorah. The name Parshioth is in the Mishna applied to the divisions in the Prophets as well as to those in the Pentateuch. Of their real age we know but little. Hupfeld has found that they do not always coincide with the capitula of Jerome. That they are nevertheless more ancient than his time is shown by the mention of them in the Mishna. In the absence of evidence to the contrary, their disaccordance with the Kazin of the Samaritan Pentateuch, which are 966 in number, seems to indicate that they had a historical origin; and it is possible that they also may date from the period when the O. T. was first transcribed in the square character. Of any logical division, in the written text, of the prose of the O. T. into Pesukim, or verses, we find in the Talmud no mention; and even in the existing synagogue-rolls such division is generally ignored. In the poetical books, the Pesukim mentioned in the Talmud correspond to the poetical lines, not to our modern verses; and it is probable both from some expressions of Jerome, and from the analogous practice of other nations that the poetical text was written stichometrically. Of the documents which directly bear upon the history of the Hebrew text, the two earliest are the Samaritan copy of the Pentateuch, and the Greek translation of the LXX. [SAMARITAN PENTATEUCH; SEPTUAGINT.] In the translations of Aquila and the other Greek interpreters, the fragments of whose works remain to us in the Hexapla, we have evidence of the existence of a text differing but little from our own: so also in the Targums of Onkelos and Jonathan. A few centuries later we have, in the Hexapla, additional evidence to the same effect in Origen's transcriptions of the Hebrew text. And yet more important are the proofs of the firm establishment of the text, and of its substantial identity with our own, supplied by the translation of Jerome, who was instructed by the Palestinian Jews, and mainly relied upon their authority for acquaintance not only with the text itself, but also with the traditional unwritten vocalization of it. This brings us to the middle of the Talmudic period. The learning of the schools which had been formed in Jerusalem about the time of our Saviour by Hillel and Shammai was preserved, after the destruction of the city, in the academies of Jabneh, Sepphoris, Cesarea, and Tiberias. The great pillar of the Jewish literature of this period was R. Judah the Holy, to whom is ascribed the compilation of the Mishna, the text of the Talmud, and who died about A.D. 220. After his death there grew into repute the Jewish academies of Sura, Nahardea, and Pum-Beditha, on the Euphrates. The twofold Gemara, or commentary, was now appended to the Mishna, thus completing the Talmud. The Jerusalem Gemara proceeded from the Jews of Tiberias, probably towards the end of the 4th century: the Babylonian from the academies on the Euphrates, perhaps by the end of the 5th. That along with the task of collecting and commenting on their various legal traditions, the Jews of these several academies would occupy themselves with the text of the sacred writings is in every way probable; and is indeed shown by various Talmudic notices. In these the first thing to be remarked is the entire absence of allusion to any such glosses of interpretation as those which, from having been previously noted on the margins of MSS., had probably been loosely incorporated into the Samaritan Pentateuch and the Septuagint. Interpretation, properly so called, had become the province of the Targumist, not of the transcriber; and the result of the entire divorce of the task of interpretation from that of transcription had been to obtain greater security for the transmission of the text in its purity. In place, however, of such glosses of interpretation had crept in the more childish practice of reading some passages differently to the way in which they were written, in order to obtain a play of words, or to fix them artificially in the memory. But these traditional and confessedly apocryphal readings were not allowed to affect the written text. The care of the Talmudic doctors for the text is shown by the pains with which they counted up the number of verses in the different books, and computed which were the middle verses, words, and letters in the Pentateuch and in the Psalms. The scrupulousness with which the Talmudists noted what they deemed the truer readings, and yet abstained from introducing them into the text, indicates at once both the diligence with which they scrutinized the text, and also the care with which, even while acknowledging its occasional imperfections, they guarded it. Critical procedure is also evinced in a mention of their rejection of manuscripts which were found not to agree with others in their readings; and the rules given with reference to the transcription and adoption of manuscripts attest the care bestowed upon them. The Talmud further makes mention of the euphemistic Keris, which are still noted in our Bibles, *e. g.* ק at 2 K. vi. 25. It also reckons six instances of extraordinary points placed over certain words, *e. g.* at Gen. xviii. 9; and of some of them it furnishes mystical explanations. It is after the Talmudic period that Hupfeld places the introduction into the text of the two large points (in Hebrew *Soph-pasuk*) to mark the end of each verse. They are manifestly of older date than the accents, by which they are, in effect, supplemented. Coeval, perhaps, with the use of the *Soph-pasuk* is that of the *Makkeph*, or hyphen, to unite words that are so closely conjoined as to have but one accent between them. It must be older than the accentual marks, the presence or absence of which is determined by it. Such modifications of the text as these were the precursors of the new method of dealing with it which constitutes the work of the Masoretic period.

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It is evident from the notices of the Talmud that a number of oral traditions had been gradually accumulating respecting both the integrity of particular passages of the text itself, and also the manner in which it was to be read. This vast heterogeneous mass of traditions and criticisms, compiled and embodied in writing, forms what is known as the *Masorah*, *i. e.* Tradition. Buxtorf ranges its contents under the three heads of observations respecting the verses, words, and letters of the sacred text. In regard of the verses, the Masorets recorded how many there were in each book, and the middle verse in each: also how many verses began with particular letters, or began and ended with the same word, or contained a particular number of words and letters, or particular words a certain number of times, &c. In regard of the words, they recorded the Keris and Chethibs, where different words were to be read from those contained in the text, or where words were to be omitted or supplied. They noted that certain words were to be found so many times in the beginning, middle, or end of a verse, or with a particular construction or meaning. They noted also of particular words, and this especially in cases where mistakes in transcription were likely to arise, whether they were to be written *plenè* or *defectivè*, *i. e.* with or without the *matres lectionis*: also their vocalization and accentuation, and how many times they occurred so vocalized and accented. In regard of the letters, they computed how often each letter of the alphabet occurred in the O. T.: they noted fifteen instances of letters stigmatized with the extraordinary points: they commented also on all the unusual letters, viz. the *majusculæ*, which they variously computed; the *minusculæ*, of which they reckoned thirty-three; the *suspensæ*, four in number; and the *inversæ*, of which there are eight or nine. The most valuable feature of the Masorah is undoubtedly its collection of Keris. The first rudiments of this collection meet us in the Talmud. It seems clear that the Keris in all cases represent the readings which the Masorets themselves approved as correct. The Masorah furnishes also eighteen instances of what it calls "Correction of the scribes." The real import of this is doubtful. Furthermore the Masorah contains certain "Conjectures," which it does not raise to the dignity of Keris, respecting the true reading in difficult passages. The Masorah was originally preserved in distinct books by itself. A plan then arose of transferring it to the margins of the MSS. of the Bible. For this purpose large curtailments were necessary. The Masorah is now distinguished into the *Masora magna* and the *Masora parva*, the latter being an abridgment of the former, and including all the Keris and other compendious observations, and being usually printed in Hebrew Bibles at the foot of the page. The Masorah itself was but one of the fruits of the labours of the Jewish doctors in the Masoretic period. A far more important work was the furnishing of the text with vowel-marks, by which the traditional pronunciation of it was imperishably recorded. That the insertion of the Hebrew vowel-points was post-Talmudic is shown by the absence from the Talmud of all reference to them. The vowel-marks are referred to in the Masorah; and as they are all mentioned by R. Judah Chiug, in the beginning of the eleventh century, they must have been perfected before that date. Contemporaneous with the written vocalization was the accentuation of the text. The import of the accents was, as Hupfeld has shown, essentially rhythmical: hence they had from the first both a logical and a musical significance. Besides the evidences of various readings contained in the Keris of the Masorah, we have two lists of different readings purporting or presumed to be those adopted by the Palestinian and Babylonian Jews respectively. The first of these was printed by R. Jacob ben Chaim in the Bomberg Bible. The different readings are 216 in number. They are generally of but little importance. The other is the result of a collation of MSS. made in the eleventh century by two Jews, R. Aaron ben Asher, a Palestinian; and R. Jacob ben Naphtali, a Babylonian. The differences, 864 in number, relate to the vowels, the accents, the Makkeph, and in one instance (Cant. viii. 6) to the division of one word into two. From the end of the Masoretic period onward, the Masorah became the great authority by which the text given in all the Jewish MSS. was settled. 2. *Manuscripts.*—We must now give an account of the O. T. MSS. known to us. They fall into two main classes: Synagogue-rolls and MSS. for private use. Of the latter, some are written in the square, others in the rabbinic or cursive character. The synagogue-rolls contain, separate from each other, the Pentateuch, the Haphtaroth, or appointed sections of the Prophets, and the so-called Megilloth, viz. Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. The text of the synagogue-rolls is written without vowels, accents, or soph-pasuks: the greater parshioth are not distinguished, nor yet, strictly, the verses; these last are indeed often slightly separated, but the practice is against the ancient tradition. The two modifications of the square character in which these rolls are written are distinguished by the Jews as the Tam and the Welsh, *i. e.*, probably, the Perfect and the Foreign. Private MSS. in the square character are in the book-form, either on parchment or on paper, and of various sizes, from folio to 12mo. Some contain the Hebrew text alone; others add the Targum, or an Arabic or other translation, either interspersed with the text or in a separate column, occasionally in the margin. The upper and lower margins are generally occupied by the Masorah, sometimes by rabbinical commentaries, &c. The date of a MS. is ordinarily given in the subscription; but as the subscriptions are often concealed in the Masorah or elsewhere, it is occasionally difficult to find them: occasionally also it is difficult to decipher them. Even when found and deciphered, they cannot always be relied on. No satisfactory criteria have been yet established by which the ages of MSS. are to be determined. Few existing MSS. are supposed to be older than the 12th century. Kennicott and Bruns assigned one of their collation (No. 590) to the 10th century; De Rossi dates it A.D. 1018; on the other hand, one of his own (No. 634) he adjudges to the 8th century. It is usual to distinguish in these MSS. three modifications of the square character: viz. a Spanish writing, upright and regularly formed; a German, inclined and sharp-pointed; and a French and Italian, intermediate to the two preceding. One important distinction between the Spanish and German MSS. consists in the difference of order in which the books are generally arranged. The former follow the Masorah, placing the Chronicles before the rest of the Hagiographa: the latter con-

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form to the Talmud, placing Jeremiah and Ezekiel before Isaiah, and Ruth, separate from the other Megilloth, before the Psalms. Private MSS. in the rabbinic character are mostly on paper, and are of comparatively late date. Since the days of Kennicott and De Rossi modern research has discovered various MSS. beyond the limits of Europe. Of many of these there seems no reason to suppose that they will add much to our knowledge of the Hebrew text. It is different with the MSS. examined by Pinner at Odessa. One of these MSS. (A. No. 1), a Pentateuch roll, unpointed, brought from Derbend in Daghestan, appears by the subscription to have been written previously to the year A.D 580; and, if so, is the oldest known Biblical Hebrew MS. in existence. The forms of the letters are remarkable. Another MS. (B. No. 3) containing the Prophets, on parchment, in small folio, although only dating, according to the inscription, from A.D. 916, and furnished with a Masorah, is a yet greater treasure. Its vowels and accents are wholly different from those now in use, both in form and in position, being all above the letters: they have accordingly been the theme of much discussion among Hebrew scholars. The Samaritan MSS. collated by Kennicott are all in the book-form. 3. *Printed Text.*—The history of the printed text of the Hebrew Bible commences with the early Jewish editions of the separate books. First appeared the Psalter, in 1477, probably at Bologna, in 4to., with Kimchi's commentary interspersed among the verses. Only the first four psalms had the vowel-points, and these but clumsily expressed. At Bologna there subsequently appeared, in 1482, the Pentateuch, in folio, pointed, with the Targum and the commentary of Rashi; and the five Megilloth (Ruth—Esther), in folio, with the commentaries of Rashi and Aben Ezra. From Soncino, near Cremona, issued in 1486 the Prophetae priores (Joshua—Kings), folio, unpointed, with Kimchi's commentary. The honour of printing the first entire Hebrew Bible belongs to the above-mentioned town of Soncino. The edition is in folio, pointed and accentuated. Nine copies only of it are now known, of which one belongs to Exeter College, Oxford. The earlier printed portions were perhaps the basis of the text. This was followed, in 1494, by the 4to. or 8vo. edition printed by Gersom at Brescia, remarkable as being the edition from which Luther's German translation was made. This edition, along with the preceding, formed the basis of the first edition, with the Masorah, Targums, and rabbinical comments, printed by Bomberg at Venice in 1518, fol., under the editorship of the converted Jew Felix del Prato; though the "plurimis collatis exemplaribus" of the editor seems to imply that MSS. were also used in aid. This edition was the first to contain the Masora magna, and the various readings of Ben Asher and Ben Naphtali. After the Brescian, the next primary edition was that contained in the Complutensian Polyglot, published at Complutum (Alcala) in Spain, at the expense of Cardinal Ximenes, dated 1514-17, but not issued till 1522. The Hebrew is pointed, but unaccentuated: it was taken from seven MSS., which are still preserved in the University Library at Madrid. To this succeeded an edition which has had more influence than any on the text of later times—the Second Rabbinical Bible, printed by Bomberg at Venice, 4 vols. fol., 1525-6. The editor was the learned Tunisian Jew, R. Jacob ben Chaim. The great feature of his work lay in the correction of the text by the precepts of the Masorah, in which he was profoundly skilled, and on which, as well as on the text itself, his labours were employed. The Royal or Antwerp Polyglot, printed by Plantin, 8 vols. fol. 1569-72, at the expense of Philip II. of Spain, and edited by Arias Montanus and others, took the Complutensian as the basis of its Hebrew text, but compared this with one of Bomberg's, so as to produce a mixture of the two. This text was followed both in the Paris Polyglot of Le Jay, 9 vols. fol. 1645, and in Walton's Polyglot, London, 6 vols. fol. 1657. A text compounded of several of the preceding was issued by the Leipsic Professor, Elias Hutter, at Hamburg, fol. 1587: it was intended for students, the servile letters being distinguished from the radicals by hollow type. A special mention is also due to the labours of the elder Buxtorf, who carefully revised the text after the Masorah, publishing it in 8vo. at Basle, 1611, and again, after a fresh revision, in his valuable Rabbinical Bible. Neither the text of Hutter nor that of Buxtorf was without its permanent influence; but the Hebrew Bible which became the standard to subsequent generations was that of Joseph Athias, a learned rabbi and printer at Amsterdam. His text was based on a comparison of the previous editions with two MSS.; one bearing date 1299, the other a Spanish MS., boasting an antiquity of 900 years. It appeared at Amsterdam, 2 vols. 8vo. 1661, with a preface by Leusden, professor at Utrecht; and again, revised afresh, in 1667. The progeny of the text of Athias was as follows:—*a.* That of Clodius, Frankfort-on-Maine, 8vo. 1677; reprinted, with alterations, 8vo. 1692, 4to. 1716. *b.* That of Jablonsky, Berlin, large 8vo. or 4to. 1699; reprinted, but less correctly, 12mo. 1712. *c.* That of Van der Hooght, Amsterdam and Utrecht, 2 vols. 8vo. 1705. This edition, of good reputation for its accuracy, but above all for the beauty and distinctness of its type, deserves special attention, as constituting our present *textus receptus.* *d.* That of Opitz, Kiel, 4to. 1709. *e.* That of J. H. Michaelis, Halle, 8vo. and 4to. 1720. The modern editions of the Hebrew Bible now in use are all based on Van der Hooght. 4. *Critical Labours and Apparatus.*—The history of the criticism of the text has already been brought down to the period of the labours of the Masorets and their immediate successors. It must be here resumed. In the early part of the 13th century, R. Meir Levita, a native of Burgos and inhabitant of Toledo, known by abbreviation as Haramah, by patronymic as Todrosius, wrote a critical work on the Pentateuch called *The Book of the Masorah the Hedge of the Law*, in which he endeavoured, by a collation of MSS., to ascertain the true reading in various passages. At a later period R. Menahem de Lonzano collated ten MSS., chiefly Spanish, some of them five or six centuries old, with Bomberg's 4to. Bible of 1544. The results were given in the work "Light of the Law," printed at Venice, 1618. They relate only to the Pentateuch. A more important work was that of R. Solomon Norzi of Mantua, in the 17th century, "Repairer of the Breach:" a copious critical commentary on the whole of the O. T., drawn up with the aid of MSS. and editions, of the Masorah, Talmud, and all other Jewish resources within his reach. In 1746 the expectations of the public were raised by the *Pro-*

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legomena of Houbigant, of the Oratory at Paris; and in 1753 his edition appeared, splendidly printed, in 4 vols. fol. The text was that of Van der Hooght, divested of points, and of every vestige of the Masorah. In the notes copious emendations were introduced. In the same year, 1753, appeared at Oxford Kennicott's first Dissertation on the state of the Printed Text: the second followed in 1759. The result of these and of the author's subsequent annual reports was a subscription of nearly 10,000*l.* to defray the expenses of a collation of Hebrew MSS. throughout Europe, which was performed from 1760 to 1769, partly by Kennicott himself, but chiefly, under his direction, by Professor Bruns of Helmstadt and others. The collation extended in all to 581 Jewish and 16 Samaritan MSS., and 40 printed editions, Jewish works, &c.; of which, however, only about half were collated throughout, the rest in select passages. The fruits appeared at Oxford in 2 vols. fol. 1776-80: the text is Van der Hooght's, unpointed; the various readings are given below; comparisons are also made of the Jewish and Samaritan texts of the Pentateuch, and of the parallel passages in Samuel and Chronicles, &c. The labours of Kennicott were supplemented by those of De Rossi, professor at Parma. His plan differed materially from Kennicott's: he confined himself to a specification of the various readings in select passages; but for these he supplied also the critical evidence to be obtained from the ancient versions, and from all the various Jewish authorities. For the passages on which it treats, the evidence in De Rossi's work may be regarded as almost complete. A small Bible, with the text of Reineccius, and a selection of the more important readings of Kennicott and De Rossi, was issued by Döderlein and Meisner at Leipsic, 8vo. 1793. It is printed (except some copies) on bad paper, and is reputed very incorrect. A better critical edition is that of Jahn, Vienna, 4 vols. 8vo. 1806. The first attempt to turn the new critical collations to public account was made by Boothroyd, in his unpointed Bible, with various readings and English notes, Pontefract, 4to. 1810-16, at a time when Houbigant's principles were still in the ascendant. This was followed in 1821 by Hamilton's *Codex Criticus*, modelled on the plan of the N. T. of Griesbach. The most important contribution towards the formation of a revised text that has yet appeared is Dr. Davidson's *Hebrew Text of the O. T., revised from critical Sources*, 1855. It presents a convenient epitome of the more important various readings of the MSS. and of the Masorah, with the authorities for them. It must be confessed that little has yet been done for the systematic criticism of the Hebrew text from the ancient versions, in comparison with what might be accomplished. We have even yet to learn what critical treasures those versions really contain. It might be well, too, if along with the version-readings were collected together all, or at least all the more important, conjectural emendations of the Hebrew text proposed by various scholars during the last hundred years, which at present lie buried in their several commentaries and other publications. 5. *Principles of Criticism.*—The method of procedure required in the criticism of the O. T. is widely different from that practised in the criticism of the N. T. Our O. T. textus receptus is a far more faithful representation of the genuine Scripture, but, on the other hand, the means of detecting and correcting the errors contained in it are more precarious, the results are more uncertain, and the ratio borne by the value of the diplomatic evidence of MSS. to that of a good critical judgment and sagacity is greatly diminished. It is indeed to the direct testimony of the MSS. that, in endeavouring to establish the true text, we must first have recourse. Where the MSS. disagree, it has been laid down as a canon that we ought not to let the mere numerical majority preponderate, but should examine what is the reading of the earliest and best. The MSS. lead us for the most part only to our first sure standing-ground, the Masoretic text: in other words, to the average written text of a period later by a thousand or fifteen hundred years than the latest book of the O. T. In ascending upwards from the Masoretic text, our first critical materials are the Masoretic Keris, valuable as witnesses to the preservation of many authentic readings. A Keri therefore is not to be received in preference to a Chethib unless confirmed by other sufficient evidence, external or internal; and in reference to the Keris let the rule be borne in mind, "Proclivi scriptioni praestat ardua," many of them being but arbitrary softenings down of difficult readings in the genuine text. The express assertions of the Masorah, as also of the Targum, respecting the true reading in particular passages, are of course important. From these we ascend to the version of Jerome, the most thoroughly trustworthy authority on which we have to rely in our endeavours to amend the Masoretic text. Dependent as Jerome was, for his knowledge of the Hebrew text and everything respecting it, on the Palestinian Jews, and accurate as are his renderings, it is not too much to say that a Hebrew reading which can be shown to have been received by Jerome, should, if sanctioned or countenanced by the Targum, be so far preferred to one upheld by the united testimony of all MSS. whatever. Of the other versions, although more ancient, none can on the whole be reckoned, in a critical point of view, so valuable as his. Of the Greek versions of Aquila, Symmachus, and Theodotion, we possess but mere fragments. The Syriac bears the impress of having been made too much under the influence of the Septuagint. The Targums are too often paraphrastic. Still they all furnish most important material for the correction of the Masoretic text; and their cumulative evidence, when they all concur in a reading different to that which it contains, is very strong. The Septuagint itself, venerable for its antiquity, but on various accounts untrustworthy in the readings which it represents, must be treated for critical purposes in the same way as the Masoretic Keris. The presence of any Hebrew reading in it can pass for little, unless it can be independently shown to be probable that that reading is the true one. In the opposite direction of confirming a Masoretic reading against which later testimonies militate, the authority of the Septuagint, on account of its age, necessarily stands high. Similar remarks would, *à priori*, seem to apply to the critical use of the Samaritan Pentateuch: it is, however, doubtful whether that document be of any real additional value. In the case of the O. T., unlike that of the N. T., another source of emendations is generally allowed, viz. critical conjecture. The comparative purity of the Hebrew text is probably different in different parts of the O. T. In the revision of Dr. Davidson, who has generally

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restricted himself to the admission of corrections warranted by MS., Masoretic, or Talmudic authority, those in the book of Genesis do not exceed 11; those in the Psalms are proportionately three times as numerous; those in the historical books and the Prophets are proportionately more numerous than those in the Psalms. In all emendations of the text, whether made with the aid of the critical materials which we possess, or by critical conjecture, it is essential that the proposed reading be one from which the existing reading may have been derived: hence the necessity of attention to the means by which corruptions were introduced into the text. One letter was accidentally exchanged by a transcriber for another. Words, or parts of words, were repeated; or they were dropped, and this especially when they ended like those that preceded. Occasionally a letter may have travelled from one word, or a word from one verse, to another. Wilful corruption of the text on polemical grounds has also been occasionally charged upon the Jews; but the allegation has not been proved, and their known reverence for the text militates against it. To the criticism of the vowel-marks the same general principles must be applied, *mutatis mutandis*, as to that of the consonants. Nothing can be more remote from the truth than the notion that we are at liberty to supply vowels to the text at our unfettered discretion.

B. INTERPRETATION OF THE OLD TESTAMENT. —1. *History of the Interpretation.*—We shall here endeavour to present a brief but comprehensive sketch of the treatment which the scriptures of the O. T. have in different ages received. At the period of the rise of Christianity two opposite tendencies had manifested themselves in the interpretation of them among the Jews; the one to an extreme literalism, the other to an arbitrary allegorism. The former of these was mainly developed in Palestine, where the Law of Moses was, from the nature of things, most completely observed. The Jewish teachers, acknowledging the obligation of that law in its minutest precepts, but overlooking the moral principles on which those precepts were founded and which they should have unfolded from them, there endeavoured to supply by other means the imperfections inherent in every law in its mere literal acceptation. On the other hand at Alexandria the allegorizing tendency prevailed. Germs of it had appeared in the apocryphal writings, as where in the Book of Wisdom (xviii. 24) the priestly vestments of Aaron had been treated as symbolical of the universe. It had been fostered by Aristobulus, and at length, two centuries later, it culminated in Philo, from whose works we best gather the form which it assumed. For in the general principles of interpretation which Philo adopted, he was but following, as he himself assures us, in the track which had been previously marked out by those, probably the Therapeutae, under whom he had studied. His expositions have chiefly reference to the writings of Moses, whom he regarded as the arch-prophet, the man initiated above all others into divine mysteries; and in the persons and things mentioned in these writings he traces, without denying the outward reality of the narrative, the mystical designations of different abstract qualities and aspects of the invisible. The Alexandrian interpreters were striving to vindicate for the Hebrew Scriptures a new dignity in the eyes of the Gentile world, by showing that Moses had anticipated all the doctrines of the philosophers of Greece. It must not be supposed that the Palestinian literalism and the Alexandrian allegorism ever remained entirely distinct. In fact the two extremes of literalism and arbitrary allegorism, in their neglect of the direct moral teaching and prophetical import of Scripture, had too much in common not to mingle readily the one with the other. And thus we may trace the development of the two distinct yet co-existent spheres of Halachah and Hagadah, in which the Jewish interpretation of Scripture, as shown by the later Jewish writings, ranged. The former ("repetition," "following") embraced the traditional legal determinations for practical observance: the latter ("discourse") the unrestrained interpretation, of no authentic force or immediate practical interest. The earliest Christian non-apostolic treatment of the O. T. was necessarily much dependent on that which it had received from the Jews. The Alexandrian allegorism reappears the most fully in the fanciful epistle of Barnabas; but it influenced also the other writings of the sub-apostolic Fathers. Even the Jewish cabbalism passed to some extent into the Christian Church, and is said to have been largely employed by the Gnostics. But this was not to last. Irenaeus, himself not altogether free from it, raised his voice against it; and Tertullian well laid it down as a canon that the words of Scripture were to be interpreted only in their logical connexion, and with reference to the occasion on which they were uttered. In another respect all was changed. The Christian interpreters by their belief in Christ stood on a vantage-ground for the comprehension of the whole burden of the O. T. to which the Jews had never reached; and thus, however they may have erred in the details of their interpretations, they were generally conducted by them to the right conclusions in regard of Christian doctrine. The view held by the Christian Fathers that the whole doctrine of the N. T. had been virtually contained and foreshadowed in the Old, generally induced the search in the O. T. for such Christian doctrine rather than for the old philosophical dogmas. Their general convictions were doubtless here more correct than the details which they advanced; and it would be easy to multiply from the writings of either Justin, Tertullian, or Irenaeus, typical interpretations that could no longer be defended. It was at Alexandria, which through her previous learning had already exerted the deepest influence on the interpretation of the O. T., that definite principles of interpretation were by a new order of men, the most illustrious and influential teachers in the Christian Church, first laid down. Clement here led the way. He held that in the Jewish law a fourfold import was to be traced; literal, symbolical, moral, prophetical. Of these the second was the relic of the philosophical element that others had previously engrafted on the Hebrew Scriptures. Clement was succeeded by his scholar Origen. With him biblical interpretation showed itself more decidedly Christian; and while the wisdom of the Egyptians, moulded anew, became the permanent inheritance of the Church, the distinctive symbolical meaning which philosophy had placed upon the O. T. disappeared. Origen recognizes in Scripture, as it were, a body, soul, and spirit, answering to the body, soul, and spirit of man: the first serves for the edification of the simple, the second for that of the more advanced, the third for that of the perfect.

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The reality and the utility of the first, the letter of Scripture, he proves by the number of those whose faith is nurtured by it. The second, which is in fact the moral sense of Scripture, he illustrates by the interpretation of Deut. xxv. 4 in 1 Cor. ix. 9. The third, however, is that on which he principally dwells, showing how the Jewish Law, spiritually understood, contained a shadow of good things to come. Both the spiritual and (to use his own term) the psychical meaning he held to be always present in Scripture: the bodily not always. Origen's own expositions of Scripture were, no doubt, less successful than his investigations of the principles on which it ought to be expounded. Yet as the appliances which he brought to the study of Scripture made him the father of biblical criticism, so of all detailed Christian scriptural commentaries his were the first; a fact not to be forgotten by those who would estimate aright their several merits and defects. The value of Origen's researches was best appreciated, a century later, by Jerome. He adopted and repeated most of Origen's principles; but he exhibited more judgment in the practical application of them: he devoted more attention to the literal interpretation, the basis of the rest, and he brought also larger stores of learning to bear upon it. With Origen he held that Scripture was to be understood in a threefold manner, literally, tropologically, mystically: the first meaning was the lowest, the last the highest. But elsewhere he gave a new threefold division of Scriptural interpretation, identifying the ethical with the literal or first meaning, making the allegorical or spiritual meaning the second, and maintaining that, thirdly, Scripture was to be understood "secundum futurorum beatitudinem." The influence of Origen's writings was supreme in the Greek Church for a hundred years after his death. Towards the end of the 4th century Diodore, bishop of Tarsus, previously a presbyter at Antioch, wrote an exposition of the whole of the O. T., attending only to the letter of Scripture. Of the disciples of Diodore, Theodore of Mopsuestia pursued an exclusively grammatical interpretation into a decided rationalism, rejecting the greater part of the prophetical reference of the O.T., and maintaining it to be only applied to our Saviour by way of accommodation. Chrysostom, another disciple of Diodore, followed a sounder course, rejecting neither the literal nor the spiritual interpretation, but bringing out with much force from Scripture its moral lessons. He was followed by Theodoret, who interpreted both literally and historically, and also allegorically and prophetically. In the Western Church the influence of Origen, if not so unqualified at the first, was yet permanently greater than in the Eastern. Hilary of Poitiers is said by Jerome to have drawn largely from Origen in his Commentary on the Psalms. But in truth, as a practical interpreter, he greatly excelled Origen; carefully seeking out not what meaning the Scripture might bear, but what it really intended, and drawing forth the evangelical sense from the literal with cogency, terseness, and elegance. Here too Augustine stood somewhat in advance of Origen; carefully preserving in its integrity the literal sense of the historical narrative of Scripture as the substructure of the mystical, lest otherwise the latter should prove to be but a building in the air. But whatever advances had been made in the treatment of O. T. scripture by the Latins since the days of Origen were unhappily not perpetuated. We may see this in the Morals of Gregory on the Book of Job; the last great independent work of a Latin Father. Three senses of the sacred text are here recognized and pursued in separate threads: the historical and literal, the allegorical, and the moral. But the three have hardly any mutual connexion: the very idea of such a connexion is ignored. Such was the general character of the interpretation which prevailed through the middle ages, during which Gregory's work stood in high repute. The mystical sense of Scripture was entirely divorced from the literal. The first impulse to the new investigation of the literal meaning of the text of the O. T. came from the great Jewish commentators, mostly of Spanish origin, of the 11th and following centuries; Rashi († 1105), Aben Ezra († 1167), Kimchi († 1240), and others. Following in the wake of these, the converted Jew Nicolaus of Lyre, near Evreux, in Normandy († 1341), produced his Postillae Perpetuae on the Bible, in which, without denying the deeper meanings of Scripture, he justly contended for the literal as that on which they all must rest. Exception was taken to these a century later by Paul of Burgos, also a converted Jew († 1435), who upheld, by the side of the literal, the traditional interpretations, to which he was probably at heart exclusively attached. But the very arguments by which he sought to vindicate them showed that the recognition of the value of the literal interpretation had taken firm root.—2. *Principles of Interpretation.*—From the foregoing sketch it will have appeared that it has been very generally recognized that the interpretation of the O. T. embraces the discovery of its literal, moral, and spiritual meaning. It has given occasion to misrepresentation to speak of the existence in Scripture of more than a single sense; rather, then, let it be said that there are in it three elements, coexisting and coalescing with each other, and generally requiring each other's presence in order that they may be severally manifested. Correspondingly too there are three portions of the O. T. in which the respective elements, each in its turn, shine out with peculiar lustre. The literal (and historical) element is most obviously displayed in the historical narrative: the moral is specially honoured in the Law, and in the hortatory addresses of the Prophets: the predictions of the Prophets bear emphatic witness to the prophetical or spiritual. Still, generally, in every portion of the O. T. the presence of all three elements may by the student of Scripture be traced. In perusing the story of the journey of the Israelites through the wilderness, he has the historical element in the actual occurrence of the facts narrated; the moral, in the warnings which God's dealings with the people and their own several disobediences convey; and the spiritual in the prefiguration by that journey, in its several features, of the Christian pilgrimage through the wilderness of life. If the question be asked, Are the three several elements in the O. T. mutually coextensive? we reply, They are certainly coextensive in the O. T., taken as a whole, and in the several portions of it, largely viewed; yet not so as that they are all to be traced in each several section. The historical element may occasionally exist alone. On the other hand there are passages of direct and simple moral exhortation, *e. g.* a considerable part of the Book of Proverbs, into which the historical element hardly enters. Occasionally also, as in Psalm ii., the prophetical element, though not alto-

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gether divorced from the historical and the moral, yet completely overshadows them. That we should use the New Testament as the key to the true meaning of the Old, and should seek to interpret the latter as it was interpreted by our Lord and His apostles, is in accordance both with the spirit of what the earlier Fathers asserted respecting the value of the tradition received from them, and with the appeals to the N. T. by which Origen defended and fortified the threefold method of interpretation. But here it is the analogy of the N. T. interpretations that we must follow; for it were unreasonable to suppose that the whole of the Old Testament would be found completely interpreted in the New. With these preliminary observations we may glance at the several branches of the interpreter's task. First, then, Scripture has its outward form or body, all the several details of which he will have to explore and to analyse. He must ascertain the thing outwardly asserted, commanded, foretold, prayed for, or the like; and this with reference, so far as is possible, to the historical occasion and circumstances, the time, the place, the political and social position, the manner of life, the surrounding influences, the distinctive character, and the object in view, alike of the writers, the persons addressed, and the persons who appear upon the scene. Taken in its wide sense, the outward form of Scripture will itself, no doubt, include much that is figurative. To the outward form of Scripture thus belong all metonymies, in which one name is substituted for another; and metaphors, in which a word is transformed from its proper to a cognate signification; so also all prosopopeias, or personifications; and even all anthropomorphic and anthropopathic descriptions of God, which could never have been understood in a purely literal sense, at least by any of the right-minded among God's people. It is not to be denied that it is difficult, perhaps impossible, to draw the exact line where the province of spiritual interpretation begins and that of historical ends. On the one hand the spiritual significance of a passage may occasionally, perhaps often, throw light on the historical element involved in it: on the other hand the very large use of figurative language in the O. T., and more especially in the prophecies, prepares us for the recognition of the yet more deeply figurative and essentially allegorical import which runs through the whole. Yet no unhallowed or unworthy task can it ever be to study, even for its own sake, the historical form in which the O. T. comes to us clothed. Even by itself it proclaims to us the historical workings of God, and reveals the care wherewith He has ever watched over the interests of His Church. Above all the history of the O. T. is the indispensable preface to the historical advent of the Son of God in the flesh. We need hardly labour to prove that the N. T. recognizes the general historical character of what the O. T. records. Of course in reference to that which is not related as plain matter of history, there will always remain the question how far the descriptions are to be viewed as definitely historical, how far as drawn, for a specific purpose, from the imagination. Such a question presents itself, for example, in the book of Job. It is one which must plainly be in each case decided according to the particular circumstances. In examining the extent of the historical element in the prophecies, both of the prophets and the psalmists, we must distinguish between those which we either definitely know or may reasonably assume to have been fulfilled at a period not entirely distant from that at which they were uttered, and those which reached far beyond in their prospective reference. The former, once fulfilled, were thenceforth annexed to the domain of history (Is. xvii.; Ps. cvii. 33). With the prophecies of more distant scope the case stood thus. A picture was presented to the prophet's gaze, embodying an outward representation of certain future spiritual struggles, judgments, triumphs, or blessings; a picture suggested in general by the historical circumstances of the present (Zech. vi. 9-15; Ps. v., lxxii.), or of the past (Ez. xx. 35, 36; Is. xi. 15, xlviii. 21; Ps. xcix. 6, seqq.), or of the near future, already anticipated and viewed as present (Is. xlix. 7-26; Ps. lvii. 6-11), or of all these variously combined, altered, and heightened by the imagination. But it does not follow that that picture was ever outwardly brought to pass: the local had been exchanged for the spiritual, the outward type had merged in the inward reality before the fulfilment of the prophecy took effect. Respecting the rudiments of interpretation, let the following here suffice:—The knowledge of the meanings of Hebrew words is gathered (*a*) from the context, (*b*) from parallel passages, (*c*) from the traditional interpretations preserved in Jewish commentaries and dictionaries, (*d*) from the ancient versions, (*e*) from the cognate languages, Chaldee, Syriac, and Arabic. The syntax must be almost wholly gathered from the O. T. itself; and for the special syntax of the poetical books, while the importance of a study of the Hebrew parallelism is now generally recognized, more attention needs to be bestowed than has been bestowed hitherto on the centralism and inversion by which the poetical structure and language is often marked. From the outward form of the O. T. we proceed to its moral element or soul. It was with reference to this that St. Paul declared that all Scripture was given by inspiration of God, and was profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. iii. 16); and it is in the implicit recognition of the essentially moral character of the whole, that our Lord and His apostles not only appeal to its direct precepts (*e. g.* Matt. xv. 4; xix. 17-19), and set forth the fulness of their bearing (*e. g.* Matt. ix. 13), but also lay bare moral lessons in O. T. passages which lie rather beneath the surface than upon it (Matt. xix. 5, 6, xxii. 32; John x. 34, 35; Acts vii. 48, 49; 1 Cor. ix. 9, 10; 2 Cor. viii. 13-15). With regard more particularly to the Law, our Lord shows in His Sermon on the Mount how deep is the moral teaching implied in its letter; and in His denunciation of the Pharisees, upbraids them for their omission of its weightier matters—judgment, mercy, and faith. The history too of the O. T. finds frequent reference made in the N. T. to its moral teaching (Luke vi. 3; Rom. iv., ix. 17; 1 Cor. x. 6-11; Heb. iii. 7-11, xi.; 2 Pet. ii. 15-16; 1 John iii. 12). The interpreter of the O. T. will have, among his other tasks, to analyse in the lives set before him the various yet generally mingled workings of the spirit of holiness and of the spirit of sin. The moral errors by which the lives of even the greatest saints were disfigured are related, and that for our instruction, but not generally criticized. The O. T. sets before us just those lives—the lives generally of religious men—which will best repay our study, and will most strongly suggest the moral lessons that God would

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have us learn; and herein it is that, in regard of the moral aspects of the O. T. history, we may most surely trace the overruling influence of the Holy Spirit by which the sacred historians wrote. But the O. T. has further its spiritual and therefore prophetical element. Our attention is here first attracted to the avowedly predictive parts of the O. T., of the prospective reference of which, at the time that they were uttered, no question can exist, and the majority of which still awaited their fulfilment when the Redeemer of the world was born. With Christ the new era of the fulfilment of prophecy commenced. A marvellous amount there was in His person of the verification of the very letter of prophecy—partly that it might be seen how definitely all had pointed to Him; partly because His outward mission, up to the time of His death, was but to the lost sheep of the house of Israel, and the letter had not yet been finally superseded by the spirit. Yet it would plainly be impossible to suppose that the significance of such prophecies as Zech. ix. 9 was exhausted by the mere outward verification. Hence the entire absence from the N. T. of any recognition, by either Christ or His apostles, of such prospective outward glories as the prophecies, literally interpreted, would still have implied. The language of the ancient prophecies is everywhere applied to the gathering together, the privileges, and the triumphs of the universal body of Christ (John x. 16, xi. 52; Acts ii. 39, xv. 15-17; Rom. ix. 25, 26, 32, 33, x. 11, 13, xi. 25, 26, 27, &c.). Even apart, however, from the authoritative interpretation thus placed upon them, the prophecies contain within themselves, in sufficient measure, the evidence of their spiritual import. The substance of these prophecies is the glory of the Redeemer's spiritual kingdom: it is but the form that is derived from the outward circumstances of the career of God's ancient people, which had passed, or all but passed, away before the fulfilment of the promised blessings commenced. Nor was even the form in which the announcement of the new blessings had been clothed to be rudely cast aside: the imagery of the prophets is on every account justly dear to us, and from love, no less than from habit, we still speak the language of Canaan. But then arises the question, Must not this language have been divinely designed from the first as the language of God's Church? The typical import of the Israelitish tabernacle and ritual worship is implied in Heb. ix. ("the Holy Ghost this signifying"), and is almost universally allowed; and it is not easy to tear asunder the events of Israel's history from the ceremonies of Israel's worship; nor yet, again, the events of the preceding history of the patriarchs from those of the history of Israel. The N. T. itself implies the typical import of a large part of the O. T. narrative. In the O. T. itself we have, and this even in the latest times, events and persons expressly treated as typical (Ps. cxviii. 22; Zech. iii., vi. 9, &c.). A further testimony to the typical character of the history of the Old Testament is furnished by the typical character of the events related even in the New. All our Lord's miracles were essentially typical. So too the outward fulfilments of prophecy in the Redeemer's life were types of the deeper though less immediately striking fulfilment which it was to continue to receive ideally. It is not unlikely that there is an unwillingness to recognize the spiritual element in the historical parts of the O. T., arising from the fear that the recognition of it may endanger that of the historical truth of the events recorded. Nor is such danger altogether visionary; for one-sided and prejudiced contemplation will be ever so abusing one element of Scripture as thereby to cast a slight upon the rest. But this does not affect its existence. Of another danger besetting the path of the spiritual interpreter of the O. T., we have a warning in the unedifying puerilities into which some have fallen. Against such he will guard by foregoing too curious a search for mere external resemblance between the Old Testament and the New, though withal thankfully recognizing them wherever they present themselves. The spiritual interpretation must rest upon both the literal and the moral; and there can be no spiritual analogy between things which have nought morally in common. One consequence of this principle will of course be, that we must never be content to rest in any mere outward fulfilment of prophecy. However remarkable the outward fulfilment be, it must always guide us to some deeper analogy, in which a moral element is involved. Another consequence of the foregoing principle of interpretation will be that that which was forbidden or sinful can, so far as it was sinful, not be regarded as typical of that which is free from sin. So again that which was tolerated rather than approved may contain within itself the type of something imperfect, in contrast to that which is more perfect.

C. QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW TESTAMENT.—The New Testament quotations from the Old form one of the outward bonds of connexion between the two parts of the Bible. They are manifold in kind. Some of the passages quoted contain prophecies or involve types of which the N. T. writers designed to indicate the fulfilment. Others are introduced as direct logical supports to the doctrines which they were enforcing. It may not be easy to distribute all the quotations into their distinctive classes; but among those in which a prophetical or typical force is ascribed in the N. T. to the passage quoted, may fairly be reckoned all that are introduced with an intimation that the Scripture was "fulfilled;" and it may be observed that the word "fulfil," as applied to the accomplishment of what had been predicted or foreshadowed, is in the N. T. only used by our Lord Himself and his companion apostles. In the quotations of all kinds from the Old Testament in the New, we find a continual variation from the *letter* of the older Scriptures. To this variation three causes may be specified as having contributed:—First, all the N. T. writers quoted from the Septuagint; correcting it indeed more or less by the Hebrew, especially when it was needful for their purpose; occasionally deserting it altogether; still abiding by it to so large an extent as to show that it was the primary source whence their quotations were drawn. Secondly, the N. T. writers must have frequently quoted from memory. Thirdly, combined with this, there was an alteration of conscious or unconscious design. Sometimes the object of this was to obtain increased force. Sometimes an O. T. passage is abridged, and in the abridgment so adjusted, by a little alteration, as to present an aspect of completeness, and yet omit what is foreign to the immediate purpose (Acts i. 20; 1 Cor. i. 31.) At other times a passage is enlarged by the incorporation of a passage from another source: thus in Luke iv. 18, 19, although the contents are pro-

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fessedly those read by our Lord from Is. lxi., we have the words "to set at liberty them that are bruised," introduced from Is. lviii. 6 (Sept.): similarly in Rom. xi. 8, Deut. xxix. 4 is combined with Is. xxix. 10. In some cases still greater liberty of alteration is assumed. In some places again, the actual words of the original are taken up, but employed with a new meaning. Almost more remarkable than any alteration in the quotation itself, is the circumstance that in Matt. xxvii. 9, Jeremiah should be named as the author of a prophecy really delivered by Zechariah: the reason being that the prophecy is based upon that in Jer. xviii., xix., and that without a reference to this original source the most essential features of the fulfilment of Zechariah's prophecy would be misunderstood. The above examples will sufficiently illustrate the freedom with which the apostles and evangelists interwove the older Scriptures into their writings. It could only result in failure were we to attempt any merely mechanical account of variations from the O. T. text which are essentially not mechanical.

Olive. No tree is more closely associated with the history and civilization of man. Our concern with it here is in its sacred relations, and in its connexion with Judaea and the Jewish people. Many of the Scriptural associations of the olive-tree are singularly poetical. It has this remarkable interest, in the first place, that its foliage is the earliest that is mentioned by name, when the waters of the flood began to retire (Gen. viii. 11). Next we find it the most prominent tree in the earliest allegory (Judg. ix. 8, 9). With David it is the emblem of prosperity and the divine blessing (Ps. lii. 8, cxxviii. 3). So with the later prophets it is the symbol of beauty, luxuriance, and strength. We must bear in mind, in reading this imagery, that the olive was among the most abundant and characteristic vegetation of Judaea. Thus after the captivity, when the Israelites kept the Feast of Tabernacles, we find them, among other branches for the booths, bringing "olive-branches" from the "mount" (Neh. viii. 15). "The mount" is doubtless the famous Olivet, or Mount of Olives, the "Olivetum" of the Vulgate. Turning now to the mystic imagery of Zechariah (iv. 3, 11-14), and of St. John in the Apocalypse (Rev. xi. 3, 4), we find the olive-tree used, in both cases, in a very remarkable way. Finally, in the argumentation of St. Paul concerning the relative positions of the Jews and Gentiles in the counsels of God, this tree supplies the basis of one of his most forcible allegories (Rom. xi. 16-25). The Gentiles are the "wild olive" grafted in upon the "good olive," to which once the Jews belonged, and with which they may again be incorporated. The olive-tree grows freely almost everywhere on the shores of the Mediterranean, but it was peculiarly abundant in Palestine. See Deut. vi. 11, viii. 8, xxviii. 40. Olive-yards are a matter of course in descriptions of the country like vineyards and corn-fields (Judg. xv. 5; 1 Sam. viii. 14). The kings had very extensive ones (1 Chr. xxvii. 28). Even now the tree is very abundant in the country. Almost every village has its olive-grove. Certain districts may be specified where at various times this tree has been very luxuriant. The cultivation of the olive-tree had the closest connexion with the domestic life of the Israelites (2 Chr. ii. 10), their trade (Ez. xxvii. 17; Hos. xii. 1), and even their public ceremonies and religious worship. The oil was used in coronations: thus it was an emblem of sovereignty (1 Sam. x. 1, xii. 3, 5). It was also mixed with the offerings in sacrifice (Lev. ii. 1, 2, 6, 15). For the burning of it in common lamps see Matt. xxv. 3, 4, 8. The use of it on the hair and skin was customary, and indicative of cheerfulness (Ps. xxiii. 5, Matt. vi. 17). It was also employed medicinally in surgical cases (Luke x. 34). See again Mark vi. 13; Jam. v. 14, for its use in combination with prayer on behalf of the sick. In Solomon's temple the cherubim were "of olive-tree" (1 K. vi. 23), as also the doors (vers. 31, 32) and the posts (ver. 33). As to the berries (Jam. iii. 12; 2 Esd. xvi. 29), which produce the oil, they were sometimes gathered by shaking the tree (Is. xxiv. 13), sometimes by beating it (Deut. xxiv. 20). Then followed the treading of the fruit (Deut. xxxiii. 24; Mic. vi. 15). Hence the mention of "oil-fats" (Joel ii. 24). The wind was dreaded by the cultivator of the olive, for the least ruffling of a breeze is apt to cause the flowers to fall (Job xv. 33). It is needless to add that the locust was a formidable enemy of the olive (Amos iv. 9). It happened not unfrequently that hopes were disappointed, and that "the labour of the olive failed" (Hab. iii. 17). As to the growth of the tree, it thrives best in warm and sunny situations. It is of a moderate height, with knotty gnarled trunks, and a smooth ash-coloured bark. It grows slowly, but it lives to an immense age. Its look is singularly indicative of tenacious vigour; and this is the force of what is said in Scripture of its "greenness," as emblematic of strength and prosperity. The leaves, too, are not deciduous. Those who see olives for the first time are occasionally disappointed by the dusty colour of their foliage; but those who are familiar with them find an inexpressible charm in the rippling changes of their slender grey-green leaves.

Olives, Mount of. The exact expression "the Mount of Olives" occurs in the O. T. in Zech. xiv. 4 only; in the other places of the O. T. in which it is referred to, the form employed is the "ascent of the olives" (2 Sam. xv. 30; A. V. inaccurately "the ascent of *Mount* Olivet"), or simply "the Mount" (Neh. viii. 15), "the mount facing Jerusalem" (1 K. xi. 7), or "the mountain which is on the east side of the city" (Ez. xi. 23). In the N. T. three forms of the word occur: 1. The usual one, "the Mount of Olives." 2. By St. Luke twice (xix. 29, xxi. 37), "the mount called Elaiôn." 3. Also by St. Luke (Acts i. 12), the "mount called Olivet." It is the well-known eminence on the east of Jerusalem, intimately and characteristically connected with some of the gravest and most significant events of the history of the Old Testament, the New Testament, and the intervening times, and one of the firmest links by which the two are united; the scene of the flight of David and the triumphal progress of the Son of David, of the idolatry of Solomon, and the agony and betrayal of Christ. If anything were wanting to fix the position of the Mount of Olives, it would be amply settled by the account of the first of the events just named, as related in 2 Sam. xv., with the elucidations of the LXX. and Josephus (*Ant.* vii. 9). David's object was to place the Jordan between himself and Absalom. He therefore flies by the road called "the road of the wilderness" (xv. 23). This leads him across the Kidron, past the well-known olive-tree (LXX.) which marked the path, up the toilsome ascent of the mount—else-

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where exactly described as facing Jerusalem on the east (1 K. xi. 7; Ez. xi. 23; Mk. xiii. 3)—to the summit, where was a consecrated spot at which he was accustomed to worship God. At this spot he again performed his devotions—it must have seemed for the last time—and took his farewell of the city, "with many tears, as one who had lost his kingdom." He then turned the summit, and after passing Bahurim, probably about where Bethany now stands, continued the descent through the "dry and thirsty land" until he arrived "weary" at the bank of the river (Joseph. *Ant.* vii. 9, §2-6; 2 Sam. xvi. 14, xxvii. 21, 22). This, which is the earliest mention of the Mount of Olives, is also a complete introduction to it. The remaining references to it in the Old Testament are but slight. The "high places" which Solomon constructed for the gods of his numerous wives, were in the mount "facing Jerusalem" (1 K. xi. 7)—an expression which applies to the Mount of Olives only, as indeed all commentators apply it. During the next four hundred years we have only the brief notice of Josiah's iconoclasms at this spot. Another two hundred years and we find a further mention of it: this time in a thoroughly different connexion. It is now the great repository for the vegetation of the district, planted thick with olive, and the bushy myrtle, and the feathery palm. "Go out" of the city "into the mount"—was the command of Ezra for the celebration of the first anniversary of the Feast of Tabernacles after the Return from Babylon—"and fetch olive branches, and 'oil-tree' branches, and myrtle-boughs, and palm-leaves, and branches of thick trees to make booths, as it is written" (Neh. viii. 15). The cultivated and umbrageous character which is implied in this description, as well as in the name of the mount, is retained till the N. T. times. At this point in the history it will be convenient to describe the situation and appearance of the Mount of Olives. It is not so much a "mount" as a ridge, of rather more than a mile in length, running in general direction north and south; covering the whole eastern side of the city. At its northern end the ridge bends round to the west, so as to form an enclosure to the city on that side also. But there is this difference, that whereas on the north a space of nearly a mile of tolerably level surface intervenes between the walls of the city and the rising ground, on the east the mount is close to the walls, parted only by that which from the city itself seems no parting at all—the narrow ravine of the Kidron. It is this portion which is the real Mount of Olives of the history. The northern part is, though geologically continuous, a distinct mountain. We will therefore confine ourselves to this portion. In general height it is not very much above the city: 300 feet higher than the Temple mount, hardly more than 100 above the so-called Zion. The word "ridge" has been used above as the only one available for an eminence of some length and even height, but that word is hardly accurate. There is nothing "ridge-like" in the appearance of the Mount of Olives, or of any other of the limestone hills of this district of Palestine; all is rounded, swelling, and regular in form. At a distance its outline is almost horizontal, gradually sloping away at its southern end; but when seen from below the eastern wall of Jerusalem, it divides itself into three, or rather perhaps four, independent summits or eminences. Proceeding from north to south these occur in the following order:—Galilee, or Viri Galilaei; Mount of the Ascension; Prophets, subordinate to the last, and almost a part of it; Mount of Offence. 1. Of these the central one, distinguished by the minaret and domes of the Church of the Ascension, is in every way the most important. Three paths lead from the valley to the summit. The first passes under the north wall of the enclosure of Gethsemane, and follows the line of the depression between the centre and the northern hill. The second parts from the first about 50 yards beyond Gethsemane, and striking off to the right up the very breast of the hill, surmounts the projection on which is the traditional spot of the Lamentation over Jerusalem, and thence proceeds directly upwards to the village. The third leaves the other two at the N.E. corner of Gethsemane, and making a considerable detour to the south, visits the so-called "Tombs of the Prophets," and, following a very slight depression which occurs at that part of the mount, arrives in its turn at the village. Of these three paths the first, from the fact that it follows the natural shape of the ground, is unquestionably older than the others, which deviate in pursuit of certain artificial objects. Every consideration is in favour of its being the road taken by David in his flight. It is, with equal probability, that usually taken by our Lord and His disciples in their morning and evening transit between Jerusalem and Bethany, and that also by which the Apostles returned to Jerusalem after the Ascension. The central hill, which we are now considering, purports to contain the sites of some of the most sacred and impressive events of Christian history. During the middle ages most of these were protected by an edifice of some sort; and to judge from the reports of the early travellers, the mount must at one time have been thickly covered with churches and convents. The majority of these sacred spots now command little or no attention; but three still remain, sufficiently sacred—if authentic—to consecrate any place. These are: 1. Gethsemane, at the foot of the mount. 2. The spot from which our Saviour ascended, on the summit. 3. The place of the Lamentation of Christ over Jerusalem, halfway up. (1.) Of these, Gethsemane is the only one which has any claim to be authentic. Its claims, however, are considerable: they are spoken of elsewhere. (2.) The first person who attached the Ascension of Christ to the Mount of Olives seems to have been the Empress Helena (A.D. 325). Eusebius states that she erected, as a memorial of that event, a sacred house of assembly on the highest part of the mount, where there was a cave which a sure tradition testified to be that in which the Saviour had imparted mysteries to His disciples. But neither this account, nor that of the same author when the cave is again mentioned, do more than name the Mount of Olives, generally, as the place from which Christ ascended: they fix no definite spot thereon. It took nearly three centuries to harden and narrow this general recognition of the connexion of the Mount of Olives with Christ, into a lying invention in contradiction of the Gospel narrative of the Ascension. (3.) The third of the three traditionary spots mentioned—that of the Lamentation over Jerusalem (Luke xix. 41-44)—is not more happily chosen than that of the Ascension. It is on a mamelon or protuberance which projects from the slope of the breast of the hill, about 300 yards above Gethsemane. The inappropriateness of this place has been noticed by many; but Dr.

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Stanley was the first who gave it its death-blow, by pointing out the true spot to take its place. In a well-known passage of *Sinai and Palestine* (190-193), he shows that the road of our Lord's "Triumphal entry" must have been, not the short and steep path over the summit used by small parties of pedestrians, but the longer and easier route round the southern shoulder of the southern of the three divisions of the mount. 2. We have spoken of the central and principal portion of the mount. Next to it on the southern side, separated from it by a slight depression, up which the path mentioned above as the third takes its course, is a hill which appears neither to possess, nor to have possessed, any independent name. It is remarkable only for the fact that it contains the "singular catacomb" known as the "Tombs of the Prophets," probably in allusion to the words of Christ (Matt. xxiii. 29). 3. The most southern portion of the Mount of Olives is that usually known as the "Mount of Offence," *Mons Offensionis*, though by the Arabs called *Baten el Hawa*, "the bag of the wind." It rises next to that last mentioned; and in the hollow between the two, more marked than the depressions between the more northern portions, runs the road from Bethany, which was without doubt the road of Christ's entry to Jerusalem. The title Mount of Offence, or of Scandal, was bestowed on the supposition that it is the "Mount of Corruption" on which Solomon erected the high places for the gods of his foreign wives (2 K. xxiii. 13; 1 K. xi. 7). The southern summit is considerably lower than the centre one, and, as already remarked, it is much more definitely separated from the surrounding portions of the mountain than the others are. It is also sterner and more repulsive in its form. 4. The only one of the four summits remaining to be considered is that on the north of the "Mount of Ascension"—the *Karem es-Seyad*, or Vineyard of the Sportsman; or, as it is called by the modern Latin and Greek Christians, the Viri Galilaei. This is a hill of exactly the same character as the Mount of the Ascension, and so nearly its equal in height that few travellers agree as to which is the more lofty. The summits of the two are about 400 yards apart. It stands directly opposite the N.E. corner of Jerusalem, and is approached by the path between it and the Mount of Ascension, which strikes at the top into a cross path leading to *el-Tsawiyeh* and *Anata*. The Arabic name well reflects the fruitful character of the hill, on which there are several vineyards, besides much cultivation of other kinds. The Christian name is due to the singular tradition, that here the two angels addressed the Apostles after our Lord's ascension—"Ye men of Galilee!" This idea, which is so incompatible, on account of the distance, even with the traditional spot of the Ascension, is of late existence and inexplicable origin. The presence of the crowd of churches and other edifices implied in the foregoing description must have rendered the Mount of Olives, during the early and middle ages of Christianity, entirely unlike what it was in the time of the Jewish kingdom or of our Lord. Except the high places on the summit, the only buildings then to be seen were probably the walls of the vineyards and gardens, and the towers and presses which were their invariable accompaniment. But though the churches are nearly all demolished there must be a considerable difference between the aspect of the mountain now and in those days when it received its name from the abundance of its olive-groves. It does not now stand so pre-eminent in this respect among the hills in the neighbourhood of Jerusalem. "It is only in the deeper and more secluded slope leading up to the northernmost summit that these venerable trees spread into anything like a forest." The cedars commemorated by the Talmud, and the date-palms implied in the name Bethany, have fared still worse: there is not one of either to be found within many miles. Two religious ceremonies performed there must have done much to increase the numbers who resorted to the mount. The appearance of the new moon was probably watched for, certainly proclaimed, from the summit. The second ceremony referred to was burning of the Red Heifer. This solemn ceremonial was enacted on the central mount, and in a spot so carefully specified that it would seem not difficult to fix it. It was due east of the sanctuary, and at such an elevation on the mount that the officiating priest, as he slew the animal and sprinkled her blood, could see the façade of the sanctuary through the east gate of the Temple. To this spot a viaduct was constructed across the valley on a double row of arches, so as to raise it far above all possible proximity with graves or other defilements. It was probably demolished by the Jews themselves on the approach of Titus, or even earlier, when Pompey led his army by Jericho and over the Mount of Olives. This would account satisfactorily for its not being alluded to by Josephus.

Ol'ivet (2 Sam. xv. 30; Acts i. 12), probably derived from the Vulgate, in the latter of these two passages. [See OLIVES, MOUNT OF.]

Olym'pas, a Christian at Rome (Rom. xvi. 15), perhaps of the household of Philologus.

Olym'pius, one of the chief epithets of the Greek deity Zeus, so called from Mount Olympus in Thessaly, the abode of the gods (2 Macc. vi. 2).

Omas'rus. AMRAM of the sons of Bani (1 Esd. ix. 34; comp. Ezr. x. 34).

O'mar, son of Eliphaz the firstborn of Esau, and "duke" or phylarch of Edom (Gen. xxxvi. 11, 15; 1 Chr. i. 36). The name is supposed to survive in that of the tribe of *Amir* Arabs east of the Jordan.

O'mega, The last letter of the Greek alphabet, as Alpha is the first. It is used metaphorically to denote the end of anything: "I am Alpha and Omega, the beginning and the ending . . . . the first and the last" (Rev. i. 8, 11).

Omer. [WEIGHTS AND MEASURES.]

Om'ri. 1. Originally "captain of the host" to ELAH, was afterwards himself King of Israel, and founder of the third dynasty. When Elah was murdered by Zimri at Tirzah, then capital of the northern kingdom, Omri was engaged in the siege of Gibbethon, situated in the tribe of Dan, which had been occupied by the Philistines. As soon as the army heard of Elah's death, they proclaimed Omri king. Thereupon he broke up the siege of Gibbethon, and attacked Tirzah, where Zimri was holding his court as king of Israel. The city was taken, and Zimri perished in the flames of the palace, after a reign of seven days. Omri, however, was not allowed to establish his dynasty without a struggle against Tibni, whom "half the people" (1 K. xvi. 21) desired to raise to the throne, and who was bravely assisted by his brother Joram (LXX.). The civil war lasted four years (cf. 1 K. xvi. 15, with 23). After the defeat and death of Tibni and Joram, Omri reigned for six years in

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Tirzah; but at the end of that time he transferred his residence, probably from the proved inability of Tirzah to stand a siege, to the mountain Shomron, better known by its Greek name Samaria, which he bought for two talents of silver from a rich man, otherwise unknown, called Shemer. At Samaria Omri reigned for six years more. He seems to have been a vigorous and unscrupulous ruler, anxious to strengthen his dynasty by intercourse and alliances with foreign states. The probable date of Omri's accession (*i. e.* of the deaths of Elah and Zimri) was B.C. 935; of Tibni's defeat and the beginning of Omri's sole reign B.C. 931, and of his death B.C. 919.—**2.** One of the sons of Becher the son of Benjamin (1 Chr. vii. 8).—**3.** A descendant of Pharez the son of Judah (1 Chr. ix. 4).—**4.** Son of Michael, and chief of the tribe of Issachar in the reign of David (1 Chr. xxvi. 18).

On, the son of Peleth, and one of the chiefs of the tribe of Reuben who took part with Korah, Dathan, and Abiram in their revolt against Moses (Num. xvi. 1). His name does not again appear in the narrative of the conspiracy, nor is he alluded to when reference is made to the final catastrophe. There is a Rabbinical tradition to the effect that he was prevailed upon by his wife to withdraw from his accomplices.

On, a town of Lower Egypt, which is mentioned in the Bible under at least two names, BETH-SHEMESH (Jer. xliii. 13), corresponding to the ancient Egyptian sacred name HA-RA, "the abode of the sun," and that above, corresponding to the common name AN, and perhaps also spoken of as Ir-ha-heres. The ancient Egyptian common name is written AN, or AN-T, and perhaps ANU; but the essential part of the word is AN, and probably no more was pronounced. There were two towns called AN: Heliopolis, distinguished as the northern, AN-MEHEET; and Hermonthis, in Upper Egypt, as the southern, AN-RES. Heliopolis was situate on the east side of the Pelusiac branch of the Nile, just below the point of the Delta, and about twenty miles north-east of Memphis. It was before the Roman time the capital of the Heliopolite Nome, which was included in Lower Egypt. Now its site is above the point of the Delta, which is the junction of the Phatmetic, or Damietta branch and the Bolbitine, or Rosetta, and about ten miles to the north-east of Cairo. In the earliest times it must have been subject to the 1st dynasty so long as their sole rule lasted, which was perhaps for no more than the reigns of Menes (B.C. cir. 2717) and Athothis: it doubtless next came under the government of the Memphites, of the 3rd (B.C. cir. 2640), 4th, and 6th dynasties: it then passed into the hands of the Diospolites of the 12th dynasty, and the Shepherds of the 15th. During the long period of anarchy that followed the rule of the 12th dynasty, when Lower Egypt was subject to the Shepherd kings, Heliopolis must have been under the government of the strangers. With the accession of the 18th dynasty, it was probably recovered by the Egyptians, and thenceforward held by them. The chief object of worship at Heliopolis was the sun, under the forms RA, the sun simply, whence the sacred name of the place, HA-RA, "the abode of the sun," and ATUM, the setting sun, or sun of the nether world. The temple of the sun, described by Strabo, is now only represented by the single beautiful obelisk, which is of red granite, 68 feet 2 inches high above the pedestal, and bears a dedication, showing that it was sculptured in or after his 30th year (cir. 2050) by Sesertesen I., first king of the 12th dynasty (B.C. cir. 2080-2045). Heliopolis was anciently famous for its learning, and Eudoxus and Plato studied under its priests: but, from the extent of the mounds, it seems to have been always a small town. The first mention of this place in the Bible is in the history of Joseph, to whom we read Pharaoh gave "to wife Asenath the daughter of Poti-pherah, priest of On" (Gen. xli. 45, comp. ver. 50, and xlvi. 20). According to the LXX. version, On was one of the cities built for Pharaoh by the oppressed Israelites, for it mentions three "strong cities" instead of the two "treasure cities" of the Heb., adding On to Pithom and Raamses. Heliopolis lay at no great distance from the land of Goshen and from Raamses, and probably Pithom also. Isaiah has been supposed to speak of On when he prophecies that one of the five cities in Egypt that should speak the language of Canaan, should be called Ir-ha-heres, which may mean the City of the Sun, whether we take "heres" to be a Hebrew or an Egyptian word; but the reading "a city of destruction" seems preferable, and we have no evidence that there was any large Jewish settlement at Heliopolis, although there may have been at one time, from its nearness to the town of Onias. Jeremiah speaks of On under the name Beth-shemesh, "the house of the sun" (xliii. 13). Perhaps it was on account of the many false gods of Heliopolis, that, in Ezekiel (xxx. 17), On is written Aven, by a change in the punctuation, and so made to signify "vanity," and especially the vanity of idolatry. After the age of the prophets we hear no more in Scripture of Heliopolis. Local tradition, however, points it out as a place where our Lord and the Virgin came, when Joseph brought them into Egypt.

O'nam. **1.** One of the sons of Shobal the son of Seir (Gen. xxxvi. 23; 1 Chr. i. 40).—**2.** The son of Jerahmeel by his wife Atarah (1 Chr. ii. 26, 28).

O'nan. The second son of Judah by the Canaanitess, "the daughter of Shua" (Gen. xxxviii. 4; 1 Chr. ii. 3). "What he did was evil in the eyes of Jehovah, and He slew him also," as He had slain his elder brother (Gen. xxxviii. 9). His death took place before the family of Jacob went down into Egypt (Gen. xlvi. 12; Num. xxvi. 19).

One'simus is the name of the servant or slave in whose behalf Paul wrote the Epistle to Philemon. He was a native, or certainly an inhabitant of Colossæ, since Paul in writing to the Church there speaks of him (Col. iv. 9) as "one of you." Slaves were numerous in Phrygia, and the name itself of Phrygian was almost synonymous with that of slave. Onesimus was one of this unfortunate class of persons, as is evident both from the manifest implication in Phil. 16, and from the general tenor of the epistle. The man escaped from his master and fled to Rome, where in the midst of its vast population he could hope to be concealed, and to baffle the efforts which were so often made in such cases for retaking the fugitive. Whether Onesimus had any other motive for the flight than the natural love of liberty, we have not the means of deciding. It has been very generally supposed that he had committed some offence, as theft or embezzlement, and feared the punishment of his guilt. Though it may be doubted whether Onesimus heard the gospel for the first time at Rome, it is beyond question

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that he was led to embrace the gospel there through the apostle's instrumentality. The language in ver. 10 of the letter is explicit on this point. After his conversion, the most happy and friendly relations sprung up between the teacher and the disciple. The situation of the apostle as a captive and an indefatigable labourer for the promotion of the gospel (Acts xxviii. 30, 31) must have made him keenly alive to the sympathies of Christian friendship and dependent upon others for various services of a personal nature, important to his efficiency as a minister of the word. Onesimus appears to have supplied this twofold want in an eminent degree. Whether Paul desired his presence as a personal attendant or as a minister of the gospel, is not certain from ver. 13 of the Epistle.

Onesiph'orus is named twice only in the N. T., viz., 2 Tim. i. 16-18, and iv. 19. In the former passage Paul mentions him in terms of grateful love, as having a noble courage and generosity in his behalf, amid his trials as a prisoner at Rome, when others from whom he expected better things had deserted him (2 Tim. iv. 16); and in the latter passage he singles out "the household of Onesiphorus" as worthy of a special greeting. It has been made a question whether this friend of the apostle was still living when the letter to Timothy was written, because in both instances Paul speaks of "the household" (in 2 Tim. i. 16) and not separately of Onesiphorus himself. The probability is that other members of the family were also active Christians; and as Paul wished to remember them at the same time, he grouped them together (2 Tim. iv. 19), and thus delicately recognised the common merit, as a sort of family distinction. It is evident from 2 Tim. i. 18, that Onesiphorus had his home at Ephesus; though if we restrict the salutation near the close of the Epistle (iv. 19) to his family, he himself may possibly have been with Paul at Rome when the latter wrote to Timothy.

Onias'res, a name introduced into the Greek and Syriac texts of 1 Macc. xii. 20 by a very old corruption. The true reading is given in the margin of the A. V.

Oni'as, the name of five high priests, of whom only two (**1** and **3**) are mentioned in the A. V., but an account of all is here given to prevent confusion. —**1.** The son and successor of Jaddua, who entered on the office about the time of the death of Alexander the Great, c. B.C. 330-309, or, according to Eusebius, 300. According to Josephus he was father of Simon the Just.—**2.** The son of Simon the Just. He was a minor at the time of his father's death (c. B.C. 290), and the high-priesthood was occupied in succession by his uncles Eleazar and Manasseh to his exclusion. He entered on the office at last c. B.C. 240, and his conduct threatened to precipitate the rupture with Egypt, which afterwards opened the way for Syrian oppression. Onias retained the high-priesthood till his death, c. B.C. 226, when he was succeeded by his son Simon II.—**3.** The son of Simon II., who succeeded his father in the high-priesthood, c. B.C. 198. Seleucus Philopator was informed by Simon, governor of the Temple, of the riches contained in the sacred treasury, and he made an attempt to seize them by force. At the prayer of Onias, according to the tradition (2 Macc. iii.), the sacrilege was averted; but the high-priest was obliged to appeal to the king himself for support against the machinations of Simon. Not long afterwards Seleucus died (B.C. 175), and Onias found himself supplanted in the favour of Antiochus Epiphanes by his brother Jason, who received the high-priesthood from the king. Jason, in turn, was displaced by his youngest brother Menelaus, who procured the murder of Onias (c. B.C. 171).—**4.** The youngest brother of Onias III., who bore the same name, which he afterwards exchanged for Menelaus.—**5.** The son of Onias III., who sought a refuge in Egypt from the sedition and sacrilege which disgraced Jerusalem. The immediate occasion of his flight was the triumph of "the sons of Tobias," gained by the interference of Antiochus Epiphanes. Onias, receiving the protection of Ptol. Philometor, endeavoured to give a unity to the Hellenistic Jews. With this object he founded the Temple at Leontopolis.

Oni'as, the City of, the Region of Onias, the city in which stood the temple built by Onias, and the region of the Jewish settlements in Egypt. Ptolemy mentions the city as the capital of the Heliopolite nome. In the spurious letters given by Josephus in the account of the foundation of the temple of Onias, it is made to have been at Leontopolis in the Heliopolite nome, and called a strong place of Bubastis. Leontopolis was not in the Heliopolite nome, but in Ptolemy's time was the capital of the Leontopolite, and the mention of it is altogether a blunder. There is probably also a confusion as to the city Bubastis. The site of the city of Onias is to be looked for in some one of those to the northward of Heliopolis which are called Tel-el-Yahood, "the Mound of the Jews," or Tel-el-Yahoodeeyeh, "the Jewish Mound." Sir Gardner Wilkinson thinks that there is little doubt that it is one which stands in the cultivated land near Shibbeen, to the northward of Heliopolis, in a direction a little to the east, at a distance of twelve miles. From the account of Josephus, and the name given to one of them, "the Camp of the Jews," these settlements appear to have been of a half-military nature. The easternmost part of Lower Egypt, be it remembered, was always chosen for great military settlements, in order to protect the country from the incursions of her enemies beyond that frontier. Probably the Jewish settlements were established for the same purpose.

Onions (Heb. *betsâlîm*). There is no doubt as to the meaning of the Hebrew word, which occurs only in Num. xi. 5, as one of the good things of Egypt of which the Israelites regretted the loss. Onions have been from time immemorial a favourite article of food amongst the Egyptians. The onions of Egypt are much milder in flavour and less pungent than those of this country.

Ono. One of the towns of Benjamin. It does not appear in the catalogues of the Book of Joshua, but is first found in 1 Chr. viii. 12, where Shamed or Shamer is said to have built Ono and Lod with their "daughter villages." A plain was attached to the town, and bore its name—*Bikath-Ono*, "the plain of Ono" (Neh. vi. 2), perhaps identical with the "valley of craftsmen" (Neh. xi. 36). By Eusebius and Jerome it is not named. The village of *Kefr Ana*, almost due N. of *Lydd*, is suggested by Van de Velde as identical with Ono. Against the identification however are, the difference in the names—the modern one containing the *Ain*;—and the distance from Lydda. Winer remarks that *Beit Unia* is more suitable as far as its orthography is concerned; but on the other hand *Beit Unia* is much too far distant from *Lûdd* to

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meet the requirements of the passages quoted above.

O'nus. The form in which the name ONO appears in 1 Esd. v. 22.

Onycha (Heb. *shechêleth*) according to many of the old versions denotes the operculum of some species of *Strombus*, a genus of gasteropodous Mollusca. The Hebrew word occurs only in Ex. xxx. 34, as one of the ingredients of the sacred perfume. In Ecclus. xxiv. 15, Wisdom is compared to the pleasant odour yielded by "galbanum, onyx and sweet storax." There can be little doubt that the ὄνυξ of Dioscorides (ii. 10), and the *onyx* of Pliny (xxxii. 10), are identical with the operculum of a *Strombus*, perhaps *S. lentiginosus*. The *Unguis odoratus*, or *Blatta byzantina*,—for under both these terms apparently the devil claw is alluded to in old English writers on Materia Medica—has by some been supposed no longer to exist. Dr. Lister laments its loss, believing it to have been a good medicine "from its strong aromatic smell." Bochart believes some kind of bdellium is intended.

Onyx (Heb. *shôham*). The A. V. uniformly renders the Hebrew *shôham* by "onyx;" the Vulgate too is consistent with itself, the *sardonyx* (Job xxviii. 16) being merely a variety of the *onyx*; but the testimonies of ancient interpreters generally are diverse and ambiguous. There is nothing in the contexts of the several passages (Gen. ii. 12; Ex. xxviii. 9, 20; 1 Chr. xxix. 2; Ez. xxviii. 13) where the Hebrew term occurs to help us to determine its signification. Josephus expressly states that the shoulder-stones of the high-priest were formed of two large sardonyxes, an onyx being, in his description, the second stone in the fourth row of the breastplate. Some writers believe that the "beryl" is intended. Other interpretations of *shôham* have been proposed, but all are mere conjectures. The balance of authority is, we think, in favour of some variety of the onyx. As to the "onyx" of Ecclus. xxiv. 15, see ONYCHA.

Ophel. A part of ancient Jerusalem. The name is derived by the lexicographers from a root of similar sound, which has the force of a swelling or tumour. It does not come forward till a late period of Old Test. history. In 2 Chr. xxvii. 3, Jotham is said to have built much "on the wall of Ophel." Manasse, amongst his other defensive works, "compassed about Ophel" (*Ibid.* xxxiii. 14). From the catalogue of Nehemiah's repairs to the wall of Jerusalem, it appears to have been near the "water-gate" (Neh. iii. 26) and the "great tower that lieth out" (ver. 27). Lastly, the former of these two passages, and Neh. xi. 21, shew that Ophel was the residence of the Levites. In the passages of his history parallel to those quoted above, Josephus either passes it over altogether, or else refers to it in merely general terms. But in his account of the last days of Jerusalem he mentions it four times as Ophla. From his references it appears that Ophel was outside the south wall of the Temple, and that it lay between the central valley of the city, which debouches above the spring of Siloam, on the one hand, and the east portico of the Temple on the other. Ophel, then, was the swelling declivity by which the Mount of the Temple slopes off on its southern side into the Valley of Hinnom—a long narrowish rounded spur or promontory, which intervenes between the mouth of the central valley of Jerusalem (the Tyropoeon) and the Kidron, or Valley of Jehoshaphat. Halfway down it on its eastern face is the "Fount of the Virgin," so called; and at its foot the lower outlet of the same spring—the Pool of Siloam. How much of this declivity was covered with the houses of the Levites, or with the suburb which would naturally gather round them, and where the "great tower" stood we have not at present the means of ascertaining.

O'phir. **1.** The eleventh in order of the sons of Joktan, coming immediately after Sheba (Gen. x. 29; 1 Chr. i. 23). So many important names in the genealogical table in the 10th chapter of Genesis—such as Sidon, Canaan, Assur, Aram (Syria), Mizraim (the two Egypts, Upper and Lower), Sheba, Caphtorim, and Philistim (the Philistines)—represent the name of some city, country, or people, that it is reasonable to infer that the same is the case with all the names in the table. But there is one marked peculiarity in the sons of Joktan, which is common to them with the Canaanites alone, that precise geographical limits are assigned to their settlements. Thus it is said (ver. 29, 30) that the dwelling of the sons of Joktan was "from Mesha, as thou goest unto Sephar a mountain of the east." The peculiar wording of these geographical limits forbids the supposition that Mesha and Sephar belonged to very distant countries, or were comparatively unknown: and as many of the sons of Joktan are by common consent admitted to represent settlements in Arabia, it is an obvious inference that *all* the settlements corresponding to the names of the other sons are to be sought for in the same peninsula alone. Hence, as Ophir is one of those sons, it may be regarded as a fixed point in discussions concerning the place Ophir mentioned in the book of Kings, that the author of the 10th chapter of Genesis regarded Ophir the son of Joktan as corresponding to some city, region, or tribe in *Arabia*. *Etymology.*—There is, seemingly, no sufficient reason to doubt that the word Ophir is Shemitic. Gesenius suggests that it means a "fruitful region." Baron von Wrede made a small vocabulary of Himyaritic words in the vernacular tongue, and amongst these he gives *ofir* as signifying *red*. Still it is unsafe to accept the use of a word of this kind on the authority of any one traveller, however accurate.—**2.** A seaport or region from which the Hebrews in the time of Solomon obtained gold, in vessels which went thither in conjunction with Tyrian ships from Ezion-geber, near Elath, on that branch of the Red Sea which is now called the Gulf of Akabah. The gold was proverbial for its fineness, so that "gold of Ophir" is several times used as an expression for fine gold (Ps. xlv. 10; Job xxviii. 16; Is. xiii. 12; 1 Chr. xxix. 4); and in one passage (Job xxii. 24) the word "Ophir" by itself is used for gold of Ophir, and for gold generally. In addition to gold, the vessels brought from Ophir almug-wood and precious stones. The precise geographical situation of Ophir has long been a subject of doubt and discussion. Calmet regarded it as in Armenia; Sir Walter Raleigh thought it was one of the Molucca Islands; and Arias Montanus found it in Peru. The three opinions which have found supporters in our own time were formerly represented, amongst other writers, by Huet, by Bruce, and by the historian Robertson, who placed Ophir in Africa; by Vitringa and Reland, who placed it in India; and by Michaelis, Niebuhr the traveller, Gossellin, and Vincent, who placed it in Arabia. Of other distinguished geographical writers, Bochart admitted two Ophirs, one in Arabia and one in

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India, *i. e.* at Ceylon; while D'Anville, equally admitting two, placed one in Arabia and one in Africa. Sir J. Emerson Tennant adopts the opinion, sanctioned by Josephus, that Malacca was Ophir. Otherwise the two countries which have divided the opinions of the learned have been India and Arabia. In favour of Arabia, there are these considerations:— 1st. The 10th chapter of Genesis ver. 29, contains what is equivalent to an intimation of the author's opinion, that Ophir was in Arabia. 2ndly. Three places in Arabia may be pointed out, the names of which agree sufficiently with the word Ophir: viz., Aphar, now Zafár or Saphar, which was the metropolis of the Sabaeans; Doffir, a city mentioned by Niebuhr the traveller, as a considerable town of Yemen; and Zafar or Zafári, now Dofar, a city on the southern coast of Arabia. 3rdly. In antiquity, Arabia was represented as a country producing gold by four writers at least. 4thly. Eupolemus, a Greek historian, who lived before the Christian aera, expressly states, that Ophir was an island with gold mines in the Erythraean Sea. 5thly. On the supposition that, notwithstanding all the ancient authorities on the subject, gold really never existed either in Arabia, or in any island along its coasts, Ophir was an Arabian emporium, into which gold was brought as an article of commerce, and was exported into Judaea. While such is a general view of the arguments for Arabia, the following considerations are urged in behalf of India. 1st. Sofir is the Coptic word for India; and Sophir, or Sophira is the word used for the place of Ophir by the Septuagint translators, and likewise by Josephus. And Josephus positively states that it was a part of India, though he places it in the Golden Chersonese, which was the Malay peninsula. 2ndly. All the three imports from Ophir, gold, precious stones, and almug wood, are essentially Indian. 3rdly. Assuming that the ivory, peacocks, and apes, which were brought to Ezion-geber once in three years by the navy of Tharshish in conjunction with the navy of Hiram (1 K. x. 22), were brought from Ophir, they also collectively point to India rather than Arabia. 4thly. Two places in India may be specified, agreeing to a certain extent in name with Ophir; one at the mouths of the Indus, where Indian writers placed a people named the Abhira, and the other, the Σουπάρα of Ptolemy, where the town of Goa is now situated. Lastly, the following pleas have been urged in behalf of Africa. 1st. Of the three countries, Africa, Arabia, and India, Africa is the only one which can be seriously regarded as containing districts which have supplied gold in any great quantity. 2ndly. On the western coast of Africa, near Mozambique, there is a port called by the Arabians Sofala, which, as the liquids *l* and *r* are easily interchanged, was probably the Ophir of the ancients. 3rdly. On the supposition that the passage, 1 K. x. 22, applies to Ophir, Sofala has still stronger claims in preference to India. Peacocks, indeed, would not have been brought from it; but the peacock is too delicate a bird for a long voyage in small vessels, and the word *tukkiyim*, probably signified "parrots." At the same time, ivory and apes might have been supplied in abundance from the district of which Sofala was the emporium. 4thly. On the same supposition respecting 1 K. x. 22, it can, according to the traveller Bruce, be proved by the laws of the monsoons in the Indian Ocean, that Ophir was at Sofala; inasmuch as the voyage to Sofala from Ezion-geber would have been performed exactly in three years; it could not have been accomplished in less time, and it would not have required more. From the above statement the suspicion will naturally suggest itself that no positive conclusion can be arrived at on the subject. And this seems to be true, in this sense, that the Bible in all its direct notices of Ophir as a place does not supply sufficient data for an independent opinion on this disputed point. At the same time, it is an inference in the highest degree probable, that the author of the 10th chapter of Genesis regarded Ophir as in Arabia; and, in the absence of conclusive proof that he was mistaken, it seems most reasonable to acquiesce in his opinion. To illustrate this view of the question it is desirable to examine closely all the passages in the historical books which mention Ophir by name. These are only five in number: three in the Books of Kings (1 K. ix. 26-29, x. 11, xxii. 48), and two in the Books of Chronicles (2 Chr. viii. 18, ix. 10). The latter were probably copied from the former. In addition to these passages, the following verse in the Book of Kings has very frequently been referred to Ophir: "For the king (*i. e.* Solomon) had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish bringing gold and silver, ivory, and apes, and peacocks" (1 K. x. 22). But there is not sufficient evidence to show that the fleet mentioned in this verse was identical with the fleet mentioned in 1 K. ix. 26-29, and 1 K. x. 11, as bringing gold, almug-trees, and precious stones from Ophir. If the three passages of the Book of Kings are carefully examined, it will be seen that all the information given respecting Ophir is, that it was a place or region, accessible by sea from Ezion-geber on the Red Sea, from which imports of gold, almug-trees, and precious stones were brought back by the Tyrian and Hebrew sailors. Under these circumstances it is well to revert to the 10th chapter of Genesis. It is reasonably certain that the author of that chapter regarded Ophir as the name of some city, region, or tribe in Arabia. And it is almost equally certain that the Ophir of Genesis is the Ophir of the Book of Kings. Hence the *burden of proof* lies on any one who denies Ophir to have been in Arabia. But all that can be advanced against Arabia falls very short of such proof. In weighing the evidence on this point, the assumption that ivory, peacocks, and apes were imported from Ophir must be dismissed from consideration. In one view of the subject, and accepting the statement in 2 Chr. ix. 21, they might have connexion with Tarshish; but they have a very slight bearing on the position of Ophir. Hence it is not here necessary to discuss the law of monsoons in the Indian Ocean. Moreover, the resemblance of names of places in India and Africa to Ophir, cannot reasonably be insisted on; for there is an equally great resemblance in the names of some places in Arabia. It remains to notice those objections which are based on the assertion that sandal-wood (assumed to be the same as almug-wood), precious stones, and gold, are not productions of Arabia. And the following observations tend to show that such objections are not conclusive. 1st. In the Periplus attributed to Arrian, sandal-wood is mentioned as one of the imports into Omana, an emporium on the Persian Gulf; and it is thus proved, if any proof is requisite, that a sea-port would not necessarily be in India, because sandal-wood was obtained

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from it. But independently of this circumstance, the reasons advanced in favour of almug-wood being the same as sandal-wood, though admissible as a conjecture, seem too weak to justify the founding any argument on them. It was not till last century that, for the first time, the suggestion was made that almug-wood was the same as sandal-wood. This suggestion came from Celsius, the Swedish botanist, in his Hierobotanicon; who at the same time recounted thirteen meanings proposed by others. Since the time of Celsius, the meaning of "sandal-wood" has been defended by Sanscrit etymologies. Bohlen proposed, as a derivation for *almuggim*, the Arabic article *Al*, and *micata*, from simple *mica*, a name for red sandal-wood. Lassen, adopting the form *algummim*, says that if the plural ending is taken from it, there remains *valgu*, as one of the Sanscrit names for sandal-wood, which in the language of the Deccan is *valgum*. Perhaps, however, these etymologies cannot lay claim to much value until it is made probable, independently, that almug-wood is sandal-wood. 2ndly. As to precious stones, they take up such little room, and can be so easily concealed, if necessary, and conveyed from place to place, that there is no difficulty in supposing they came from Ophir, simply as from an emporium, even admitting that there were no precious stones in Arabia. 3rdly. As to gold, far too great stress seems to have been laid on the negative fact that no gold nor trace of gold-mines has been discovered in Arabia. Negative evidence of this kind, on which Ritter has placed so much reliance, is by no means conclusive. Sir Roderick Murchison and Sir Charles Lyell concur in stating that, although no rock is known to exist in Arabia from which gold is obtained at the present day, yet the peninsula has not undergone a sufficient geological examination to warrant the conclusion that gold did not exist there formerly or that it may not yet be discovered there. Under these circumstances there is no sufficient reason to reject the accounts of the ancient writers who have been already adduced as witnesses for the former existence of gold in Arabia. If, however, negative evidence is allowed to outweigh on this subject the authority of Agatharchides, Artemidorus, Diodorus Siculus, Pliny, and, it may be added, Strabo, all of whom may possibly have been mistaken, there is still nothing to prevent Ophir having been an Arabian emporium for gold. The Periplus, attributed to Arrian, gives an account of several Arabian emporia. There do not, however, appear to be sufficient data for determining in favour of any one emporium or of any one locality rather than another in Arabia as having been the Ophir of Solomon. Mr Forster relies on an Ofor or Ofir, in Sale and D'Anville's maps, as the name of a city and district in the mountains of Omân; but he does not quote any ancient writer or modern traveller as an authority for the existence of such an Ofir. Niebuhr the traveller says that Ophir was probably the principal port of the kingdom of the Sabaeans, that it was situated between Aden and Dafar (or Zafar), and that perhaps even it was Cane. Gosselin, on the other hand, thinks it was Doffir, the city of Yemen already adverted to. Dean Vincent agrees with Gosselin in confining Ophir to Sabaea. On the whole, however, though there is reason to believe that Ophir was in Arabia, there does not seem to be adequate information to enable us to point out the precise locality which once bore that name. In conclusion it may be observed that objections against Ophir being in Arabia, grounded on the fact that no gold has been discovered in Arabia in the present day, seem decisively answered by the parallel case of Sheba (Ps. lxxii. 15; Ez. xxvii. 22). Now, of two things one is true. Either the gold of Sheba and the precious stones sold to the Tyrians by the merchants of Sheba were the natural productions of Sheba, and in this case the assertion that Arabia did not produce gold falls to the ground; or the merchants of Sheba obtained precious stones and gold in such quantities by trade, that they became noted for supplying them to the Tyrians and Jews. Exactly similar remarks may apply to Ophir.

Oph'ni. A town of Benjamin, mentioned in Josh. xviii. 24 only, apparently in the north-eastern portion of the tribe. It is doubtless the Gophna of Josephus, a place which at the time of Vespasian's invasion was apparently so important as to be second only to Jerusalem (*B.* J. iii. 3, §5). It was probably the Gufnith, Gufna, or Beth-gufnin of the Talmud (Schwarz, 126), which still survives in the modern *Jifna* or *Jufna*, 2½ miles north-west of Bethel.

Oph'rah. The name of two places in the central part of Palestine.—**1.** In the tribe of Benjamin (Josh. xviii. 23). It appears to be mentioned again (1 Sam. xiii. 17) in describing the routes taken by the spoilers who issued from the Philistine camp at Michmash. Jerome places it 5 miles east of Bethel. Dr. Robinson suggests its identity with *et-Taiyibeh*, a small village on the crown of a conical and very conspicuous hill, 4 miles E.N.E. of *Beitîn* (Bethel). In the absence of any similarity in the name, and of any more conclusive evidence, it is impossible absolutely to adopt this identification.—**2.** More fully OPHRAH OF THE ABI-EZRITES, the native place of Gideon (Judg. vi. 11); the scene of his exploits against Baal (ver. 24); his residence after his accession to power (ix. 5), and the place of his burial in the family sepulchre (viii. 32). The indications in the narrative of the position of Ophrah are but slight. It was probably in Manasseh (vi. 15), and not far distant from Shechem (ix. 1, 5). Van de Velde suggests a site called *Erfai*, a mile south of *Akrabeh*, about 8 miles from *Nablus*, and Schwarz "the village Erafa, north of Sanur," by which he probably intends Arabeh. The former of them has the disadvantage of being altogether out of the territory of Manasseh. Of the latter, nothing either for or against can be said.

Oph'rah. The son of Meonothai (1 Chr. iv. 14).

Orator. 1. The A. V. rendering in Is. iii. 3, for what is literally "skilful in whisper, or incantation."—2. The title applied to Tertullus, who appeared as the advocate or *patronus* of the Jewish accusers of St. Paul before Felix, Acts xxiv. 1.

Orchard. [GARDEN.]

O'reb. The "raven" or "crow," the companion of Zeeb, the "wolf." One of the chieftains of the Midianite host which invaded Israel, and was defeated and driven back by Gideon. The title given to them (A. V. "princes") distinguishes them from Zebah and Zalmunna, the other two chieftains, who are called "kings," and were evidently superior in rank to Oreb and Zeeb. They were killed not by Gideon himself, or the people under his immediate conduct, but by the men of Ephraim, who rose at his entreaty and intercepted the flying horde at the fords of the Jordan. This was the second Act of this great Tragedy. It is but slightly touched upon in the narrative of Judges,

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but the terms in which Isaiah refers to it (x. 26) are such as to imply that it was a truly awful slaughter. He places it in the same rank with the two most tremendous disasters recorded in the whole of the history of Israel—the destruction of the Egyptians in the Red Sea, and of the army of Sennacherib (comp. Ps. lxxxiii.). The slaughter was concentrated round the rock at which Oreb fell, and which was long known by his name (Judg. vii. 25; Is. x. 26).

O'reb, *i. e.* Mount Horeb (2 Esd. ii. 33).

O'reb, the Rock. The "raven's crag," the spot, E. of Jordan, at which the Midianite chieftain Oreb, with thousands of his countrymen, fell by the hand of the Ephraimites, and which probably acquired its name therefrom. It is mentioned in Judg. vii. 25; Is. x. 26. Perhaps the place called *'Orbo*, which in the *Bereshith Rabba* is stated to have been in the neighbourhood of Bethshean, may have some connexion with it.

O'ren. One of the sons of Jerahmeel the first-born of Hezron (1 Chr. ii. 25).

Organ (Gen. iv. 21, Job xxi. 12, xxx. 31, Ps. cl. 4). The Hebrew word *'úgáb* or *'uggáb*, thus rendered in our version, probably denotes a pipe or perforated wind-instrument, as the root of the word indicates. In Gen. iv. 21 it appears to be a general term for all wind-instruments. In Job xxi. 12 are enumerated the three kinds of musical instruments which are possible, under the general terms of the timbrel, harp, and *organ*. Our translators adopted their rendering, "organ," from the Vulgate, which has uniformly *organum*, that is, the double or multiple pipe. Joel Bril adopts the opinion of those who identify it with the Pandean pipes, or syrinx, an instrument of unquestionably ancient origin, and common in the East. Russell describes those he met with in Aleppo.

Ori'on. That the constellation known to the Hebrews by the name *cesil* is the same as that which the Greeks called *Orion*, and the Arabs "the giant," there seems little reason to doubt, though the ancient versions vary in their renderings (Job ix. 9, xxxviii. 31; Am. v. 8). The "giant" of Oriental astronomy was Nimrod, the mighty hunter, who was fabled to have been bound in the sky for his impiety. The two dogs and the hare, which are among the constellations in the neighbourhood of Orion, made his train complete. There is possibly an allusion to this belief in "the bands of *cesil*" (Job xxxviii. 31). Some Jewish writers, the Rabbis Isaac Israel and Jonah among them, identified the Hebrew *cesil* with the Arabic *sohail*, by which was understood either Sirius or Canopus.

Ornaments, Personal. The number, variety, and weight of the ornaments ordinarily worn upon the person form one of the characteristic features of Oriental costume, both in ancient and modern times. The monuments of ancient Egypt exhibit the hands of ladies loaded with rings, earrings of very great size, anklets, armlets, bracelets of the most varied character, richly ornamented necklaces, and chains of various kinds. There is sufficient evidence in the Bible that the inhabitants of Palestine were equally devoted to finery. In the Old Testament, Isaiah (iii. 18-23) supplies us with a detailed description of the articles with which the luxurious women of his day were decorated, and the picture is filled up by incidental notices in other places. The notices which occur in the early books of the Bible, imply the weight and abundance of the ornaments worn at that period. Eliezer decorated Rebekah with "a golden *nose-ring* of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold" (Gen. xxiv. 22); and he afterwards added "*trinkets* of silver and *trinkets* of gold" (verse 53). Earrings were worn by Jacob's wives, apparently as charms, for they are mentioned in connexion with idols:—"They gave unto Jacob all the strange gods, which were in their hand, and their earrings which were in their ears" (Gen. xxxv. 4). The ornaments worn by the patriarch Judah were a "signet," which was suspended by a *string* round the neck, and a "staff" (Gen. xxxviii. 18): the staff itself was probably ornamented. The first notice of the ring occurs in reference to Joseph: when he was made ruler of Egypt, Pharaoh took off his *signet*-ring from his hand and put it upon Joseph's hand, and put a gold chain about his neck" (Gen. xli. 42), the latter being probably a "simple gold chain in imitation of string, to which a stone scarabaeus, set in the same precious metal, was appended" (Wilkinson, ii. 339). The number of personal ornaments worn by the Egyptians, particularly by the females, is incidentally noticed in Ex. iii. 22. The profusion of these ornaments was such as to supply sufficient gold for making the sacred utensils for the tabernacle, while the laver of brass was constructed out of the brazen *mirrors* which the women carried about with them (Ex. xxxviii. 8). The Midianites appear to have been as prodigal as the Egyptians in the use of ornaments (Num. xxxi. 50, 52; Judg. viii. 26). The poetical portions of the O. T. contain numerous references to the ornaments worn by the Israelites in the time of their highest prosperity. The appearance of the bride is thus described in the book of the Canticles:—"Thy cheeks are comely with *beads*, thy neck with *perforated* (*pearls*); we will make thee *beads* of gold with studs of silver" (i. 10, 11). Her neck rising tall and stately "like the tower of David builded for an armoury," was decorated with various ornaments hanging like the "thousand bucklers, all shields of mighty men, on the walls of the armoury" (iv. 4): her hair falling gracefully over her neck is described figuratively as a "chain" (iv. 9): and "the *roundings*" (not as in the A. V. "the joints") of her thighs are likened to the *pendant* of an earring, which tapers gradually downwards (vii. 1). So again we read of the bridegroom:—"his eyes are . . . fitly set," as though they were gems filling the sockets of rings (v. 12): "his hands (are as) gold rings set with the beryl," *i. e.* the fingers when curved are like gold rings, and the nails dyed with henna resemble gems. Lastly, the yearning after close affection is expressed thus:—"Set me as a seal upon thine heart, as a seal upon thine arm." In reference to the terms used in the Proverbs we need only explain that the "ornament" of the A. V. in i. 9, iv. 9, is more specifically a *wreath* or *garland*; the "chains" of i. 9, the *drops* of which the necklace was formed; the "jewel of gold in a swine's snout" of xi. 22, a *nose-ring*; the "jewel" of xx. 15, a *trinket*, and the "ornament" of xxv. 12, an *ear-pendant*. The passage of Isaiah (iii. 18-23), to which we have already referred, may be rendered as follows:—(18) "In that day the Lord will take away the bravery of their *anklets* and their *lace caps*, and their *necklaces*; (19) the *ear-pendants*, and the *bracelets*, and the *light veils*; (20) the *turbans*, and the *step-chains*, and the *girdles*, and the *scent-bottles*, and

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the *amulets*; (21) the rings and *nose-rings*; (22) the *state-dresses* and the *cloaks*, and the *shawls*, and the *purses*; (23) the *mirrors*, and the fine linen *shirts*, and the *turbans*, and the *light dresses*."

Or'nan. The form in which the name of the Jebusite king, who in the older record of the Book of Samuel is called Araunah, Aranyah, Ha-avarnah, or Haornah, is given in Chronicles (1 Chr. xxi. 15, 18, 20-25, 28; 2 Chr. iii. 1).

Or'pah. A Moabite woman, wife of Chilion son of Naomi, and thereby sister-in-law to RUTH. On the death of their husbands Orpah accompanied her sister-in-law and her mother-in-law on the road to Bethlehem. But here her resolution failed her. "Orpah kissed her mother-in-law," and went back "to her people and to her gods" (Ruth i. 4, 14).

Ortho'sias. Tryphon, when besieged by Antiochus Sidetes in Dora, fled by ship to Orthosias (1 Macc. xv. 37). Orthosia is described by Pliny (v. 17) as north of Tripolis, and south of the river Eleutherus, near which it was situated (Strabo xvi. p. 753). It was the northern boundary of Phoenice, and distant 1130 stadia from the Orontes (id. p. 760). Shaw identifies the Eleutherus with the modern Nahr el-Bârid, on the north bank of which, corresponding to the description of Strabo, he found "ruins of a considerable city, whose adjacent district pays yearly to the Bashaws of Tripoly a tax of fifty dollars by the name of *Or-tosa*." On the other hand, Mr. Porter, who identifies the Eleutherus with the modern Nahr el-Kebir, describes the ruins of Orthosia as on the south bank of the Nahr el-Bârid, "the cold river," thus agreeing with the accounts of Ptolemy and Pliny.

Osa'ias. A corruption of JESHAIAH (1 Esd. viii. 48).

Ose'a. HOSHEA king of Israel (2 Esd. xiii. 40).

Ose'as. The prophet Hosea (2 Esd. i. 39).

Oshe'a. The original name of Joshua the son of Nun (Num. xiii. 8), which on some occasion not stated received from Moses (ver. 16) the addition of the great name of Jehovah.

Ospray (Heb. *ozniyyâh*: ἁλιαίετος: *haliaeetus*). The Hebrew word occurs only in Lev. xi. 13, and Deut. xiv. 12, as the name of some unclean bird which the law of Moses disallowed as food to the Israelites. The old versions and many commentators are in favour of this interpretation. There is, however, some difficulty in identifying the *haliaeetus* of Aristotle and Pliny, on account of some statements these writers make with respect to the habits of this bird. The general description they give would suit either the ospray (*Pandion haliaeetus*)

Pandion haliaeetus.

or the white-tailed eagle (*Haliaetus albicella*). But Pliny's description (x. 3) points to the ospray. The ospray often plunges entirely under the water in pursuit of fish. It belongs to the family *Falconidae*, order *Raptatores*. It has a wide geographical range, and is occasionally seen in Egypt.

Ossifrage (Heb. *peres*: γρύψ: *gryps*). There is much to be said in favour of this translation of the A. V. The word occurs, as the name of an unclean bird, in Lev. xi. 13, and in the parallel passage of Deut. xiv. 12. If much weight is to be allowed to etymology, the *peres* of the Hebrew Scriptures may well be represented by the ossifrage, or bone-breaker; for *peres* in Hebrew means "the breaker." And the ossifrage (*Gypaëtus barbatus*)

Gypaetus barbatus.

is well deserving of his name. The *Lammergeyer*, or bearded vulture, as it is sometimes called, is one of the largest of the birds of prey. It is not uncommon in the East. The English word ossifrage has been applied to some of the *Falconidae*; but the *ossifraga* of the Latins evidently points to the *Lammergeyer*, one of the *Vulturidae*.

Ostrich. There can be no doubt that the Hebrew words *bath haya'anâh*, *yâ'ên*, and *rânân*, denote this bird of the desert.—1. *Bath haya'anâh* occurs in Lev. xi. 16, Deut. xiv. 15, in the list of unclean birds; and in other passages of Scripture. The A. V. erroneously renders the Hebrew expression, which signifies either "daughter of greediness" or "daughter of shouting," by "owl," or, as in the margin, by "daughter of owl." In Job xxx. 29, Is. xxxiv. 13, and xliii. 20, the margin of the A. V. correctly reads "ostriches." Bochart considers that *bath haya'anâh* denotes the female ostrich only, and that *tachmâs*, the following word in the Hebrew text, is to be restricted to the male bird. In all probability, however, this latter word is intended to signify a bird of another genus. The loud crying of the ostrich seems to be referred to in Mic. i. 8.—2. *Yâ'ên* occurs only in the plural number, *ye'ênîm*,

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in Lam. iv. 3, where the context shows that the ostrich is intended.—3. *Rânân.* The plural form *renânîm* alone occurs in Job xxxix. 13; where, however, it is clear from the whole passage (13-18) that ostriches are intended by the word. The A. V. renders *renânim* by "peacocks," a translation which has not found favour with commentators; as "peacocks," for which there is a different Hebrew name, were probably not known to the people of Arabia or Syria before the time of Solomon. The "ostrich" of the A. V. in Job xxxix. 13 is the representative of the Hebrew *nôtseh*, "feathers." The following short account of the nidification of the ostrich (*Struthio camelus*) will perhaps elucidate those passages of Scripture which ascribe cruelty to this bird in neglecting her eggs or young. Ostriches are polygamous: the hens lay their eggs promiscuously in one nest, which is merely a hole scratched in the sand; the eggs are then covered over to the depth of about a foot, and are, in the case of those birds which are found within the tropics, generally left for the greater part of the day to the heat of the sun, the parent-birds taking their turns at incubation during the night. But in those countries

Ostrich.

which have not a tropical sun ostriches frequently incubate during the day, the male taking his turn at night, and watching over the eggs with great care and affection, as is evidenced by the fact that jackals and other of the smaller *carnivora* are occasionally found dead near the nest, having been killed by the ostrich in defence of the eggs or young. The habit of the ostrich leaving its eggs to be matured by the sun's heat is usually appealed to in order to confirm the Scriptural account, "she leaveth her eggs to the earth;" but this is probably the case only with the tropical birds. And even if the Hebrews were acquainted with the habits of the tropical ostriches, how can it be said that "she forgetteth that the foot may crush" the eggs, when they are covered a foot deep or more in sand? We believe the true explanation of this passage is to be found in the fact that the ostrich deposits some of her eggs not in the nest, but around it; these lie about on the surface of the sand, to all appearance forsaken; they are, however, designed for the nourishment of the young birds. And this remark will hold good in the passage of Job which speaks of the ostrich being without understanding. It is a general belief amongst the Arabs that the ostrich is a very stupid bird: indeed they have a proverb, "Stupid as an ostrich." But it by no means deserves such a character, as travellers have frequently testified. "So wary is the bird," says Mr. Tristram, "and so open are the vast plains over which it roams, that no ambuscades or artifices can be employed, and the vulgar resource of dogged perseverance is the only mode of pursuit." The ostrich is the largest of all known birds, and perhaps the swiftest of all cursorial animals. The feathers so much prized are the long white plumes of the wings. The best come to us from Barbary and the west coast of Africa. The ostrich belongs to the family *Struthionidae*, order *Cursores*.

Oth'ni. Son of Shemaiah, the firstborn of Obed-edom (1 Chr. xxvi. 7).

Oth'niel. Son of Kenaz, and younger brother of Caleb, Josh. xv. 17; Judg. i. 13, iii. 9; 1 Chr. iv. 13. But these passages all leave it doubtful whether Kenaz was his father, or, as is more probable, the more remote ancestor and head of the tribe, whose descendants were called Kenezites (Num. xxxii. 12, &c.), or sons of Kenaz. If Jephunneh was Caleb's father, then probably he was father of Othniel also. The first mention of Othniel is on occasion of the taking of Kirjath-Sepher, or Debir, as it was afterwards called. Debir was included in the mountainous territory near Hebron, within the border of Judah, assigned to Caleb the Kenezite (Josh. xiv. 12-14); and in order to stimulate the valour of the assailants, Caleb promised to give his daughter Achsah to whosoever should assault and take the city. Othniel won the prize. The next mention of him is in Judg. iii. 9, where he appears as the first judge of Israel after the death of Joshua, and their deliverer from the oppression of Chushan-Rishathaim. This with his genealogy, 1 Chr. iv. 13, 14, which assigns him a son, Hathath, is all that we know of Othniel. But two questions of some interest arise concerning him; the one his exact relationship to Caleb, the other the time and duration of his judgeship.—(1) As regards his relationship to Caleb, the doubt arises from the uncertainty whether the words in Judg. iii. 9, "Othniel the son of Kenaz, Caleb's younger brother," indicate that Othniel himself, or that Kenaz, was the brother of Caleb. The most natural rendering makes Othniel to be Caleb's brother. And this is favoured by the probability that Kenaz was not Othniel's father, but the father and head of the tribe.—(2) And this leads to the second question suggested above, viz. the time of Othniel's judgeship. Supposing Caleb to be about the same age as Joshua, we should have to reckon about 25 years from Othniel's marriage with Achsah till the death of Joshua at the age of 110 years (85+25=110). And if we take Africanus's allowance of 30 years for the elders after Joshua, in whose lifetime "the people served the Lord" (Judg. ii. 7), and then allow 8 years for Chushan-Rishathaim's dominion, and 40 years of rest under Othniel's judgeship, and suppose Othniel to have been 40 years old at his marriage, we obtain (40+25+30+8+40=) 143 years as Othniel's age at his death. This we are quite sure cannot be right. Nor does any escape from the difficulty very readily offer itself. If we judge only by ordinary probabilities, we shall sup-

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pose Othniel to have survived Joshua not more than 20, or at the outside, 30 years.

Othoni'as. MATTANIAH in Ezr. x. 27 (1 Esd. ix. 28).

Oven. The Eastern oven is of two kinds—fixed and portable. The former is found only in towns, where regular bakers are employed (Hos. vii. 4). The latter is adapted to the nomad state, and is the article generally intended by the Hebrew term *tannûr*. It consists of a large jar made of clay, about three feet high, and widening towards the bottom, with a hole for the extraction of the ashes. Each household possessed such an article (Ex. viii. 3); and it was only in times of extreme dearth

Egyptian Oven.

that the same oven sufficed for several families (Lev. xxvi. 26). It was heated with dry twigs and grass (Matt. vi. 30); and the loaves were placed both inside and outside of it.

Owl, the representative in the A. V. of the Hebrew words *bath haya'anâh*, *yanshûph*, *côs*, *kippôz*, and *lîlîth*. 1. *Bath haya'anâh*. [OSTRICH.]—2. *Yanshûph*, or *yanshôph*, occurs in Lev. xi. 17, Deut. xiv. 16, as the name of some unclean bird, and in Is. xxxiv. 11, in the description of desolate Edom, "the *yanshôph* and the raven shall dwell in it." The A. V. translates *yanshûph* by "owl," or "great owl." The Chaldee and Syriac are in favour of some kind of owl; and perhaps the etymology of

Ibis religiosa.

the word points to a nocturnal bird. The LXX. and Vulg. read ἶβις (*ibis*), i. e. the *Ibis religiosa*, the sacred bird of Egypt. On the whole the evidence is inconclusive, though it is in favour of the *Ibis religiosa*, and probably the other Egyptian species (*I. falcinellus*) may be included under the term.—3. *Côs*, the name of an unclean bird (Lev. xi. 17; Deut. xiv. 16); it occurs again in Ps. cii. 6. There is good reason for believing that the A. V. is correct in its rendering of "owl" or "little owl." Most of the old versions and paraphrases are in favour of some species of "owl" as the proper translation of *Côs*; Bochart is inclined to think that we should understand the pelican. But the ancient versions are against this theory. The passage in Ps. cii. 6 points decidedly to some kind of owl. The owl we figure is the *Otus ascalaphus*, the Egyptian

Otus ascalaphus.

and Asiatic representative of our great horned owl (*Bubo maximus*).—4. *Kippôz* occurs only in Is. xxxiv. 15: "There (*i. e.* in Edom) the *kippôz* shall make her nest, and lay and hatch and gather under her shadow." It is a hopeless affair to attempt to identify the animal denoted by this word; the LXX. and Vulg. give "hedgehog." Various conjectures have been made with respect to the bird which ought to represent the Hebrew word. We cannot think with Bochart that a darting serpent is intended, for the whole context (Is. xxxiv. 15) seems to point to some *bird*. We are content to believe that *kippôz* may denote some species of owl, and to retain the reading of the A. V. till other evidence be forthcoming. The woodcut represents the *Athene*

Athene meridionalis.

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meridionalis, the commonest owl in Palestine.—5. *Lîlîth*. The A. V. renders this word by "screech owl" in the text of Is. xxx. 14, and by "night-monster" in the margin. According to the Rabbins the *lîlîth* was a nocturnal spectre in the form of a beautiful woman that carried off children at night and destroyed them. With the *lîlîth* may be compared the *ghule* of the Arabian fables. The old versions support the opinion of Bochart that a spectre is intended. If, however, some animal be denoted by the Hebrew term, the screech-owl (*strix flammea*) may well be supposed to represent it, for this bird is found in the Bible lands (see *Ibis*, i. 26, 46), and is, as is well known, a frequent inhabiter of ruined places.

Ox, an ancestor of Judith (Jud. viii. 1).

Ox, the representative in the A. V. of several Hebrew words, the most important of which have been already noticed. We propose in this article to give a general review of what relates to the ox tribe (*Bovidae*), so far as the subject has a Biblical interest. It will be convenient to consider (1) the ox in an economic point of view, and (2) its natural history.—(1.) There was no animal in the rural economy of the Israelites, or indeed in that of the ancient Orientals generally, that was held in higher esteem than the ox; and deservedly so, for the ox was *the* animal upon whose patient labours depended all the ordinary operations of farming. Oxen were used for ploughing (Deut. xxii. 10; 1 Sam. xiv. 14, &c.); for treading out corn (Deut. xxv. 4; Hos. x. 11, &c.); for draught purposes, when they were generally yoked in pairs (Num. vii. 3; 1 Sam. vi. 7, &c.); as beasts of burden (1 Chr. xii. 40); their flesh was eaten (Deut. xiv. 4; 1 K. i. 9, &c.); they were used in the sacrifices; they supplied milk, butter, &c. (Deut. xxxii. 14; Is. vii. 22; 2 Sam. xvii. 29). Connected with the importance of oxen in the rural economy of the Jews is the strict code of laws which was mercifully enacted by God for their protection and preservation. The ox that threshed the corn was by no means to be muzzled; he was to enjoy rest on the Sabbath as well as his master (Ex. xxiii. 12; Deut. v. 14). The law which prohibited the slaughter of any *clean* animal, excepting as "an offering unto the Lord before the tabernacle," during the time that the Israelites abode in the wilderness (Lev. xvii. 1-6), no doubt contributed to the preservation of their oxen and sheep. It seems clear from Prov. xv. 17, and 1 K. iv. 23, that cattle were sometimes stall-fed, though as a general rule it is probable that they fed in the plains or on the hills of Palestine. The cattle that grazed at large in the open country would no doubt often become fierce and wild, for it is to be remembered that in primitive times the lion and other wild beasts of prey roamed about Palestine. Hence the force of the Psalmist's complaint of his enemies (Ps. xxii. 13). — (2.) The monuments of Egypt exhibit representations of a long-horned breed of oxen, a short-horned, a polled, and what appears to be a variety of the zebu (*Bos Indicus*, Lin.). Some have identified this latter with the *Bos Dante* (the *Bos elegans et parvus Africanus* of Belon). The Abyssinian breed is depicted on the monuments at Thebes drawing a *plaustrum* or car. The drawings on Egyptian monuments show that the cattle of ancient Egypt were fine handsome animals: doubtless these may be taken as a sample of the cattle of Palestine in ancient times. There are now fine cattle in Egypt; but the Palestine cattle appear to have deteriorated, in size at least, since Biblical times. "Herds of cattle," says Schubert, "are seldom to be seen; the bullock of the neighbourhood of Jerusalem is small and insignificant; beef and veal are but rare dainties." The buffalo (*Bubalus Buffalus*) is not uncommon in Palestine; the Arabs call it *jâmûs*. The A. V. gives "wild ox" in Deut. xiv. 5, and "wild bull" in Is. li. 20, as the representatives of the Hebrew word *teô* or *tô*. The most important ancient versions point to the oryx (*Oryx leucoryx*) as the animal denoted by the Hebrew words. Col. H. Smith suggests that the antelope he calls the Nubian Oryx (*Oryx Tao*), may be the animal indicated.

Ox-Goad. [GOAD.]

O'zem. 1. The sixth son of Jesse, the next eldest above David (1 Chr. ii. 15).—2. Son of Jerahmeel (1 Chr. ii. 25).

Oz'as. 1. The son of Micha of the tribe of Simeon, one of the "governors" of Bethulia, in the history of Judith (Jud. vi. 15, vii. 23, viii. 10, 28, 35). 2. UZZI, one of the ancestors of Ezra (2 Esd. ii. 2).—3. UZZIAH, King of Judah (Matt. i. 8, 9).

O'ziel, an ancestor of Judith (Jud. viii. 1).

Oz'ni. One of the sons of Gad (Num. xxvi. 16), and founder of the family of the

Oz'nites, Num. xxvi. 16.

Ozo'ra. "The sons of Machnadebai," in Ezr. x. 40, is corrupted into "the sons of Ozora" (1 Esd. ix. 34).

P

Pa'arai. In the list of 2 Sam. xxiii. 35, "Paarai the Arbite" is one of David's mighty men. In 1 Chr. xi. 37, he is called "Naarai the son of Ezbai," and this in Kennicott's opinion is the true reading.

Pa'dan. Padan-Aram (Gen. xlviii. 7).

Pa'dan-Aram. By this name, more properly *Paddan-Aram*, which signifies "the table-land of Aram," according to Fürst and Gesenius, the Hebrews designated the tract of country which they otherwise called Aram-naharaim, "Aram of the two rivers," the Greek Mesopotamia (Gen. xxiv. 10), and "the field (A. V. 'country') of Aram" (Hos. xii. 13). The term was perhaps more especially applied to that portion which bordered on the Euphrates, to distinguish it from the mountainous districts in the N. and N.E. of Mesopotamia. If the derivation from Ar. *fadda*, to plough, be correct, *Paddan-Aram* is the arable land of Syria; "either an upland vale in the hills, or a fertile district immediately at their feet" (Stanley, *S. & P.* p. 129, note). *Paddan*, the ploughed land, would thus correspond with the Lat. *arvum*, and is analogous to Eng. *field*, the *felled* land, from which the trees have been cleared. Padan-Aram plays an important part in the early history of the Hebrews. The family of their founder had settled there, and were long looked upon as the aristocracy of the race, with whom alone the legitimate descendants of Abraham might intermarry, and thus preserve the purity of their blood. It is elsewhere called PADAN simply (Gen. xlviii. 7).

Pa'don. The ancestor of a family of Nethinim who returned with Zerubbabel (Ezr. ii. 44; Neh. vii. 47).

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Pag'iel. The son of Ocran, and chief of the tribe of Asher at the time of the Exodus (Num. i. 13, ii. 27, vii. 72, 77, x. 26).

Pahath-Moab. Head of one of the chief houses of the tribe of Judah. Of the individual, or the occasion of his receiving so singular a name, nothing is known certainly. But as we read in 1 Chr. iv. 22, of a family of Shilonites, of the tribe of Judah, who in very early times "had dominion in Moab," it may be conjectured that this was the origin of the name. It is perhaps a slight corroboration of this conjecture that as we find in Ezr. ii. 6, that the sons of Pahath-Moab had among their number "children of Joab," so also in 1 Chr. iv. we find these families who had dominion in Moab very much mixed with the sons of Caleb, among whom, in 1 Chr. ii. 54, iv. 14, we find the house of Joab. However, as regards the name Pahath-Moab, this early and obscure connexion of the families of Shelah the son of Judah with Moab seems to supply a not improbable origin for the name itself, and to throw some glimmering upon the association of the children of Joshua and Joab with the sons of Pahath-Moab. That this family was of high rank in the tribe of Judah we learn from their appearing *fourth* in order in the two lists, Ezr. ii. 6; Neh. vii. 11, and from their chief having signed *second*, among the lay princes, in Neh. x. 14. It was also the most numerous (2818) of all the families specified, except the Benjamite house of Senaah (Neh. vii. 38).

Paint [as a cosmetic]. The use of cosmetic dyes has prevailed in all ages in Eastern countries. We have abundant evidence of the practice of painting the eyes both in ancient Egypt (Wilkinson, ii. 342) and in Assyria (Layard's *Nineveh*, ii. 328); and in modern times no usage is more general. It does not appear, however, to have been by any means universal among the Hebrews. The notices of it are few; and in each instance it seems to have been used as a meretricious art, unworthy of a woman of high character. Thus Jezebel "put her eyes in painting" (2 K. ix. 30, margin); Jeremiah says of the harlot city, "Though thou rentest thy eyes with painting" (Jer. iv. 30); and Ezekiel again makes it a characteristic of a harlot (Ez. xxiii. 40). The expressions used in these passages are worthy of observation, as referring to the mode in which the process was effected. It is thus described by Chandler (*Travels*, ii. 140): "A girl, closing one of her eyes, took the two lashes between the forefinger and thumb of the left hand, pulled them forward, and then thrusting in at the external corner a bodkin which had been immersed in the soot, and extracting it again, the particles before adhering to it remained within, and were presently ranged round the organ." The eyes were thus literally "put in paint," and were "rent" open in the process. A broad line was also drawn round the eye, as represented in the accompanying cut.

"Eye ornamented with Kohl, as represented in ancient paintings." (Lane, p. 37, new ed.)

The effect was an apparent enlargement of the eye; and the expression in Jer. iv. 30 has been by some understood in this sense. The term used for the application of the dye was *hâkhal*, "to smear," and Rabbinical writers described the paint itself under a cognate term. These words still survive in *kohl*, the modern Oriental name for the powder used. The Bible gives no indication of the substance out of which the dye was formed. The old versions (the LXX., Chaldee, Syriac, &c.) agree in pronouncing the dye to have been produced from antimony. Antimony is still used for the purpose in Arabia and in Persia, but in Egypt the *kohl* is a soot produced by burning either a kind of frankincense or the shells of almonds. The dye-stuff was moistened with oil, and kept in a small jar, which we may infer to have been made of horn, from the proper name, Keren-happuch, "horn for paint" (Job xlii. 14). Whether the custom of staining the hands and feet, particularly the nails, now so prevalent in the East, was known to the Hebrews, is doubtful. The plant, *henna*, which is used for that purpose, was certainly known (Cant. i. 14; A. V. "camphire"), and the expressions in Cant. v. 14 may possibly refer to the custom.

Pai. [PAU.]

Palace. There are few tasks more difficult or puzzling than the attempt to restore an ancient building of which we possess nothing but two verbal descriptions; and these difficulties are very much enhanced when one account is written in a language like Hebrew, the scientific terms in which are, from our ignorance, capable of the widest latitude of interpretation; and the other, though written in a language of which we have a more definite knowledge, was composed by a person who never could have seen the buildings he was describing. The site of the Palace of Solomon was almost certainly in the city itself, on the brow opposite to the Temple, and overlooking it and the whole city of David. It is impossible, of course, to be at all certain what was either the form or the exact disposition of such a palace, but, as we have the dimensions of the three principal buildings given in the book of Kings, and confirmed by Josephus, we may, by taking these as a scale, ascertain pretty nearly that the building covered somewhere about 150,000 or 160,000 square feet. Whether it was a square of 400 feet each way, or an oblong of about 550 feet by 300, as represented in the annexed diagram, must always be more or less a matter of conjecture. The form here adopted seems to suit better not only the exigencies of the site, but the known disposition of the parts. The principal building situated within the Palace was, as in all Eastern palaces, the great hall of state and audience, here called the "House of the Forest of Lebanon." Its dimensions were 100 cubits, or 150 feet long, by half that, or 75 feet in width. According to the Bible (1 K. vii. 2) it had "*four* rows of cedar pillars with cedar beams upon the pillars;" but it is added in the next verse that "it was covered with cedar above the beams that lay on 45 pillars, 15 in a row." This would be easily explicable if the description stopped there, and so Josephus took it. He evidently considered the hall, as he afterwards described the Stoa basilica of the Temple, as consisting of four rows of columns, three standing free, but the fourth built into the outer wall (*Ant.* xi. 5); and his expression that the ceiling of the palace hall was in the Corinthian manner (*Ant.* vii. 5, §2) does not mean that it was of that *order*, which was not then invented, but after the fashion of what was called in his day a Corinthian oecus, viz. a hall with a clerestory. If we, like Josephus, are contented with these indications, the section of the hall was

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certainly as shown in fig. A (p. 666). But the Bible goes on to say (ver. 4) that "there were windows in three rows, and light was against light in three ranks," and in the next verse it repeats, "and light was against light in three ranks." Josephus escapes the difficulty by saying it was lighted by windows in three divisions, which might be taken as an extremely probable description if the Bible were not so very specific regarding it; and we must therefore adopt some such arrangement as that shown in fig. B. On the whole it appears probable that this is the one nearest the truth, as it admits of a clerestory, to which Josephus evidently refers, and shows the three rows of columns which the Bible description requires. Besides the clerestory there was probably a range of openings under the cornice of the walls, and then a range of open doorways, which would thus make the three openings required by the Bible description. Another difficulty in attempting to restore this hall arises from the number of pillars being uneven ("15 in a row"); and if we adopt the last theory (fig. B), we have a row of columns in the centre both ways. The probability is that it was closed, as shown in the plan, by a wall at one end, which would give 15 spaces to the 15 pillars, and so provide a central space in the longer dimension of the hall in which the throne might have been placed. If the first theory be adopted, the throne may have stood either at the end, or in the centre of the longer side; but, judging from what we know of the arrangement of Eastern palaces, we may be almost certain that the latter is the correct position. Next in importance to the building just described is the hall or porch of judgment (ver. 7), which Josephus distinctly tells us (*Ant.* vii. 5, §1) was situated opposite to the centre of the longer side of the great hall. Its dimensions were 50 cubits, or 75 feet square (Josephus says 30 in one direction at least), and its disposition can easily be understood by comparing the descriptions we have with the remains of the Assyrian and Persian examples. It must have been supported by four pillars in the centre, and had three entrances: the principal opening from the street and facing the judgment-seat; a second from the court-yard of the Palace, by which the councillors and officers of state might come in; and a third from the Palace, reserved for the king and his household, as shown in the plan. The third edifice is merely called "the Porch." Its dimensions were 50 by 30 cubits, or 75 feet by 45. Josephus does not describe its architecture; and we are unable to understand the description contained in the Bible, owing apparently to our ignorance of the synonyms of the Hebrew architectural terms. Its use, however, cannot be considered as doubtful, as it was an indispensable adjunct to an Eastern palace. It was the ordinary place of business of the palace, and the reception-room—the Guesten Hall—where the king received ordinary visitors, and sat, except on great state

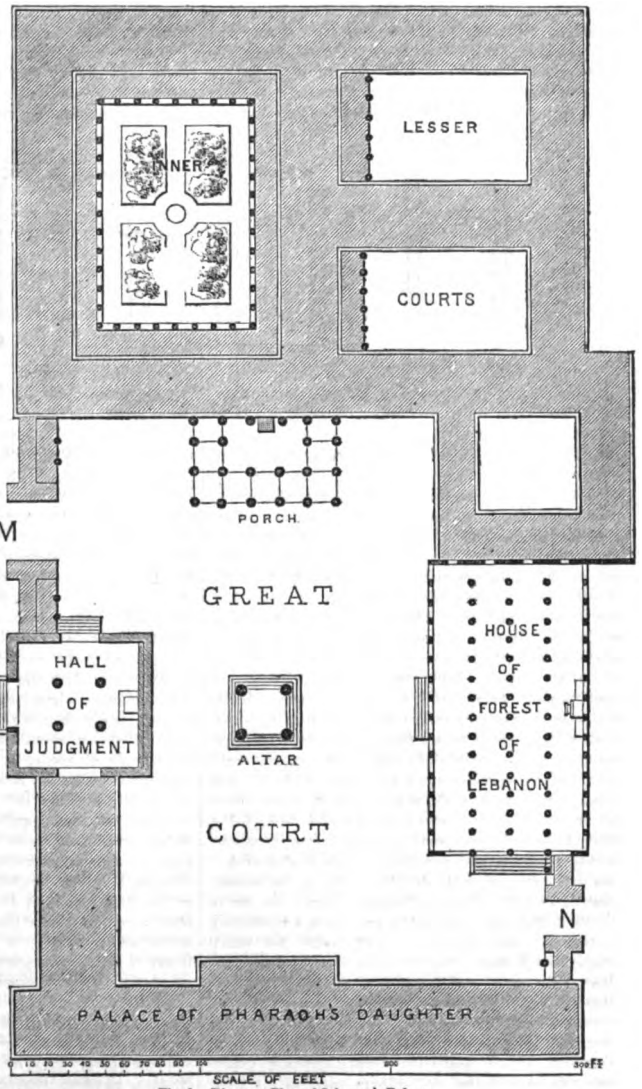

Fig. 1. Diagram Plan of Solomon's Palace.

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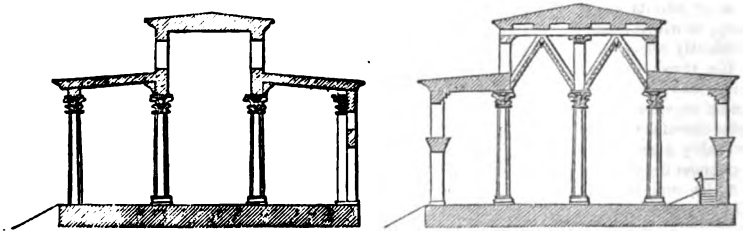
occasions, to transact the business of the kingdom. Behind this, we are told, was the inner court, adorned with gardens and fountains, and surrounded by cloisters for shade; and besides this were other courts for the residence of the attendants and guards, and in Solomon's case, for the three hundred women of his hareem: all of which are shown in the plan with more clearness than can be conveyed by a verbal description. Apart from this palace, but attached, as Josephus tells us, to the Hall of Judgment, was the palace of Pharaoh's daughter—too proud and important a personage to be grouped with the ladies of the hareem, and requiring a residence of her own. There is still another building mentioned by Josephus, as a *naos* or temple, supported by massive columns, and situated opposite the Hall of Judgment. It may thus have been outside, in front of the palace in the city; but more probably was, as shown in the plan, in the centre of the great court. It could not have been a temple in the ordinary acceptation of the term, as the Jews had only one temple, and that was situated on the other side of the valley; but it may have been an altar covered by a baldachino. If the site and disposition of the Palace were as above indicated, it would require two great portals: one leading from the city to the great court, shown at M; the other to the Temple and the king's



A B

Fig. 2. Diagram Sections of the House of Cedars of Lebanon.

garden, at N. This last was probably situated where the stairs then were which led up to the City of David, and where the bridge afterwards joined the Temple to the city and palace. The recent discoveries at Nineveh have enabled us to understand many of the architectural details of this palace, which before they were made were nearly wholly inexplicable. We are told, for instance, that the walls of the halls of the palace were wainscotted with three tiers of stone, apparently versicoloured marbles, hewn and polished, and surmounted by a fourth course, elaborately carved with representations of leafage and flowers. Above this the walls were plastered and ornamented with coloured arabesques. At Nineveh the walls were, like these, wainscotted to a height of about eight feet, but with alabaster, a peculiar product of the country, and these were separated from the painted space above by an architectural band; the real difference being that the Assyrians revelled in sculptural representations of men and animals. These modes of decoration were forbidden to the Jews by the second commandment. Some difference may also be due to the fact that the soft alabaster, though admirably suited to bassi-relievi, was not suited for sharp deeply-cut foliage sculpture, like that described by Josephus. It is probable, however, that a considerable amount of colour was used in the decoration of these palaces (Jer. xxii. 14). It may also be added that in the East all buildings, with scarcely an exception, are adorned with colour internally, generally the three primitive colours used in all their intensity, but so balanced as to produce the most harmonious results.

Pa'lal, the son of Uzai, who assisted in restoring the walls of Jerusalem in the time of Nehemiah (Neh. iii. 25).

Palesti'na and **Palestine**. These two forms occur in the A. V. but four times in all, always in poetical passages: the first in Ex. xv. 14, and Is. xiv. 29, 31; the second, Joel iii. 4. In each case the Hebrew is *Pelesheth*, a word found, besides the above, only in Ps. lx. 8, lxxxiii. 7, lxxxvii. 4, and cviii. 9, in all which our translators have rendered it by "Philistia" or "Philistines." Palestine, in the Authorized Version, really means nothing but Philistia. The original Hebrew word *Pelesheth*, to the Hebrews signified merely the long and broad strip of maritime plain inhabited by their encroaching neighbours; nor does it appear that at first it signified more to the Greeks. As lying next the sea, and as being also the high road from Egypt to Phoenicia and the richer regions north of it, the Philistine plain became sooner known to the western world than the country further inland, and was called by them Syria Palaestina—Philistine Syria. From thence it was gradually extended to the country further inland, till in the Roman and later Greek authors, both heathen and Christian, it becomes the usual appellation for the whole country of the Jews, both west and east of Jordan. The word is now so commonly employed in our more familiar language to designate the whole country of Israel, that, although biblically a misnomer, it has been chosen here as the most convenient heading under which to give a general description of THE HOLY LAND, embracing those points which have not been treated under the separate headings of cities or tribes. This description will most conveniently divide itself into three sections:—I. The Names applied to the country of Israel in the Bible and elsewhere. II. The Land: its situation, aspect, climate, physical characteristics, in connexion with its history; its structure, botany, and natural history. III. The History of the country is so fully given under its various headings throughout the work, that it is unnecessary to recapitulate it here.

I. THE NAMES.—PALESTINE, then, is designated in the Bible by more than one name:—1. During the Patriarchal period, the Conquest, and the age of the Judges, and also where those early periods are referred to in the later literature (as Ps. cv. 11),

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it is spoken of as "Canaan," or more frequently "the Land of Canaan," meaning thereby the country west of the Jordan, as opposed to "the Land of Gilead" on the east. Other designations, during the same early period, are "the land of the Hebrews" (Gen. xl. 15 only—a natural phrase in the mouth of Joseph); "the land of the Hittites" (Josh. i. 4—a remarkable expression, occurring here only in the Bible). The name *Ta-netr* (*i. e.* Holy Land), which is found in the inscriptions of Rameses II. and Thothmes III., is believed by M. Brugsch to refer to Palestine; but this is contested by M. de Rougé. 2. During the Monarchy the name usually, though not frequently, employed, is "land of Israel" (1 Sam. xiii. 19; 2 K. v. 2, 4, &c.). It is Ezekiel's favourite expression. The pious and loyal aspirations of Hosea find vent in the expression, "land of Jehovah" (Hos. ix. 3). In Zechariah it is "the Holy land" (Zech. ii. 12); and in Daniel "the glorious land" (Dan. xi. 41). In Amos (ii. 10) alone it is "the land of the Amorite." Occasionally it appears to be mentioned simply as "The Land:" as in Ruth i. 1; Jer. xxii. 27; 1 Macc. xiv. 4; Luke iv. 25, and perhaps even xxiii. 44. 3. Between the Captivity and the time of our Lord the name "Judaea" had extended itself from the southern portion to the whole of the country, even that beyond Jordan (Matt. xix. 1; Mark x. 1). In the book of Judith it is applied to the portion between the plain of Esdraelon and Samaria (xi. 19), as it is in Luke xxiii. 5; though it is also used in the stricter sense of Judaea proper (John iv. 3, vii. 1). In this narrower sense it is employed throughout 1 Macc. (see especially ix. 50, x. 30, 38, xi. 34). 4. The Roman division of the country hardly coincided with the Biblical one, and it does not appear that the Romans had any distinct name for that which we understand by Palestine. 5. Soon after the Christian era we find the name Palaestina in possession of the country. Ptolemy (A.D. 161) thus applies it. 6. Josephus usually employs the ancient name "Canaan" in reference to the events of the earlier history, but when speaking of the country in reference to his own time styles it Judaea. The Talmudists and other Jewish writers use the title of the "Land of Israel." 7. The name most frequently used throughout the middle ages, and down to our own time, is *Terra Sancta*—the Holy Land.

II. THE LAND.—The Holy Land is not in size or physical characteristics proportioned to its moral and historical position, as the theatre of the most momentous events in the world's history. It is but a strip of country about the size of Wales, less than 140 miles in length, and barely 40 in average breadth, on the very frontier of the East, hemmed in between the Mediterranean Sea on the one hand, and the enormous trench of the Jordan valley on the other, by which it is effectually cut off from the mainland of Asia behind it. On the north it is shut in by the high ranges of Lebanon and anti-Lebanon, and by the chasm of the Litâny. On the south it is no less enclosed by the arid and inhospitable deserts of the upper part of the peninsula of Sinai. 1. Its position on the Map of the World—as the world was when the Holy Land first made its appearance in history—is a remarkable one. (1.) It is on the very outpost—on the extremest western edge of the East. On the shore of the Mediterranean it stands, as if it had advanced as far as possible towards the West, separated therefrom by that which, when the time arrived, proved to be no barrier, but the readiest medium of communication—the wide waters of the "Great Sea." Thus it was open to all the gradual influences of the rising communities of the West, while it was saved from the retrogression and decrepitude which have ultimately been the doom of all purely Eastern States whose connexions were limited to the East only. (2.) There was however one channel, and but one, by which it could reach and be reached by the great Oriental empires. The only road by which the two great rivals of the ancient world could approach one another—by which alone Egypt could get to Assyria, and Assyria to Egypt—lay along the broad flat strip of coast which formed the maritime portion of the Holy Land, and thence by the Plain of the Lebanon to the Euphrates. (3.) After this the Holy Land became (like the Netherlands in Europe) the convenient arena on which in successive ages the hostile powers who contended for the empire of the East, fought their battles. 2. It is essentially a mountainous country. Not that it contains independent mountain chains, as in Greece for example, but that every part of the highland is in greater or less undulation. But it is not only a mountainous country. The mass of hills which occupies the centre of the country is bordered or framed on both sides, east and west, by a broad belt of lowland, sunk deep below its own level. The slopes or cliffs which form, as it were, the retaining walls of this depression, are furrowed and cleft by the torrent beds which discharge the waters of the hills, and form the means of communication between the upper and lower level. On the west this lowland interposes between the mountains and the sea, and is the Plain of Philistia and of Sharon. On the east it is the broad bottom of the Jordan valley, deep down in which rushes the one river of Palestine to its grave in the Dead Sea. 3. Such is the first general impression of the physiognomy of the Holy Land. It is a physiognomy compounded of the three main features already named—the plains, the highland hills, and the torrent beds. About halfway up the coast the maritime plain is suddenly interrupted by a long ridge thrown out from the central mass, rising considerably above the general level, and terminating in a bold promontory on the very edge of the Mediterranean. This ridge is Mount Carmel. On its upper side, the plain, as if to compensate for its temporary displacement, invades the centre of the country and forms an undulating hollow right across it from the Mediterranean to the Jordan valley. This central lowland, which divides with its broad depression the mountains of Ephraim from the mountains of Galilee, is the plain of Esdraelon or Jezreel, the great battle-field of Palestine. North of Carmel the lowland resumes its position by the sea-side till it is again interrupted and finally put an end to by the northern mountains which push their way out to the sea, ending in the white promontory of the *Ras Nakhûra*. Above this is the ancient Phoenicia. 4. The country thus roughly portrayed, and which, as before stated, is less than 140 miles in length, and not more than 40 in average breadth, is to all intents and purposes the whole Land of Israel. The northern portion is Galilee; the centre, Samaria; the south, Judaea. 5. Small as the Holy Land is on the map, and when contrasted either with modern states or with the two enormous ancient empires of Egypt and

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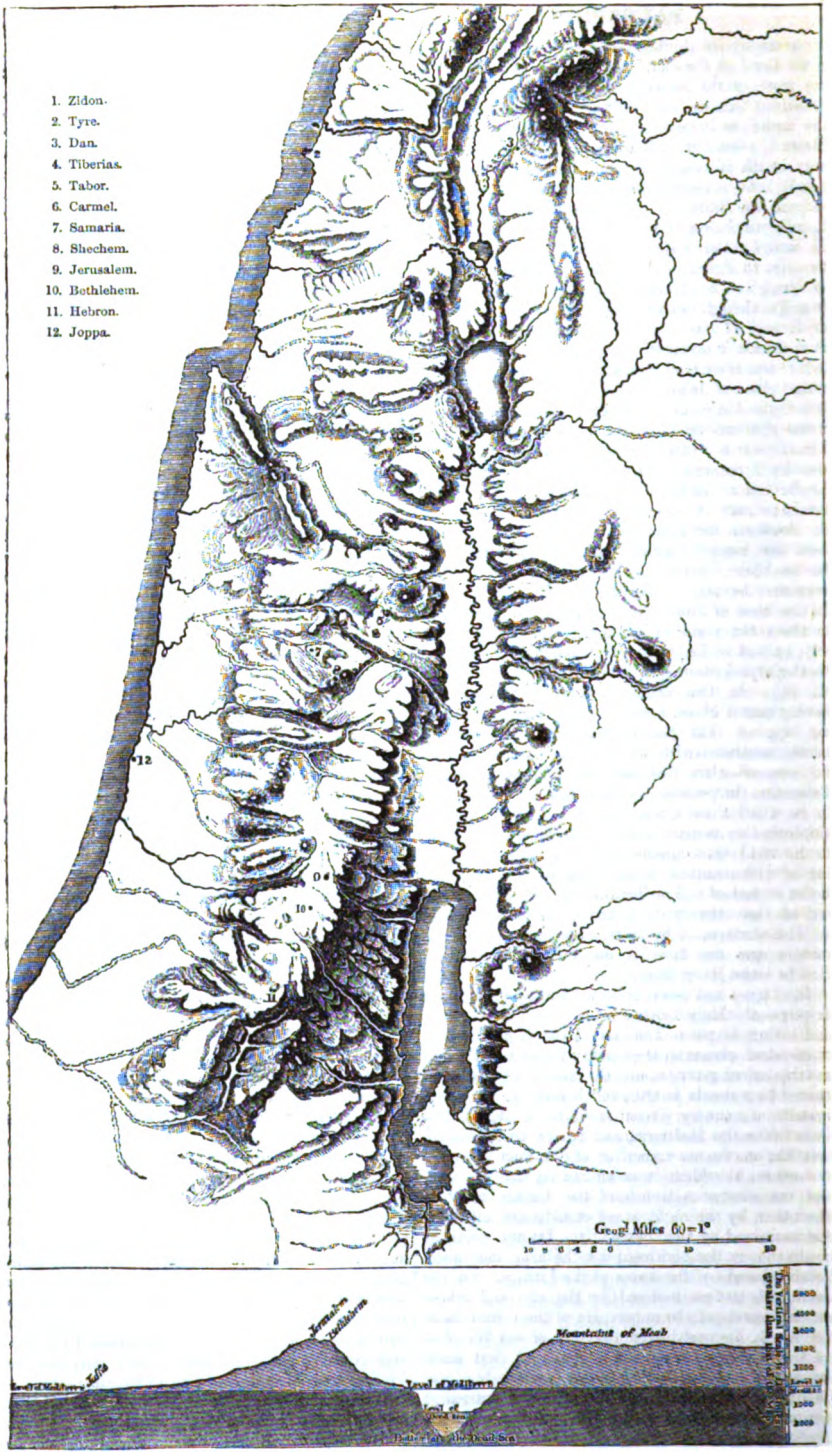

Map of Palestine, with section of the country from Jaffa to the mountains of Moab.

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Assyria between which it lay, it seems even smaller to the traveller as he pursues his way through it. There are numerous eminences in the highlands which command the view of both frontiers at the same time—the eastern mountains of Gilead with the Jordan at their feet on the one hand, on the other the Western Sea. Hermon, the apex of the country on the north, is said to have been seen from the southern end of the Dead Sea: it is certainly plain enough from many a point nearer the centre. It is startling to find that from the top of the hills of Neby Samwil, Bethel, Tabor, Gerizim, or Safed, the eye can embrace at one glance, and almost without turning the head, such opposite points as the Lake of Galilee and the Bay of Akka, the farthest mountains of the Hauran and the long ridge of Carmel, the ravine of the Jabbok, or the green windings of Jordan, and the sand-hills of Jaffa. 6. The highland district, thus surrounded and intersected by its broad lowland plains, preserves from north to south a remarkably even and horizontal profile. Its average height may be taken as 1500 to 1800 feet above the Mediterranean. It can hardly be denominated a plateau, yet so evenly is the general level preserved, and so thickly do the hills stand behind and between one another, that, when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall. This general monotony of profile is, however, accentuated at intervals by certain centres of elevation. Between these elevated points runs the watershed of the country, sending off on either hand—to the Jordan valley on the east and the Mediterranean on the west—the long tortuous arms of its many torrent beds. 7. The valleys on the two sides of the watershed differ considerably in character. Those on the east are extremely steep and rugged. This is the case during the whole length of the southern and middle portions of the country. It is only when the junction between the Plain of Esdraelon and the Jordan Valley is reached, that the slopes become gradual and the ground fit for the manoeuvres of anything but detached bodies of foot soldiers. But, rugged and difficult as they are, they form the only access to the upper country from this side, and every man or body of men who reached the territory of Judah, Benjamin, or Ephraim, from the Jordan Valley, must have climbed one or other of them. 8. The western valleys are more gradual in their slope. The level of the external plain on this side is higher, and therefore the fall less, while at the same time the distance to be traversed is much greater. Here again the valleys are the only means of communication between the lowland and the highland. From Jaffa and the central part of the plain there are two of these roads "going up to Jerusalem": the one to the right by *Ramleh* and the *Wady Aly*; the other to the left by Lydda, and thence by the Bethhorons, or the *Wady Suleiman*, and Gibeon. The former of these is modern, but the latter is the scene of many a famous incident in the ancient history. 9. Further south, the communications between the mountains of Judah and the lowland of Philistia are hitherto comparatively unexplored. They were doubtless the scene of many a foray and repulse during the lifetime of Samson and the struggles of the Danites, but there is no record of their having been used for the passage of any important force either in ancient or modern times. North of Jaffa the passes are few. These western valleys, though easier than those on the eastern side, are of such a nature as to present great difficulties to the passage of any large force encumbered by baggage. In fact these mountain passes really formed the security of Israel. The armies of Egypt and Assyria, as they traced and retraced their path between Pelusium and Carchemish, must have looked at the long wall of heights which closed in the broad level roadway they were pursuing, as belonging to a country with which they had no concern. It was to them a natural mountain fastness, the approach to which was beset with difficulties, while its bare and soilless hills were hardly worth the trouble of conquering, in comparison with the rich green plains of the Euphrates and the Nile, or even with the boundless cornfield through which they were marching. In the later days of the Jewish nation, and during the Crusades, Jerusalem became the great object of contest; and then the battlefield of the country, which had originally been Esdraelon, was transferred to the maritime plain at the foot of the passes communicating most directly with the capital. 10. When the highlands of the country are more closely examined, a considerable difference will be found to exist in the natural condition and appearance of their different portions. The south, as being nearer the arid desert, and farther removed from the drainage of the mountains, is drier and less productive than the north. The tract below Hebron, which forms the link between the hills of Judah and the desert, was known to the ancient Hebrews by a term originally derived from its dryness (*Negeb*). This was THE SOUTH country. As the traveller advances north of this tract there is an improvement; but perhaps no country equally cultivated is more monotonous, bare, or uninviting in its aspect, than a great part of the highlands of Judah and Benjamin during the largest portion of the year. The spring covers even those bald grey rocks with verdure and colour, and fills the ravines with torrents of rushing water; but in summer and autumn the look of the country from Hebron up to Bethel is very dreary and desolate. Rounded hills of moderate height fill up the view on every side, their coarse grey stone continually discovering itself through the thin coating of soil. The valleys of denudation which divide these monotonous hills are also planted with figs or olives, but oftener cultivated with corn or *dourra*, the long reedlike stalks of which remain on the stony ground till the next seed-time, and give a singularly dry and slovenly look to the fields. The general absence of fences in the valleys does not render them less desolate to an English eye; and where a fence is now and then encountered, it is either a stone wall trodden down and dilapidated, or a hedge of the prickly-pear cactus, gaunt, irregular, and ugly, without being picturesque. Even the grey villages—always on the top or near the top of the hills—do but add to the dreariness of the scene by the forlorn look which their flat roofs and absence of windows present to a European eye, and by the poverty and ruin so universal among them. At Jerusalem this reaches its climax. To the west and north-west of the highlands, where the seabreezes are felt, there is considerably more vegetation. 11. Hitherto we have spoken of the central and northern portions of Judaea. Its eastern portion—a tract some 9 or 10 miles in width by about 35 in length—which intervenes between the centre and the abrupt descent to the Dead Sea, is far more

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wild and desolate, and that not for a portion of the year only, but throughout it. This must have been always what it is now—an uninhabited desert, because uninhabitable. 12. No descriptive sketch of this part of the country can be complete which does not allude to the caverns, characteristic of all limestone districts, but here existing in astonishing numbers. Every hill and ravine is pierced with them, some very large and of curious formation—perhaps partly natural, partly artificial—others mere grottos. Many of them are connected with most important and interesting events of the ancient history of the country. Especially is this true of the district now under consideration. 13. The bareness and dryness which prevail more or less in Judaea are owing partly to the absence of wood, partly to its proximity to the desert, and partly to a scarcity of water, arising from its distance from the Lebanon. 14. But to this discouraging aspect there are happily some important exceptions. The valley of *Urtâs*, south of Bethlehem, contains springs which in abundance and excellence rival even those of *Nablus*; the huge "Pools of Solomon" are enough to supply a district for many miles round them; and the cultivation now going on in that neighbourhood shows what might be done with a soil which requires only irrigation and a moderate amount of labour to evoke a boundless produce. 15. It is obvious that in the ancient days of the nation, when Judah and Benjamin possessed the teeming population indicated in the Bible, the condition and aspect of the country must have been very different. Of this there are not wanting sure evidences. There is no country in which the ruined towns bear so large a proportion to those still existing. Hardly a hill-top of the many within sight that is not covered with vestiges of some fortress or city. But, besides this, forests appear to have stood in many parts of Judaea until the repeated invasions and sieges caused their fall; and all this vegetation must have reacted on the moisture of the climate, and, by preserving the water in many a ravine and natural reservoir where now it is rapidly dried by the fierce sun of the early summer, must have influenced materially the look and the resources of the country. 16. Advancing northwards from Judaea the country becomes gradually more open and pleasant. Plains of good soil occur between the hills, at first small, but afterwards comparatively large. The hills assume here a more varied aspect than in the southern districts, springs are more abundant and more permanent, until at last, when the district of *Jebel Nablûs* is reached—the ancient Mount Ephraim—the traveller encounters an atmosphere and an amount of vegetation and water which, if not so transcendently lovely as the representations of enthusiastic travellers would make it, is yet greatly superior to anything he has met with in Judaea, and even sufficient to recall much of the scenery of the West. 17. Perhaps the springs are the only objects which in themselves, and apart from their associations, really strike an English traveller with astonishment and admiration. Such glorious fountains as those of *Ain-jalûd* or the *Ras el-Mukâtta*, where a great body of the clearest water wells silently but swiftly out from deep blue recesses worn in the foot of a low cliff of limestone rock, and at once forms a considerable stream—are very rarely to be met with out of irregular, rocky, mountainous countries, and being such unusual sights can hardly be looked on by the traveller without surprise and emotion. But, added to this their natural impressiveness, there is the consideration of the prominent part which so many of these springs have played in the history. 18. The valleys which lead down from the upper level in this district to the valley of the Jordan, are less precipitous, because the level from which they start in their descent is lower, while that of the Jordan valley is higher; and they have lost that savage character which distinguishes the naked clefts of the Wadys *Suweinit* and *Kelt*, of the *Ain-jidy* or *Zuweirah*, and have become wider and shallower. Fine streams run through many of these valleys. The mountains, though bare of wood and but partially cultivated, have none of that arid, worn look which renders those east of Hebron so repulsive. 19. Hardly less rich is the extensive region which lies north-west of the city of *Nablus*, between it and Carmel, in which the mountains gradually break down into the Plain of Sharon. 20. But with all its richness, and all its advanec on the southern part of the country, there is a strange dearth of natural wood about this central district. Olive-trees are indeed to be found everywhere, but they are artificially cultivated for their fruit, and the olive is not a tree which adds to the look of a landscape. It is this which makes the wooded sides of Carmel and the parklike scenery of the adjacent slopes and plains so remarkable. 21. No sooner, however, is the Plain of Esdraelon passed, than a considerable improvement is perceptible. The low hills which spread down from the mountains of Galilee, and form the barrier between the plains of Akka and Esdraelon, are covered with timber, of moderate size, it is true, but of thick vigorous growth, and pleasant to the eye. Eastward of these hills rises the round mass of Tabor, dark with its copses of oak, and set off by contrast with the bare slopes of *Jebel ed-Duhy* (the so-called "Little Hermon") and the white hills of Nazareth. North of Tabor and Nazareth is the plain of *el-Buttauf*, an upland tract hitherto very imperfectly described, but apparently of a similar nature to Esdraelon, though much more elevated. Beyond this the amount of natural growth increases at every step, until towards the north the country becomes what even in the West would be considered as well timbered. 22. The notices of this romantic district in the Bible are but scanty; in fact till the date of the New Testament, when it had acquired the name of Galilee, it may be said, for all purposes of history, to be hardly mentioned. In the great Roman conquest, or rather destruction, of Galilee, which preceded the fall of Jerusalem, the contest penetrated but a short distance into the interior. 23. From the present appearance of this district we may, with some allowances, perhaps gain an idea of what the more southern portions of the central highlands were during the earlier periods in the history. There is little material difference in the natural conditions of the two regions. It seems fair to believe that the hills of Shechem, Bethel, and Hebron, when Abram first wandered over them, were not very inferior to those of the *Belad Besharah* or the *Belad el-Buttauf*. 24. The causes of the present bareness of the face of the country are two, which indeed can hardly be separated. The first is the destruction of the timber in that long series of sieges and invasions which began with the invasion of Shishak (B.C. circa 970) and has not yet come to an end. The second is the decay of the

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terraces necessary to retain the soil on the steep slopes of the round hills. 25. Few things are a more constant source of surprise to the stranger in the Holy Land than the manner in which the hill tops are, throughout, selected for habitation. A town in a valley is a rare exception. On the other hand scarce a single eminence of the multitude always in sight but is crowned with its city or village, inhabited or in ruins, often so placed as if not accessibility but inaccessibility had been the object of its builders. And indeed such was their object. These groups of naked forlorn structures piled irregularly one over the other on the curve of the hill-top, are the lineal descendants, if indeed they do not sometimes contain the actual remains, of the "fenced cities, great and walled up to heaven," which are so frequently mentioned in the records of the Israelite conquest. 26. These hill-towns were not what gave the Israelites their main difficulty in the occupation of the country. Wherever strength of arm and fleetness of foot availed, there those hardy warriors, fierce as lions, sudden and swift as eagles, sure-footed and fleet as the wild deer on the hills (1 Chr. xii. 8; 2 Sam. i. 23, ii. 18), easily conquered. It was in the plains, where the horses and chariots of the Canaanites and Philistines had space to manoeuvre, that they failed in dislodging the aborigines. Thus in this case the ordinary conditions of conquest were reversed—the conquerors took the hills, the conquered kept the plains. To a people so exclusive as the Jews there must have been a constant satisfaction in the elevation and inaccessibility of their highland regions. This is evident in every page of their literature, which is tinged throughout with a highland colouring. 27. But the hills were occupied by other edifices besides the "fenced cities." The tiny white domes which stand perched here and there on the summits of the eminences, and mark the holy ground in which some Mahometan saint is resting—these are the successors of the "high places" or sanctuaries so constantly denounced by the prophets, and which were set up "on every high hill and under every green tree" (Jer. ii. 20; Ez. vi. 13). 28. From the mountainous structure of the Holy Land and the extraordinary variations in the level of its different districts, arises a further peculiarity most interesting and most characteristic—namely, the extensive views of the country which can be obtained from various commanding points. The number of *panoramas* which present themselves to the traveller in Palestine is truly remarkable. To speak of the west of Jordan only, for east of it all is at present more or less unknown—the prospects from the height of *Beni naim*, near Hebron, from the Mount of Olives, from Neby Samwil, from Bethel, from Gerizim or Ebal, from Jenîn, Carmel, Tabor, Safed, the Castle of Banias, the *Kubbet en Nasr* above Damascus—are known to many travellers. Their peculiar charm resides in their wide extent, the number of spots historically remarkable which are visible at once, the limpid clearness of the air, which brings the most distant objects comparatively close, and the consideration that in many cases the feet must be standing on the same ground, and the eyes resting on the same spots which have been stood upon and gazed at by the most famous patriarchs, prophets, and heroes, of all the successive ages in the eventful history of the country. These views are a feature in which Palestine is perhaps approached by no other country, certainly by no country whose history is at all equal in importance to the world. 29. A few words must be said in general description of the maritime lowland, which intervenes between the sea and the highlands, and of which detailed accounts will be found under the heads of its great divisions. This region, only slightly elevated above the level of the Mediterranean, extends without interruption from *el-Arish*, south of Gaza, to Mount Carmel. It naturally divides itself into two portions, each of about half its length:—the lower one the wider; the upper one the narrower. The lower half is the Plain of the Philistines—Philistia, or, as the Hebrews called it, the *Shefelah* or Lowland. The upper half is the Sharon or Saron of the Old and New Testaments, the "Forest country" of Josephus and the LXX. Viewed from the sea this maritime region appears as a long low coast of white or cream-coloured sand, its slight undulations rising occasionally into mounds or cliffs, which in one or two places, such as *Jaffa* and *Um khalid*, almost aspire to the dignity of headlands. 30. Such is its appearance from without. But from within, when traversed, or overlooked from some point on those blue hills, the prospect is very different. The Philistine Plain is on an average fifteen or sixteen miles in width from the coast to the first beginning of the belt of hills, which forms the gradual approach to the highland of the mountains of Judah. The Plain is in many parts almost a dead level, in others gently undulating in long waves; here and there low mounds or hillocks, each crowned with its village, and more rarely still a hill overtopping the rest, like *Tell es-Safieh* or *Ajlûn*, the seat of some fortress of Jewish or Crusading times. The larger towns, as Gaza and Ashdod, which stand near the shore, are surrounded with huge groves of olive, sycamore, and palm, as in the days of King David (1 Chr. xxvii. 28). The whole plain appears to consist of brown loamy soil, light, but rich, and almost without a stone. It is to this absence of stone that the disappearance of its ancient towns and villages is to be traced. It is now, as it was when the Philistines possessed it, one enormous cornfield; an ocean of wheat covers the wide expanse between the hills and the sand dunes of the sea-shore, without interruption of any kind—no break or hedge, hardly even a single olive-tree. Its fertility is marvellous; for the prodigious crops which it raises are produced, and probably have been produced almost year by year for the last 40 centuries, without any of the appliances which we find necessary for success. 31. The Plain of Sharon is much narrower than Philistia. It is about ten miles wide from the sea to the foot of the mountains, which are here of a more abrupt character than those of Philistia, and without the intermediate hilly region there occurring. At the same time it is more undulating and irregular than the former, and crossed by streams from the central hills, some of them of considerable size, and containing water during the whole year. The soil is extremely rich, varying from bright red to deep black, and producing enormous crops of weeds or grain, as the case may be. 32. The tract of white sand already mentioned as forming the shore line of the whole coast, is gradually encroaching on this magnificent region. In the south it has buried Askelon, and in the north between Caesarea and Jaffa the dunes are said to be as much as three miles wide and 300 feet high. It is probable that the Jews never permanently occupied more

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than a small portion of this rich and favoured region. Its principal towns were, it is true, allotted to the different tribes (Josh. xv. 45-47; xvi. 3, Gezer; xvii. 11, Dor, &c.); but this was in anticipation of the intended conquest (xiii. 3-6). 33. In the Roman times this region was considered the pride of the country, and some of the most important cities of the province stood in it—Caesarea, Antipatris, Diospolis. The one ancient port of the Jews, the "beautiful" city of Joppa, occupied a position central between the Shefelah and Sharon. Roads led from these various cities to each other, to Jerusalem, Neapolis, and Sebaste in the interior, and to Ptolemais and Gaza on the north and south. The commerce of Damascus, and, beyond Damascus, of Persia and India, passed this way to Egypt, Rome, and the infant colonies of the west; and that traffic and the constant movement of troops backwards and forwards must have made this plain one of the busiest and most populous regions of Syria at the time of Christ. 34. The characteristics already described are hardly peculiar to Palestine. Her hilly surface and general height, her rocky ground and thin soil, her torrent beds wide and dry for the greater part of the year, even her belt of maritime lowland—these she shares with other lands, though it would perhaps be difficult to find them united elsewhere. But there is one feature, as yet only alluded to, in which she stands alone. This feature is the Jordan—the one River of the country. 35. Properly to comprehend this, we must cast our eyes for a few moments north and south, outside the narrow limits of the Holy Land. From north to south—from Antioch to Akaba at the tip of the eastern horn of the Red Sea, Syria is cleft by a deep and narrow trench running parallel with the coast of the Mediterranean, and dividing, as if by a fosse or ditch, the central range of maritime highlands from those further east. At two points only in its length is the trench interrupted:—by the range of Lebanon and Hermon, and by the high ground south of the Dead Sea. Of the three compartments thus formed, the northern is the valley of the Orontes; the southern is the Wady el-Arabah; while the central one is the valley of the Jordan, the Arabah of the Hebrews, the Aulôn of the Greeks, and the *Ghôr* of the Arabs. The central of its three divisions is the only one with which we have at present to do. The river is elsewhere described in detail; but it and the valley through which it rushes down its extraordinary descent—must be here briefly characterized. 36. To speak first of the Valley. It begins with the river at its remotest springs of Hasbeiya on the N.W. side of Hermon, and accompanies it to the lower end of the Dead Sea, a length of about 150 miles. During the whole of this distance its course is straight, and its direction nearly due north and south. The springs of Hasbeiya are 1700 feet above the level of the Mediterranean, and the northern end of the Dead Sea is 1317 feet below it, so that between these two points the valley falls with more or less regularity through a height of more than 3000 feet. But though the *river* disappears at this point, the *valley* still continues its descent below the waters of the Dead Sea till it reaches a further depth of 1308 feet. So that the bottom of this extraordinary crevasse is actually more than 2600 feet below the surface of the ocean. 37. In width the valley varies. In its upper and shallower portion, as between Banias and the lake of Hûleh, it is about five miles across. Between the Hûleh and the Sea of Galilee, as far as we have any information, it contracts, and becomes more of an ordinary ravine or glen. It is in its third and lower portion that the valley assumes its more definite and regular character. During the greater part of this portion, it is about seven miles wide from the one wall to the other. The eastern mountains preserve their straight line of direction, and their massive horizontal wall-like aspect, during almost the whole distance. The western mountains are more irregular in height, their slopes less vertical. North of Jericho they recede in a kind of wide amphitheatre, and the valley becomes twelve miles broad, a breadth which it thenceforward retains to the southern extremity of the Dead Sea. 38. Buried as it is between such lofty ranges, and shielded from every breeze, the climate of the Jordan valley is extremely hot and relaxing. Its enervating influence is shown by the inhabitants of Jericho. Whether there was any great amount of cultivation and habitation in this region in the times of the Israelites the Bible does not say; but in post-biblical times there is no doubt on the point. The palms of Jericho, and of Abila (opposite Jericho on the other side of the river), and the extensive balsam and rose gardens of the former place, are spoken of by Josephus, who calls the whole district a "divine spot." 39. All the irrigation necessary for the towns, or for the cultivation which formerly existed, or still exists, in the *Ghôr*, is obtained from the torrents and springs of the western mountains. For all purposes to which a river is ordinarily applied, the Jordan is useless. Alike useless for irrigation and navigation, it is in fact, what its Arabic name signifies, nothing but a "great watering place." 40. But though the Jordan is so unlike a river in the Western sense of the term, it is far less so than the other streams of the Holy Land. It is at least perennial, while, with few exceptions, they are mere winter torrents, rushing and foaming during the continuance of the rain, and quickly drying up after the commencement of summer. For fully half the year, these "rivers" or "brooks," are often mere dry lanes of hot white or grey stones. 41. How far the Valley of the Jordan was employed by the ancient inhabitants of the Holy Land as a medium of communication between the northern and southern parts of the country we can only conjecture. The ancient notices of this route are very scanty. (1.) From 2 Chr. xxviii. 15, we find that the captives taken from Judah by the army of the northern kingdom were sent back from Samaria to Jerusalem by way of Jericho. It would seem, however, to have been the usual road from the north to Jerusalem (comp. Luke xvii. 11 with xix. 1). (2.) Pompey brought his army and siege-train from Damascus to Jerusalem (B.C. 40), past Scythopolis and Pella, to Jericho. (3.) Vespasian marched from Emmaus, on the edge of the plain of Sharon, not far east of *Ramleh*, past Neapolis (*Nablus*), down to Koreae, and thence to Jericho. (4.) Antoninus Martyr (cir. A.D. 600), and possibly Willibald (A.D. 722) followed this route to Jerusalem. (5.) Baldwin I. is said to have journeyed from Jericho to Tiberias with a caravan of pilgrims. (6.) In our own times the whole length of the valley has been traversed by De Bertou, and by Dr. Anderson, but apparently by few if any other travellers. 42. Monotonous and uninviting as much of the Holy Land will appear from the above description

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to English readers, accustomed to the constant verdure. the succession of flowers, lasting almost throughout the year, the ample streams and the varied surface of our own country—we must remember that its aspect to the Israelites after that weary march of forty years through the desert, and even by the side of the brightest recollections of Egypt that they could conjure up, must have been very different. They entered the country at the time of the Passover, when it was arrayed in the full glory and freshness of its brief springtide, before the scorching sun of summer had had time to wither its flowers and embrown its verdure. Taking all these circumstances into account, and allowing for the bold metaphors of oriental speech, it is impossible not to feel that those wayworn travellers could have chosen no fitter words to express what their new country was to them than those which they so often employ in the accounts of the conquest—"a land flowing with milk and honey, the glory of all lands." 43. Again, the variations of the seasons may appear to us slight, and the atmosphere dry and hot; but after the monotonous climate of Egypt, the "rain of heaven" must have been a most grateful novelty in its two seasons, the former and the latter—the occasional snow and ice of the winters of Palestine, and the burst of returning spring, must have had double the effect which they would produce on those accustomed to such changes. 44. The contrast with Egypt would tell also in another way. In place of the huge ever-flowing river whose only variation was from low to high, and from high to low again, they were to find themselves in a land of constant and considerable undulation, where the water, either of gushing spring, or deep well, or flowing stream, could be procured at the most varied elevations, requiring only to be judiciously husbanded and skilfully conducted to find its own way through field or garden. 45. It will be seen that, beneath the apparent monotony, there is a variety in the Holy Land really remarkable. There is the variety due to the difference of level between the different parts of the country. There is the variety of climate and of natural appearances, partly from the proximity of the snow-capped Hermon and Lebanon on the north and of the torrid desert on the south. There is also the variety which is inevitably produced by the presence of the sea—"the eternal freshness and liveliness of ocean." 46. Each of these is continually reflected in the Hebrew literature. The contrast between the highlands and lowlands is more than implied in the habitual forms of expression, "going *up*" to Judah, Jerusalem, Hebron; "going *down*" to Jericho, Capernaum, Lydda, Caesarea, Gaza, and Egypt. More than this, the difference is marked unmistakeably in the topographical terms which so abound in, and are so peculiar to, this literature. "The mountain of Judah," "the mountain of Israel," "the mountain of Naphtali," are the names by which the three great divisions of the highlands are designated. On the other hand, the great lowland districts have each their peculiar name. 47. The differences in climate are no less often mentioned. The Psalmists, Prophets, and historical Books, are full of allusions to the fierce heat of the midday sun and the dryness of summer; no less than to the various accompaniments of winter. Even the sharp alternations between the heat of the days and the coldness of the nights, which strike every traveller in Palestine, are mentioned. 48. In the preceding description allusion has been made to many of the characteristic features of the Holy Land. But it is impossible to close this account without mentioning a defect which is even more characteristic—its lack of monuments and personal relics of the nation who possessed it for so many centuries, and gave it its claim to our veneration and affection. When compared with other nations of equal antiquity—Egypt, Greece, Assyria—the contrast is truly remarkable. In Egypt and Greece, and also in Assyria, as far as our knowledge at present extends, we find a series of buildings, reaching down from the most remote and mysterious antiquity, a chain, of which hardly a link is wanting, and which records the progress of the people in civilisation, art, and religion, as certainly as the buildings of the mediaeval architects do that of the various nations of modern Europe. But in Palestine it is not too much to say that there does not exist a single edifice, or part of an edifice, of which we can be sure that it is of a date anterior to the Christian era. And as with the buildings so with other memorials. With one exception, the museums of Europe do not possess a single piece of pottery or metal work, a single weapon or household utensil, an ornament or a piece of armour, of Israelite make, which can give us the least conception of the manners or outward appliances of the nation before the date of the destruction of Jerusalem by Titus. The coins form the single exception. The buildings already mentioned as being Jewish in character, though carried out with foreign details, are the following:—The tombs of the Kings and of the Judges: the buildings known as the tombs of Absalom, Zechariah, St. James, and Jehoshaphat; the monolith at Siloam; the ruined synagogues at Meiron and Kefr Birîm. But there are two edifices which seem to bear a character of their own, and do not so clearly betray the style of the West. These are, the enclosure round the sacred cave at Hebron; and portions of the western, southern, and eastern walls of the *Haram* at Jerusalem, with the vaulted passage below the *Aksa*. M. Renan has named two circumstances which must have had a great effect in suppressing art or architecture amongst the ancient Israelites, while their very existence proves that the people had no genius in that direction. These are (1) the prohibition of sculptured representations of living creatures, and (2) the command not to build a temple anywhere but at Jerusalem.—THE GEOLOGY.—Of the geological structure of Palestine it has been said with truth that our information is but imperfect and indistinct, and that much time must elapse, and many a cherished hypothesis be sacrificed, before a satisfactory explanation can be arrived at of its more remarkable phenomena. 1. The main sources of our knowledge are (1) the observations contained in the Travels of Russegger, an Austrian geologist and mining engineer who visited this amongst other countries of the East in 1836-8; (2) the Report of H. J. Anderson, M.D., an American geologist, who accompanied Captain Lynch in his exploration of the Jordan and the Dead Sea; and (3) the Diary of Mr. H. Poole, who visited Palestine on a mission for the British government in 1836. None of these contain anything approaching a complete investigation, either as to extent or to detail of observations. 2. From the reports of these observers it appears that the Holy Land is a much-disturbed mountainous tract of limestone of the secondary period (jurassic

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and cretaceous); the southern offshoot of the chain of Lebanon; elevated considerably above the sea level; with partial interruptions from tertiary and basaltic deposits. It is part of a vast mass of limestone, stretching in every direction except west, far beyond the limits of the Holy Land. The whole of Syria is cleft from north to south by a straight crevasse of moderate width, but extending in the southern portion of its centre division to a truly remarkable depth (2625 ft.) below the sea level. This crevasse, which contains the principal watercourse of the country, is also the most exceptional feature of its geology. It may have been volcanic in its origin; the result of an upheaval from beneath, which has tilted the limestone back on each side, leaving this huge split in the strata; the volcanic force having stopped short at that point in the operation, without intruding any volcanic rocks into the fissure. Or it may have been excavated by the gradual action of the ocean during the immense periods of geological operation. The latter appears to be the opinion of Dr. Anderson; but further examination is necessary before a positive opinion can be pronounced. 3. The Limestone consists of two strata, or rather groups of strata. The upper one, which usually meets the eye, over the whole country from Hebron to Hermon, is a tolerably solid stone, varying in colour from white to reddish brown, with very few fossils, inclining to crystalline structure, and abounding in caverns. Its general surface has been formed into gently rounded hills, separated by narrow valleys of denudation occasionally spreading into small plains. 4. This limestone is often found crowned with chalk, rich in flints, the remains of a deposit which probably once covered a great portion of the country. 5. Near Jerusalem the mass of the ordinary limestone is often mingled with large bodies of dolomite (magnesian limestone). It is not stratified. 6. The lower stratum is in two divisions or series of beds—the upper, dusky in colour, contorted and cavernous like that just described, but more ferruginous—the lower one dark grey, compact and solid, and characterised by abundant fossils of *cidaris*, an extinct echinus, the spines of which are the well-known "olives" of the convents. The lower formation differs entirely in character from the upper. Instead of smooth, commonplace, swelling outlines, everything here is rugged, pointed, and abrupt. 7. After the limestone had received the general form which its surface still retains, but at a time far anterior to any historic period, it was pierced and broken by large eruptions of lava pushed up from beneath, which has broken up and overflowed the stratified beds, and now appears, in the form of basalt or trap. 8. On the west of Jordan these volcanic rocks have been hitherto found only north of the mountains of Samaria. They are first encountered on the south-western side of the Plain of Esdraelon. There seem to have been two centres of eruption: one, and that the most ancient, at or about the *Kurn Hattin* (the traditional Mount of Beatitudes), whence the stream flowed over the declivities of the limestone towards the lake. The other—the more recent—was more to the north, in the neighbourhood of Safed. 9. The volcanic action which in prehistoric times projected this basalt, has left its later traces in the ancient records of the country, and is even still active in the form of earthquakes. The rocks between Jerusalem and Jericho show many an evidence of these convulsions. Two earthquakes only are recorded as having affected Jerusalem itself—that in the reign of Uzziah, and that at the time of the crucifixion, when "the rocks were rent and the rocky tombs torn open" (Matt. xxvii. 51). 10. But in addition to earthquakes, the hot salt and fetid springs which are found at Tiberias, Callirhoe, and other spots along the valley of the Jordan, and round the basins of its lakes, and the rock-salt, nitre, and sulphur of the Dead Sea are all evidences of volcanic or plutonic action. 11. In the Jordan Valley the basalt is frequently encountered. Here, as before, it is deposited on the limestone, which forms the substratum of the whole country. On the western side of the lower Jordan and Dead Sea no volcanic formations have been found. 12. It is on the east of the Jordan that the most extensive and remarkable developments of igneous rocks are found. Over a large portion of the surface from Damascus to the latitude of the south of the Dead Sea, and even beyond that, they occur in the greatest abundance all over the surface. The limestone, however, still underlies the whole. 13. The tertiary and alluvial beds remain to be noticed. These are chiefly remarkable in the neighbourhood of the Jordan, as forming the floor of the valley, and as existing along the course, and accumulated at the mouths, of the torrents which deliver their tributary streams into the river, and into the still deeper caldron of the Dead Sea. 14. The floor of the Jordan Valley is described by Dr. Anderson as exhibiting throughout more or less distinctly the traces of two independent terraces. The upper one is much the broader of the two. It extends back to the face of the limestone mountains which form the walls of the valley on east and west. Below this, varying in depth from 50 to 150 feet, is the second terrace, which reaches to the channel of the Jordan, and, in Dr. Anderson's opinion, has been excavated by the river itself before it had shrunk to its present limits, when it filled the whole space between the eastern and western faces of the upper terrace. The inner side of both upper and lower terraces is furrowed out into conical knolls, by the torrents of the rains descending to the lower level. All along the channel of the river are found mounds and low cliffs of conglomerates, and breccias of various ages, and more various composition. 15. Round the margin of the Dead Sea the tertiary beds assume larger and more important proportions than by the course of the river. The marls, gypsites, and conglomerates continue along the base of the western cliff as far as the Wady Sebbeh, where they attain their greatest development. South of this they form a sterile waste of brilliant white marl and bitter salt flakes ploughed by the rain-torrents from the heights into pinnacles and obelisks. At the south-eastern corner of the sea, sandstones begin to display themselves in great profusion, and extend northward beyond Wady Zurka Maïn. 16. The rich alluvial soil of the wide plains which form the maritime portion of the Holy Land, and also that of Esdraelon, Gennesareth, and other similar plains, will complete our sketch of the geology. The former of these districts is a region of from eight to twelve miles in width, intervening between the central highlands and the sea. It is formed of washings from those highlands, brought down by the heavy rains which fall in the winter months. The soil is a light loamy sand, red in some places, and deep black in others. 17. The plain of Gennesareth is under similar conditions, except that its outer edge is bounded by the lake instead of the ocean. 18. The

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plain of Esdraelon lies between two ranges of highland, with a third (the hills separating it from the plain of Akka), at its north-west end. The soil of this plain is also volcanic, though not so purely so as that of Gennesareth. 19. Bitumen or asphaltum, called by the Arabs *el hummar* (the 'slime' of Gen. xi. 3), is only met with in the valley of Jordan. At Hasbeiya, the most remote of the sources of the river, it is obtained from pits or wells which are sunk through a mass of bituminous earth to a depth of about 180 feet. It is also found in small fragments on the shore of the Dead Sea, and occasionally, though rarely, very large masses of it are discovered floating in the water. 20. Sulphur is found on the W. and S. and S.E. portions of the shore of the Dead Sea. Nitre is rare. Rock-salt abounds in large masses. The salt mound of *Kashm Usdum* at the southern end of the Dead Sea is an enormous pile, 5 miles long by 2½ broad, and some hundred feet in height. — THE BOTANY.—The Botany of Syria and Palestine differs but little from that of Asia Minor, which is one of the most rich and varied on the globe. What differences it presents are due to a slight admixture of Persian forms on the eastern frontier, of Arabian and Egyptian on the southern, and of Arabian and Indian tropical plants in the low torrid depression of the Jordan and Dead Sea. On the other hand, Palestine forms the southern and eastern limit of the Asia Minor flora, and contains a multitude of trees, shrubs, and herbs that advance no further south and east. Owing, however, to the geographical position and the mountainous character of Asia Minor and Syria, the main features of their flora are essentially Mediterranean-European, and not Asiatic. As elsewhere throughout the Mediterranean regions, Syria and Palestine were evidently once thickly covered with forests, which on the lower hills and plains have been either entirely removed, or else reduced to the condition of brushwood and copse; but which still abound on the mountains, and along certain parts of the sea-coast. The flora of Syria, so far as it is known, may be roughly classed under three principal Botanical regions, corresponding with the physical characters of the country. These are (1), the western or sea-board half of Syria and Palestine, including the lower valleys of the Lebanon and Anti-Lebanon, the plain of Coele-Syria, Galilee, Samaria, and Judea. (2) The desert or eastern half, which includes the east flanks of the Anti-Lebanon, the plain of Damascus, the Jordan and Dead Sea valley. (3) The middle and upper mountain regions of Mount Casius, and of Lebanon above 3400 feet, and of the Anti-Lebanon above 4000 feet. These Botanical regions present no definite boundary line. I. *Western Syria and Palestine.*—The flora throughout this district is made up of such a multitude of different families and genera of plants, that it is not easy to characterise it by the mention of a few. Amongst trees, oaks are by far the most prevalent, and are the only ones that form continuous woods, except the *Pinus maritima* and *P. Halepensis* (Aleppo Pine). The most prevalent oak is the *Quercus pseudo-coccifera*. It is called holly by many travellers, and *Quercus Ilex* by others, both very different trees. *Q. pseudo-coccifera* is perhaps the commonest plant in all Syria and Palestine, covering as a low dense bush many square miles of hilly country everywhere, but rarely or never growing in the plains. It seldom becomes a large tree, except in the valleys of the Lebanon, or where, as in the case of the famous oak of Mamre, it is allowed to attain its full size. The only other oaks that are common are the *Q. infectoria* (a gall oak), and *Q. Aegilops*. The *Q. infectoria* is a small deciduous-leaved tree, found here and there in Galilee, Samaria, and on the Lebanon. *Q. Aegilops* again is the Valonia oak; a low, very stout-trunked sturdy tree, common in Galilee, and especially on Tabor and Carmel. This, Dr. Hooker is inclined to believe, is the oak of Bashan. The trees of the genus *Pistacia* rank next in abundance to the Oak, and of these there are three species in Syria, two wild and most abundant, but the third, *P. vera*, which yields the well-known pistachio nut, very rare. The Carob or Locust-tree, *Ceratonia Siliqua*, ranks perhaps next in abundance to the foregoing trees. The oriental Plane is far from uncommon, and though generally cultivated, it is to all appearance wild in the valleys of the Lebanon and Anti-Lebanon. The Sycamore-fig is common in the neighbourhood of towns, and attains a large size; its wood is much used, especially in Egypt, where the mummy-cases were formerly made of it. Poplars, especially the aspen and white poplar, are extremely common by streams. The Walnut is more common in Syria than in Palestine. Of large native shrubs or small trees almost universally spread over the district are, *Arbutus Andrachne*, which is common in the hilly country from Hebron northward; *Crataegus Aronia*, which grows equally in dry rocky exposures, as on the Mount of Olives, and in cool mountain valleys. Cypresses are common about villages. *Zizyphus Spina-Christi*, Christ's Thorn—often called jujube—the Nubk of the Arabs, is most common on dry open plains, as that of Jericho. The *Paliurus aculeatus*, also called Christ's Thorn, resembles it a good deal, but is much less common; it abounds in the Anti-Lebanon. *Styrax officinalis*, which used to yield the famous Storax, abounds in all parts of the country where hilly. *Tamarisk* is common, but seldom attains a large size. *Oleander* claims a separate notice, from its great beauty and abundance; lining the banks of the streams and lakes in gravelly places, and bearing a profusion of blossoms. Other still smaller but familiar shrubs are *Phyllyraea*, *Rhamnus alaternus*, and others of that genus. *Rhus Coriaria*, several leguminous shrubs, as *Anagyris foetida*, *Calycotome* and *Genista*; *Cotoneaster*, the common bramble, dog-rose, and hawthorn, *Elaeagnus*, wild olive, *Lycium Europaeum*, *Vitex agnus-castus*, sweet bay (*Laurus nobilis*), *Ephedra*, *Clematis*, Gum-Cistus, and the caper plant. Of planted trees and large shrubs, the first in importance is the Vine, which is most abundantly cultivated all over the country, and produces, as in the time of the Canaanites, enormous bunches of grapes. This is especially the case in the southern districts; those of Eshcol being still particularly famous. Next to the vine, or even in some respects its superior in importance, ranks the Olive, which nowhere grows in greater luxuriance and abundance than in Palestine, where the olive orchards form a prominent feature throughout the landscape, and have done so from time immemorial. It is perhaps most skilfully and carefully cultivated in the neighbourhood of Hebron. The Fig forms another most important crop in Syria and Palestine, and one which is apparently greatly increasing in extent. The early figs, which ripen about June, are reckoned especially good. The summer figs again ripen in August, and a third crop appears

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still later when the leaves are shed; these are occasionally gathered as late as January. The quince, apple, almond, walnut, peach, and apricot, are all most abundant field or orchard crops. The pomegranate grows everywhere as a bush: but, like the orange, *Elaeagnus*, and other less common plants, is more often seen in gardens than in fields. The Banana is only found near the Mediterranean. Dates are not frequent: they are most common at Caiffa and Jaffa, where the fruit ripens. Of the well-known palm-grove of Jericho no tree is standing. The *Opuntia*, or Prickly Pear, is most abundant throughout Syria. It is in general use for hedging, and its well-known fruit is extensively eaten by all classes. Of dye-stuffs the *Carthamus* (Safflower) and Indigo are both cultivated; and of textiles, Flax, Hemp, and Cotton. The Carob, or St. John's Bread (*Ceratonia Siliqua*), has already been mentioned amongst the conspicuous trees. The Cistus or Rock-rose is the shrub from which Gum-Labdanum was collected in the islands of Candia and Cyprus. With regard to the rich and varied herbaceous vegetation of West Syria and Palestine, it is difficult to afford any idea of its nature to the English non-botanical reader. The plants contained in this botanical region probably number not less than 2000 or 2500, of which perhaps 500 are British wild flowers. The most abundant natural families of plants in West Syria and Palestine are—(1) *Leguminosae*, (2) *Compositae*, (3) *Labiatae*, (4) *Cruciferae*; after which come (5) *Umbelliferae*, (6) *Caryophylleae*, (7) *Borragineae*, (8) *Scrophularineae*, (9) *Gramineae*, and (10) *Liliaceae*.—(1.) *Leguminosae* abound in all situations, especially the genera *Trifolium*, *Trigonella*, *Medicago*, *Lotus*, *Vicia*, and *Orobus*, in the richer soils, and *Astragalus* in enormous profusion in the drier and more barren districts. Of the shrubby *Leguminosae* there are a few species of *Genista*, *Cytisus*, *Ononis*, *Retama*, *Anagyris*, *Calycotome*, *Coronilla*, and *Acacia*. One species, the *Ceratonia*, is arboreous.—(2.) *Compositae*.—No family of plants more strikes the observer than the *Compositae*, from the vast abundance of thistles and centauries and other spring plants of the same tribe, which swarm alike over the richest plains and most stony hills, often towering high above all other herbaceous vegetation. We can only mention the genera *Centaurea*, *Echinops*, *Onopordum*, *Cirsium*, *Cynara*, and *Carduus*, as being eminently conspicuous for their numbers or size.—(3.) *Labiatae* form a prominent feature everywhere, and one all the more obtrusive from the fragrance of many of the genera.—(4.) Of *Cruciferae* here is little to remark. Among the most noticeable are the gigantic mustard, which does not differ from the common mustard, *Sinapis nigra*, save in size, and the *Anastatica hierochuntica*, or rose of Jericho.—(5.) *Umbelliferae* present little to remark on save the abundance of fennels and *Bupleurums*. The grey and spiny *Eryngium*, so abundant on all the arid hills, belongs to this order.—(6.) *Caryophylleae* also are not a very conspicuous order, though so numerous that the abundance of pinks, *Silene* and *Saponaria*, is a marked feature to the eye of the botanist.—(7.) The *Borragineae* are for the most part annual weeds.—(8.) Of *Scrophularineae* the principal genera are *Scrophularia*, *Veronica*, *Linaria*, and *Verbascum* (Mulleins).—(9.) *Grasses*, though very numerous in species, seldom afford a sward as in moister and colder regions.—(10.) *Liliaceae*.—The variety and beauty of this order in Syria is perhaps nowhere exceeded, and especially of the bulb-bearing genera, as tulips, fritillaries, squills, gagens, &c.—Ferns are extremely scarce, owing to the dryness of the climate, and most of the species belong to the Lebanon flora. One of the most memorable plants of this region, and indeed in the whole world, is the celebrated Papyrus of the ancients (*Papyrus antiquorum*), which is said once to have grown on the banks of the lower Nile, but which is nowhere found now in Africa north of the tropics. Of other Cryptogamic plants little is known. *Cucurbitaceae*, though not included under any of the above heads, are a very frequent order in Syria. Of plants that contribute largely to that showy character for which the herbage of Palestine is famous, may be mentioned *Adonis*, *Ranunculus Asiaticus*, and others; *Anemone coronaria*, poppies, *Glaucium*, *Matthiola*, *Malcolmia*, *Alyssum*, *Biscutella*, *Helianthemum*, *Cistus*, the caper plant, many pinks, *Silene*, *Saponaria*, and *Gypsophila*; various *Phloxes*, mallows, *Lavatera*, *Hypericum*; many geraniums, *Erodiums*, and *Leguminosae*, and *Labiatae* far too numerous to individualize; *Scabiosa*, *Cephalaria*, chrysanthemums, *Pyrethrum*, *Inulas*, *Achilleas*, *Calendulas*, *Centaureas*, *Tragopogons*, *Scorzoneras*, and *Crepis*; many noble *Campanulas*, cyclamens, *Convolvuli*, *Anchusas*, *Onosmas*, and *Echiums*, *Acanthus*, *Verbascums* (most conspicuously), *Veronicas*, *Celsias*, *Hyoscyamus*; many *Arums* in autumn, orchis and *Ophrys* in spring; *Narcissus*, *Tazetta*, irises, *Pancratiums*, *Sternbergia*, *Gladiolus*; many beautiful crocuses and colchicums, squills, *Tulipa oculus-solis*, *Gageas*, fritillaries, *Alliums*, Star of Bethlehem, *Muscaris*, white lily, *Hyacinthus orientalis*, *Bellevalias*, and *Asphodeli*.—II. *Botany of Eastern Syria and Palestine*.—We must confine our notice to the valley of the Jordan, that of the Dead Sea, and the country about Damascus. Nowhere can a better locality be found for showing the contrast between the vegetation of the eastern and western districts of Syria than in the neighbourhood of Jerusalem. To the west and south of that city the valleys are full of the dwarf oak, two kinds of *Pistacia*, besides *Smilax*, *Arbutus*, rose, Aleppo Pine, *Rhamnus*, *Phyllyraea*, bramble, and *Crataegus Aronia*. For the first few miles eastward the olive groves continue, and here and there a carob and lentisk or sycamore occurs, but beyond Bethany these are scarcely seen. On descending 1000 feet below the level of the sea to the valley of the Jordan, the subtropical and desert vegetation of Arabia and West Asia is encountered in full force. Many plants wholly foreign to the western district suddenly appear, and the flora is that of the whole dry country as far east as the Panjab. The commonest plant is the *Zizyphus Spina-Christi*, or *nubk* of the Arabs, forming bushes or small trees. Scarcely less abundant, and as large, is the *Balanites Aegyptiaca*, whose fruit yields the oil called *zuk* by the Arabs, which is reputed to possess healing properties, and which may possibly be alluded to as Balm of Gilead. Tamarisks are most abundant. *Acacia Furnesiana* is very abundant, and celebrated for the delicious fragrance of its yellow flowers. *Capparis spinosa*, the common caper plant, flourishes everywhere in the Jordan valley. *Alhagi maurorum* is extremely common; as is the prickly *Solanum Sodomaeum*, with purple flowers and globular yellow fruits, commonly known as the Dead Sea apple. On the banks of the Jordan itself the arboreous and shrubby

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vegetation chiefly consists of *Populus Euphratica*, tamarisk, *Osyris alba*, *Periploca*, *Acacia vera*, *Prosopis Stephaniana*, *Arundo Donax*, *Lycium*, and *Capparis spinosa*. As the ground becomes saline, *Atriplex Halimus* and large *Statices* (sea-pinks) appear in vast abundance. Other very tropical plants of this region are *Zygophyllum coccineum*, *Boerhavia*, *Indigofera*; several *Astragali*, *Cassias*, *Gymnocarpum*, and *Nitraria*. At the same time thoroughly European forms are common, especially in wet places; as dock, mint, *Veronica*, *Anagallis*, and *Sium*. One remote and little visited spot in this region is particularly celebrated for the tropical character of its vegetation. This is the small valley of Engedi (Ain-jidi). It is here that the *Salvadora Persica*, supposed by some to be the mustard-tree of Scripture, grows. The shores immediately around the Dead Sea present abundance of vegetation, though almost wholly of a saline character.—III. *Flora of the Middle and Upper Mountain Regions of Syria.*—The oak forms the prevalent arboreous vegetation of this region below 5000 feet. The *Quercus pseudo-coccifera* and *infectoria* is not seen much above 3000 feet, nor the Valonia oak at so great an elevation; but above these heights some magnificent species occur. At the same elevations junipers become common, but the species have not been satisfactorily made out. But the most remarkable plant of the upper region is certainly the cedar. Lastly, the flora of the upper temperate and alpine Syrian mountains demands some notice. As before remarked, no part of the Lebanon presents a vegetation at all similar, or even analogous, to that of the Alps of Europe, India, or North America. At the elevation of 4000 feet on the Lebanon many plants of the middle and northern latitudes of Europe commence, amongst which the most conspicuous are hawthorn, dwarf elder, dog-rose, ivy, butcher's broom, a variety of the berberry, honeysuckle, maple, and jasmine. A little higher, at 5-7000 ft., occur *Cotoneaster*, *Rhododendron ponticum*, primrose, *Daphne Oleoides*, several other roses, *Poterium*, *Juniperus communis*, *foetidissima* (or *excelsa*), and cedar. Still higher, at 7-10,000 ft., there is no shrubby vegetation, properly so called. At the elevation of 8-9000 ft. the beautiful silvery *Vicia canescens* forms large tufts of pale blue, where scarcely anything else will grow. The most boreal forms, which are confined to the clefts of rocks, or the vicinity of patches of snow above 9000 ft., are *Drabas*, *Arenaria*, one small *Potentilla*, a *Festuca*, an *Arabis* like *alpina*, and the *Oxyria reniformis*, the only decidedly Arctic type in the whole country. No doubt Cryptogamic plants are sufficiently numerous in this region, but none have been collected except ferns, amongst which are *Cystopteris fragilis*, *Polypodium vulgare*, *Nephrodium pallidum*, and *Polystichum angulare*.—ZOOLOGY.—It will be sufficient in this article to give a general survey of the fauna of Palestine, as the reader will find more particular information in the several articles which treat of the various animals under their respective names.—*Mammalia.*—The *Cheiroptera* (bats) are probably represented in Palestine by the species which are known to occur in Egypt and Syria, but we want precise information on this point. Of the *Insectivora* we find hedgehogs (*Erinaceus Europeus*) and moles (*Talpa vulgaris*, *T. coeca* (?)): doubtless the family of *Soricidae* (Shrews) is also represented, but we lack information. Of the *Carnivora* are still seen in the Lebanon, the Syrian bear (*Ursus Syriacus*), and the panther (*Leopardus varius*). Jackals and foxes are common; the hyena and wolf are also occasionally observed; the badger (*Meles taxus*) is also said to occur in Palestine; the lion is no longer a resident in Palestine or Syria. A species of squirrel (*Sciurus Syriacus*), which the Arabs term *Orkidaun*, "the leaper," has been noticed on the lower and middle parts of Lebanon; two kinds of hare, *Lepus Syriacus*, and *L. Aegyptius*; rats and mice, which are said to abound; the jerboa (*Dipus Aegyptius*); the porcupine (*Hystrix cristata*); the short-tailed field-mouse (*Arvicola agrestis*), may be considered as the representatives of the *Rodentia*. Of the *Pachydermata*, the wild boar (*Sus scrofa*), which is frequently met with on Tabor and little Hermon, appears to be the only living wild example. The Syrian hyrax is now but rarely seen. There does not appear to be at present any wild ox in Palestine. Dr. Thomson states that wild goats (Ibex?) are still (see 1 Sam. xxiv. 2) frequently seen in the rocks of Engedi. The gazelle (*Gazella dorcas*) occurs not unfrequently in the Holy Land, and is the antelope of the country. The Arabs hunt the gazelles with greyhound and falcon; the fallow-deer (*Dama vulgaris*) is said to be not unfrequently observed. Of domestic animals we need only mention the Arabian or one-humped camel, asses, and mules, and horses, all of which are in general use. The buffalo (*Bubalus buffalo*) is common. The ox of the country is small and unsightly in the neighbourhood of Jerusalem, but in the richer pastures the cattle, though small, are not unsightly; the common sheep of Palestine is the broad-tail (*Ovis laticaudatus*), with its varieties; goats are extremely common everywhere.—*Aves.*—Palestine abounds in numerous kinds of birds. Vultures, eagles, falcons, kites, owls of different kinds, represent the *Raptorial* order. Of the smaller birds may be mentioned, amongst others, the *Merops Persicus*, the *Upupa Epops*, the *Sitta Syriaca* or Dalmatian nuthatch, several kinds of *Silviadae*, the *Cinnyris osea*, or Palestine sunbird, the *Ixos xanthopygos*, Palestine nightingale, the *Amydrus Tristramii*, or glossy starling, discovered by Mr. Tristram in the gorge of the Kedron; the sly and wary *Crateropus chalybeus*, in the open wooded district near Jericho; the jay of Palestine (*Garrulus melanocephalus*); kingfishers (*Ceryle rudis*, and perhaps *Alcedo ispida*) abound about the lake of Tiberias and in the streams above the Huleh; the raven, and carrion crow; the *Pastor roseus*, or locust-bird; the common cuckoo; several kinds of doves; sand-grouse (*Pterocles*), partridges, francolins, quails, the great bustard, storks, both the black and white kinds, seen often in flocks of some hundreds; herons, curlews, pelicans, sea-swallows (*Sterna*), gulls, &c. &c.—*Reptilia.*—Several kinds of lizards (*Saura*) occur. The *Lacerta stellio*, Lin., is very common in ruined walls. The *Waran el hard* (*Psammosaurus scincus*) is very common in the deserts. The common Greek tortoise (*Testudo Graeca*) Dr. Wilson observed at the sources of the Jordan; fresh-water tortoises (probably *Emus Caspica*) are found abundantly in the upper part of the country in the streams of Esdraelon and of the higher Jordan valley, and in the lakes. The chameleon (*Chameleo vulgaris*) is common; the crocodile does not occur in Palestine; the *Monitor Niloticus* has doubtless been confounded with it. In the south of Palestine especially reptiles of

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various kinds abound; besides those already mentioned, a large *Acanthodactylus* frequents old buildings; a large species of *Uromastix*, at least two species of Gecko (*Tarentola*), a *Gongylus* (*ocellatus*?), several other *Acanthodactyli* and *Seps tridactylus* have been observed. Of *Ophidians*, there is more than one species of *Echidna*; a *Naia*, several *Tropidonoti*, a *Coronella*, a *Coluber* (*trivirgatus*?) occur; and on the southern frontier of the land the desert form *Cerastes Hasselquistii* has been observed. Of the *Batrachia* we have little information beyond that supplied by Kitto, viz. that frogs (*Rana esculenta*) abound in the marshy pools of Palestine; that they are of a large size, but are not eaten by the inhabitants. The tree-frog (*Hyla*) and toad (*Bufo*) are also very common.—*Pisces.*—The principal kinds which are caught off the shores of the Mediterranean are supplied by the families *Sparidae*, *Percidae*, *Scomberidae*, *Raiadae*, and *Pleuronectidae*. The Sea of Galilee has been always celebrated for its fish. Burckhardt says the most common species are the binny (*Cyprinus lepidotus*), and a fish called *Mesht*, which he describes as being a foot long and 5 inches broad, with a flat body like the sole. The *Binny* is a species of barbel; it is the *Barbus Binni* of Cuv. and Valenc.; the *Mesht* is undoubtedly a species of *Chromius*, one of the *Labridae*, and is perhaps identical with the *C. Niloticus*. Concerning the other divisions of the animal kingdom we have little information. *Molluscs* are numerous. The land shells may be classified in four groups. In the north of the country the prevailing type is that of the Greek and Turkish mountain region, numerous species of the genus *Clausilia*, and of opaque *Bulimi* and *Pupae* predominating. On the coast and in the plains the common shells of the East Mediterranean basin abound, e. g. *Helix Pisana*, *H. Syriaca*, &c. In the south, in the hill country of Judea, occurs a very interesting group, chiefly confined to the genus *Helix*, three subdivisions of which may be typified by *H. Boissieri*, *H. Seetzena*, *H. tuberculosa*, recalling by their thick, calcareous, lustreless coating, the prevalent types of Egypt, Arabia, and Sahara. In the valley of the Jordan the prevailing group is a subdivision of the genus *Bulimus*, rounded, semipellucid, and lustrous, very numerous in species, which are for the most part peculiar to the district. These may be typified by *B. Jordani* and *B. Aleppensis*. Of the *Crustacea* we know scarcely anything. The *Lepidoptera* of Palestine are as numerous and varied as might have been expected in a land of flowers. All the common butterflies of southern Europe, or nearly allied congeners, are plentiful in the cultivated plains and on the hillsides. Bees are common. At least three species of scorpions have been distinguished. Spiders are common. Locusts occasionally visit Palestine and do infinite damage. Ants are numerous. Of the *Annelida* we have no information; while of the whole sub-kingdoms of *Coelenterata* and *Protozoa* we are completely ignorant. It has been remarked that in its physical character Palestine presents on a small scale an epitome of the natural features of all regions, mountainous and desert, northern and tropical, maritime and inland, pastoral, arable, and volcanic. This fact, which has rendered the allusions in the Scriptures so varied as to afford familiar illustrations to the people of every climate, has had its natural effect on the zoology of the country. In no other district, not even on the southern slopes of the Himalaya, are the typical fauna of so many distinct regions and zones brought into such close juxtaposition.—THE CLIMATE. 1. *Temperature.*—At Jerusalem January is the coldest month, and July and August the hottest, though June and September are nearly as warm. In the first-named month the average temperature is 49°·1 Fahr., and greatest cold 28°; in July and August the average is 78°·4; with greatest heat 92° in the shade and 143° in the sun. The extreme range in a single year was 52°; the mean annual temperature 65°·6. Though varying so much during the different seasons, the climate is on the whole pretty uniform from year to year. The isothermal line of mean annual temperature of Jerusalem passes through California and Florida (to the north of Mobile). It also passes through Gibraltar, and near Madeira and the Bermudas. The heat, though extreme during the four midsummer months, is much alleviated by a sea-breeze from the N.W., which blows with great regularity from 10 A.M. till 10 P.M. During January and February snow often falls to the depth of a foot or more, though it may not make its appearance for several years together. Thin ice is occasionally found on pools or sheets of water, but this is of rare occurrence. 2. *Rain.* The result of Dr. Barclay's observations is to show that the greatest fall of rain at Jerusalem in a single year was 85 inches, and the smallest 44, the mean being 61·6 inches. These figures will be best appreciated by recollecting that the average rain-fall of London during the whole year is only 25 inches, and that in the wettest parts of the country, such as Cumberland and Devon, it rarely exceeds 60 inches. As in the time of our Saviour (Luke xii. 54), the rains come chiefly from the S. or S.W. They commence at the end of October or beginning of November, and continue with greater or less constancy till the end of February or middle of March, and occasionally, though rarely, till the end of April. Between April and November there is, with the rarest exceptions, an uninterrupted succession of fine weather, and skies without a cloud. During the summer the dews are very heavy, and often saturate the traveller's tent as if a shower had passed over it. The nights, especially towards sunrise, are very cold, and thick fogs or mists are common all over the country. Thunder-storms of great violence are frequent during the winter months. 3. So much for the climate of Jerusalem. In the lowland districts, on the other hand, the heat is much greater and more oppressive, owing to the quantity of vapour in the atmosphere, the absence of any breeze, the sandy nature of the soil, and the manner in which the heat is confined and reflected by the enclosing heights; perhaps also to the internal heat of the earth, due to the depth below the sea level of the greater part of the Jordan valley, and the remains of volcanic agency, which we have already shown to be still in existence in this very depressed region. The harvest in the Ghor is fully a month in advance of that on the highlands, and the fields of wheat are still green on the latter when the grain is being threshed in the former. 4. The climate of the maritime lowland exhibits many of the characteristics of that of the Jordan valley, but, being much more elevated, and exposed on its western side to the sea-breeze, is not so oppressively hot. This district retains much tropical vegetation. Here also the harvest is in advance of that of the mountainous districts. In the

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winter months however the climate of these regions is very similar to that of the south of France or the maritime districts of the north of Italy.

Pal'lu. The second son of Reuben, father of Eliab (Ex. vi. 14; Num. xxvi. 5, 8; 1 Chr. v. 3) and founder of the family of

Pal'luites, the (Num. xxvi. 5).

Palmer-worm (Heb. *gâzâm*), occurs Joel i. 4, ii. 25; Am. iv. 9. Bochart has endeavoured to show that *gâzâm* denotes some species of locust. We prefer to follow the LXX. and Vulg., which are consistent with each other in the rendering of the Hebrew word in the three passages where it is found. The *κάμπη* of Aristotle evidently denotes a caterpillar. The *Eruca* of the Vulg. is the *κάμπη* of the Greeks. The Chaldee and Syriac understand some locust larva by the Hebrew word. Tychsen identifies the *gâzâm* with the *Gryllus cristatus*, Lin., a South African species.

Palm-tree (Heb. *tâmâr*). Under this generic term many species are botanically included; but we have here only to do with the Date-palm, the *Phoenix Dactylifera* of Linnaeus. It grew very abundantly in many parts of the Levant. While this tree was abundant generally in the Levant, it was regarded by the ancients as peculiarly characteristic of Palestine and the neighbouring regions. The following places may be enumerated from the Bible as having some connexion with the palm-tree, either in the derivation of the name, or in the mention of the tree as growing on the spot. (1.) At ELIM, one of the stations of the Israelites between Egypt and Sinai, it is expressly stated that there were "twelve wells (fountains) of water, and threescore and ten palm-trees" (Ex. xv. 27; Num. xxxiii. 9). (2.) Next, it should be observed that ELATH (Deut. ii. 8; 1 K. ix. 26; 2 K. xiv. 22, xvi. 6; 2 Chr. viii. 17, xxvi. 2) is another plural form of the same word, and may likewise mean "the palm-trees." (3.) No place in Scripture is so closely associated with the subject before us as JERICHO. Its rich palm-groves are connected with two very different periods,—with that of Moses (Deut. xxxiv. 3; Judg. i. 16) and Joshua on the one hand, and that of the Evangelists on the other. What the extent of these palm-groves may have been in the desolate period of Jericho we cannot tell; but they were renowned in the time of the Gospels and Josephus. The Jewish historian mentions the luxuriance of these trees again and again. (4.) The name of HAZEZON-TAMAR, "the felling of the palm-tree," is clear in its derivation. This place is mentioned in the history both of Abraham (Gen. xiv. 7) and of Jehoshaphat (2 Chr. xx. 2). (5.) Another place having the same element in its name, and doubtless the same characteristic in its scenery, was BAAL-TAMAR (Judg. xx. 33). (6.) We must next mention the TAMAR, "the palm," which is set before us in the vision of Ezekiel (xlvii. 19, xlviii. 28). (7.) There is little doubt that Solomon's TADMOR, afterwards the famous Palmyra, on another desert frontier far to the N.E. of Tamar, is primarily the same word. (8.) Nor again are the places of the N. T. without their associations with this characteristic tree of Palestine. BETHANY means "the house of dates;" and thus we are reminded that the palm grew in the neighbourhood of the Mount of Olives. This helps our realisation of Our Saviour's entry into Jerusalem, when the people "took *branches* of *palm-trees* and went forth to meet Him" (John xii. 13; comp. Neh. viii. 15). (9.) The word Phoenicia, which occurs twice in the N. T. (Acts xi. 19, xv. 3) is in all probability derived from the Greek word for a palm. (10.) Lastly, Phoenix in the island of Crete, the harbour which St. Paul was prevented by the storm from reaching (Acts xxvii. 12), has doubtless the same derivation. From the passages where there is a literal reference to the palm-tree, we may pass to the emblematical uses of it in Scripture. Under this head may be classed the following:—(1.) The striking appearance of the tree, its uprightness and beauty, would naturally suggest the giving of its name occasionally to women (Gen. xxxviii. 6; 2 Sam. xiii. 1, xiv. 27). (2.) We have notices of the employment of this form in decorative art, both in the real temple of Solomon and in the visionary temple of Ezekiel. This work seems to have been in relief. It was a natural and doubtless customary kind of ornamentation in Eastern architecture. (3.) With a tree so abundant in Judaea, and so marked in its growth and appearance, as the palm, it seems rather remarkable that it does not appear more frequently in the imagery of the O. T.

Palm-Tree. (*Phoenix Dactylifera.*)

There is, however, in the Psalms (xcii. 12) the familiar comparison, "The righteous shall flourish like the palm-tree," which suggests a world of illustration, whether respect be had to the orderly and regular aspect of the tree, its fruitfulness, the perpetual greenness of its foliage, or the height at which the foliage grows, as far as possible from earth and as near as possible to heaven. Perhaps no point is more worthy of mention, if we wish to pursue the comparison, than the elasticity of the fibre of the palm, and its determined growth upwards, even when loaded with weights. (4.) The passage in Rev. vii. 9, where the glorified of all nations are described as "clothed with white robes and palms in their hands," might seem to us a purely classical image. But palm-branches were used by Jews in token of victory and peace (1 Macc. xiii. 51; 2 Macc. x. 7, xiv. 4). As to the industrial

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and domestic uses of the palm, it is well known that they are very numerous: but there is no clear allusion to them in the Bible. That the ancient Orientals, however, made use of wine and honey obtained from the Palm-tree is evident from Herodotus, Strabo, and Pliny. It is indeed possible that the honey mentioned in some places may be palm-sugar. (In 2 Chr. xxxi. 5 the margin has "dates.") There may also in Cant. vii. 8, "I will go up to the palm-tree, I will take hold of the boughs thereof," be a reference to climbing for the fruit. So in ii. 3 and elsewhere (*e. g.* Ps. ⁝. 3) the fruit of the palm may be intended: but this cannot be proved. It is curious that this tree, once so abundant in Judaea, is now comparatively rare, except in the Philistine plain, and in the old Phoenicia about *Beyrout*.

Palsy. [MEDICINE.]

Pal'ti. The Benjamite spy; son of Raphu (Num. xiii. 9).

Pal'tiel. The son of Azzan and prince of the tribe of Issachar (Num. xxxiv. 26). He was one of the twelve appointed to divide the land of Canaan among the tribes west of Jordan.

Pal'tite, the. Helez "the Paltite" is named in 2 Sam. xxiii. 26 among David's mighty men.

Pamphyl'ia, one of the coast-regions in the south of Asia Minor, having CILICIA on the east, and LYCIA on the west. In the Persian war, while Cilicia contributed a hundred ships and Lycia fifty, Pamphylia sent only thirty. The name probably then embraced little more than the crescent of comparatively level ground between Taurus and the sea. The Roman organization of the country, however, gave a wider range to the term Pamphylia. In St. Paul's time it was not only a regular province, but the Emperor Claudius had united Lycia with it, and probably also a good part of Pisidia. It was in Pamphylia that St. Paul first entered Asia Minor, after preaching the Gospel in Cyprus. He and Barnabas sailed up the river Cestrus to PERGA (Acts xiii. 13). We may conclude, from Acts ii. 10, that there were many Jews in the province; and possibly Perga had a synagogue. The two missionaries finally left Pamphylia by its chief seaport, ATTALIA. Many years afterwards St. Paul sailed near the coast (Acts xxvii. 5).

Pan. Of the six words so rendered in A.V., two, *machăbath* and *mas'rêth*, seem to imply a shallow pan or plate, such as is used by Bedouins and Syrians for baking or dressing rapidly their cakes of meal, such as were used in legal oblations: the others, especially *sîr*, a deeper vessel or caldron for boiling meat, placed during the process on three stones.

Pannag, an article of commerce exported from Palestine to Tyre (Ez. xxvii. 17), the nature of which is a pure matter of conjecture, as the term occurs nowhere else. A comparison of the passage in Ezekiel with Gen. xliii. 11, leads to the supposition that pannag represents some of the spices grown in Palestine. The LXX., in rendering it *κασία*, favours this opinion. Hitzig observes that a similar term occurs in Sanscrit (*pannaga*) for an aromatic plant. The Syriac version, on the other hand, understands by it "millet."

Paper. [WRITING.]

Paphos, a town at the west end of CYPRUS, connected by a road with SALAMIS at the east end. Paul and Barnabas travelled, on their first missionary expedition, "through the isle," from the latter place to the former (Acts xiii. 6). The great characteristic of Paphos was the worship of Aphrodite or Venus, who was here fabled to have risen from the sea. Her temple, however, was at "Old Paphos," now called *Kuklia*. The harbour and the chief town were at "New Paphos," at some little distance. The place is still called *Baffa*.

Papyrus. [REED.]

Parable (Heb. *mâshâl*: *παραβολή*: *parabola*). The distinction between the Parable and one cognate form of teaching has been discussed under FABLE. Something remains to be said (1) as to the word, (2) as to the Parables of the Gospels, (3) as to the laws of their interpretation. I. The word *Parable*, in Gr. *Parabolé* (*παραβολή*), does not of itself imply a narrative. The juxtaposition of two things, differing in most points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word. In Hellenistic Greek, however, it acquired a wider meaning, co-extensive with that of the Hebrew *mâshâl*, for which the LXX. writers with hardly an exception, make it the equivalent. That word (= *similitude*) had a large range of application, and was applied sometimes to the shortest proverbs (1 Sam. x. 12, xxiv. 13; 2 Chr. vii. 20), sometimes to dark prophetic utterances (Num. xxiii. 7, 18, xxiv. 3; Ez. xx. 49), sometimes to enigmatic maxims (Ps. lxxviii. 2; Prov. i. 6), or metaphors expanded into a narrative (Ez. xii. 22). In the N. T. itself the word is used with a like latitude. II. The Parable differs from the Mythus in being the result of a conscious deliberate choice, not the growth of an unconscious realism, personifying attributes, appearing, no one knows how, in popular belief. It differs from the Allegory, in that the latter, with its direct personification of ideas or attributes, and the names which designate them, involves really no comparison. The virtues and vices of mankind appear, as in a drama, in their own character and costume. The allegory is self-interpreting. The parable demands attention, insight, sometimes an actual explanation. It differs lastly from the Proverb, in that it must include a similitude of some kind, while the proverb may assert, without a similitude, some wide generalization of experience. To understand the relation of the parables of the Gospels to our Lord's teaching, we must go back to the use made of them by previous or contemporary teachers. They appear frequently in the Gemara and Midrash, and are ascribed to Hillel, Shammai, and other great Rabbis of the two preceding centuries. Later Jewish writers have seen in this employment of parables a condescension to the ignorance of the great mass of mankind, who cannot be taught otherwise. For them, as for women or children, parables are the natural and fit method of instruction. It may be questioned, however, whether this represents the use made of them by the Rabbis of Our Lord's time. The language of the Son of Sirach confines them to the scribe who devotes himself to study. The parable was made the instrument for teaching the young disciple to discern the treasures of wisdom of which the "accursed" multitude were ignorant. The teaching of Our Lord at the commencement of His ministry was, in every way, the opposite of this. The Sermon on the Mount may be taken as the type of the "words of Grace" which he spake, "not as the scribes." So for some months He taught in the synagogues and on the sea-shore of Galilee, as He had before taught in

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Jerusalem, and as yet without a parable. But then there comes a change. The direct teaching was met with scorn, unbelief, hardness, and He seems for a time to abandon it for that which took the form of parables. The question of the disciples (Matt. xiii. 10) implies that they were astonished. Their master was speaking to the multitude in the parables and dark sayings which the Rabbis reserved for their chosen disciples. Here for them were two grounds of wonder. Here, for us, is the key to the explanation which He gave, that He had chosen this form of teaching because the people were spiritually blind and deaf (Matt. xiii. 13), and in order that they might remain so (Mark iv. 12). Two interpretations have been given of these words. (1.) Spiritual truths, it has been said, are in themselves hard and uninviting. Men needed to be won to them by that which was more attractive. (2.) Others again have seen in this use of parables something of a penal character. To the inner circle of the chosen it is given to know the mysteries of the kingdom of God. To those who are without, all these things are done in parables.—Neither view is wholly satisfactory. Each contains a partial truth. The worth of parables, as instruments of teaching, lies in their being at once a test of character, and in their presenting each form of character with that which, as a penalty or blessing, is adapted to it. They withdraw the light from those who love darkness. They protect the truth which they enshrine from the mockery of the scoffer. They leave something even with the careless which may be interpreted and understood afterwards. They reveal, on the other hand, the seekers after truth. These ask the meaning of the parable, and will not rest till the teacher has explained it. In this way the parable did its work, found out the fit hearers and led them on. In the parables which remain it is possible to trace something like an order. (A.) There is the group which have for their subject the laws of the Divine Kingdom. Under this head we have—1. The Sower (Matt. xiii.; Mark iv.; Luke viii.). 2. The Wheat and the Tares (Matt. xiii.). 3. The Mustard-Seed (Matt. xiii.; Mark iv.). 4. The Seed cast into the Ground (Mark iv.). 5. The Leaven (Matt. xiii.). 6. The Hid Treasure (Matt. xiii.). 7. The Pearl of Great Price (Matt. xiii.). 8. The Net cast into the Sea (Matt. xiii.). (B.) When the next parables meet us they are of a different type and occupy a different position. They are drawn from the life of men rather than from the world of nature. They are such as these —9. The Two Debtors (Luke vii.). 10. The Merciless Servant (Matt. xviii.). 11. The Good Samaritan (Luke x.) 12. The Friend at Midnight (Luke xi.). 13. The Rich Fool (Luke xii.). 14. The Wedding Feast (Luke xii.). 15. The Fig-Tree (Luke xiii.). 16. The Great Supper (Luke xiv.). 17. The Lost Sheep (Matt. xviii.; Luke xv.). 18. The Lost Piece of Money (Luke xv.). 19. The Prodigal Son (Luke xv.). 20. The Unjust Steward (Luke xvi.). 21. The Rich Man and Lazarus (Luke xvi.). 22. The Unjust Judge (Luke xviii.). 23. The Pharisee and the Publican (Luke xviii.). 24. The Labourers in the Vineyard (Matt. xx.). (C.) Towards the close of Our Lord's ministry, the parables are again theocratic, but the phase of the Divine Kingdom, on which they chiefly dwell, is that of its final consummation. To this class we may refer—25. The Pounds (Luke xix.). 26. The Two Sons (Matt. xxi.). 27. The Vineyard let out to Husbandmen (Matt. xxi.; Mark xii.; Luke xx.). 28. The Marriage-Feast (Matt. xxii.). 29. The Wise and Foolish Virgins (Matt. xxv.). 30. The Talents (Matt. xxv.). 31. The Sheep and the Goats (Matt. xxv.). It is characteristic of the several Gospels that the greater part of the parables of the first and third groups belong to St. Matthew, emphatically the Evangelist of the kingdom. Those of the second are found for the most part in St. Luke. III. Lastly, there is the law of interpretation. It has been urged by some writers, by none with greater force or clearness than by Chrysostom, that there is a scope or purpose for each parable, and that our aim must be to discern this, not to find a special significance in each circumstance or incident. It may be questioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of Our Lord's teaching. It must be remembered that in the great patterns of interpretation which He himself has given us, there is more than this. Not only the sower and the seed and the several soils have their counterparts in the spiritual life, but the birds of the air, the thorns, the scorching heat, have each of them a significance. It may be inferred from these two instances that we are, at least, justified in looking for a meaning even in the seeming accessories of a parable. The very form of the teaching makes it probable that there may be, in any case, more than one legitimate explanation. A parable may be at once ethical, and in the highest sense of the term prophetic. There is thus a wide field open to the discernment of the interpreter. There are also restraints upon the mere fertility of his imagination. (1.) The analogies must be real, not arbitrary. (2.) The parables are to be considered as parts of a whole, and the interpretation of one is not to over-ride or encroach upon the lessons taught by others. (3.) The direct teaching of Christ presents the standard to which all *our* interpretations are to be referred, and by which they are to be measured.

Paradise (Heb. *Pardês*). Questions as to the nature and locality of Paradise as identical with the garden of Gen. ii. and iii. have been already discussed under EDEN. It remains to trace the history of the word and the associations connected with it, as it appears in the later books of the O. T. and in the language of Christ and His Apostles. The word itself, though it appears in the above form in Song of Sol. iv. 13, Eccles. ii. 5, Neh. ii. 8, may be classed, with hardly a doubt, as of Aryan rather than of Shemitic origin. It first appears in Greek as coming straight from Persia. Greek lexicographers classify it as a Persian word. Modern philologists accept the same conclusion with hardly a dissentient voice. In Xenophon the word occurs frequently, and we get vivid pictures of the scene which it implied. A wide open park, enclosed against injury, yet with its natural beauty unspoiled, with stately forest trees, many of them bearing fruit, watered by clear streams, on whose banks roved large herds of antelopes or sheep—this was the scenery which connected itself in the mind of the Greek traveller with the word παράδεισος, and for which his own language supplied no precise equivalent. Through the writings of Xenophon, and through the general admixture of Orientalisms in the later Greek after the conquests of Alexander, the word gained a recognized place, and the LXX. writers chose it for a new use which gave it a

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higher worth and secured for it a more perennial life. They used the same word whenever there was any allusion, however remote, to the fair region which had been the first blissful home of man. It was natural, however, that this higher meaning should become the exclusive one, and be associated with new thoughts. Paradise, with no other word to qualify it, was the bright region which man had lost, which was guarded by the flaming sword. Soon a new hope sprang up. There was a paradise still into which man might hope to enter. It is a matter of some interest to ascertain with what associations the word was connected in the minds of the Jews of Palestine and other countries at the time of our Lord's teaching, what sense therefore we may attach to it in the writings of the N. T. In this as in other instances we may distinguish three modes of thought, each with marked characteristics, yet often blended together in different proportions, and melting one into the other by hardly perceptible degrees. Each has its counterpart in the teaching of Christian theologians. The language of the N. T. stands apart from and above all. (1.) To the Idealist school of Alexandria, of which Philo is the representative, paradise was nothing more than a symbol and an allegory. Spiritual perfection was the only paradise. The trees that grew in it were the thoughts of the spiritual man. (2.) The Rabbinic schools of Palestine presented a phase of thought the very opposite of that of the Alexandrian writer. They had their descriptions, definite and detailed, a complete topography of the unseen world. It was far off in the distant East, further than the foot of man had trod. It was a region of the world of the dead, of Sheol, in the heart of the earth. Gehenna was on one side, with its flames and torments. Paradise on the other, the intermediate home of the blessed. Or, again, paradise was neither on the earth, nor within it, but above it, in the third heaven, or in some higher orb. Or there were two paradises, the upper and the lower—one in heaven, for those who had attained the heights of holiness —one in earth, for those who had lived but decently, and the heavenly paradise was sixty times as large as the whole lower earth. (3.) Out of the discussions and theories of the Rabbis, there grew a broad popular belief, fixed in the hearts of men, accepted without discussion, blending with their best hopes. Their prayer for the dying or the dead was that his soul might rest in paradise, in the garden of Eden. The belief of the Essenes, as reported by Josephus, may be accepted as a fair representation of the thoughts of those who, like them, were not trained in the Rabbinical schools, living in a simple and more child-like faith. To them accordingly paradise was a far-off land, a region where there was no scorching heat, no consuming cold, where the soft west-wind from the ocean blew for evermore. It is with this popular belief, rather than with that of either school of Jewish thought, that the language of the N. T. connects itself. The old word is kept, and is raised to a new dignity or power. It is significant, indeed, that the word "paradise" nowhere occurs in the public teaching of our Lord, or in His intercourse with His own disciples. Connected as it had been with the thoughts of a sensuous happiness, it was not the fittest or the best word for those whom He was training to rise out of sensuous thoughts to the higher regions of the spiritual life. For them, accordingly, the kingdom of Heaven, the kingdom of God, are the words most dwelt on. With the thief dying on the cross the case was different. We can assume nothing in the robber-outlaw but the most rudimentary forms of popular belief. The answer to his prayer gave him what he needed most, the assurance of immediate rest and peace. The word Paradise spoke to him, as to other Jews, of repose, shelter, joy—the greatest contrast possible to the thirst, and agony, and shame of the hours upon the cross. There is a like significance in the general absence of the word from the language of the Epistles. Here also it is found nowhere in the direct teaching. It occurs only in passages that are apocalyptic, and therefore almost of necessity symbolic (2 Cor. xii. 3). (4.) The eager curiosity which prompts men to press on into the things behind the veil, has led them to construct hypotheses more or less definite as to the intermediate state, and these have affected the thoughts which Christian writers have connected with the word paradise. Patristic and later interpreters follow, as has been noticed, in the footsteps of the Jewish schools. The word enters largely, as might be expected, into the apocryphal literature of the early Church. Where the true Gospels are most reticent, the mythical are most exuberant. (5.) The later history of the word presents some facts of interest. Accepting in this, as in other instances, the mythical elements of Eastern Christianity, the creed of Islam presented to its followers the hope of a sensuous paradise, and the Persian word was transplanted through it into the languages spoken by them. In the West it passes through some strange transformations, and descends to baser uses. The narthex, or *atrium*, in which were assembled those who, not being *fideles* in full communion, were not admitted into the interior of the building, was known as the "Paradise" of the church. Paradiso becomes in some Italian dialects Paraviso, and this passes into the French *parvis*, denoting the western porch of a church, or the open space in front of it.

Pa'rah, one of the cities in the territory allotted to Benjamin, named only in the lists of the conquest (Josh. xviii. 23). In the *Onomasticon* ("Aphra") it is specified by Jerome only, as five miles east of Bethel. No traces of the name have yet been found in that position; but the name *Fârah* exists further to the S.E. attached to the *Wady Fârah*, one of the southern branches of the great *Wady Suweinit*, and to a site of ruins at the junction of the same with the main valley.

Pa'ran, El-Pa'ran. 1. It is shown under KADESH that the name Paran corresponds probably in general outline with the desert *Et-Tîh*. Speaking generally, the wilderness of Sinai (Num. x. 12, xii. 16), in which the ministrations of Taberah and Hazeroth, if the latter be identical with *Hâdherâ*, are probably included towards its N.E. limit, may be said to lie S. of the *Et-Tîh* range, the wilderness of Paran N. of it, and the one to end where the other begins. That of Paran is a stretch of chalky formation, the chalk being covered with coarse gravel, mixed with black flint and drifting sand. Between the wilderness of Paran and that of Zin no strict demarcation exists in the narrative, nor do the natural features of the region, so far as yet ascertained, yield a well-defined boundary. The name of Paran seems, as in the story of Ishmael, to have predominated towards the western extremity

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of the northern desert frontier of *Et-Tîh*, and in Num. xxxiv. 4 the wilderness of Zin, not Paran, is spoken of as the southern border of the land or of the tribe of Judah (Josh. xv. 3). Was there, then, a Paran proper, or definite spot to which the name was applied? From Deut. i. 1 it should seem there must have been. This is confirmed by 1 K. xi. 18, from which we further learn the fact of its being an inhabited region; and the position required by the context here is one between Midian and Egypt. If we are to reconcile these passages by the aid of the personal history of Moses, it seems certain that the local Midian of the Sinaitic peninsula must have lain near the Mount Horeb itself (Ex. iii. 1, xviii. 1-5). The site of the "Paran" of Hadad the Edomite must then have lain to the N.W. or Egyptian side of Horeb. This brings us, if we assume any principal mountain, except *Serbâl* of the whole Sinaitic group, to be "*the* Mount of God," so close to the *Wady Feiran* that the similarity of name, supported by the recently expressed opinion of eminent geographers, may be taken as establishing substantial identity.—**2.** "Mount" Paran occurs only in two poetic passages (Deut. xxxiii. 2; Hab. iii. 3), in one of which Sinai and Seir appear as local accessories, in the other, Teman and (ver. 7) Cushan and Midian. It is not unlikely that if the *Wady Feiran* be the Paran proper, the name "Mount" Paran may have been either assigned to the special member (the north-western) of the Sinaitic mountain-group which lies adjacent to that wady, or to the whole Sinaitic cluster. That special member is the five-peaked ridge of *Serbâl*.

Par'bar. A word occurring in Hebrew and A. V. only in 1 Chr. xxvi. 18. From this passage, and also from the context, it would seem that Parbar was some place on the west side of the Temple enclosure, the same side with the causeway and the gate Shallecheth. The latter was close to the causeway, and we know from its remains that the causeway was at the extreme north of the western wall. Parbar therefore must have been south of Shallecheth. As to the meaning of the name, the Rabbis generally agree in translating it "the outside place;" while modern authorities take it as equivalent to the *parvârim* in 2 K. xxiii. 11 (A. V. "suburbs"). Accepting this interpretation, there is no difficulty in identifying the Parbar with the suburb mentioned by Josephus in describing Herod's Temple, as lying in the deep valley which separated the west wall of the Temple from the city opposite it; in other words, the southern end of the Tyropoeon. Parbar is possibly an ancient Jebusite name.

Parchment. [WRITING.]

Parlour. A word in English usage meaning the common room of the family, and hence probably in A. V. denoting the king's audience-chamber, so used in reference to Eglon (Judg. iii. 20-25).

Parmash'ta. One of the ten sons of Haman slain by the Jews in Shushan (Esth. ix. 9).

Par'menas. One of the seven deacons, "men of honest report, full of the Holy Ghost and wisdom" (Acts vi. 5). There is a tradition that he suffered martyrdom at Philippi in the reign of Trajan.

Par'nach, father or ancestor of Elizaphan prince of the tribe of Zebulun (Num. xxxiv. 25).

Pa'rosh. The descendants of Parosh, in number 2172, returned from Babylon with Zerubbabel (Ezr. ii. 3; Neh. vii. 8). Another detachment of 150 males, with Zechariah at their head, accompanied Ezra (Ezr. viii. 3). Seven of the family had married foreign wives (Ezr. x. 25). They assisted in the building of the wall of Jerusalem (Neh. iii. 25), and signed the covenant with Nehemiah (Neh. x. 14). In the last-quoted passage the name Parosh is clearly that of a family, and not of an individual.

Parshanda'tha, the eldest of Haman's ten sons who were slain by the Jews in Shushan (Esth. ix. 7).

Parthians occurs only in Acts ii. 9, where it designates Jews settled in Parthia. Parthia Proper was the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of Kharesm. It lay south of Hyrcania, east of Media, and north of Sagartia. The ancient Parthians are called a "Scythic" race, and probably belonged to the great Turanian family. Various stories are told of their origin. Really nothing is known of them till about the time of Darius Hystaspis, when they are found in the district which so long retained their name, and appear as faithful subjects of the Persian monarchs. Herodotus speaks of them as contained in the 16th satrapy of Darius. In the final struggle between the Greeks and Persians they remained faithful to the latter, serving at Arbela; but offering only a weak resistance to Alexander when, on his way to Bactria, he entered their country. In the division of Alexander's dominions they fell to the share of Eumenes, and Parthia for some while was counted among the territories of the Seleucidae. About B.C. 256, however, they ventured upon a revolt, and under Arsaces they succeeded in establishing their independence. Parthia, in the mind of the writer of the Acts, would designate this empire, which extended from India to the Tigris, and from the Chorasmian desert to the shores of the Southern Ocean. Hence the prominent position of the name Parthians in the list of those present at Pentecost. Parthia was a power almost rivalling Rome—the only existing power which had tried its strength against Rome and not been worsted in the encounter. The Parthian dominion lasted for nearly five centuries, commencing in the third century before, and terminating in the third century after, our era. It has already been stated that the Parthians were a Turanian race. Their success is to be regarded as the subversion of a tolerably advanced civilisation by a comparative barbarism—the substitution of Tatar coarseness for Arian polish and refinement.

Partridge (Heb. *kôrê*) occurs only 1 Sam. xxvi. 20, and in Jer. xvii. 11. The translation of *Kôrê* by "partridge" is supported by many of the old versions. The "hunting this bird upon the mountains" (1 Sam. xxvi. 20) entirely agrees with the habits of two well-known species of partridge, viz. *Caccabis saxatilis* (the Greek partridge) and *Ammoperdix Heyii*. It will be seen by the marginal reading that the passage in Jeremiah may bear the following interpretation:—As the *Kôrê* "gathereth young which she hath not brought forth." It has been asserted that the partridge is in the habit of stealing the eggs from the nests of its congeners and of sitting upon them, and that when the young are hatched they forsake their false parent. It is perhaps almost needless to remark that this is a mere fable, in which, however, the ancient Orientals may have believed. The explanation of the rendering of the text of the A. V. is obvi-

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ously as follows:—Partridges were often "hunted" in ancient times as they are at present, either by hawking or by being driven from place to place till they become fatigued, when they are knocked down by the clubs or *zerucattys* of the Arabs. Thus, nests were no doubt constantly disturbed, and many destroyed: as, therefore, is a partridge which is driven from her eggs, so is he that enricheth himself by unjust means—"he shall leave them in the midst of his days." The expression in Ecclus. xi. 30, "like as a partridge taken (and kept) in a cage," clearly refers, as Shaw has observed, to "a decoy partridge." Our common partridge (*Perdix cinerea*), as well as the Barbary (*C. petrosa*) and red-leg (*C. rufa*), do not occur in Palestine.

Caccabis saxatilis.

Paru'ah, the father of Jehoshaphat, Solomon's commissariat officer in Issachar (1 K. iv. 17).

Parva'im, the name of an unknown place or country whence the gold was procured for the decoration of Solomon's Temple (2 Chr. iii. 6). We may notice the conjectures of Knobel that it is an abbreviated form of Sepharvaim, and of Wilford, that it is derived from the Sanscrit *pûrva*, "eastern," and is a general term for the East.

Pa'sach, son of Japhlet of the tribe of Asher (1 Chr. vii. 33).

Pas-dam'mim. The form under which in 1 Chr. xi. 13 the name appears, which in 1 Sam. xvii. 1 is given more at length as EPHES-DAMMIM. The lexicographers do not decide which is the earlier or correcter of the two. A ruined site bearing the name of *Damûn* or *Chirbet Damoun*, lies near the road from Jerusalem to *Beit Jibrin*, about three miles E. of *Shuweikeh* (Socho). This Van de Velde proposes to identify with Pas-dammim.

Pase'ah. 1. Son of Eshton, in an obscure fragment of the genealogies of Judah (1 Chr. iv. 12).—2. The "sons of Paseah" were among the Nethinim who returned with Zerubbabel (Ezr. ii. 49).

Pash'ur. 1. Name of one of the families of priests of the chief house of Malchijah (Jer. xxi. 1, xxxviii. 1; 1 Chr. ix. 12, xxiv. 9; Neh. xi. 12). In the time of Nehemiah this family appears to have become a chief house, and its head the head of a course (Ezr. ii. 38; Neh. vii. 41, x. 3). The individual from whom the family was named was probably Pashur the son of Malchiah, who in the reign of Zedekiah was one of the chief princes of the court (Jer. xxxviii. 1). He was sent, with others, by Zedekiah to Jeremiah at the time when Nebuchadnezzar was preparing his attack upon Jerusalem (Jer. xxi.). Again somewhat later, Pashur joined with several other chief men in petitioning the king that Jeremiah might be put to death as a traitor (Jer. xxxviii.). Nothing more is known of him.—2. Another person of this name, also a priest, and "chief governor of the house of the Lord," is mentioned in Jer. xx. 1. He is described as "the son of Immer" (1 Chr. xxiv. 14), probably the same as Amariah (Neh. x. 3, xii. 2, &c.). In the reign of Jehoiakim he showed himself as hostile to Jeremiah as his namesake the son of Malchiah did afterwards, and put him in the stocks by the gate of Benjamin. For this indignity to God's prophet, Pashur was told by Jeremiah that his name was changed to Magor-missabib (*Terror on every side*), and that he and all his house should be carried captives to Babylon and there die (Jer. xx. 1-6).—3. Father of Gedaliah (Jer. xxxviii. 1).

Passage. Used in plur. (Jer. xxii. 20), probably to denote the mountain region of Abarim, on the east side of Jordan. It also denotes a river-ford or a mountain gorge or pass.

Passover, the first of the three great annual Festivals of the Israelites, celebrated in the month Nisan, from the 14th to the 21st. The following are the principal passages in the Pentateuch relating to the Passover:—Ex. xii. 1-51, xiii. 3-10, xxiii. 14-19, xxxiv. 18-26; Lev. xxiii. 4-14; Num. ix. 1-14; xxviii. 16-25; Deut. xvi. 1-6.—I. INSTITUTION AND FIRST CELEBRATION OF THE PASSOVER.—When the chosen people were about to be brought out of Egypt, the word of the Lord came to Moses and Aaron, commanding them to instruct all the congregation of Israel to prepare for their departure by a solemn religious ordinance. On the tenth day of the month Abib, the head of each family was to select from the flock either a lamb or a kid, a male of the first year, without blemish. If his family was too small to eat the whole of the lamb, he was permitted to invite his nearest neighbour to join the party. On the fourteenth day of the month, he was to kill his lamb while the sun was setting. He was then to take the blood in a basin, and with a sprig of hyssop to sprinkle it on the two side-posts and the lintel of the door of the house. The lamb was then thoroughly roasted, whole. It was expressly forbidden that it should be boiled, or that a bone of it should be broken. Unleavened bread and bitter herbs were to be eaten with the flesh. No male who was uncircumcised was to join the company. Each one was to have his loins girt, to hold a staff in his hand, and to have shoes on his feet. He was to eat in haste, and it would seem that he was to stand during the meal. The number of the party was to be calculated as nearly as possible, so that all the flesh of the lamb might be eaten; but if any portion of it happened to remain, it was to be burned in the morning. No morsel of it was to be carried out of the house. The legislator was further directed to inform the people of God's purpose to smite the first-born of the Egyptians, to declare that the Passover was to be to them an ordinance for ever, to give them directions respecting the order and duration of the festival in future times, and to enjoin upon them to teach their children its meaning, from generation to generation. When the message was delivered to the people they bowed their heads in worship. The lambs were selected, on the fourteenth they were slain, and the blood sprinkled, and in the following evening, after the fifteenth day of the month had commenced, the

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first paschal meal was eaten. At midnight the first-born of the Egyptians were smitten. The king and his people were now urgent that the Israelites should start immediately, and readily bestowed on them supplies for the journey. In such haste did the Israelites depart, on that very day (Num. xxxiii. 3), that they packed up their kneading-troughs containing the dough prepared for the morrow's provisions, which was not yet leavened.—II. OBSERVANCE OF THE PASSOVER IN LATER TIMES.—1. In the twelfth and thirteenth chapters of Exodus there are not only distinct references to the observance of the festival in future ages (*e. g.* xii. 2, 14, 17, 24-27, 42, xiii. 2, 5, 8-10), but there are several injunctions which were evidently not intended for the first passover, and which indeed could not possibly have been observed. In the later notices of the festival in the books of the law there are particulars added which appear as modifications of the original institution (Lev. xxiii. 10-14; Num. xxviii. 16-25; Deut. xvi. 1-6). Hence it is not without reason that the Jewish writers have laid great stress on the distinction between "the Egyptian Passover" and "the perpetual Passover." 2. The following was the general order of the observances of the Passover in later times according to the direct evidence of Scripture:—On the 14th of Nisan every trace of leaven was put away from the houses, and on the same day every male Israelite not labouring under any bodily infirmity or ceremonial impurity, was commanded to appear before the Lord at the national sanctuary with an offering of money in proportion to his means (Ex. xxiii. 15; Deut. xvi. 16, 17). Devout women sometimes attended, as is proved by the instances of Hannah and Mary (1 Sam. i. 7; Luke ii. 41, 42). As the sun was setting, the lambs were slain, and the fat and blood given to the priests (2 Chr. xxxv. 5, 6). The lamb was then roasted whole, and eaten with unleavened bread and bitter herbs; no portion of it was to be left until the morning. The same night, after the 15th of Nisan had commenced, the fat was burned by the priest and the blood sprinkled on the altar (2 Chr. xxx. 16, xxxv. 11). On the 15th, the night being passed, there was a holy convocation, and during that day no work might be done, except the preparation of necessary food (Ex. xii. 16). On this and the six following days an offering in addition to the daily sacrifice was made of two young bullocks, a ram, and seven lambs of the first year, with meat-offerings, for a burnt-offering, and a goat for a sin-offering (Num. xxviii. 19-23). On the 16th of the month, "the morrow after the sabbath" (*i. e.* after the day of holy convocation), the first sheaf of harvest was offered and waved by the priest before the Lord, and a male lamb was offered as a burnt sacrifice with a meat and drink offering. Nothing necessarily distinguished the four following days of the festival, except the additional burnt and sin offerings, and the restraint from some kinds of labour. On the seventh day, the 21st of Nisan, there was a holy convocation, and the day appears to have been one of peculiar solemnity. As at all the festivals, cheerfulness was to prevail during the whole week, and all care was to be laid aside (Deut. xxvii. 7). 3. (*a.*) *The Paschal Lamb.*—After the first Passover in Egypt there is no trace of the lamb having been selected before it was wanted. In later times, we are certain that it was sometimes not provided before the 14th of the month (Luke xxii. 7-9; Mark xiv. 12-16). The law formally allowed the alternative of a kid (Ex. xii. 5), but a lamb was preferred, and was probably nearly always chosen. It was to be faultless and a male, in accordance with the established estimate of animal perfection (see Mal. i. 14). Either the head of the family, or any other person who was not ceremonially unclean (2 Chr. xxx. 17), took it into the court of the Temple on his shoulders. The Mishna gives a particular account of the arrangement which was made in the court of the Temple. As the paschal lamb could be legally slain, and the blood and fat offered, only in the national sanctuary (Deut. xvi. 2), it of course ceased to be offered by the Jews after the destruction of Jerusalem. The spring festival of the modern Jews strictly consists only of the feast of unleavened bread. (*b.*) *The Unleavened Bread.*—There is no reason to doubt that the unleavened bread eaten in the Passover and that used on other religious occasions were of the same nature. It might be made of wheat, spelt, barley, oats, or rye, but not of rice or millet. It appears to have been usually made of the finest wheat flour. It was probably formed into dry, thin biscuits, not unlike those used by the modern Jews. (*c.*) *The Bitter Herbs and the Sauce.*—According to the Mishna the bitter herbs (Ex. xii. 8) might be endive, chicory, wild lettuce, or nettles. These plants were important articles of food to the ancient Egyptians. The sauce into which the herbs, the bread, and the meat were dipped as they were eaten (John xiii. 26; Matt. xxvi. 23) is not mentioned in the Pentateuch. According to Bartenora it consisted of only vinegar and water; but others describe it as a mixture of vinegar, figs, dates, almonds, and spice. (*d.*) *The Four Cups of Wine.*—There is no mention of wine in connexion with the Passover in the Pentateuch; but the Mishna strictly enjoins that there should never be less than four cups of it provided at the paschal meal even of the poorest Israelite. Two of them appear to be distinctly mentioned Luke xxii. 17, 20. "The cup of blessing" (1 Cor. x. 16) was probably the latter one of these, and is generally considered to have been the third of the series, after which a grace was said; though a comparison of Luke xxii. 20 (where it is called "the cup after supper") with *Pes.* x. 7, and the designation "*cup of the Hallel*," might rather suggest that it was the fourth and last cup. (*e.*) *The Hallel.*—The service of praise sung at the Passover is not mentioned in the Law. The name is contracted from *Hallelujah*. It consisted of the series of Psalms from cxiii. to cxviii. The first portion, comprising Ps. cxiii. and cxiv., was sung in the early part of the meal, and the second part after the fourth cup of wine. This is supposed to have been the "hymn" sung by our Lord and His Apostles (Matt. xxvi. 30; Mark xiv. 26). (*f.*) *Mode and Order of the Paschal Meal.*—Adopting as much from Jewish tradition as is not inconsistent or improbable, the following appears to have been the usual custom:—All work, except that belonging to a few trades connected with daily life, was suspended for some hours before the evening of the 14th Nisan. It was not lawful to eat any ordinary food after mid-day. No male was admitted to the table unless he was circumcised, even if he was of the seed of Israel (Ex. xii. 48). Neither, according to the letter of the law, was any one of either sex admitted who was ceremonially unclean (Num. ix. 6); but this rule was on special occasions liberally applied. The Rabbinists expressly

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state that women were permitted, though not commanded, to partake; but the Karaites, in more recent times, excluded all but full-grown men. It was customary for the number of a party to be not less than ten. When the meal was prepared, the family was placed round the table, the paterfamilias taking a place of honour, probably somewhat raised above the rest. There is no reason to doubt that the ancient Hebrews sat as they were accustomed to do at their ordinary meals. Our Lord and His Apostles conformed to the usual custom of their time, and reclined (Luke xxii. 14, &c.). When the party was arranged the first cup of wine was filled, and a blessing was asked by the head of the family on the feast, as well as a special one on the cup. The bitter herbs were then placed on the table, and a portion of them eaten, either with or without the sauce. The unleavened bread was handed round next, and afterwards the lamb was placed on the table in front of the head of the family. Before the lamb was eaten the second cup of wine was filled, and the son, in accordance with Ex. xii. 26, asked his father the meaning of the feast. In reply, an account was given of the sufferings of the Israelites in Egypt, and of their deliverance, with a particular explanation of Deut. xxvi. 5, and the first part of the Hallel (Ps. cxiii. cxiv.) was sung. This being gone through, the lamb was carved and eaten. The third cup of wine was poured out and drunk, and soon afterwards the fourth. The second part of the Hallel (Ps. cxv. to cxviii.) was then sung. A fifth wine-cup appears to have been occasionally produced, but perhaps only in later times. What was termed the greater Hallel (Ps. cxx. to cxxxviii.) was sung on such occasions. The Israelites who lived in the country appear to have been accommodated at the feast by the inhabitants of Jerusalem in their houses, so far as there was room for them (Luke xxii. 10-12; Matt. xxvi. 18). Those who could not be received into the city encamped without the walls in tents, as the pilgrims now do at Mecca. (*g.*) *The first Sheaf of Harvest.*—The offering of the Omer, or sheaf, is mentioned nowhere in the law except Lev. xxiii. 10-14. It is there commanded that when the Israelites reached the land of promise, they should bring, on the 16th of the month, "the morrow after the sabbath" (*i. e.* the day of holy convocation), the first sheaf of the harvest to the priest, to be waved by him before the Lord. The sheaf was of barley, as being the grain which was first ripe (2 K. iv. 42). (*h.*) *The Chagigah.* The daily sacrifices are enumerated in the Pentateuch only in Num. xxviii. 19-23, but reference is made to them Lev. xxiii. 8. Besides these public offerings, there was another sort of sacrifice connected with the Passover, as well as with the other great festivals, called in the Talmud *Chagigah*, i. e. "festivity." It was a voluntary peace-offering made by private individuals. The victim might be taken either from the flock or the herd. It might be either male or female, but it must be without blemish. The offerer laid his hand upon its head, and slew it at the door of the sanctuary. The blood was sprinkled on the altar, and the fat of the inside, with the kidneys, was burned by the priest. The breast was given to the priest as a wave-offering, and the right shoulder as a heave-offering (Lev. iii. 1-5, vii. 29-34). What remained of the victim might be eaten by the offerer and his guests on the day on which it was slain, and on the day following; but if any portion was left till the third day it was burned (Lev. vii. 16-18). The eating of the Chagigah was an occasion of social festivity connected with the festivals, and especially with the Passover. (*i.*) *Release of Prisoners.*—It is a question whether the release of a prisoner at the Passover (Matt. xxvii. 15; Mark xv. 6; Luke xxiii. 17; John xviii. 39) was a custom of Roman origin resembling what took place at the lectisternium (Liv. v. 13), and, in later times, on the birthday of an emperor; or whether it was an old Hebrew usage belonging to the festival, which Pilate allowed the Jews to retain. (*k.*) *The Second, or Little Passover.*—When the Passover was celebrated the second year, in the wilderness, certain men were prevented from keeping it, owing to their being defiled by contact with a dead body. Being thus prevented from obeying the Divine command, they came anxiously to Moses to inquire what they should do. He was accordingly instructed to institute a second Passover, to be observed on the 14th of the following month, for the benefit of any who had been hindered from keeping the regular one in Nisan (Num. ix. 11). The Talmudists called this the Little Passover. (*l.*) *Observances of the Passover recorded in Scripture.*—Of these, seven are of chief historical importance:—1. The first Passover in Egypt (Ex. xii.). 2. The first kept in the desert (Num. ix.). 3. That celebrated by Joshua at Gilgal (Josh. v.). 4. That which Hezekiah observed on the occasion of his restoring the national worship (2 Chr. xxx.). This Passover was not held till the second month, the proper time for the Little Passover. 5. The Passover of Josiah in the eighteenth year of his reign (2 Chr. xxxv.). 6. That celebrated by Ezra after the return from Babylon (Ezr. vi.). 7. The last Passover of our Lord's life.—III. THE LAST SUPPER.—1. Whether or not the meal at which our Lord instituted the sacrament of the Eucharist was the paschal supper according to the law, is a question of great difficulty. No point in the Gospel history has been more disputed. If we had nothing to guide us but the three first Gospels, no doubt of the kind could well be raised, though the narratives may not be free from difficulties in themselves; but, on the other hand, if we had no information but that which is to be gathered from St. John's Gospel, we could not hesitate to infer that the evening of the supper was that of the 13th of Nisan, the day preceding that of the paschal meal. If we admit, in accordance with the first view of these passages, that the last supper was on the 13th of Nisan, our Lord must have been crucified on the 14th, the day on which the paschal lamb was slain and eaten. He lay in the grave on the 15th (which was a "high day" or double sabbath, because the weekly sabbath coincided with the day of holy convocation), and the Sunday of the resurrection was the 16th. It is not surprising that some modern critics should have given up as hopeless the task of reconciling this difficulty. 2. The reconciliations which have been attempted fall under three principal heads:—i. Those which regard the supper at which our Lord washed the feet of His disciples (John xiii.), as having been a distinct meal eaten one or more days before the regular Passover, of which our Lord partook in due course according to the synoptical narratives. ii. Those in which it is endeavoured to establish that the meal was eaten on the 13th, and that our Lord was crucified on the evening of the

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true paschal supper. iii. Those in which the most obvious view of the three first narratives is defended, and in which it is attempted to explain the apparent contradictions in St. John, and the difficulties in reference to the law. (i.) The first method has the advantage of furnishing the most ready way of accounting for St. John's silence on the institution of the Holy Communion; but any explanation founded on the supposition of two meals appears to be rendered untenable by the context. (ii.) The current of opinion in modern times has set in favour of taking the more obvious interpretation of the passages in St. John, that the supper was eaten on the 13th, and that our Lord was crucified on the 14th. Those who thus hold that the supper was eaten on the 13th day of the month have devised various ways of accounting for the circumstance, of which the following are the most important:—(*a.*) It is assumed that a party of the Jews, probably the Sadducees and those who inclined towards them, used to eat the Passover one day before the rest, and that our Lord approved of their practice. (*b.*) It has been conjectured that the great body of the Jews had gone wrong in calculating the true Passover-day, placing it a day too late, and that our Lord ate the Passover on what was really the 14th, but what commonly passed as the 13th. (*c.*) Calvin supposed that on this occasion, though our Lord thought it right to adhere to the true legal time, the Jews ate the Passover on the 15th instead of the 14th, in order to escape from the burden of two days of strict observance (the day of holy convocation and the weekly sabbath) coming together. (*d.*) Grotius thought that the meal was a πάσχα μνημονευτικόν (like the paschal feast of the modern Jews, and such as might have been observed during the Babylonian captivity), not a πάσχα θύσιμον. (*e.*) A view which has been received with favour far more generally than either of the preceding is, that the Last Supper was instituted by Christ for the occasion, in order that He might Himself suffer on the proper evening on which the paschal lamb was slain. Erasmus and others have called it an "anticipatory Passover;" but if this view is to stand, it seems better, in a formal treatment of the subject, not to call it a Passover at all. (iii.) They who take the facts as they appear to lie on the surface of the synoptical narratives start from a simpler point. They have to show that the passages in St. John may be fairly interpreted in such a manner as not to interfere with their own conclusion. (*a.*) John xiii. 1, 2. Does πρὸ τῆς ἑορτῆς limit the time only of the proposition in the first verse, or is the limitation to be carried on to verse 2, so as to refer to the supper? In the latter case the natural conclusion is, that the meal was one eaten before the paschal supper. Others take πάσχα to mean the seven days of unleavened bread as not including the eating of the lamb, and justify this limitation by St. Luke xxii. 1; but not a few of those who take this side of the main question regard the first verse as complete in itself. On the whole, Neander himself admits that nothing can safely be inferred from John xiii. 1, 2, in favour of the supper having taken place on the 13th. (*b.*) John xiii. 29. It is urged that the things of which they had "need against the feast," might have been the provisions for the Chagigah, perhaps with what else was required for the seven days of unleavened bread. The usual day for sacrificing the Chagigah was the 15th, which was then commencing. But there is another difficulty in the disciples thinking it likely either that purchases could be made, or that alms could be given to the poor, on a day of holy convocation. It is highly probable that the letter of the law in regard to trading was habitually relaxed in the case of what was required for religious rites or for burials. (*c.*) John xviii. 28. The Jews refused to enter the praetorium lest they should be defiled, and so disqualified from eating the Passover. Neander and others deny that this passage can possibly refer to anything but the paschal supper. But it is alleged that the words may either be taken in a general sense as meaning "that they might go on keeping the passover," or that τὸ πάσχα may be understood specifically to denote the Chagigah. (*d.*) John xix. 14. "The preparation of the Passover" at first sight would seem as if it must be *the preparation for the Passover* on the 14th, a time set apart for making ready for the paschal week, and for the paschal supper in particular. It is naturally so understood by those who advocate the notion that the last supper was eaten on the 13th. But they who take the opposite view affirm that, though there was a regular "preparation" for the Sabbath, there is no mention of any "preparation" for the festivals. It seems to be essentially connected with the Sabbath itself (John xix. 31). The phrase in John xix. 14 may thus be understood as the preparation of the Sabbath which fell in the Passover week. If these arguments are admitted, the day of the preparation mentioned in the Gospels might have fallen on the day of holy convocation, the 15th of Nisan. (*e.*) John xix. 31. "That Sabbath day was a high day." It is assumed by those who fix the supper on the 13th that the term was applied, owing to the 15th being "a double sabbath," from the coincidence of the day of holy convocation with the weekly festival. Those, on the other hand, who identify the supper with the paschal meal, contend that the special dignity of the day resulted from its being that on which the Omer was offered, and from which were reckoned the fifty days to Pentecost. (*f.*) The difficulty of supposing that our Lord's apprehension, trial, and crucifixion took place on the day of holy convocation has been strongly urged. If many of the rabbinical maxims for the observance of such days which have been handed down to us were then in force, these occurrences certainly could not have taken place. But the statements which refer to Jewish usage in regard to legal proceedings on sacred days are very inconsistent with each other. Some of them make the difficulty equally great whether we suppose the trial to have taken place on the 14th or the 15th. In others there are exceptions permitted which seem to go far to meet the case before us. But we have better proof than either the Mishna or the Gemara can afford that the Jews did not hesitate, in the time of the Roman domination, to carry arms and to apprehend a prisoner on a solemn feast-day. We find them at the feast of Tabernacles, on the "great day of the feast," sending out officers to take our Lord, and rebuking them for not bringing Him (John vii. 32-45). St. Peter also was seized during the Passover (Acts xii. 3, 4). And, again, the reason alleged by the rulers for not apprehending Jesus was, not the sanctity of the festival, but the fear of an uproar among the multitude which was assembled (Matt. xxvi. 5). On the whole, notwithstanding

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the express declaration of the Law and of the Mishna that the days of holy convocation were to be observed precisely as the Sabbath, except in the preparation of food, it is highly probable that considerable licence was allowed in regard to them, as we have already observed. 3. There is a strange story preserved in the Gemara (*Sanhedrin*, vi. 2), that our Lord having vainly endeavoured during forty days to find an advocate, was sentenced, and, on the 14th of Nisan, stoned, and afterwards hanged. As we know that the difficulty of the Gospel narratives had been perceived long before this statement could have been written, and as the two opposite opinions on the chief question were both current, the writer might easily have taken up one or the other. The statement cannot be regarded as worth anything in the way of evidence. Not much use can be made in the controversy of the testimonies of the Fathers; but few of them attempted to consider the question critically. 4. It must be admitted that the narrative of St. John, as far as the mere succession of events is concerned, bears consistent testimony in favour of the last supper having been eaten on the evening before the Passover. That testimony, however, does not appear to be so distinct, and so incapable of a second interpretation, as that of the synoptical Gospels, in favour of the meal having been the paschal supper itself, at the legal time (see especially Matt. xxvi. 17; Mark xiv. 1, 12; Luke xxii. 7).—IV. MEANING OF THE PASSOVER.—1. Each of the three great festivals contained a reference to the annual course of nature. Two at least of them—the first and the last—also commemorated events in the history of the chosen people. It must be admitted that the relation to the natural year expressed in the Passover was less marked than that in Pentecost or Tabernacles, while its historical import was deeper and more pointed. That part of its ceremonies which has a direct agricultural reference—the offering of the Omer—holds a very subordinate place. 2. The deliverance from Egypt was regarded as the starting-point of the Hebrew nation. The Israelites were then raised from the condition of bondmen under a foreign tyrant to that of a free people owing allegiance, to no one but Jehovah. The prophet in a later age spoke of the event as *a creation* and *a redemption* of the nation. God declares Himself to be "the creator of Israel." The Exodus was thus looked upon as the birth of the nation; the Passover was its annual birthday feast. It was the yearly memorial of the dedication of the people to Him who had saved their first-born from the destroyer, in order that they might be made holy to Himself. 3. (*a.*) The paschal lamb must of course be regarded as the leading feature in the ceremonial of the festival. Some Protestant divines during the last two centuries (Calov, Carpzov) have denied that it was a sacrifice in the proper sense of the word. But most of their contemporaries (Cudworth, Bochart, Vitringa), and nearly all modern critics, have held that it was in the strictest sense a sacrifice. The chief characteristics of a sacrifice are all distinctly ascribed to it. It was offered in the holy place (Deut. xvi. 5, 6); the blood was sprinkled on the altar, and the fat was burned (2 Chr. xxx. 16, xxxv. 11). The language of Ex. xii. 27, xxiii. 18, Num. ix. 7, Deut. xvi. 2, 5, together with 1 Cor. v. 7, would seem to decide the question beyond the reach of doubt. As the original institution of the Passover in Egypt preceded the establishment of the priesthood and the regulation of the service of the tabernacle, it necessarily fell short in several particulars of the observance of the festival according to the fully developed ceremonial law. The head of the family slew the lamb in his own house, not in the holy place; the blood was sprinkled on the doorway, not on the altar. But when the law was perfected, certain particulars were altered in order to assimilate the Passover to the accustomed order of religious service. It has been conjectured that the imposition of the hands of the priest was one of these particulars, though it is not recorded (Kurtz). But whether this was the case or not, the other changes which have been stated seem to be abundantly sufficient for the argument. It can hardly be doubted that the paschal lamb was regarded as the great annual peace-offering of the family, a thank-offering for the existence and preservation of the nation (Ex. xiii. 14-16), the typical sacrifice of the elected and reconciled children of the promise. A question, perhaps not a wise one, has been raised regarding the purpose of the sprinkling of the blood on the lintels and door-posts. Some have considered that it was meant as a mark to guide the destroying angel. Others suppose that it was merely a sign to confirm the faith of the Israelites in their safety and deliverance. Surely neither of these views can stand alone. The sprinkling must have been an act of faith and obedience which God accepted with favour. That it also denoted the purification of the children of Israel from the abominations of the Egyptians, and so had the accustomed significance of the sprinkling of blood under the law (Heb. ix. 22), is evidently in entire consistency with this view. No satisfactory reason has been assigned for the command to choose the lamb four days before the paschal supper. That the lamb was to be roasted and not boiled, has been supposed to commemorate the haste of the departure of the Israelites. Kurtz conjectures that the lamb was to be roasted with fire, the purifying element, because the meat was thus left pure, without the mixture even of the water which would have entered into it in boiling. It is not difficult to determine the reason of the command, "not a bone of him shall be broken." The lamb was to be a symbol of unity; the unity of the family, the unity of the nation, the unity of God with His people whom He had taken into covenant with Himself. (*b.*) The unleavened bread ranks next in importance to the paschal lamb. The notion has been very generally held, or taken for granted, both by Christian and Jewish writers of all ages, that it was intended to remind the Israelites of the unleavened cakes which they were obliged to eat in their hasty flight (Ex. xii. 34, 39); but there is not the least intimation to this effect in the sacred narrative. It has been considered by some that the unleavened bread and the bitter herbs alike owe their meaning to their being regarded as unpalatable food; but this seems to be wholly inconsistent with the pervading joyous nature of the festival. On the whole we are warranted in concluding that unleavened bread had a peculiar sacrificial character, according to the Law. It seems more reasonable to accept St. Paul's reference to the subject (1 Cor. v. 6-8) as furnishing the true meaning of the symbol. Fermentation is decomposition, a dissolution of unity. The pure dry biscuit would be an apt emblem of unchanged duration, and, in its freedom from foreign mixture, of purity

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also. (c.) The bitter herbs are generally understood by the Jewish writers to signify the bitter sufferings which the Israelites had endured (Ex. i. 14). But it has been remarked by Abenezra that these herbs are a good and wholesome accompaniment for meat, and are now, and appear to have been in ancient times, commonly so eaten. (d.) The offering of the Omer, though it is obviously that part of the festival which is immediately connected with the course of the seasons, bore a distinct analogy to its historical significance. It may have denoted a deliverance from winter, as the lamb signified deliverance from the bondage of Egypt, which might well be considered as a winter in the history of the nation. Again, the consecration of the first-fruits, the first-born of the soil, is an easy type of the consecration of the first-born of the Israelites. 4. No other shadow of good things to come contained in the Law can vie with the festival of the Passover in expressiveness and completeness. Hence we are so often reminded of it, more or less distinctly, in the ritual and language of the Church. Its outline, considered in reference to the great deliverance of the Israelites which it commemorated, and many of its minute details, have been appropriated as current expressions of the truths which God has revealed to us in the fulness of time in sending His Son upon earth. It is not surprising that ecclesiastical writers should have pushed the comparison too far, and exercised their fancy in the application of trifling or accidental particulars either to the facts of our Lord's life or to truths connected with it. But, keeping within the limits of sober interpretation indicated by Scripture itself, the application is singularly full and edifying. The crowning application of the paschal rites to the truths of which they were the shadowy promises appears to be that which is afforded by the fact that our Lord's death occurred during the festival. According to the Divine purpose, the true Lamb of God was slain at nearly the same time as "the Lord's Passover," in obedience to the letter of the law. It does not seem needful that, in order to give point to this coincidence, we should (as some have done) draw from it an *à priori* argument in favour of our Lord's crucifixion having taken place on the 14th of Nisan. It is enough to know that our own Holy Week and Easter stand as the anniversary of the same great facts as were foreshown in those events of which the yearly Passover was a commemoration. As compared with the other festivals, the Passover was remarkably distinguished by a single victim essentially its own, sacrificed in a very peculiar manner. In this respect, as well as in the place it held in the ecclesiastical year, it had a formal dignity and character of its own. It was the representative festival of the year, and in this unique position it stood in a certain relation to circumcision as the second sacrament of the Hebrew Church (Ex. xii. 44). ‖

Pat'ara, a Lycian city of some considerable note. It was situated on the south-western shore of Lycia, not far from the left bank of the river Xanthus. The coast here is very mountainous and bold. Immediately opposite is the island of RHODES. Patara was practically the seaport of the city of Xanthus, which was ten miles distant. These notices of its position and maritime importance introduce us to the single mention of the place in the Bible (Acts xxi. 1, 2).

CON. D. B.

Pathe'us. PETHAHIAH the Levite (1 Esdr. ix. 23; comp. Ezr. x. 23).

Path'ros, gent. noun PATHRUSIM, a part of Egypt, and a Mizraite tribe. That Pathros was in Egypt admits of no question: we have to attempt to decide its position more nearly. In the list of the Mizraites, the Pathrusim occur after the Naphtuhim, and before the Casluhim; the latter being followed by the notice of the Philistines, and by the Caphtorim (Gen. x. 13, 14; 1 Chr. i. 12). Pathros is mentioned in the prophecies of Isaiah (xi. 11), Jeremiah (xliv. 1, 15), and Ezekiel (xxix. 14, xxx. 13-18). From the place of the Pathrusim in the list of the Mizraites, they might be supposed to have settled in Lower Egypt, or the more northern part of Upper Egypt. It seems, if the order be geographical, as there is reason to suppose, that it is to be inferred that the Pathrusim were seated in Lower Egypt, or not much above it, unless there be any transposition. If the original order were Pathrusim, Caphtorim, Casluhim, then the first might have settled in the highest part of Upper Egypt, and the other two below them. The occurrences in Jeremiah seem to favour the idea that Pathros was part of Lower Egypt, or the whole of that region. The notice by Ezekiel of Pathros as the land of the birth of the Egyptians seems to favour the idea that it was part of or all Upper Egypt. Pathros has been connected with the Pathyrite nome, the Phaturite of Pliny (*H. N.* v. 9, §47), in which Thebes was situate. This identification may be as old as the LXX. The discovery of the Egyptian name of the town after which the nome was called puts the inquiry on a safer basis. It is written HA-HAT-HER, "The Abode of Hather," the Egyptian Venus. It may perhaps have sometimes been written P-HA-HAT-HER, in which case the P-H and T-H would have coalesced in the Hebrew form, as did T-H in Caphtor. On the evidence here brought forward, it seems reasonable to consider Pathros to be part of Upper Egypt, and to trace its name in that of the Pathyrite nome. But this is only a very conjectural identification, which future discoveries may overthrow.

Path'rusim. [PATHROS.]

Pat'mos (Rev. i. 9). Two recent and copious accounts, one by a German, the other by a French traveller, furnish us with very full information regarding Patmos. The aspect of the island is peculiarly rugged and bare. And such a scene of banishment for St. John in the reign of Domitian is quite in harmony with what we read of the custom of the period. Patmos is divided into two nearly equal parts, a northern and a southern, by a very narrow isthmus, where, on the east side, are the harbour and the town. On the hill to the south, crowning a commanding height, is the celebrated monastery, which bears the name of "John the Divine." Halfway up the ascent is the cave or grotto where tradition says that St. John received the Revelation. We have only to add that Patmos is one of the Sporades, and is in that part of the Aegean which is called the Icarian Sea. It must have been conspicuous on the right when St. Paul was sailing (Acts xx. 15, xxi. 1) from SAMOS to COS.

Patriarchs. The name *Patriarch* (πατριάρχης) is applied in the N. T. to Abraham (Heb. vii. 4), to the sons of Jacob (Acts vii. 8, 9), and to David (Acts ii. 29); and is apparently intended to be equivalent to the phrase, the "head" or "prince of a

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tribe," so often found in the O. T. It is used in this sense by the LXX. in 1 Chr. xxiv. 31, xxvii. 22; 2 Chr. xxiii. 20, xxvi. 12. In common usage the title of patriarch is assigned especially to those whose lives are recorded in Scripture previous to the time of Moses. The patriarchal times are naturally divided into the ante-diluvian and post-diluvian periods. 1. In the former the Scripture record contains little except the list of the line from Seth, through Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech, to Noah; with the ages of each at their periods of generation and at their deaths. To some extent parallel to this, is given the line of Cain; Enoch, Irad, Mehujael, Methusael, Lamech, and the sons of Lamech, Jabal, Jubal, and Tubal-Cain. To the latter line are attributed the first signs of material civilization, the building of cities, the division of classes, and the knowledge of mechanical arts; while the only moral record of their history obscurely speaks of violence and bloodshed. One of the main questions raised as to the ante-diluvian period turns on the longevity assigned to the patriarchs. With the single exception of Enoch (whose departure from the earth at 365 years of age is exceptional in every sense), their ages vary from 777 (Lamech) to 969 (Methuselah). This statement of ages is clear and definite. To suppose, with some, that the name of each patriarch denotes a clan or family, and his age its duration, appears to be a mere evasion of difficulty. It must either be accepted, as a plain statement of fact, or regarded as purely fabulous, like the legendary assignment of immense ages to the early Indian or Babylonian or Egyptian kings. In the acceptance of the literal meaning, it is not easy to say how much difficulty is involved. The constant attribution in all legends of great age to primeval men is at least as likely to be a distortion of fact, as a mere invention of fancy. If the Divine origin of Scripture be believed, its authority must be accepted in this, as in other cases; and the list of the ages of the patriarchs be held to be (what it certainly claims to be) a statement of real facts. 2. It is in the post-diluvian periods that more is gathered as to the nature of the patriarchal history. It is at first general in its scope. The "Covenant" given to Noah is one, free from all condition, and fraught with natural blessings, extending to all alike. But the history soon narrows itself to that of a single tribe or family, and afterwards touches the general history of the ancient world and its empires, only so far as it bears upon this. It is in this last stage that the principle of the patriarchal dispensation is most clearly seen. It is based on the sacredness of family ties and paternal authority. This authority, as the only one which is natural and original, is inevitably the foundation of the earliest form of society, and is probably seen most perfectly in wandering tribes, where it is not affected by local attachments and by the acquisition of wealth. In Scripture this authority is consecrated by an ultimate reference to God, as the God of the patriarch, the Father (that is) both of him and his children. At the same time, this faith was not allowed to degenerate, as it was prone to do, into an appropriation of God, as the mere tutelary God of the tribe. Still the distinction and preservation of the chosen family, and the maintenance of the paternal authority, are the special purposes, which give a key to the meaning of history, and of the institutions recorded. The type of character formed under this dispensation, is one imperfect in intellectual and spiritual growth, because not yet tried by the subtler temptations, or forced to contemplate the deeper questions of life; but it is one remarkably simple, affectionate, and free, such as would grow up under a natural authority, derived from God and centering in Him, yet allowing, under its unquestioned sacredness, a familiarity and freedom of intercourse with Him, which is strongly contrasted with the stern and awful character of the Mosaic dispensation. To contemplate it from a Christian point of view is like looking back on the unconscious freedom and innocence of childhood, with that deeper insight and strength of character which are gained by the experience of manhood. We see in it the germs of the future, of the future revelation of God, and the future trials and development of man. It on this fact that the typical interpretation of its history depends. In the post-diluvian history of the chosen family, is seen the distinction of the true believers, possessors of a special covenant, special revelation, and special privileges, from the world without. In it is therefore shadowed out the history of the Jewish Nation and Christian Church, as regards the freedom of their covenant, the gradual unfolding of their revelation, and the peculiar blessings and temptations which belong to their distinctive position.

Pat'robas. A Christian at Rome to whom St. Paul sends his salutation (Rom. xvi. 14). Like many other names mentioned in Rom. xvi., this was borne by at least one member of the emperor's household (Suet. *Galba*, 20; Martial, *Ep.* ii. 32, 3).

Patroc'lus, the father of Nicanor, the famous adversary of Judas Maccabaeus (2 Macc. viii. 9).

Pau, but in 1 Chr. i. 50, PAI, the capital of Hadar, king of Edom (Gen. xxxvi. 39). Its position is unknown.

Paul, the Apostle of Jesus Christ to the Gentiles.—*Original Authorities.*—Nearly all the original materials for the Life of St. Paul are contained in the Acts of the Apostles, and in the Pauline Epistles. Out of a comparison of these authorities the biographer of St. Paul has to construct his account of the really important period of the Apostle's life. The early traditions of the Church appear to have left almost untouched the space of time for which we possess those sacred and abundant sources of knowledge; and they aim only at supplying a few particulars in the biography beyond the points at which the narrative of the Acts begins and terminates. We shall assume the Acts of the Apostles to be a genuine and authentic work of St. Luke, the companion of St. Paul, and shall speak of the Epistles at the places which we believe them to occupy in the history.—*Prominent points in the Life.*—Foremost of all is his *Conversion.* This was the main root of his whole life, outward and inward. Next after this, we may specify his *Labours at Antioch.* From these we pass to the *First Missionary Journey*, in the eastern part of Asia Minor. *The Visit to Jerusalem* was a critical point, both in the history of the Church and of the Apostle. *The introduction of the Gospel into Europe*, with the memorable visits to Philippi, Athens, and Corinth, was the boldest step in the carrying out of St. Paul's mission. A third great missionary journey, chiefly characterized by a long *stay at Ephesus*, is further interesting from its connexion with four leading Epistles. This was immediately

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followed by tne *apprehension of St. Paul at Jerusalem*, and *his imprisonment at Caesarea*. And the last event of which we have a full narrative is the *Voyage to Rome.—Saul of Tarsus, before his Conversion.*—Up to the time of his going forth as an avowed preacher of Christ *to the Gentiles*, the Apostle was known by the name of Saul. This was the Jewish name which he received from his Jewish parents. But though a Hebrew of the Hebrews, he was born in a Gentile city. Of his parents we know nothing, except that his father was of the tribe of Benjamin (Phil. iii. 5), and a Pharisee (Acts xxiii. 6), that he had acquired by some means the Roman franchise ("I was free born," Acts xxii. 28), and that he was settled in Tarsus. "I am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city" (Acts xxi. 39). At Tarsus he must have learnt to use the Greek language with freedom and mastery in both speaking and writing. At Tarsus also he learnt that trade of "tentmaker" (Acts xviii. 3), at which he afterwards occasionally wrought with his own hands. There was a goat's-hair cloth called *Cilicium*, manufactured in Cilicia, and largely used for tents. Saul's trade was probably that of making tents of this haircloth. When St. Paul makes his defence before his countrymen at Jerusalem (Acts xxii.), he tells them that though born in Tarsus, he had been "brought up" in Jerusalem. He must, therefore, have been yet a boy, when he was removed, in all probability for the sake of his education, to the Holy City of his fathers. We may imagine him arriving there, perhaps at some age between 10 and 15, already a Hellenist, speaking Greek and familiar with the Greek version of the Scriptures, possessing, besides the knowledge of his trade, the elements of Gentile learning,—to be taught at Jerusalem "according to the perfect manner of the law of the fathers." He learnt, he says, "at the feet of Gamaliel." He who was to resist so stoutly the usurpations of the law, had for his teacher one of the most eminent of all the doctors of the law. Saul was yet "a young man" (Acts vii. 58), when the Church experienced that sudden expansion which was connected with the ordaining of the Seven appointed to serve tables, and with the special power and inspiration of Stephen. Amongst those who disputed with Stephen were some "of them of Cilicia." We naturally think of Saul as having been one of these, when we find him afterwards keeping the clothes of those suborned witnesses who, according to the law (Deut. xvii. 7), were the first to cast stones at Stephen. "Saul," says the sacred writer, significantly, "was consenting unto his death."—*Saul's Conversion.*—The persecutor was to be converted. Having undertaken to follow up the believers "unto strange cities," Saul naturally turned his thoughts to Damascus. What befell him as he journeyed thither, is related in detail three times in the Acts, first by the historian in his own person, then in the two addresses made by St. Paul at Jerusalem and before Agrippa. These three narratives are not repetitions of one another: there are differences between them which some critics choose to consider irreconcileable. Of the three narratives, that of the historian himself must claim to be the most purely historical: St. Paul's subsequent accounts were likely to be affected by the purpose for which he introduced them. St. Luke's statement is to be read in Acts ix. 3-19, where, however, the words "It is hard for thee to kick against the pricks," included in the Vulgate and English version, ought to be omitted. The sudden light from heaven; the voice of Jesus speaking with authority to His persecutor; Saul struck to the ground, blinded, overcome; the three days' suspense; the coming of Ananias as a messenger of the Lord; and Saul's baptism;—these were the leading features, in the eyes of the historian, of the great event, and in these we must look for the chief significance of the conversion. For we must not forget that, whatever we hold as to the external nature of the phenomena we are considering, the whole transaction was essentially, in any case, a *spiritual* communication. That the Lord Jesus manifested Himself as a Living Person to the man Saul, and spoke to him so that His very words could be understood, is the substantial fact declared to us. The purport of the three narratives is that an actual conversation took place between Saul and the Lord Jesus. It is remarkable that in none of them is Saul said to have *seen* Jesus. *How* it was that Saul "saw" and "heard" we are quite unable to determine. That the light, and the sound or voice, were both different from any ordinary phenomena with which Saul and his companions were familiar, is unquestionably implied in the narrative. It is also implied that they were specially significant to Saul, and not to those with him. We gather therefore that there were real outward phenomena, through which Saul was made inwardly sensible of a Presence revealed to him alone. The only mention in the Epistles of St. Paul of the outward phenomena attending his conversion is that in 1 Cor. xv. 8, "Last of all He was seen of me also." But there is one important passage in which he speaks distinctly of his conversion itself. In the Epistle to the Galatians (i. 15, 16) St. Paul has these words: "When it pleased God, who separated me from my mother's womb, and called me by His grace, *to reveal His Son in me*, that I might preach Him among the heathen . . ." What words could express more exactly than these the spiritual experience which occurred to Saul on the way to Damascus? The manifestation of Jesus as the Son of God is clearly the main point in the narrative. It would be groundless to assume that the new convictions of that midday immediately cleared and settled themselves in Saul's mind. It is sufficient to say that he was then *converted*, or turned round. For a while, no doubt, his inward state was one of awe and expectation. Thus entering Damascus as a servant of the Lord Jesus, he sought the house of one whom he had, perhaps, intended to persecute. The fame of Saul's coming had preceded him; and Ananias, "a devout man according to the law," but a believer in Jesus, when directed by the Lord to visit him, wonders at what he is told concerning the notorious persecutor. He obeys, however; and going to Saul in the name of "the Lord Jesus, who had appeared to him in the way," he puts his hands on him that he may receive his sight and be filled with the Holy Ghost. Thereupon Saul's eyes are immediately purged, and his sight is restored. After the recovery of his sight, Saul received the washing away of his sins in baptism. He then broke his three days' fast, and was strengthened. He was at once received into the fellowship of the disciples, and began without delay the work to which Ananias had designated him; and to the astonishment of all his hearers he proclaimed Jesus in the synagogues, declaring him to be the Son of

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God. The narrative in the Acts tells us simply that he was occupied in this work, with increasing vigour, for "many days," up to the time when imminent danger drove him from Damascus. From the Epistle to the Galatians (i. 17, 18) we learn that the many days were at least a good part of "three years," and that Saul, not thinking it necessary to procure authority to preach from the Apostles that were before him, went after his conversion into Arabia, and returned from thence to Damascus. We know nothing whatever of this visit to Arabia—to what district Saul went, how long he stayed, or for what purpose he went there. Now that we have arrived at Saul's departure from Damascus, we are again upon historical ground, and have the double evidence of St. Luke in the Acts, and of the Apostle in his 2nd Epistle to the Corinthians. According to the former, the *Jews* lay in wait for Saul, intending to kill him, and watched the gates of the city that he might not escape from them. Knowing this, the disciples took him by night and let him down in a basket from the wall. According to St. Paul (2 Cor. xi. 32) it was the ethnarch under Aretas the king who watched for him, desiring to apprehend him. There is no difficulty in reconciling the two statements. Having escaped from Damascus, Saul betook himself to Jerusalem, and there "assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple." *Barnabas* became his sponsor to the Apostles and Church at Jerusalem, assuring them—from some personal knowledge, we must presume—of the facts of Saul's conversion and subsequent behaviour at Damascus. Barnabas's introduction removed the fears of the Apostles, and Paul "was with them coming in and going out at Jerusalem." His Hellenistical education made him, like Stephen, a successful disputant against the "Grecians;" and it is not strange that the former persecutor was singled out from the other believers as the object of a murderous hostility. He was therefore again urged to flee; and by way of Caesarea betook himself to his native city Tarsus. In the Epistle to the Galatians St. Paul adds certain particulars. He tells us that his motive for going up to Jerusalem rather than anywhere else was that he might see Peter; that he abode with him fifteen days; that the only Apostles he saw were Peter and James the Lord's brother; and that afterwards he came into the regions of Syria and Cilicia, remaining unknown by face, though well-known for his conversion, to the Churches in Judaea which were in Christ.—*St. Paul at Antioch.*—While Saul was at Tarsus, a movement was going on at Antioch, which raised that city to an importance second only to that of Jerusalem itself in the early history of the Church. In the life of the Apostle of the Gentiles Antioch claims a most conspicuous place. It was there that the Preaching of the Gospel to the Gentiles first took root, and from thence that it was afterwards propagated. There came to Antioch, when the persecution which arose about Stephen scattered upon their different routes the disciples who had been assembled at Jerusalem, men of Cyprus and Cyrene, eager to tell all who would hear them the good news concerning the Lord Jesus. A great number believed; and when this was reported at Jerusalem, Barnabas was sent on a special mission to Antioch. As the work grew under his hands, and "much people was added unto the Lord," Barnabas felt the need of help, and went himself to Tarsus to seek Saul. Possibly at Damascus, certainly at Jerusalem, he had been a witness of Saul's energy and devotedness, and skill in disputation. He had been drawn to him by the bond of a most brotherly affection. He therefore longed for him as a helper, and succeeded in bringing him to Antioch. There they laboured together unremittingly for "a whole year," mixing with the constant assemblies of the believers, and "teaching much people." All this time, as St. Luke would give us to understand, Saul was subordinate to Barnabas. In the mean time, according to the usual method of the Divine government, facts were silently growing, which were to suggest and occasion the future developments of faith and practice, and of these facts the most conspicuous was the unprecedented accession of Gentile proselytes at Antioch. An opportunity soon occurred, of which Barnabas and Saul joyfully availed themselves, for proving the affection of these new disciples towards their brethren at Jerusalem. There came "prophets" from Jerusalem to Antioch: "and there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world." It is obvious that the fulfilment followed closely upon the intimation of the coming famine. For the disciples at Antioch determined to send contributions immediately to Jerusalem; and the gift was conveyed to the elders of that Church by the hands of Barnabas and Saul. It could not have been necessary for the mere safe conduct of the contribution that Barnabas and Saul should go in person to Jerusalem. We are bound to see in the relations between the Mother-Church and that of Antioch, of which this visit is illustrative, examples of the deep feeling of the necessity of union which dwelt in the heart of the early Church. Having discharged their errand, Barnabas and Saul returned to Antioch, bringing with them another helper, John surnamed Mark, sister's son to Barnabas. The work of prophesying and teaching was resumed. Antioch was in constant communication with Cilicia, with Cyprus, with all the neighbouring countries. The question must have forced itself upon hundreds of the "Christians" at Antioch, "What is the meaning of this faith of ours, of this baptism, of this incorporation, of this kingdom of the Son of God, *for the world?* The Gospel is not for Judaea alone: here are we called by it at Antioch. Is it meant to stop here?" The Church was pregnant with a great movement, and the time of her delivery was at hand. Something of direct expectation seems to be implied in what is said of the leaders of the Church at Antioch, that they were "ministering to the Lord, and fasting," when the Holy Ghost spoke to them. Without doubt they knew it for a seal set upon previous surmises, when the voice came clearly to the general mind, "Separate me Barnabas and Saul for the work whereunto I have called them." Everything was done with orderly gravity in the sending forth of the two missionaries. Their brethren, after fasting and prayer, laid their hands on them, and so they departed.—*The first Missionary Journey.*—Much must have been hid from Barnabas and Saul as to the issues of the journey on which they embarked. But one thing was clear to them, that *they were sent forth to speak the word of God.* The first characteristic feature of St. Paul's teaching was the absolute conviction that he was only the bearer of a Heavenly message. The writer of the

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Acts proceeds upon the same assumption. He tells us that as soon as Barnabas and Saul reached Cyprus, they began to "announce the word of God." The second fact to be observed is, that for the present they delivered their message in the synagogues of the Jews only. They trod the old path till they should be drawn out of it. But when they had gone through the island, from Salamis to Paphos, they were called upon to explain their doctrine to an eminent Gentile, Sergius Paulus, the proconsul. A Jew, named Barjesus, or Elymas, a *magus* and false prophet, had attached himself to the governor, and had no doubt interested his mind, for he was an intelligent man, with what he had told him of the history and hopes of the Jews. [ELYMAS.] Accordingly, when Sergius Paulus heard of the strange teachers who were announcing to the Jews the advent of their true Messiah, he wished to see them and sent for them. The impostor, instinctively hating the Apostles, and seeing his influence over the proconsul in danger of perishing, did what he could to withstand them. Then Saul, "who is also called Paul," denouncing Elymas in remarkable terms, declared against him God's sentence of temporary blindness. The blindness immediately falls upon him; and the proconsul, moved by the scene and persuaded by the teaching of the Apostle, becomes a believer. This point is made a special crisis in the history of the Apostle by the writer of the Acts. Saul now becomes Paul, and begins to take precedence of Barnabas. Nothing is said to explain the change of name. No reader could resist the temptation of supposing that there must be some connexion between Saul's new name and that of his distinguished Roman convert. But on reflection it does not seem probable that St. Paul would either have wished, or have consented, to change his own name for that of a distinguished convert. There is no reason, therefore, why Saul should not have borne from infancy the other name of Paul. In that case he would be Saul amongst his own countrymen, Paulus amongst the Gentiles. The conversion of Sergius Paulus may be said, perhaps, to mark the beginning of the work amongst the Gentiles; otherwise, it was not in Cyprus that any change took place in the method hitherto followed by Barnabas and Saul in preaching the Gospel. Their public addresses were as yet confined to the synagogues; but it was soon to be otherwise. From Paphos "Paul and his company" set sail for the mainland, and arrived at Perga in Pamphylia. Here the heart of their companion John failed him, and he returned to Jerusalem. From Perga they travelled on to a place, obscure in secular history, but most memorable in the history of the kingdom of Christ,—Antioch in Pisidia. Here "they went into the synagogue on the sabbath-day, and sat down." Small as the place was, it contained its colony of Jews, and with them proselytes who worshipped the God of the Jews. What took place here in the synagogue and in the city, is interesting to us not only on account of its bearing on the history, but also because it represents more or less exactly what afterwards occurred in many other places. The Apostles of Christ sat still with the rest of the assembly, whilst the Law and the Prophets were read. They and their audience were united in reverence for the sacred books. Then the rulers of the synagogue sent to invite them, as strangers but brethren, to speak any word of exhortation which might be in them to the people. Paul stood up, and beckoning with his hand, he spoke.—The speech is given in Acts xiii. 16-41.—The discourse produced a strong impression; and the hearers (not "the Gentiles"), requested the Apostles to repeat their message on the next sabbath. During the week so much interest was excited by the teaching of the Apostles, that on the sabbath day "almost the whole city came together, to hear the Word of God." It was this concern of the Gentiles which appears to have first alienated the minds of the Jews from what they had heard. They were filled with envy. The eagerness of the Gentiles to hear may have confirmed their instinctive apprehensions. The Jewish envy once roused became a power of deadly hostility to the Gospel; and these Jews at Antioch set themselves to oppose bitterly the words which Paul spoke. The new opposition brought out new action on the part of the Apostles. Rejected by the Jews, they became bold and outspoken, and turned from them to the Gentiles. Henceforth, Paul and Barnabas knew it to be their commission,—not the less to present their message to Jews first; but in the absence of an adequate Jewish medium to deal directly with the Gentiles. But this expansion of the Gospel work brought with it new difficulties and dangers. At Antioch now, as in every city afterwards, the unbelieving Jews used their influence with their own adherents amongst the Gentiles, and especially the women of the higher class, to persuade the authorities or the populace to persecute the Apostles, and to drive them from the place. With their own spirits raised, and amidst much enthusiasm of their disciples, Paul and Barnabas now travelled on to Iconium, where the occurrences at Antioch were repeated, and from thence to the Lycaonian country which contained the cities Lystra and Derbe. Here they had to deal with uncivilized heathens. At Lystra the healing of a cripple took place, the narrative of which runs very parallel to the account of the similar act done by Peter and John at the gate of the Temple. The same truth was to be conveyed to the inhabitants of Jerusalem, and to the heathens of Lycaonia. The act was received naturally by these pagans. They took the Apostles for gods, calling Barnabas, who was of the more imposing presence, Zeus (Jupiter), and Paul, who was the chief speaker, Hermes (Mercurius). This mistake, followed up by the attempt to offer sacrifices to them, gives occasion to the recording of an address, in which we see a type of what the Apostles would say to an ignorant pagan audience. Although the people of Lystra had been so ready to worship Paul and Barnabas, the repulse of their idolatrous instincts appears to have provoked them, and they allowed themselves to be persuaded into hostility by Jews who came from Antioch and Iconium, so that they attacked Paul with stones, and thought they had killed him. He recovered, however, as the disciples were standing round him, and went again into the city. The next day he left it with Barnabas, and went to Derbe, and thence they returned once more to Lystra, and so to Iconium and Antioch. In order to establish the Churches after their departure, they solemnly appointed "elders" in every city. Then they came down to the coast, and from Attalia they sailed home to Antioch in Syria, where they related the successes which had been granted to them, and especially the "opening of the door of faith to the Gentiles." And so the First Missionary Journey ended.—*The Council at Jerusalem.* (Acts xv. Ga-

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latians ii.)—Upon that missionary journey follows most naturally the next important scene which the historian sets before us,—the council held at Jerusalem to determine the relations of Gentile believers to the Law of Moses. In following this portion of the history, we encounter two of the greater questions which the biographer of St. Paul has to consider. One of these is historical, What were the relations between the Apostle Paul and the Twelve? The other is critical, How is Galatians ii. to be connected with the narrative of the Acts? The relations of St. Paul and the Twelve will best be set forth in the narrative. But we must explain here why we accept St. Paul's statements in the Galatian Epistle as additional to the history in Acts xv. The *first* impression of any reader would be a supposition that the two writers might be referring to the same event. The one would at least bring the other to his mind. On looking more closely into both, the *second* impression upon the reader's mind may possibly be that of a certain incompatibility between the two. Another view will remain, that St. Paul refers to a visit not recorded in the Acts at all. This is a perfectly legitimate hypothesis; and it is recommended by the vigorous sense of Paley. But where are we to place the visit? The only possible place for it is some short time before the visit of ch. xv. But it can scarcely be denied, that the language of ch. xv. decidedly implies that the visit there recorded was the first paid by Paul and Barnabas to Jerusalem, after their great success in preaching the Gospel amongst the Gentiles. We suppose the reader, therefore, to recur to his first impression. He will then have to ask himself, "Granting the considerable differences, are there after all any plain *contradictions* between the two narratives, taken to refer to the same occurrences?" The answer must be, "There are *no plain contradictions*." We proceed then to combine the two narratives. Whilst Paul and Barnabas were staying at Antioch, "certain men from Judaea" came there and taught the brethren that it was necessary for the Gentile converts to be circumcised. This doctrine was vigorously opposed by the two Apostles, and it was determined that the question should be referred to the Apostles and elders at Jerusalem. Paul and Barnabas themselves, and certain others, were selected for this mission. In Gal. ii. 2, St. Paul says that he went up "by revelation." On their way to Jerusalem, they announced to the brethren in Phoenicia and Samaria the conversion of the Gentiles; and the news was received with great joy (Acts xv. 4). St. Paul adds that he communicated his views "privately to them which were of reputation," through anxiety as to the success of his work (Gal. ii. 2). The Apostles and the Church in general, it appears, would have raised no difficulties; but certain believers who had been Pharisees thought fit to maintain the same doctrine which had caused the disturbance at Antioch. In either place, St. Paul would not give way to such teaching for a single hour (Gal. ii. 5). It became necessary, therefore, that a formal decision should be come to upon the question. The Apostles and elders came together, and there was much disputing. Arguments would be used on both sides; but when the persons of highest authority spoke, they appealed to what was stronger than arguments,—the course of *facts*, through which the will of God had been manifestly shown. After they had done, St. James, with incomparable simplicity and wisdom, binds up the testimony of recent facts with the testimony of ancient prophecy, and gives a practical judgment upon the question. The judgment was a decisive one. The injunction that the Gentiles should abstain from pollutions of idols and from fornication explained itself. The abstinence from things strangled and from blood is desired as a concession to the customs of the Jews, who were to be found in every city, and for whom it was still right, when they had believed in Jesus Christ, to observe the Law. St. Paul had completely gained his point. The older Apostles, James, Cephas, and John, perceiving the grace which had been given him (his effectual Apostleship), gave to him and Barnabas the right hand of fellowship. At this point it is very important to observe precisely what was the matter at stake between the contending parties. The case stood thus: Circumcision and the ordinances of the Law were witnesses of a separation of the chosen race from other nations. The Jews were proud of that separation. But the Gospel of the Son of Man proclaimed that the time had come in which the separation was to be done away, and God's goodwill manifested to all nations alike. It spoke of a union with God, through trust, which gave hope of a righteousness that the Law had been powerless to produce. Therefore to insist upon Gentiles being circumcised would have been to deny the Gospel of Christ. If there was to be simply an enlarging of the separated nation by the receiving of individuals into it, then the other nations of the world remained as much on the outside of God's covenant as ever. Then there was no Gospel to mankind; no justification given to men. The loss, in such a case, would have been as much to the Jew as to the Gentile. St. Paul felt this the most strongly; but St. Peter also saw that if the Jewish believers were thrown back on the Jewish Law, and gave up the free and absolute grace of God, the Law became a mere burden, just as heavy to the Jew as it would be to the Gentile. The only hope for the Jew was in a Saviour who *must be* the Saviour of mankind. It implied therefore no difference of belief when it was agreed that Paul and Barnabas should go to the heathen, while James and Cephas and John undertook to be the Apostles of the Circumcision. The judgment of the Church was immediately recorded in a letter addressed to the Gentile brethren in Antioch and Syria and Cilicia. It is usual to connect with this period of the history that rebuke of St. Peter which St. Paul records in Gal. ii. 11-14. The connexion of subject makes it convenient to record the incident in this place, although it is possible that it took place before the meeting at Jerusalem, and perhaps most probable that it did not occur till later, when St. Paul returned from his long tour in Greece to Antioch (Acts xviii. 22, 23).—*Second Missionary Journey.*—The most resolute courage, indeed, was required for the work to which St. Paul was now publicly pledged. He would not associate with himself in that work one who had already shown a want of constancy. This was the occasion of what must have been a most painful difference between him and his comrade in the faith and in past perils, Barnabas (Acts xv. 35-40). Silas, or Silvanus, becomes now a chief companion of the Apostle. The two went together through Syria and Cilicia, visiting the churches, and so came to Derbe and Lystra. Here they find Timotheus, who had become a disciple on the former visit

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of the Apostle. Him St. Paul took and circumcised. Paul and Silas were actually delivering the Jerusalem decree to all the churches they visited. They were no doubt triumphing in the freedom secured to the Gentiles. Yet at this very time our Apostle had the wisdom and largeness of heart to consult the feelings of the Jews by circumcising Timothy. St. Luke now steps rapidly over a considerable space of the Apostle's life and labours. "They went throughout Phrygia and the region of Galatia" (xvi. 6). At this time St. Paul was founding "the churches of Galatia" (Gal. i. 2). He himself gives us hints of the circumstances of his preaching in that region, of the reception he met with, and of the ardent, though unstable, character of the people (Gal. iv. 13-15). It is not easy to decide as to the meaning of the words "through infirmity of the flesh." Undoubtedly their grammatical sense implies that "weakness of the flesh" —an illness—was the *occasion* of St. Paul's preaching in Galatia. On the other hand, the form and order of the words are not what we should have expected if the Apostle meant to say this; and Professor Jowett prefers to assume an inaccuracy of grammar, and to understand St. Paul as saying that it was *in* weakness of the flesh that he preached to the Galatians. In either case St. Paul must be referring to a more than ordinary pressure of that bodily infirmity which he speaks of elsewhere as detracting from the influence of his personal address. It is hopeless to attempt to determine positively what this infirmity was. St. Paul at this time had not indulged the ambition of preaching his Gospel in Europe. His views were limited to the peninsula of Asia Minor. Having gone through Phrygia and Galatia he intended to visit the western coast; but "they were forbidden by the Holy Ghost to preach the word" there. Then, being on the borders of Mysia, they thought of going back to the north-east into Bithynia; but again the Spirit *of Jesus* "suffered them not." So they passed by Mysia, and came down to Troas. St. Paul saw in a vision a man of Macedonia, who besought him, saying, "Come over into Macedonia and help us." The vision was at once accepted as a heavenly intimation; the help wanted by the Macedonians was believed to be the preaching of the Gospel. It is at this point that the historian, speaking of St. Paul's company, substitutes "we" for "they." He says nothing of himself; we can only infer that St. Luke, to whatever country he belonged, became a companion of St. Paul at Troas. The party, thus reinforced, immediately set sail from Troas, touched at Samothrace, then landed on the continent at Neapolis, and from thence journeyed to Philippi. Philippi was no inapt representative of the western world. A Greek city, it had received a body of Roman settlers, and was politically a Colonia. There were a few Jews, if not many, at Philippi; and when the Sabbath came round, the Apostolic company joined their countrymen at the place by the river-side where prayer was wont to be made. The narrative in this part is very graphic (xvi. 13). The first convert in Macedonia was but an Asiatic woman who already worshipped the God of the Jews; but she was a very earnest believer, and besought the Apostle and his friends to honour her by staying in her house. They could not resist her urgency, and during their stay at Philippi they were the guests of Lydia (ver. 40). But a proof was given before long that the preachers of Christ were come to grapple with the powers in the spiritual world to which heathenism was then doing homage. A female slave, who brought gain to her masters by her powers of prediction when she was in the possessed state, beset Paul and his company. Paul was vexed by her cries, and addressing the spirit in the girl, he said, "I command thee in the name of Jesus Christ to come out of her." The girl's masters saw that now the hope of their gains was gone. Paul and Silas were dragged before the magistrates, the multitude clamouring loudly against them, upon the vague charge of "troubling the city," and introducing observances which were unlawful for Romans. If the magistrates had desired to act justly they might have doubted how they ought to deal with the charge. But the praetors or duumviri of Philippi were very unworthy representatives of the Roman magistracy. They yielded without inquiry to the clamour of the inhabitants, caused the clothes of Paul and Silas to be torn from them, and themselves to be beaten, and then committed them to prison. This cruel wrong was to be the occasion of a signal appearance of the God of righteousness and deliverance. The narrative tells of the earthquake, the jailor's terror, his conversion, and baptism (xvi. 26-34). In the morning the magistrates, either having heard of what had happened, or having repented of their injustice, or having done all they meant to do by way of pacifying the multitude, sent word to the prison that the men might be let go. But St. Paul denounced plainly their unlawful acts, informing them moreover that those whom they had beaten and imprisoned without trial were Roman citizens. The magistrates, in great alarm, saw the necessity of humbling themselves. They came and begged them to leave the city. Paul and Silas consented to do so, and, after paying a visit to "the brethren" in the house of Lydia, they departed. Leaving St. Luke, and perhaps Timothy for a short time, at Philippi, Paul and Silas travelled through Amphipolis and Apollonia, and stopped again at Thessalonica. At this important city there was a synagogue of the Jews. True to his custom, St. Paul went in to them, and for three Sabbath-days proclaimed Jesus to be the Christ, as he would have done in a city of Judaea. Again, as in Pisidian Antioch, the envy of the Jews was excited. The mob assaulted the house of Jason, with whom Paul and Silas were staying as guests, and, not finding them, dragged Jason himself and some other brethren before the magistrates. In this case the magistrates seem to have acted wisely and justly, in taking security of Jason and the rest, and letting them go. After these signs of danger the brethren immediately sent away Paul and Silas by night. The Epistles to the Thessalonians were written very soon after the Apostle's visit, and contain more particulars of his work in founding that Church than we find in any other Epistle. The whole of these letters ought to be read for the information they thus supply. When Paul and Silas left Thessalonica they came to Beroea. Here they found the Jews more noble than those at Thessalonica had been. Accordingly they gained many converts, both Jews and Greeks; but the Jews of Thessalonica, hearing of it, sent emissaries to stir up the people, and it was thought best that St. Paul should himself leave the city, whilst Silas and Timothy remained behind. Some of "the brethren" went with St. Paul as far as Athens, where they

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left him, carrying back a request to Silas and Timothy that they would speedily join him. There he witnessed the most profuse idolatry side by side with the most pretentious philosophy. Either of these would have been enough to stimulate his spirit. To idolaters and philosophers he felt equally urged to proclaim his Master and the Living God. So he went to his own countrymen and the proselytes in the synagogue and declared to them that the Messiah had come; but he also spoke, like another Socrates, with people in the market, and with the followers of the two great schools of philosophy, Epicureans and Stoics, naming to all Jesus and the Resurrection. The philosophers encountered him with a mixture of curiosity and contempt. But any one with a novelty was welcome to those who "spent their time in nothing else but either to hear or to tell some new thing." They brought him therefore to the Areopagus, that he might make a formal exposition of his doctrine to an assembled audience. Here the Apostle delivered that wonderful discourse, reported in Acts xvii. 22-31, which seems as fresh and instructive for the intellect of the 19th century as it was for the intellect of the first. In this we have the Pauline Gospel as it addressed itself to the speculative mind of the cultivated Greeks. St. Paul, it is well understood, did not begin with calling the Athenians "too superstitious." "I perceive you," he said, "to be eminently religious." He had observed an altar inscribed "To the unknown God." It meant, no doubt, "To *some* unknown God." "I come," he said, "as the messenger of that unknown God." And then he proceeds to speak of God in terms which were not altogether new to Grecian ears. The Apostle gained but few converts at Athens, and he soon took his departure and came to Corinth. Athens still retained its old intellectual predominance: but Corinth was the political and commercial capital of Greece. Here, as at Thessalonica, he chose to earn his own subsistence by working at his trade of tent-making. This trade brought him into close connexion with two persons who became distinguished as believers in Christ, Aquila and Priscilla. Labouring thus on the six days, the Apostle went to the synagogue on the Sabbath, and there by expounding the Scriptures sought to win both Jews and proselytes to the belief that Jesus was the Christ. He was testifying with unusual effort and anxiety, when Silas and Timothy came from Macedonia and joined him. We are left in some uncertainty as to what the movements of Silas and Timothy had been, since they were with Paul at Beroea. From the statements in the Acts (xvii. 15, 16) compared with those in 1 Thes. (iii. 1, 2), Paley reasonably argues that Silas and Timothy had come to Athens, but had soon been despatched thence, Timothy to Thessalonica, and Silas to Philippi, or elsewhere. From Macedonia they came together, or about the same time, to Corinth; and their arrival was the occasion of the writing of the First Epistle to the Thessalonians. This is the first extant example of that work by which the Apostle Paul has served the Church of all ages in as eminent a degree as he laboured at the founding of it in his lifetime. It is notorious that the order of the Epistles in the book of the N. T. is not their real, or chronological order. The two Epistles to the Thessalonians belong—and these alone—to the present Missionary Journey. The Epistles to the Galatians, Romans, and Corinthians, were written during the next journey. Those to Philemon, the Colossians, the Ephesians, and the Philippians, belong to the captivity at Rome. With regard to the Pastoral Epistles, there are considerable difficulties, which require to be discussed separately. Two general remarks relating to St. Paul's Letters may find a place here. (1.) There is no reason to assume that the extant Letters are all that the Apostle wrote. (2.) We must be on our guard against concluding too much from the contents and style of any Epistle, as to the fixed bent of the Apostle's whole mind at the time when it was written. The *First* Epistle to the Thessalonians was probably written soon after his arrival at Corinth, and before he turned from the Jews to the Gentiles. It was drawn from St. Paul by the arrival of Silas and Timothy. The largest portion of it consists of an impassioned recalling of the facts and feelings of the time when the Apostle was personally with them. What interval of time separated the Second Letter to the Thessalonians from the First, we have no means of judging, except that the later one was certainly written before St. Paul's departure from Corinth. We return now to the Apostle's preaching at Corinth. When Silas and Timotheus came, he was testifying to the Jews with great earnestness, but with little success. So "when they opposed themselves and blasphemed, he shook out his raiment," and said to them, in words of warning taken from their own prophets (Ezek. xxxiii. 4); "Your blood be upon your own heads; I am clean, and henceforth will go to the Gentiles." The Apostle went, as he threatened, to the Gentiles, and began to preach in the house of a proselyte named Justus. Corinth was the chief city of the province of Achaia, and the residence of the proconsul. During St. Paul's stay, we find the proconsular office held by Gallio, a brother of the philosopher Seneca. Before him the Apostle was summoned by his Jewish enemies, who hoped to bring the Roman authority to bear upon him as an innovator in religion. But Gallio perceived at once, before Paul could "open his mouth" to defend himself, that the movement was due to Jewish prejudice, and refused to go into the question. "If it be a question of words and names and of your law," he said to the Jews, speaking with the tolerance of a Roman magistrate, "look ye to it; for I will be no judge of such matters." Then a singular scene occurred. The Corinthian spectators, either favouring St. Paul, or actuated only by anger against the Jews, seized on the principal person of those who had brought the charge, and beat him before the judgment-seat. Gallio left these religious quarrels to settle themselves. The Apostle, therefore, was not allowed to be "hurt," and remained some time longer at Corinth unmolested. Having been the instrument of accomplishing this work, St. Paul took his departure for Jerusalem, wishing to attend a festival there. Before leaving Greece, he cut off his hair at Cenchreae, in fulfilment of a vow (Acts xviii. 18). He may have followed in this instance, for some reason not explained to us, a custom of his countrymen. When he sailed from the Isthmus, Aquila and Priscilla went with him as far as Ephesus. Paul paid a visit to the synagogue at Ephesus, but would not stay. Leaving Ephesus, he sailed to Caesarea, and from thence went up to Jerusalem and "saluted the Church." It is argued, from considerations founded on the suspension of navigation during the winter months, that the

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festival was probably the Pentecost. From Jerusalem, almost immediately, the Apostle went down to Antioch, thus returning to the same place from which he had started with Silas.—*Third Missionary Journey, including the stay at Ephesus* (Acts xviii. 23–xxi. 17).—We may connect with this short visit of St. Paul to Jerusalem a very serious raising of the whole question, What was to be the relation of the new kingdom of Christ to the law and covenant of the Jews? To vindicate the *freedom*, as regarded the Jewish law, of believers in Christ; but to do this, for the very sake of maintaining *the unity of the Church*,—was to be the earnest labour of the Apostle for some years. The great Epistles which belong to this period, those to the Galatians, Corinthians, and Romans, show how the "Judaizing" question exercised at this time the Apostle's mind. St. Paul "spent some time" at Antioch, and during this stay, as we are inclined to believe, his collision with St. Peter (Gal. ii. 11-14), of which we have spoken above, took place. When he left Antioch, he "went over all the country of Galatia and Phrygia in order, strengthening all the disciples," and giving orders concerning the collection for the saints (1 Cor. xvi. 1). It is probable that *the Epistle to the Galatians* was written soon after this visit. This Letter was, in all probability, sent from Ephesus. This was the goal of the Apostle's journeyings through Asia Minor. He came down upon Ephesus from the upper districts of Phrygia. With reference to the spread of the Church Catholic, Ephesus occupied the central position of all. This was the meeting place of Jew, of Greek, of Roman, and of Oriental. A new element in the preparation of the world for the kingdom of Christ presents itself at the beginning of the Apostle's work at Ephesus. He finds there certain disciples,—about twelve in number,—of whom he is led to inquire, "Did ye receive the Holy Ghost when ye believed? They answered, No, we did not even hear of there being a Holy Ghost. Unto what then, asked Paul, were ye baptized? And they said, Unto John's baptism. Then said Paul, John baptized with the baptism of repentance, saying to the people that they should believe on him who was coming after him, that is, on Jesus. Hearing this, they were baptized into the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came upon them, and they began to speak with tongues and to prophesy" (Acts xix. 1-7).—It is obvious to compare this incident with the Apostolic act of Peter and John in Samaria, and to see in it an assertion of the full Apostolic dignity of Paul. But besides this bearing of it, we see in it indications which suggest more than they distinctly express, as to the spiritual movements of that age. These twelve disciples are mentioned immediately after Apollos, who also had been at Ephesus just before St. Paul's arrival, and who had taught diligently concerning Jesus, knowing only the baptism of John. What the exact belief of Apollos and these twelve "disciples" was concerning the character and work of Jesus, we have no means of knowing. The Apostle now entered upon his usual work. He went into the synagogue, and for three months he spoke openly, disputing and persuading concerning "the kingdom of God." At the end of this time the obstinacy and opposition of some of the Jews led him to give up frequenting the synagogue, and he established the believers as a separate society, meeting "in the school of Tyrannus." This continued for two years. During this time many things occurred, of which the historian of the Acts chooses two examples, the triumph over magical arts, and the great disturbance raised by the silversmiths who made shrines for Artemis; and amongst which we are to note further the writing of the First Epistle to the Corinthians. Whilst St. Paul was at Ephesus his communications with the Church in Achaia were not altogether suspended. There is strong reason to believe that a personal visit to Corinth was made by him, and a letter sent, neither of which is mentioned in the Acts. The visit is inferred from several allusions in the 2nd Epistle to the Corinthians (2 Cor. xii. 14, xiii. 1). The visit he is contemplating is plainly that mentioned in Acts xx. 2, which took place when he finally left Ephesus. If that was the *third*, he must have paid a *second* during the time of his residence at Ephesus. The *primâ facie* sense of 2 Cor. ii. 1, xii. 21, xiii. 2, implies a short visit, which we should place in the first half of the stay at Ephesus. And there are no strong reasons why we should not accept that *primâ facie* sense. Whether the 1st Epistle to the Corinthians was written before or after the tumult excited by Demetrius cannot be positively asserted. He makes an allusion, in that Epistle, to a "battle with wild beasts" fought at Ephesus (1 Cor. xv. 32), which it is usual to understand figuratively, and which is by many connected with that tumult. But this connexion is arbitrary, and without much reason. And as it would seem from Acts xx. 1 St. Paul departed immediately after the tumult, it is probable that the Epistle was written before, though not long before, the raising of this disturbance. There were two external inducements for writing this Epistle. (1.) St. Paul had received information from members of Chloe's household (i. 11) concerning the state of the Church at Corinth. (2.) That Church had written him a letter, of which the bearers were Stephanas and Fortunatus and Achaicus, to ask his judgment upon various points which were submitted to him (vii. 1, xvi. 17). For a detailed description of the Epistles the reader is referred to the special articles upon each. But it belongs to the history of St. Paul to notice the personal characteristics which appear in them. We must not omit to observe therefore, in this Epistle, how loyally the Apostle represents Jesus Christ the Crucified as the Lord of men, the Head of the body with many members, the Centre of Unity, the Bond of men to the Father. We should mark at the same time how invariably he connects the Power of the Spirit with the Name of the Lord Jesus. He meets all the evils of the Corinthian Church, the intellectual pride, the party spirit, the loose morality, the disregard of decency and order, the false belief about the Resurrection, by recalling their thoughts to the Person of Christ and to the Spirit of God as the Breath of a common life to the whole body. We observe also here, more than elsewhere, the *tact*, universally recognized and admired, with which the Apostle discusses the practical problems brought before him. What St. Paul here tells us of his own doings and movements refers chiefly to the nature of his preaching at Corinth (i. ii.); to the hardships and dangers of the apostolic life (iv. 9-13); to his cherished custom of working for his own living (ix.); to the direct revelations he had received (xi. 23, xv. 8); and to his present plans (xvi.). He bids the Corinthians raise a collection for the Church at Jeru-

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salem by laying by something on the first day of the week, as he had directed the churches in Galatia to do. He says that he shall tarry at Ephesus till Pentecost, and then set out on a journey towards Corinth through Macedonia, so as perhaps to spend the winter with them. He expresses his joy at the coming of Stephanas and his companions, and commends them to the respect of the Church. Having despatched this Epistle he stayed on at Ephesus, where "a great door and effectual was opened to him, and there were many adversaries." We have now no information as to his work there, until that tumult occurred which is described in Acts xix. 24-41. St. Paul is only personally concerned in this tumult in so far as it proves the deep impression which his teaching had made at Ephesus, and the daily danger in which he lived. He had been anxious to depart from Ephesus, and this interruption of the work which had kept him there determined him to stay no longer. He set out therefore for Macedonia, and proceeded first to Troas (2 Cor. ii. 12), where he might have preached the Gospel with good hope of success. But a restless anxiety to obtain tidings concerning the Church at Corinth urged him on, and he advanced into Macedonia, where he met Titus, who brought him the news for which he was thirsting. The receipt of this intelligence drew from him a letter which reveals to us what manner of man St. Paul was when the fountains of his heart were stirred to their inmost depths. Every reader may perceive that, on passing from the First Epistle to the Second, the scene is almost entirely changed. In the *First*, the faults and difficulties of the Corinthian Church are before us. The Apostle writes of these, with spirit indeed and emotion, as he always does, but without passion or disturbance. In the *Second*, he writes as one whose personal relations with those whom he addresses have undergone a most painful shock. What had occasioned this excitement? We have seen that Timothy had been sent from Ephesus to Macedonia and Corinth. He had rejoined St. Paul when he wrote this Second Epistle, for he is associated with him in the salutation (2 Cor. i. 1). We have no account, either in the Acts or in the Epistles, of this journey of Timothy, and some have thought it probable that he never reached Corinth. Let us suppose, however, that he arrived there soon after the First Epistle, conveyed by Stephanas and others, had been received by the Corinthian Church. He found that a movement had arisen in the heart of that Church which threw (let us suppose) the case of the incestuous person (1 Cor. v. 1-5) into the shade. This was a deliberate and sustained attack upon the Apostolic authority and personal integrity of the Apostle of the Gentiles. When some such attack was made openly upon the Apostle, the Church had not immediately called the offender to account; the better spirit of the believers being cowed, apparently, by the confidence and assumed authority of the assailants of St. Paul. A report of this melancholy state of things was brought to the Apostle by Timothy or by others. He immediately sent off Titus to Corinth, with a letter containing the sharpest rebukes, *using* the authority which had been denied, and threatening to enforce it speedily by his personal presence (ii. 2, 3, vii. 8). As soon as the letter was gone, he began to repent of having written it. We can well believe him when he speaks of what he had suffered:—"Out of much affliction and anguish of heart I wrote to you with many tears" (ii. 4); "I had no rest in my spirit" (ii. 13); "Our flesh had no rest, but we were troubled on every side; without were fightings, within were fears" (vii. 5). It appears that he could not bring himself to hasten to Corinth so rapidly as he had intended (i. 15, 16); he would wait till he heard news which might make his visit a happy instead of a painful one (ii. 1). When he had reached Macedonia, Titus, as we have seen, met him with such reassuring tidings. The offender had been rebuked by the Church, and had made submission (ii. 6, 7); the old spirit of love and reverence towards St. Paul had been awakened, and had poured itself forth in warm expressions of shame and grief and penitence. The cloud was now dispelled; fear and pain gave place to hope and tenderness and thankfulness. But even now the Apostle would not start at once for Corinth. He may have had important work to do in Macedonia. But another letter would smooth the way still more effectually for his personal visit; and he accordingly wrote the Second Epistle, and sent it by the hands of Titus and two other brethren to Corinth. The particular nature of this Epistle, as an appeal to facts in favour of his own Apostolic authority, leads to the mention of many interesting features of St. Paul's life. His summary, in xi. 23-28, of the hardships and dangers through which he had gone, proves to us how little the history in the Acts is to be regarded as a complete account of what he did and suffered. The daily burden of "the care of all the churches" seems to imply a wide and constant range of communication. The mention of "visions and revelations of the Lord," and of the "thorn (or rather *stake*) in the flesh," side by side, is peculiarly characteristic both of the mind and of the experiences of St. Paul. As an instance of the visions, he alludes to a trance which had befallen him fourteen years before, in which he had been caught up into paradise, and had heard unspeakable words. But he would not, even inwardly with himself, glory in visions and revelations without remembering how the Lord had guarded him from being puffed up by them. A stake in the flesh (*σκόλοψ τῇ σαρκί*) was given him, a messenger of Satan to buffet him, lest he should be exalted above measure. The different interpretations which have prevailed of this *σκόλοψ* have a certain historical significance. (1) Roman Catholic divines have inclined to understand by it strong *sensual temptation*. (2) Luther and his followers take it to mean temptations to *unbelief*. But neither of these would be "infirmities" in which St. Paul could "glory." (3) It is almost the unanimous opinion of modern divines—and the authority of the ancient fathers on the whole is in favour of it—that the *σκόλοψ* represents some vexatious *bodily infirmity*. After writing this Epistle, St. Paul travelled through Macedonia, perhaps to the borders of Illyricum (Rom. xv. 19), and then carried out the intention of which he had spoken so often, and arrived himself at Corinth. The narrative in the Acts tells us that "when he had gone over those parts (Macedonia), and had given them much exhortation, he came into Greece, and there abode three months" (xx. 2, 3). There is only one incident which we can connect with this visit to Greece, but that is a very important one—the writing of another great Epistle, addressed to the Church at Rome. That this was written at this time from Corinth appears from passages in the Epistle itself, and has never been doubted. The

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letter is a substitute for the personal visit which he had longed "for many years" to pay; and, as he would have made the visit, so now he writes the letter, *because he is the Apostle of the Gentiles.* Of this office, to speak in common language, St. Paul was proud. All the labours and dangers of it he would willingly encounter; and he would also jealously maintain its dignity and its powers. He held it of Christ, and Christ's commission should not be dishonoured. He represents himself grandly as a priest, appointed to offer up the faith of the Gentile world as a sacrifice to God (xv. 16). And he then proceeds to speak with pride of the extent and independence of his Apostolic labours. It is in harmony with this language that he should address the Roman Church as consisting mainly of Gentiles: but we find that he speaks to them as to persons deeply interested in Jewish questions. Before his departure from Corinth, St. Paul was joined again by St. Luke, as we infer from the change in the narrative from the third to the first person. We have seen already that he was bent on making a journey to Jerusalem, for a special purpose and within a limited time. With this view he was intending to go by sea to Syria. But he was made aware of some plot of the Jews for his destruction, to be carried out through this voyage; and he determined to evade their malice by changing his route. Several brethren were associated with him in this expedition, the bearers, no doubt, of the collections made in all the Churches for the poor at Jerusalem. These were sent on by sea, and probably the money with them, to Troas, where they were to await St. Paul. He, accompanied by St. Luke, went northwards through Macedonia. The style of an eye-witness again becomes manifest. During the stay at Troas there was a meeting on the first day of the week "to break bread," and Paul was discoursing earnestly and at length with the brethren. He was to depart the next morning, and midnight found them listening to his earnest speech. A youth named Eutychus was sitting in the window, and was gradually overpowered by sleep, so that at last he fell into the street or court from the third story, and was taken up dead. The meeting was interrupted by this accident, and Paul went down and fell upon him and embraced him, saying, "Be not disturbed, his life is in him." His friends then appear to have taken charge of him, whilst Paul went up again, first presided at the breaking of bread, afterwards took a meal, and continued conversing until daybreak, and so departed. Whilst the vessel which conveyed the rest of the party sailed from Troas to Assos, Paul gained some time by making the journey by land. At Assos he went on board again. Coasting along by Mitylene, Chios, Samos, and Trogyllium, they arrived at Miletus. At Miletus, however, there was time to send to Ephesus; and the elders of the Church were invited to come down to him there. This meeting is made the occasion for recording another characteristic and *representative* address of St. Paul (Acts xx. 18-35). This spoken address to the elders of the Ephesian Church may be ranked with the Epistles, and throws the same kind of light upon St. Paul's Apostolical relations to the Churches. The course of the voyage from Miletus was by Coos and Rhodes to Patara, and from Patara in another vessel past Cyprus to Tyre. Here Paul and his company spent seven days. From Tyre they sailed to Ptolemais, where they spent one day, and from Ptolemais proceeded, apparently by land, to Caesarea. In this place was settled Philip the Evangelist, one of the seven, and he became the host of Paul and his friends. Philip had four unmarried daughters, who "prophesied," and who repeated, no doubt, the warnings already heard. They now "tarried many days" at Caesarea. During this interval the prophet Agabus (Acts xi. 28) came down from Jerusalem, and crowned the previous intimations of danger with a prediction expressively delivered. At this stage a final effort was made to dissuade Paul from going up to Jerusalem, by the Christians of Caesarea, and by his travelling companions. After a while, they went up to Jerusalem, and were gladly received by the brethren. This is St. Paul's fifth and last visit to Jerusalem.—*St. Paul's Imprisonment: Jerusalem and Caesarea.*—He who was thus conducted into Jerusalem by a company of anxious friends had become by this time a man of considerable fame amongst his countrymen. He was widely known as one who had taught with pre-eminent boldness that a way into God's favour was opened to the Gentiles, and that this way did not lie through the door of the Jewish Law. He had moreover actually founded numerous and important communities, composed of Jews and Gentiles together, which stood simply on the name of Jesus Christ, apart from circumcision and the observance of the Law. He had thus roused against himself the bitter enmity of that unfathomable Jewish pride which was almost as strong in some of those who had professed the faith of Jesus, as in their unconverted brethren. He was now approaching a crisis in the long struggle, and the shadow of it had been made to rest upon his mind throughout his journey to Jerusalem. He came "ready to die for the name of the Lord Jesus," but he came expressly to prove himself a faithful Jew, and this purpose emerges at every point of the history. St. Luke does not mention the contributions brought by Paul and his companions for the poor at Jerusalem. As on former occasions, the believers at Jerusalem could not but glorify God for what they heard; but they had been alarmed by the prevalent feeling concerning St. Paul. In order to dispel this impression they ask him to do publicly an act of homage to the Law and its observances. They had four men who were under the Nazarite vow. The completion of this vow involved (Num. vi. 13-21) a considerable expense for the offerings to be presented in the Temple; and it was a meritorious act to provide these offerings for the poorer Nazarites. St. Paul was requested to put himself under the vow with those other four, and to supply the cost of their offerings. He at once accepted the proposal. It appears that the whole process undertaken by St. Paul required seven days to complete it. Towards the end of this time certain Jews from "Asia," who had come up for the Pentecostal feast, and who had a personal knowledge both of Paul himself and of his companion Trophimus, a Gentile from Ephesus, saw Paul in the Temple. They immediately set upon him, and stirred up the people against him, crying out, "Men of Israel, help: this is the man that teacheth all men everywhere against the people, and the law, and this place; and further brought Greeks also into the Temple, and hath polluted this holy place." The latter charge had no more truth in it than the first: it was only suggested by their having seen Trophimus with him, not in the Temple, but in the city. They raised,

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however, a great commotion: Paul was dragged out of the Temple, of which the doors were immediately shut, and the people, having him in their hands, were proposing to kill him. But tidings were soon carried to the commander of the force which was serving as a garrison in Jerusalem, that "all Jerusalem was in an uproar;" and he, taking with him soldiers and centurions, hastened to the scene of the tumult. Paul was rescued from the violence of the multitude by the Roman officer, who made him his own prisoner, causing him to be chained to two soldiers, and then proceeded to inquire who he was and what he had done. The inquiry only elicited confused outcries, and the "chief captain" seems to have imagined that the Apostle might perhaps be a certain Egyptian pretender who had recently stirred up a considerable rising of the people. The account in the Acts (xxi. 34-40) tells us with graphic touches how St. Paul obtained leave and opportunity to address the people in a discourse which is related at length. This discourse was spoken in Hebrew; that is, in the native dialect of the country, and was on that account listened to with the more attention. It is described by St. Paul himself, in his opening words, as his "defence," addressed to his brethren and fathers. It is in this light that it ought to be regarded. Until the hated word of a mission to the Gentiles, had been spoken, the Jews had listened to the speaker. "Away with such a fellow from the earth," the multitude now shouted: "it is not fit that he should live." The Roman commander, seeing the tumult that arose, might well conclude that St. Paul had committed some heinous offence; and carrying him off, he gave orders that he should be forced by scourging to confess his crime. Again the Apostle took advantage of his Roman citizenship to protect himself from such an outrage. The Roman officer was bound to protect a citizen, and to suppress tumult; but it was also a part of his policy to treat with deference the religion and the customs of the country. St. Paul's present history is the resultant of these two principles. The chief captain set him free from bonds, but on the next day called together the chief priests and the Sanhedrim, and brought Paul as a prisoner before them. We need not suppose that this was a regular legal proceeding: it was probably an experiment of policy and courtesy. If, on the one hand, the commandant of the garrison had no power to convoke the Sanhedrim; on the other hand he would not give up a Roman citizen to their judgment. As it was, the affair ended in confusion, and with no semblance of a judicial termination. The incidents selected by St. Luke from the history of this meeting form striking points in the biography of St. Paul, but they are not easy to understand. St. Paul appears to have been put upon his defence, and with the peculiar habit, mentioned elsewhere also (Acts xiii. 9), of looking steadily when about to speak, he began to say, "Men and brethren, I have lived in all good conscience (or, I have lived a conscientiously loyal life) unto God, until this day." Here the high-priest Ananias commanded them that stood by him to smite him on the mouth. With a fearless indignation, Paul exclaimed, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" The bystanders said, "Revilest thou God's High-Priest?" Paul answered, "I knew not, brethren, that he was the High-Priest; for it is written, Thou shalt not speak evil of the ruler of thy people." How was it possible for him not to know that he who spoke was the High-Priest? The least objectionable solutions seem to be, that for some reason or other,—either because his sight was not good, or because he was looking another way,—he did not know whose voice it was that ordered him to be smitten; and that he wished to correct the impression which he saw was made upon some of the audience by his threatening protest, and therefore took advantage of the fact that he really did not know the speaker to be the High-Priest, to explain the deference he felt to be due to the person holding that office. The next incident which St. Luke records seems to some, who cannot think of the Apostle as remaining still a Jew, to cast a shadow upon his rectitude. He perceived, we are told, that the council was divided into two parties, the Sadducees and Pharisees, and therefore he cried out, "Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am called in question."—Those who impugn the authenticity of the Acts point triumphantly to this scene as an utterly impossible one: others consider that the Apostle is to be blamed for using a disingenuous artifice. But it is not so clear that St. Paul was using an artifice at all, at least for his own interest, in identifying himself as he did with the professions of the Pharisees. The *creed* of the Pharisee as distinguished from that of the Sadducee, was unquestionably the creed of St. Paul. His belief in Jesus seemed to him to supply the ground and fulfilment of that creed. He wished to lead his brother Pharisees into a deeper and more living apprehension of their own faith. The immediate consequence of the dissension which occurred in the assembly was that Paul was like to be torn in pieces, and was carried off by the Roman soldiers. On the next day a conspiracy was formed, which the historian relates with a singular fulness of details. More than forty of the Jews bound themselves under a curse neither to eat nor to drink until they had killed Paul. The plot was discovered, and St. Paul was hurried away from Jerusalem. The chief captain, Claudius Lysias, determined to send him to Caesarea, to Felix the governor, or procurator, of Judaea. He therefore put him in charge of a strong guard of soldiers, who took him by night as far as Antipatris. From thence a smaller detachment conveyed him to Caesarea, where they delivered up their prisoner into the hands of the governor. Felix asked of what province the prisoner was: and being told that he was of Cilicia, he promised to give him a hearing when his accusers should come. In the mean time he ordered him to be guarded. — *Imprisonment at Caesarea.*—St. Paul was henceforth, to the end of the period embraced in the Acts, if not to the end of his life, in Roman custody. This custody was in fact a protection to him, without which he would have fallen a victim to the animosity of the Jews. He seems to have been treated throughout with humanity and consideration. The governor before whom he was now to be tried, according to Tacitus and Josephus, was a mean and dissolute tyrant. The orator or counsel retained by the Jews and brought down by Ananias and the elders, when they arrived in the course of five days at Caesarea, begins the proceedings of the trial professionally by complimenting the governor. The charge he goes on to set forth against Paul shows

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precisely the light in which he was regarded by the fanatical Jews. St. Paul met the charge in his usual manner. He was glad that his judge had been for some years governor of a Jewish province; "because it is in thy power to ascertain that, not more than twelve days since, I came up to Jerusalem to worship." The emphasis is upon his coming up to worship. He denied positively the charges of stirring up strife and of profaning the Temple. Again he gave prominence to the hope of a resurrection, which he held, as he said, in common with his accusers. His loyalty to the faith of his fathers he had shown by coming up to Jerusalem expressly to bring alms for his nation, and offerings, and by undertaking the ceremonies of purification in the Temple. What fault then could any Jew possibly find in him?—The Apostle's answer was straightforward and complete. He had *not* violated the law of his fathers; he was still a true and loyal Israelite. Felix made an excuse for putting off the matter, and gave orders that the prisoner should be treated with indulgence, and that his friends should be allowed free access to him. After a while, he heard him again. St. Paul remained in custody until Felix left the province. The unprincipled governor had good reason to seek to ingratiate himself with the Jews; and to please them, he handed over Paul, as an untried prisoner, to his successor Festus. Upon his arrival in the province, Festus went up without delay from Caesarea to Jerusalem, and the leading Jews seized the opportunity of asking that Paul might be brought up there for trial, intending to assassinate him by the way. But Festus would not comply with their request. He invited them to follow him on his speedy return to Caesarea, and a trial took place there, closely resembling that before Felix. "They had certain questions against him," Festus says to Agrippa, "of their own superstition (or religion), and of one Jesus, who was dead, whom Paul affirmed to be alive. And being puzzled for my part as to such inquiries, I asked him whether he would go to Jerusalem to be tried there." This proposal, not a very likely one to be accepted, was the occasion of St. Paul's appeal to Caesar. The appeal having been allowed, Festus reflected that he must send with the prisoner a report of "the crimes laid against him." He therefore took advantage of an opportunity which offered itself in a few days to seek some help in the matter. The Jewish prince Agrippa arrived with his sister Berenice on a visit to the new governor. To him Festus communicated his perplexity, together with an account of what had occurred before him in the case. Agrippa, who must have known something of the sect of the Nazarenes, and had probably heard of Paul himself, expressed a desire to hear him speak. Paul therefore was to give an account of himself to Agrippa; and when he had received from him a courteous permission to begin, he stretched forth his hand and made his defence. In this discourse (Acts xxvi.), we have the second explanation from St. Paul himself of the manner in which he had been led, through his Conversion, to serve the Lord Jesus instead of persecuting His disciples; and the third narrative of the Conversion itself. When it was concluded Festus and the king, and their companions, consulted together, and came to the conclusion that the accused was guilty of nothing that deserved death or imprisonment. And Agrippa's final answer to the inquiry of Festus was, "This man might have been set at liberty, if he had not appealed unto Caesar."—*The Voyage to Rome.*—No formal trial of St. Paul had yet taken place. After a while arrangements were made to carry "Paul and certain other prisoners," in the custody of a centurion named Julius into Italy; and amongst the company, whether by favour or from any other reason, we find the historian of the Acts. The narrative of this voyage is accordingly minute and circumstantial in a degree which has excited much attention. The nautical and geographical details of St. Luke's account have been submitted to an apparently thorough investigation by several competent critics, especially by Mr. Smith of Jordanhill, in an important treatise devoted to this subject, and by Mr. Howson. The result of this investigation has been, that several errors in the received version have been corrected, that the course of the voyage has been laid down to a very minute degree with great certainty, and that the account in the Acts is shown to be written by an accurate eye-witness, not himself a professional seaman, but well acquainted with nautical matters. We hasten lightly over this voyage, referring the reader to the works above mentioned, and to the articles in this Dictionary on the names of places and the nautical terms which occur in the narrative. The land on which the wreck took place was found to belong to Malta. The inhabitants of the island received the wet and exhausted voyagers with no ordinary kindness, and immediately lighted a fire to warm them. This particular kindness is recorded on account of a curious incident connected with it. The Apostle was helping to make the fire, and had gathered a bundle of sticks and laid them on the fire, when a viper came out of the heat and fastened on his hand. When the natives saw the creature hanging from his hand they believed him to be poisoned by the bite, and said amongst themselves, "No doubt this man is a murderer, whom, though he has escaped from the sea, yet Vengeance suffers not to live." But when they saw that no harm came of it they changed their minds and said that he was a god. This circumstance, as well as the honour in which he was held by Julius, would account for St. Paul being invited with some others to stay at the house of the chief man of the island, whose name was Publius. By him they were courteously entertained for three days. After a three months' stay in Malta the soldiers and their prisoners left in an Alexandrian ship for Italy. They touched at Syracuse, where they stayed three days, and at Rhegium, from which place they were carried with a fair wind to Puteoli, where they left their ship and the sea. At Puteoli they found "brethren," for it was an important place, and especially a chief port for the traffic between Alexandria and Rome; and by these brethren they were exhorted to stay a while with them. Permission seems to have been granted by the centurion; and whilst they were spending seven days at Puteoli news of the Apostle's arrival was sent on to Rome.—*St. Paul at Rome.*—On their arrival at Rome the centurion delivered up his prisoners into the proper custody, that of the praetorian prefect. Paul was at once treated with special consideration, and was allowed to dwell by himself with the soldier who guarded him. He was now therefore free "to preach the Gospel to them that were at Rome also;" and proceeded without delay to act upon his rule—"to the Jew first." He invited the chief persons amongst the Jews to

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come to him, and explained to them that though he was brought to Rome to answer charges made against him by the Jews in Palestine, he had really done nothing disloyal to his nation or the Law, nor desired to be considered as hostile to his fellow-countrymen. The Roman Jews replied that they had received no tidings to his prejudice. The sect of which he had implied he was a member they knew to be everywhere spoken against; but they were willing to hear what he had to say. But, as of old, the reception of his message by the Jews was not favourable. He turned therefore again to the Gentiles, and for two years he dwelt in his own hired house. These are the last words of the Acts. But St. Paul's career is not abruptly closed. Before he himself fades out of our sight in the twilight of ecclesiastical tradition, we have letters written by himself, which contribute some particulars to his external biography, and give us a far more precious insight into his convictions and sympathies.—*Period of the Later Epistles.*—To that imprisonment to which St. Luke has introduced us—the imprisonment which lasted for such a tedious time, though tempered by much indulgence—belongs the noble group of Letters to Philemon, to the Colossians, to the Ephesians, and to the Philippians. The three former of these were written at one time and sent by the same messengers. Whether that to the Philippians was written before or after these, we cannot determine; but the tone of it seems to imply that a crisis was approaching, and therefore it is commonly regarded as the latest of the four.—In this Epistle St. Paul twice expresses a confident hope that before long he may be able to visit the Philippians in person (i. 25, ii. 24). Whether this hope was fulfilled or not, belongs to a question which now presents itself to us, and which has been the occasion of much controversy. According to the general opinion, the Apostle was liberated from his imprisonment and left Rome, soon after the writing of the letter to the Philippians, spent some time in visits to Greece, Asia Minor, and Spain, returned again as a prisoner to Rome, and was put to death there. In opposition to this view it is maintained by some, that he was never liberated, but was put to death at Rome at an earlier period than is commonly supposed. The arguments adduced in favour of the common view are, (1) the hopes expressed by St. Paul of visiting Philippi (already named) and Colossae (Philemon 22); (2) a number of allusions in the Pastoral Epistles, and their general character; and (3) the testimony of ecclesiastical tradition. The decision must turn mainly upon the view taken of the Pastoral Epistles. The difficulties which have induced such critics as De Wette and Ewald to reject these Epistles, are not inconsiderable, and will force themselves upon the attention of the careful student of St. Paul. But they are overpowered by the much greater difficulties attending any hypothesis which assumes these Epistles to be spurious. We are obliged therefore to recognize the modifications of St. Paul's style, the developments in the history of the Church, and the movements of various persons, which have appeared suspicious in the Epistles to Timothy and Titus, as nevertheless historically true. And then without encroaching on the domain of conjecture, we draw the following conclusions:—(1.) St. Paul must have left Rome, and visited Asia Minor and Greece; for he says to Timothy (1 Tim. i. 3), "I besought thee to abide still at Ephesus, when I was setting out for Macedonia." After being once at Ephesus, he was purposing to go there again (1 Tim. iv. 13), and he spent a considerable time at Ephesus (2 Tim. i. 18). (2.) He paid a visit to Crete, and left Titus to organize Churches there (Titus i. 5). He was intending to spend a winter at one of the places named Nicopolis (Tit. iii. 12). (3.) He travelled by Miletus (2 Tim. iv. 20), Troas (2 Tim. iv. 13), where he left a cloak or case, and some books, and Corinth (2 Tim. iv. 20). (4.) He is a prisoner at Rome, "suffering unto bonds as an evildoer" (2 Tim. ii. 9), and expecting to be soon condemned to death (2 Tim. iv. 6). At this time he felt deserted and solitary, having only Luke of his old associates, to keep him company; and he was very anxious that Timothy should come to him without delay from Ephesus, and bring Mark with him (2 Tim. i. 15, iv. 16, 9-12). We conclude then, that after a wearing imprisonment of two years or more at Rome, St. Paul was set free, and spent some years in various journeyings eastwards and westwards. Towards the close of this time he pours out the warnings of his less vigorous but still brave and faithful spirit in the Letters to Timothy and Titus. The first to Timothy and that to Titus were evidently written at very nearly the same time. After these were written, he was apprehended again and sent to Rome. The Apostle appears now to have been treated, not as an honourable state prisoner, but as a felon (2 Tim. ii. 9). But he was at least allowed to write this Second Letter to his "dearly beloved son" Timothy; and though he expresses a confident expectation of his speedy death, he yet thought it sufficiently probable that it might be delayed for some time, to warrant him in urging Timothy to come to him from Ephesus. Meanwhile, though he felt his isolation, he was not in the least daunted by his danger. He was more than ready to die (iv. 6), and had a sustaining experience of not being deserted by his Lord. Once already, in this second imprisonment, he had appeared before the authorities; and "the Lord then stood by him and strengthened him," and gave him a favourable opportunity for the one thing always nearest to his heart, the public declaration of his Gospel. This Epistle, surely no unworthy utterance at such an age and in such an hour even of a St. Paul, brings us, it may well be presumed, close to the end of his life. For what remains, we have the concurrent testimony of ecclesiastical antiquity, that he was beheaded at Rome, about the same time that St. Peter was crucified there. Dionysius, bishop of Corinth (A.D. 170), says that Peter and Paul went to Italy and taught there together, and suffered martyrdom about the same time. Eusebius himself entirely adopts the tradition that St. Paul was beheaded under Nero at Rome.—*Chronology of St. Paul's Life.*—It is usual to distinguish between the internal or absolute, and the external or relative, chronology of St. Paul's life. The former is that which we have hitherto followed. It remains to mention the points at which the N. T. history of the Apostle comes into contact with the outer history of the world. There are *two* principal events which serve as fixed dates for determining the Pauline chronology—the death of Herod Agrippa, and the accession of Festus. Now it has been proved almost to certainty that Felix was recalled from Judaea and succeeded by Festus in the year 60. In the autumn, then, of A.D. 60 St. Paul left Caesarea. In the spring of 61

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he arrived at Rome. There he lived two years, that is, till the spring of 63, with much freedom in his own hired house. After this we depend upon conjecture; but the Pastoral Epistles give us reasons for deferring the Apostle's death until 67, with Eusebius, or 68, with Jerome. Similarly we can go *backwards* from A.D. 60. St. Paul was two years at Caesarea (Acts xxiv. 27); therefore he arrived at Jerusalem on his last visit by the Pentecost of 58. Before this he had wintered at Corinth (Acts xx. 2, 3), having gone from Ephesus to Greece. He left Ephesus, then, in the latter part of 57, and as he stayed 3 years at Ephesus (Acts xx. 31), he must have come thither in 54. Previously to this journey he had spent "some time" at Antioch (Acts xviii. 23), and our chronology becomes indeterminate. We can only add together the time of a hasty visit to Jerusalem, the travels of the great second missionary journey, which included 1½ year at Corinth, another indeterminate stay at Antioch, the important third visit to Jerusalem, another "long" residence at Antioch (Acts xiv. 28), the first missionary journey, again an indeterminate stay at Antioch (Acts xii. 25)—until we come to the second visit to Jerusalem, which nearly synchronised with the death of Herod Agrippa in A.D. 44. Within this interval of some 10 years the most important date to fix is that of the third visit to Jerusalem; and there is a great concurrence of the best authorities in placing this visit in either 50 or 51. St. Paul himself (Gal. ii. 1) places this visit "14 years after" either his conversion or the first visit. In the former case we have 37 or 38 for the date of the conversion. The conversion was followed by 3 years (Gal. i. 18) spent in Arabia and Damascus, and ending with the first visit to Jerusalem; and the space between the first visit (40 or 41) and the second (44 or 45) is filled up by an indeterminate time, presumably 2 or 3 years, at Tarsus (Acts ix. 30), and 1 year at Antioch (Acts xi. 26). The date of the martyrdom of Stephen can only be conjectured, and is very variously placed between A.D. 30 and the year of St. Paul's conversion. In the account of the death of Stephen St. Paul is called "a young man" (Acts vii. 58). It is not improbable therefore that he was born between A.D. 0 and A.D. 5, so that he might be past 60 years of age when he calls himself "Paul the aged" in Philemon 9.

Pavement. [GABBATHA.]

Pavilion. 1. *Sôc*, properly an enclosed place, also rendered "tabernacle," "covert," and "den," once only "pavilion" (Ps. xxvii. 5). 2. *Succâh*, usually "tabernacle" and "booth." 3. *Shaphrûr* and *Shaphrîr*, a word used once only in Jer. xliii. 10, to signify glory or splendour, and hence probably to be understood of the splendid covering of the royal throne.

Peacocks (Heb. *tuccîyyîm*). Amongst the natural products of the land of Tarshish which Solomon's fleet brought home to Jerusalem, mention is made of "peacocks:" for there can, we think, be no doubt at all that the A. V. is correct in thus rendering *tuccîyyîm*, which word occurs only in 1 K. x. 22, and 2 Chr. ix. 21; most of the old versions, with several of the Jewish Rabbis, being in favour of this translation. Some writers have, however, been dissatisfied with the rendering of "peacocks," and have proposed "parrots." Keil concludes that the "Aves Numidicae" (Guinea Fowls) are meant. There can be no doubt that the Hebrew word is of foreign origin. Gesenius cites many authorities to prove that the *tucci* is to be traced to the Tamul or Malabaric *togei*, "peacock," which opinion has been recently confirmed by Sir E. Tennent.

Pearl (Heb. *gâbîsh*). The Heb. word occurs, in this form, only in Job xxviii. 18, where the price of wisdom is contrasted with that of *râmôth* ("coral") and *gâbîsh*; and the same word, with the addition of the syllable *el*, is found in Ez. xiii. 11, 13, xxxviii. 22, with *abnê*, "stones," *i. e.* "stones of ice." The ancient versions contribute nothing by way of explanation. On the whole the balance of probability is in favour of "crystal," since *gâbîsh* denotes "ice." Pearls, however, are frequently mentioned in the N. T. (Matt. xiii. 45; 1 Tim. ii. 9; Rev. xvii. 4, xxi. 21). The *Unio margaritiferus*, *Mytilus edulis*, *Ostrea edulis*, of our own country, occasionally furnish pearls; but "the pearl of great price" is doubtless a fine specimen yielded by the pearl oyster (*Avicula margaritifera*), still found in abundance in the Persian Gulf, which has long been celebrated for its pearl fisheries.

Ped'ahel, the son of Ammihud, and prince of the tribe of Naphtali (Num. xxxiv. 28).

Pedah'zur, father of Gamaliel, the chief of the tribe of Manasseh at the time of the Exodus (Num. i. 10, ii. 20, vii. 54, 59, x. 23).

Pedai'ah. **1.** The father of Zebudah, mother of king Jehoiakim (2 K. xxiii. 36).—**2.** The brother of Salathiel, or Shealtiel, and father of Zerubbabel, who is usually called the "son of Shealtiel," being, as Lord A. Hervey conjectures, in reality his uncle's successor and heir, in consequence of the failure of issue in the direct line (1 Chr. iii. 17-19).—**3.** Son of Parosh, that is, one of the family of that name, who assisted Nehemiah in repairing the walls of Jerusalem (Neh. iii. 25).—**4.** Apparently a priest; one of those who stood on the left hand of Ezra when he read the law to the people (Neh. viii. 4).—**5.** A Benjamite, ancestor of Sallu (Neh. xi. 7).—**6.** A Levite in the time of Nehemiah (Neh. xiii. 13).—**7.** The father of Joel, prince of the half tribe of Manasseh in the reign of David (1 Chr. xxvii. 20).

Pe'kah, son of Remaliah, originally a captain of Pekahiah king of Israel, murdered his master, seized the throne, and became the 18th sovereign of the northern kingdom. His native country was probably Gilead, as fifty Gileadites joined him in the conspiracy against Pekahiah. Under his predecessors Israel had been much weakened through the payment of enormous tribute to the Assyrians (see especially 2 K. xv. 20), and by internal wars and conspiracies. Pekah seems steadily to have applied himself to the restoration of its power. For this purpose he sought for the support of a foreign alliance, and fixed his mind on the plunder of the sister kingdom of Judah. He must have made the treaty by which he proposed to share its spoil with Rezin king of Damascus, when Jotham was still on the throne of Jerusalem (2 K. xv. 37); but its execution was long delayed, probably in consequence of that prince's righteous and vigorous administration (2 Chr. xxvii.). When, however, his weak son Ahaz succeeded to the crown of David, the allies no longer hesitated, and formed the siege of Jerusalem. The history of the war is found in 2 K. xvi. and 2 Chr. xxviii. It is famous as the occasion of the great prophecies in Isaiah vii.–ix. Its

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chief result was the capture of the Jewish port of Elath on the Red Sea; but the unnatural alliance of Damascus and Samaria was punished through the final overthrow of the ferocious confederates by Tiglath-pileser. The kingdom of Damascus was finally suppressed, and Rezin put to death, while Pekah was deprived of at least half his kingdom, including all the northern portion, and the whole district to the east of Jordan. Pekah himself, now fallen into the position of an Assyrian vassal, was of course compelled to abstain from further attacks on Judah. Whether his continued tyranny exhausted the patience of his subjects, or whether his weakness emboldened them to attack him, we do not know; but, from one or the other cause, Hoshea the son of Elah conspired against him, and put him to death. Pekah ascended the throne B.C. 757. He must have begun to war against Judah B.C. 740, and was killed B.C. 737.

Pekahi'ah, son and successor of Menahem, was the 17th king of the separate kingdom of Israel (B.C. 759-757). After a brief reign of scarcely two years a conspiracy was organized against him by Pekah, who, at the head of fifty Gileadites, attacked him in his palace, murdered him and his friends Argob and Arieh, and seized the throne.

Peko'd, an appellative applied to the Chaldaeans. It occurs only twice, viz. in Jer. l. 21, and Ez. xxiii. 23. Authorities are undecided as to the meaning of the term. It is apparently connected with the root *pâkad*, "to visit," and in its secondary senses "to punish," and "to appoint a ruler:" hence Pekod may be applied to Babylon in Jer. l. as significant of its impending punishment, as in the margin of the A. V. "visitation." But this sense will not suit the other passage, and hence Gesenius here assigns to it the meaning of "prefect." The LXX. treats it as the name of a district in Ezekiel, and as a verb in Jeremiah.

Pelai'ah. **1.** A son of Elioenai, of the royal line of Judah (1 Chr. iii. 24).—**2.** One of the Levites who assisted Ezra in expounding the law (Neh. viii. 7). He afterwards sealed the covenant with Nehemiah (Neh. x. 10).

Pelali'ah, the son of Amzi, and ancestor of Adaiah (Neh. xi. 12).

Pelati'ah. **1.** Son of Hananiah the son of Zerubbabel (1 Chr. iii. 21).—**2.** One of the captains of the marauding band of Simeonites, who in the reign of Hezekiah made an expedition to Mount Seir, and smote the Amalekites (1 Chr. iv. 42).—**3.** One of the heads of the people, and probably the name of a family, who sealed the covenant with Nehemiah (Neh. x. 22).—**4.** The son of Benaiah, and one of the princes of the people against whom Ezekiel was directed to utter the words of doom recorded in Ez. xi. 5-12.

Peleg, son of Eber, and brother of Joktan (Gen. x. 25, xi. 16). The only incident connected with his history is the statement that "in his days was the earth divided"—an event which was embodied in his name, Peleg meaning "division." This refers to a division of the family of Eber himself, the younger branch of whom (the Joktanids) migrated into southern Arabia, while the elder remained in Mesopotamia.

Pel'et. **1.** A son of Jahdai in an obscure genealogy (1 Chr. ii. 47).—**2.** The son of Azmaveth, that is, either a native of the place of that name, or the son of one of David's heroes (1 Chr. xii. 3).

Pel'eth. **1.** The father of On the Reubenite, who joined Dathan and Abiram in their rebellion (Num. xvi. 1).—**2.** Son of Jonathan and a descendant of Jerahmeel (1 Chr. ii. 33).

Pel'ethites, mentioned only in the phrase rendered in the A. V. "the Cherethites and the Pelethites." These two collectives designate a force that was evidently David's body-guard. Their names have been supposed either to indicate their duties or to be gentile nouns. Gesenius renders them "executioners and runners." On the other hand, the LXX. and Vulg. retain their names untranslated; and the Syriac and Targ. Jon. translate them differently from the rendering above and from each other. The Egyptian monuments throw a fresh light upon this subject. From them we find that kings of the xixth and xxth dynasties had in their service mercenaries of a nation called SHAYRETANA, which Rameses III. conquered, under the name "SHAYRETANA of the Sea." The name SHAYRETANA, of which the first letter was also pronounced KH, is almost letter for letter the same as the Hebrew Cherethim; and since the SHAYRETANA were evidently cognate to the Philistines, their identity with the Cherethim cannot be doubted (comp. 1 Sam. xxx. 14; Ez. xxv. 16; Zeph. ii. 5). The Egyptian SHAYRETANA of the Sea are probably the Cretans. The Pelethites, who, as already remarked, are not mentioned except with the Cherethites, have not yet been similarly traced in Egyptian geography. The similarity, however, of the two names would favour the idea which is suggested by the mention together of the Cherethites and Pelethites, that the latter were of the Philistine stock as well as the former.

Peli'as. BEDEIAH (1 Esd. ix. 34: comp. Ezr. x. 35).

Pelican (Heb. *kâath*). Amongst the unclean birds mention is made of the *kâath* (Lev. xi. 18; Deut. xiv. 17). The suppliant psalmist compares his condition to "a *kâath* in the wilderness" (Ps. cii. 6). As a mark of the desolation that was to come upon Edom, it is said that "the *kâath* and the bittern should possess it" (Is. xxxiv. 11). The

Pelecanus onocrotalus.

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same words are spoken of Nineveh (Zeph. ii. 14). In these two last places the A. V. has "cormorant" in the text and "pelican" in the margin. The best authorities are in favour of the pelican being the bird denoted by *kâath*. It is not quite clear what is the particular point in the nature or character of the pelican with which the psalmist compares his pitiable condition. We are inclined to believe that reference is made to its general aspect as it sits in apparent melancholy mood, with its bill resting on its breast. Oedmann's opinion that the *Pelecanus graculus*, the shag cormorant, and Bochart's, that the "bittern" is intended, are unsupported by any good evidence. The *P. onocrotalus* (common pelican) and the *P. crispus* are often observed in Palestine, Egypt, &c.

Pel'onite, the. Two of David's mighty men, Helez and Ahijah, are called Pelonites (1 Chr. xi. 27, 36). From 1 Chr. xxvii. 10, it appears that the former was of the tribe of Ephraim, and "Pelonite" would therefore be an appellation derived from his place of birth or residence. In the list of 2 Sam. xxiii. Helez is called (ver. 26) "the Paltite," that is, as Bertheau (on 1 Chr. xi.) conjectures, of Beth-Palet, or Beth-Phelet, in the south in Judah. But it seems probable that "Pelonite" of the correct reading. "Ahijah the Pelonite" appears in 2 Sam. xxiii. 34 as "Eliam the son of Ahithophel the Gilonite," of which the former is a corruption.

Pen. [WRITING.]

Pen'iel, the name which Jacob gave to the place in which he had wrestled with God: "He called the name of the place 'Face of El,' for I have seen Elohim face to face" (Gen. xxxii. 30). In xxxii. 31, and the other passages in which the name occurs, its form is changed to PENUEL. On this change the lexicographers throw no light. It is perhaps not impossible that Penuel was the original form of the name.

Penin'nah, one of the two wives of Elkanah (1 Sam. i. 2).

Penny, Pennyworth. In the A. V., in several passages of the N. T., "penny," either alone or in the compound "pennyworth," occurs as the rendering of the Greek δηνάριον, the name of the Roman *denarius* (Matt. xx. 2, xxii. 19; Mark vi. 37, xii. 15; Luke xx. 24; John vi. 7; Rev. vi. 6). The denarius was the chief Roman silver coin, from the beginning of the coinage of the city to the early part of the third century.

Pentateuch, the. The Greek name given to the five books commonly called the Five Books of Moses. The present Jews usually call the whole by the name of *Torah*, i. e. "the Law," or *Torath Mosheh*, "the Law of Moses." The Rabbinical title is "the five-fifths of the Law." The division of the whole work into five parts has by some writers been supposed to be original. Others, with more probability, think that the division was made by the Greek translators; for the titles of the several books are not of Hebrew but of Greek origin. The Hebrew names are merely taken from the first words of each book, and in the first instance only designated particular *sections* and not whole books. The MSS. of the Pentateuch form a single roll or volume, and are divided not into books, but into the larger and smaller sections called *Parshiyoth* and *Sedarim*. For the several names and contents of the Five Books we refer to the articles on each Book, where questions affecting their integrity and genuineness are also discussed. The unity of the work in its existing form is now generally recognized. It is not a mere collection of loose fragments carelessly put together at different times, but bears evident traces of design and purpose in its composition. The question has been raised, whether the Book of Joshua does not, properly speaking, constitute an integral portion of this work. All that seems probable is, that the Book of Joshua received a final revision at the hands of Ezra, or some earlier prophet, at the same time with the books of the Law. At different times suspicions have been entertained that the Pentateuch as we now have it is not the Pentateuch of the earliest age, and that the work must have undergone various modifications and additions before it assumed its present shape. So early as the second century we find the author of the Clementine Homilies calling in question the authenticity of the Mosaic writings. Jerome, there can be little doubt, had seen the difficulty of supposing the Pentateuch to be altogether, in its present form, the work of Moses. Aben Ezra (†1167), in his *Comm.* on Deut. i. 1, threw out some doubts as to the Mosaic authorship of certain passages, such as Gen. xii. 6, Deut. iii. 10, 11, xxxi. 9. For centuries, however, the Pentateuch was generally received in the Church without question as written by Moses. The age of criticism had not yet come. The first signs of its approach were seen in the 17th century. Spinoza (*Tract. Theol.-Polit.* c. 8, 9, published in 1679) set himself boldly to controvert the received authorship of the Pentateuch. But it was not till the middle of the last century that the question as to the authorship of the Pentateuch was handled with anything like a discerning criticism. In the year 1753 there appeared at Brussels a work entitled "Conjectures sur les Mémoires originaux, dont il paroît que Moyse s'est servi pour composer le Livre de Genèse." It was written in his 69th year by Astruc, Doctor and Professor of Medicine in the Royal College at Paris, and Court Physician to Louis XIV. His critical eye had observed that throughout the Book of Genesis, and as far as the 6th chapter of Exodus, traces were to be found of two original documents, each characterised by a distinct use of the names of God; the one by the name Elohim, and the other by the name Jehovah. Besides these two principal documents, he supposed Moses to have made use of ten others in the composition of the earlier part of his work. But this "documentary hypothesis," as it is called, was too conservative and too rational for some critics. Vater and A. T. Hartmann maintained that the Pentateuch consisted merely of a number of fragments loosely strung together without order or design. This has been called the "fragmentary hypothesis." Both of these have now been superseded by the "supplementary hypothesis," which has been adopted with various modifications by De Wette, Bleek, Stähelin, Tuch, Lengerke, Hupfeld, Knobel, Bunsen, Kurtz, Delitzsch, Schultz, Vaihinger, and others. They all alike recognize two documents in the Pentateuch. They suppose the narrative of the Elohist, the more ancient writer, to have been the foundation of the work, and that the Jehovist or later writer making use of this document, added to and commented upon it, sometimes transcribing portions of it intact, and sometimes incorporating the substance of it into his own work. But though thus agreeing in the main, they differ widely in the application of the theory.

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Thus, for instance, De Wette distinguishes between the Elohist and the Jehovist in the first four Books, and attributes Deuteronomy to a different writer altogether. Stähelin, on the other hand, declares for the identity of the Deuteronomist and the Jehovist; and supposes the last to have written in the reign of Saul, and the Elohist in the time of the Judges. Hupfeld finds, in Genesis at least, traces of three authors, an earlier and a later Elohist, as well as the Jehovist. Delitzsch agrees with the authors above mentioned in recognizing two distinct documents as the basis of the Pentateuch, especially in its earlier portions; but he entirely severs himself from them in maintaining that Deuteronomy is the work of Moses. Ewald distinguishes seven different authors in the great Book of Origines or Primitive History (comprising the Pentateuch and Joshua). On the other side, however, stands an array of names scarcely less distinguished for learning, who maintain not only that there is a unity of design in the Pentateuch—which is granted by many of those before mentioned—but who contend that this unity of design can only be explained on the supposition of a single author, and that this author could have been none other than Moses. This is the ground taken by Hengstenberg, Hävernick, Drechsler, Ranke, Welte, and Keil.—II. We ask in the next place what is the testimony of the Pentateuch itself with regard to its authorship? 1. We find on reference to Ex. xxiv. 3, 4, that "Moses came and told the people all the words of Jehovah and all the judgments," and that he subsequently "wrote down all the words of Jehovah." These were written on a roll called "the book of the covenant" (ver. 7), and "read in the audience of the people." These "words" and "judgments" were no doubt the Sinaitic legislation so far as it had as yet been given, and which constituted in fact the covenant between Jehovah and the people. Upon the renewal of this covenant after the idolatry of the Israelites, Moses was again commanded by Jehovah to "write these words" (xxxiv. 27). "And," it is added, "he wrote upon the tables the words of the covenant, the ten commandments." Leaving Deuteronomy aside for the present, there are only two other passages in which mention is made of the writing of any part of the Law, and those are Ex. xvii. 14, where Moses is commanded to write the defeat of Amalek in a book (or rather in *the* book, one already in use for the purpose); and Num. xxxiii. 2, where we are informed that Moses wrote the journeyings of the children of Israel in the desert, and the various stations at which they encamped. It obviously does not follow from these statements that Moses wrote all the rest of the first four books which bear his name. Nor on the other hand does this specific testimony with regard to certain portions justify us in coming to an opposite conclusion. So far nothing can be determined positively one way or the other. But it may be said that we have an express testimony to the Mosaic authorship of the Law in Deut. xxxi. 9-12, where we are told that "Moses wrote this Law," and delivered it to the custody of the priests, with a command that it should be read before all the people at the end of every seven years, on the Feast of Tabernacles. In ver. 24 it is further said, that when he "had made an end of writing the words of this Law in a book till they were finished," he delivered it to the Levites to be placed in the side of the ark of the covenant of Jehovah, that it might be preserved as a witness against the people. Such a statement is no doubt decisive, but the question is, how far does it extend? Do the words "this Law" comprise all the Mosaic legislation as contained in the last four books of the Pentateuch, or must they be confined only to Deuteronomy? The last is apparently the only tenable view. So far the direct evidence from the Pentateuch itself is not sufficient to establish the Mosaic authorship of every portion of the Five Books. Certain parts of Exodus, Leviticus, and Numbers, and the whole of Deuteronomy to the end of chap. xxx., are all that are expressly said to have been written by Moses. Two questions are yet to be answered. Is there evidence that parts of the work were not written by Moses? Is there evidence that parts of the work are later than his time? 2. The next question we ask is this: Is there any evidence to show that he did not write portions of the work which goes by his name? We have already referred to the last chapter of Deuteronomy, which gives an account of his death. Is it probable that Moses wrote the words in Ex. xi. 3, or those in Num. xii. 3? On the other hand, are not such words of praise just what we might expect from the friend and disciple who pronounced his eulogium after his death (Deut. xxxiv. 10)? 3. But there is other evidence, to a critical eye not a whit less convincing, which points in the same direction. If, without any theory casting its shadow upon us, and without any fear of consequences before our eyes, we read thoughtfully only the Book of Genesis, we can hardly escape the conviction that it partakes of the nature of a compilation. It has indeed a unity of plan, a coherence of parts, a shapeliness and an order, which satisfy us that as it stands it is the creation of a single mind. But it bears also manifest traces of having been based upon an earlier work; and that earlier work itself seems to have had embedded in it fragments of still more ancient documents. Before proceeding to prove this, it may not be unnecessary to state, in order to avoid misconstruction, that such a theory does not in the least militate against the divine authority of the book. The history contained in Genesis could not have been narrated by Moses from personal knowledge; but whether he was taught it by immediate divine suggestion, or was directed by the Holy Spirit to the use of earlier documents, is immaterial in reference to the inspiration of the work. The question may therefore be safely discussed on critical grounds alone. The language of chapter i. 1–ii. 3 is totally unlike that of the section which follows, ii. 4–iii. 23. This last is not only distinguished by a peculiar use of the Divine Names—for here and nowhere else in the whole Pentateuch, except Ex. ix. 30, have we the combination of the two, Jehovah Elohim—but also by a mode of expression peculiar to itself. It is also remarkable for preserving an account of the Creation distinct from that contained in the first chapter. It may be said, indeed, that this account does not contradict the former, and might therefore have proceeded from the same pen. But, fully admitting that there is no contradiction, the representation is so different that it is far more natural to conclude that it was derived from some other, though not antagonistic source. To take another instance. Chapter xiv. is beyond all doubt an ancient monument—papyrus-roll it may have been, or inscription on stone,—which has been copied and transplanted in its original form into our present

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Book of Genesis. Archaic it is in its whole character: distinct too, again, from the rest of the book in its use of the name of God. We believe, then, that at least these two portions of Genesis—chap. ii. 4–iii. 24, and chap. xiv.—are original documents, preserved, it may have been, like the genealogies, which are also a very prominent feature of the book, in the tents of the patriarchs, and made use of either by the Elohist or the Jehovist for his history. We come now to a more ample examination of the question as to the distinctive use of the Divine Names. Is it the fact, as Astruc was the first to surmise, that this early portion of the Pentateuch, extending from Gen. i. to Ex. vi., does contain two original documents characterised by their separate use of the Divine Names and by other peculiarities of style? Of this there can be no reasonable doubt. We do find, not only scattered verses, but whole sections thus characterised. Throughout this portion of the Pentateuch the name Jehovah prevails in some sections, and Elohim in others. There are a few sections where both are employed indifferently; and there are, finally, sections of some length in which neither the one nor the other occurs. And we find moreover that in connexion with this use of the Divine Names there is also a distinctive and characteristic phraseology. The style and idiom of the Jehovah sections is not the same as the style and idiom of the Elohim sections. After Ex. vi. 2–vii. 7, the name Elohim almost ceases to be characteristic of whole sections; the only exceptions to this rule being Ex. xiii. 17-19 and chap. xviii. Such a phenomenon as this cannot be without significance. If, as Hengstenberg and those who agree with him would persuade us, the use of the Divine Names is to be accounted for throughout by a reference to their etymology—if the author uses the one when his design is to speak of God as the Creator and the Judge, and the other when his object is to set forth God as the Redeemer—then it still cannot but appear remarkable that only up to a particular point do these names stamp separate sections of the narrative, whereas afterwards all such distinctive criterion fails. Still this phenomenon of the distinct use of the Divine names would scarcely of itself prove the point, that there are two documents which form the groundwork of the existing Pentateuch. But there is other evidence pointing the same way. We find, for instance, the same story told by the two writers, and their two accounts manifestly interwoven; and we find also certain favourite words and phrases which distinguish the one writer from the other. (1.) In proof of the first, it is sufficient to read the history of Noah. In order to make this more clear, we will separate the two documents, and arrange them in parallel columns:—

JEHOVAH.	ELOHIM.
Gen. vi. 5. And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah, &c.	Gen. vi. 12. And Elohim saw the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth.
7. And Jehovah said, I will blot out man whom I have created from off the face of the ground.	13. And Elohim said to Noah, The end of all flesh is come before me, for the earth is filled with violence because of them, and behold I will destroy them with the earth.
vii. 1. And Jehovah said to Noah.....Thee have I seen righteous before me in this generation.	vi. 9. Noah a righteous man was perfect in his generation. With Elohim did Noah walk.
vii. 2. Of all cattle which is clean thou shalt take to thee by sevens, male and his female, and of all cattle which is not clean, two, male and his female.	vi. 19. And of every living thing of all flesh, two of all shalt thou bring into the ark to preserve alive with thee: male and female shall they be.
3. Also of fowl of the air by sevens, male and female, to preserve seed alive on the face of all the earth.	20. Of fowl after their kind, and of cattle after their kind, of everything that creepeth on the ground after his kind, two of all shall come unto thee that thou mayest preserve (them) alive.
vii. 4. For in yet seven days I will send rain upon the earth forty days and forty nights, and I will blot out all the substance which I have made from off the face of the ground.	vi. 17. And I, behold I do bring the flood, waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven, all that is in the earth shall perish.
vii. 5. And Noah did according to all that Jehovah commanded him.	vi. 22. And Noah did according to all that Elohim commanded him; so did he.

Without carrying this parallelism further at length, we will merely indicate by references the traces of the two documents in the rest of the narrative of the Flood:—vii. 1, 6, on the Jehovah side, answer to vi. 18, vii. 11, on the Elohim side; vii. 7, 8, 9, 17, 23, to vii. 13, 14, 15, 16, 18, 21, 22; viii. 21, 22, to ix. 8, 9, 10, 11. (2.) But again we find that these duplicate narratives are characterized by peculiar modes of expression; and that, generally, the Elohistic and Jehovistic sections have their own distinct and individual colouring. There is therefore, it seems, good ground for concluding that, besides some smaller independent documents, traces may be discovered of two original historical works, which form the basis of the present Book of Genesis and of the earlier chapters of Exodus. Of these there can be no doubt that the Elohistic is the earlier. The passage in Ex. vi. establishes this, as well as the matter and style of the document itself. Whether Moses himself was the author of either of these works is a different question. Both are probably in the main as old as his time; the Elohistic certainly is, and perhaps older. 4. But we may now advance a step further. There are certain references of time and place which clearly prove that the work, *in its present form*, is later than the time of Moses. When, for instance, it is said (Gen. xii. 6, comp. xiii. 7), "And the Canaanite was then in the land," the obvious meaning of such a remark seems to be that the state of things was different in the time of the writer; and the conclusion is that the words must have been written after the occupation of the land by the Israelites. The principal notices of time and place which have been alleged as bespeaking for the Pentateuch a later date are the following:—(*a.*) References of *time*. Ex. vi. 26, 27, need not be regarded as a later addition, for it obviously sums up the genealogical register given just before, and refers back to ver. 13. But it is more naturally reconcilable with some other authorship than that of Moses. Again, Ex. xvi. 33-36, though it must have been introduced after the rest of the book was written, may have been added by Moses himself, supposing him to have composed the rest of the book. Moses there directs Aaron to lay up the manna before Jehovah, and then we read: "As Jehovah commanded Moses, so

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Aaron laid it up before the Testimony" (*i. e.* the Ark) "to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan." Then follows the remark, "Now an omer is the tenth part of an ephah." It is clear then that this passage was written not only after the Ark was made, but after the Israelites had entered the Promised Land. The difficulty is greater with a passage in the Book of Genesis. The genealogical table of Esau's family (chap. xxxvi.) can scarcely be regarded as a later interpolation. It does not interrupt the order and connexion of the book; on the contrary, it is a most essential part of its structure; it is one of the ten "generations" or genealogical registers which form, so to speak, the backbone of the whole. Here we find the remark (ver. 31), "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." No unprejudiced person can read the words, "before there reigned any king over the children of Israel," without feeling that when they were written, kings had already begun to reign over Israel. Either then we must admit that the Book of Genesis did not exist as a whole till the times of David and Solomon, or we must regard this particular verse as the interpolation of a later editor. Similar remarks may perhaps apply to Lev. xviii. 28. This undoubtedly assumes the occupation of the Land of Canaan by the Israelites. The great difficulty connected with this passage, however, is that it is not a supplementary remark of the writer's, but that the words are the words of God directing Moses what he is to say to the children of Israel (ver. 1). (*b.*) In several instances older *names of places* give place to those which came later into use in Canaan. In Gen. xiv. 14, and in Deut. xxxiv. 1, occurs the name of the well-known city of Dan. In Genesis we can only fairly account for its appearance by supposing that the old name Laish originally stood in the MS., and that Dan was substituted for it on some later revision. In Josh. xiv. 15 (comp. xv. 13, 54) and Judg. i. 10 we are told that the original name of Hebron before the conquest of Canaan was Kirjath-Arba. In Gen. xxiii. 2 the older name occurs, and the explanation is added (evidently by some one who wrote later than the occupation of Canaan), "the same is Hebron." Another instance of a similar kind is the occurrence of Hormah in Num. xiv. 45, xxi. 1-3, compared with Judg. i. 17. So far, then, judging the work simply by what we find in it, there is abundant evidence to show that, though the main bulk of it is Mosaic, certain detached portions of it are of later growth. We are not obliged, because of the late date of these portions, to bring down the rest of the book to later times.—III. We are now to consider the evidence lying outside of the Pentateuch itself, which bears upon its authorship and the probable date of its composition. This evidence is of three kinds: first, direct mention of the work as already existing in the later books of the Bible; secondly, the existence of a book substantially the same as the present Pentateuch amongst the Samaritans; and, lastly, allusions less direct, such as historical references, quotations, and the like, which presuppose its existence. 1. We have direct evidence for the authorship of the Law in Josh. i. 7, 8, and viii. 31, 34, xxiii. 6 (in xxiv. 26), in all which places Moses is said to have written it. The Book of Judges does not speak of the book of the Law. No direct mention of it occurs in the Books of Samuel. The first mention of the Law of Moses after the establishment of the monarchy is in David's charge to his son Solomon, on his deathbed (1 K. ii. 3). The allusion seems to be to parts of Deuteronomy, and therefore favours the Mosaic authorship of that book (comp. viii. 9, 53). In 2 K. xi. 12, "the testimony" is put into the hands of Joash at his coronation. This must have been a book containing either the whole of the Mosaic law, or at least the Book of Deuteronomy. In the Books of Chronicles far more frequent mention is made of "the Law of Jehovah," or "the book of the Law of Moses"—a fact which may be accounted for partly by the priestly character of those books (comp. 1 Chr. xvi. 40, xxii. 12, 13; 2 Chr. xii. 1, xiv. 4, xv. 3, xvii. 9, xxv. 4, xxxi. 3, 4, 21, xxxiii. 8, xxxiv. 14, xxxv. 26). In Ezra and Nehemiah we have mention several times made of the Law of Moses, and here there can be no doubt that our present Pentateuch is meant; for we have no reason to suppose that any later revision of it took place. At this time, then, the existing Pentateuch was regarded as the work of Moses. The Books of Chronicles, though undoubtedly based upon ancient records, are probably in their present form as late as the time of Ezra. Hence it might be supposed that if the reference is to the present Pentateuch in Ezra, the present Pentateuch must also be referred to in Chronicles. But this does not follow. The Book of Ezra speaks of the Law as it existed in the time of the writer; the Books of Chronicles speak of it as it existed long before. Hence the author of the latter (who may have been Ezra), in making mention of the Law of Moses, refers of course to that recension of it which existed at the particular periods over which his history travels. In Dan. ix. 11, 13, the Law of Moses is mentioned; and here again a book differing in nothing from our present Pentateuch is probably meant. In the Prophets and in the Psalms, though there are many allusions to the Law, evidently as a written document, there are none as to its authorship. 2. Conclusive proof of the early composition of the Pentateuch, it has been argued, exists in the fact that the Samaritans had their own copies of it, not differing very materially from those possessed by the Jews, except in a few passages which had probably been purposely tampered with and altered: such for instance as Ex. xii. 40; Deut. xxvii. 4. If this point could be satisfactorily established, we should have a limit of time in one direction for the composition of the Pentateuch. It could not have been later than the times of the earliest kings. It must have been earlier than the reign of Solomon, and indeed than that of Saul. History leaves us altogether in doubt as to the time at which the Pentateuch was received by the Samaritans. Copies of it *might* have been left in the northern kingdom after Shalmaneser's invasion, though this is hardly probable; or they might have been introduced thither during the religious reforms of Hezekiah or Josiah. But the actual condition of the Samaritan Pentateuch is against any such supposition. It agrees so remarkably with the existing Hebrew Pentateuch, and that too in those passages which are manifestly interpolations and corrections as late as the time of Ezra, that we must look for some other period to which to refer the adoption of the Books of Moses by the Samaritans. This we find after the Babylonish exile, at the time of the institution

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of the rival worship on Gerizim. Till the return from Babylon there is no evidence that the Samaritans regarded the Jews with any extraordinary dislike or hostility. But the manifest distrust and suspicion with which Nehemiah met their advances when he was rebuilding the walls of Jerusalem provoked their wrath. From this time forward they were declared and open enemies. A full discussion of this question would be out of place here. We incline to the view of Prideaux, that the Samaritan Pentateuch was in fact a transcript of Ezra's revised copy. The same view is virtually adopted by Gesenius. 3. We are now to consider evidence of a more indirect kind, which bears not so much on the Mosaic authorship as on the early existence of the work as a whole. This last circumstance, however, if satisfactorily made out, is, indirectly at least, an argument that Moses wrote the Pentateuch. Hengstenberg has tried to show that all the later books, by their allusions and quotations, presuppose the existence of the Books of the Law. He traces moreover the influence of the Law upon the whole life, civil and religious, of the nation after their settlement in the land of Canaan. Now, beyond all doubt, there are numerous most striking references, both in the Prophets and in the Books of Kings, to passages which are found in our present Pentateuch. It is established in the most convincing manner that the legal portions of the Pentateuch already existed in writing before the separation of the two kingdoms. Even as regards the historical portions, there are often in the later books almost verbal coincidences of expression, which render it more than probable that these also existed in writing. But now if, as appears from the examination of all the extant Jewish literature, the Pentateuch existed as a canonical book; if, moreover, it was a book so well known that its words had become household words among the people; and if the prophets could appeal to it as a recognized and well-known document—how comes it to pass that in the reign of Josiah, one of the latest kings, its existence as a canonical book seems to have been almost forgotten? Yet such was evidently the fact. How are we to explain this surprise and alarm in the mind of Josiah, betraying as it does such utter ignorance of the Book of the Law, and of the severity of its threatenings—except on the supposition that as a written document it had well nigh perished? This must have been the case, and it is not so extraordinary a fact perhaps as it appears at first sight. It is quite true that in the reign of Jehoshaphat pains had been taken to make the nation at large acquainted with the Law; but that was 300 years before, a period equal to that between the days of Luther and our own; and in such an interval great changes must have taken place. It is true that in the reign of Ahaz the prophet Isaiah directed the people to turn "to the Law and to the Testimony;" and Hezekiah, who succeeded Ahaz, had no doubt reigned in the spirit of the prophet's advice. But the next monarch was guilty of outrageous wickedness, and filled Jerusalem with idols. How great a desolation might one wicked prince effect, especially during a lengthened reign! To this we must add, that at no time, in all probability, were there many copies of the Law existing in writing. It was probably then the custom, as it still is in the East, to trust largely to the memory for its transmission. The ritual would easily be perpetuated by the mere force of observance, though much of it doubtless became perverted, and some part of it perhaps obsolete, through the neglect of the priests. The command of Moses, which laid upon the king the obligation of making a copy of the Law for himself, had of course long been disregarded. Here and there perhaps only some prophet or righteous man possessed a copy of the sacred book. The bulk of the nation were without it. The oral transmission of the Law and the living witness of the prophets had superseded the written document, till at last it had become so scarce as to be almost unknown. On carefully weighing all the evidence hitherto adduced, we can hardly question, without a literary scepticism which would be most unreasonable, that the Pentateuch is to a very considerable extent as early as the time of Moses, though it may have undergone many later revisions and corrections, the last of these being certainly as late as the time of Ezra. But as regards any direct and unimpeachable testimony to the composition of the whole work by Moses we have it not. Only one book out of the five—that of Deuteronomy—claims in express terms to be from his hand. And yet, strange to say, this is the very book in which modern criticism refuses most peremptorily to admit the claim. It is of importance therefore to consider this question separately. All allow that the Book of the Covenant in Exodus, perhaps a great part of Leviticus and some part of Numbers, were written by Israel's greatest leader and prophet. But Deuteronomy, it is alleged, is in style and purpose so utterly unlike the genuine writings of Moses that it is quite impossible to believe that he is the author. But how then set aside the express testimony of the book itself? How explain the fact that Moses is there said to have written all the words of this Law, to have consigned it to the custody of the priests, and to have charged the Levites sedulously to preserve it by the side of the ark? Only by the bold assertion that the fiction was invented by a later writer, who chose to personate the great Lawgiver in order to give the more colour of consistency to his work! But, besides the fact that Deuteronomy claims to have been written by Moses, there is other evidence which establishes the great antiquity of the book. 1. It is remarkable for its allusions to Egypt, which are just what would be expected supposing Moses to have been the author. In xx. 5 there is an allusion to Egyptian regulations in time of war; in xxv. 2 to the Egyptian bastinado; in xi. 10 to the Egyptian mode of irrigation. Again, among the curses threatened are the sicknesses of Egypt, xxviii. 60 (comp. vii. 15). According to xxviii. 68, Egypt is the type of all the oppressors of Israel. Lastly, references to the sojourning in Egypt are numerous (vi. 21-23; see also vii. 8, 18, xi. 3). The phraseology of the book, and the archaisms found in it, stamp it as of the same age with the rest of the Pentateuch. 2. A fondness for the use of figures is another peculiarity of Deuteronomy. See xxix. 17, 18, xxviii. 13, 44, i. 31, 44, viii. 5, xxviii. 29, 49. The results are most surprising when we compare Deuteronomy with the Book of the Covenant (Ex. xix.–xxiv.) on the one hand, and with Ps. xc. (which is said to be Mosaic) on the other. In addition to all these peculiarities which are arguments for the Mosaic authorship of the Book, we have here, too, the evidence strong and clear of post-Mosaic times and writings. The attempt by a wrong interpretation of 2 K. xxii. and 2 Chr.

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xxxiv. to bring down Deuteronomy as low as the time of Manasseh fails utterly. A century earlier the Jewish prophets borrow their words and their thoughts from Deuteronomy. Since, then, not only Jeremiah and Ezekiel, but Amos and Hosea, Isaiah and Micah, speak in the words of Deuteronomy, as well as in words borrowed from other portions of the Pentateuch, we see at once how untenable is the theory of those who, like Ewald, maintain that Deuteronomy was composed during the reign of Manasseh, or, as Vaihinger does, during that of Hezekiah. But, in truth, the Book speaks for itself. No imitator could have written in such a strain. We scarcely need the express testimony of the work to its own authorship. But, having it, we find all the internal evidence conspiring to show that it came from Moses. We therefore declare unhesitatingly for the Mosaic authorship of Deuteronomy. Briefly, then, to sum up the results of our inquiry. 1. The Book of Genesis rests chiefly on documents much earlier than the time of Moses, though it was probably brought to very nearly its present shape either by Moses himself, or by one of the elders who acted under him. 2. The Books of Exodus, Leviticus, and Numbers, are to a great extent Mosaic. Besides those portions which are expressly declared to have been written by him, other portions, and especially the legal sections, were, if not actually written, in all probability dictated by him. 3. Deuteronomy, excepting the concluding part, is entirely the work of Moses, as it professes to be. 4. It is not probable that this was written before the three preceding books, because the legislation in Exodus and Leviticus as being the more formal is manifestly the earlier, whilst Deuteronomy is the spiritual interpretation and application of the Law. But the letter is always before the spirit; the thing before its interpretation. 5. The first *composition* of the Pentateuch as a whole could not have taken place till after the Israelites entered Canaan. It is probable that Joshua, and the elders who were associated with him, would provide for its formal arrangement, custody, and transmission. 6. The whole work did not finally assume its present shape till its revision was undertaken by Ezra after the return from the Babylonish Captivity.

Pentecost (Ex. xxiii. 16), "the feast of harvest, the first fruits of thy labours:" (Ex. xxxiv. 22; Deut. xvi. 10) "the feast of weeks:" (Num. xxviii. 26, cf. Lev. xxiii. 17) "the day of first fruits." The second of the great festivals of the Hebrews. It fell in due course on the sixth day of Sivan, and its rites, according to the Law, were restricted to a single day. The most important passages relating to it are, Ex. xxiii. 16, Lev. xxiii. 15-22, Num. xxviii. 26-31, Deut. xvi. 9-12.—I. The time of the festival was calculated from the second day of the Passover, the 16th of Nisan. The Law prescribes that a reckoning should be kept from "the morrow after the Sabbath" (Lev. xxiii. 11, 15) to the morrow after the completion of the seventh week, which would of course be the fiftieth day (Lev. xxiii. 15, 16; Deut. xvi. 9). The fifty days formally included the period of grain-harvest, commencing with the offering of the first sheaf of the barley-harvest in the Passover, and ending with that of the two first loaves which were made from the wheat-harvest, at this festival. It was the offering of these two loaves which was the distinguishing rite of the day of Pentecost. They were to be leavened. Each loaf was to contain the tenth of an ephah (*i.e.* about 3½ quarts) of the finest wheat-flour of the new crop (Lev. xxiii. 17). The flour was to be the produce of the land. The loaves, along with a peace-offering of two lambs of the first year, were to be waved before the Lord and given to the priests. At the same time a special sacrifice was to be made of seven lambs of the first year, one young bullock and two rams, as a burnt-offering (accompanied by the proper meat and drink offerings), and a kid for a sin-offering (Lev. xxiii. 18, 19). Besides these offerings, if we adopt the interpretation of the Rabbinical writers, it appears that an addition was made to the daily sacrifice of two bullocks, one ram, and seven lambs, as a burnt-offering (Num. xxviii. 27). At this, as well as the other festivals, a free-will offering was to be made by each person who came to the sanctuary, according to his circumstances (Deut. xvi. 10). It would seem that its festive character partook of a more free and hospitable liberality than that of the Passover, which was rather of the kind which belongs to the mere family gathering. In this respect, it resembled the Feast of Tabernacles. The Levite, the stranger, the fatherless, and the widow, were to be brought within its influence (Deut. xvi. 11, 14). The mention of the gleanings to be left in the fields at harvest for "the poor and the stranger," in connexion with Pentecost, may perhaps have a bearing on the liberality which belonged to the festival (Lev. xxiii. 22). At Pentecost (as at the Passover) the people were to be reminded of their bondage in Egypt, and they were especially admonished of their obligation to keep the divine law (Deut. xvi. 12).—II. Of the information to be gathered from Jewish writers respecting the observance of Pentecost, the following particulars appear to be the best worthy of notice. The flour for the loaves was sifted with peculiar care twelve times over. They were made either the day before, or, in the event of a Sabbath preceding the day of Pentecost, two days before the occasion. The two lambs for a peace-offering were to be waved by the priest, before they were slaughtered, along with the loaves, and afterwards the loaves were waved a second time along with the shoulders of the lambs. One loaf was given to the high-priest and the other to the ordinary priests who officiated. The bread was eaten that same night in the Temple, and no fragment of it was suffered to remain till the morning. Although, according to the Law, the observance of Pentecost lasted but a single day, the Jews in foreign countries, since the Captivity, have prolonged it to two days.—III. Doubts have been cast on the common interpretation of Acts ii. 1, according to which the Holy Ghost was given to the Apostles on the day of Pentecost. Lightfoot contends that the passage means, *when the day of Pentecost had passed*. The question on what day of the week this Pentecost fell, must of course be determined by the mode in which the doubt is solved regarding the day on which the Last Supper was eaten. If it was the legal paschal supper, on the 14th of Nisan, and the Sabbath during which our Lord lay in the grave was the day of the omer, Pentecost must have followed on the Sabbath. But if the supper was eaten on the 13th, and He was crucified on the 14th, the Sunday of the Resurrection must have been the day of the omer, and Pentecost must have occurred on the first day of the week.—IV. There is no clear notice in the Scriptures of any historical sig-

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nificance belonging to Pentecost. But most of the Jews of later times have regarded the day as the commemoration of the giving of the Law on Mount Sinai.—V. If the feast of Pentecost stood without an organic connexion with any other rites, we should have no certain warrant in the Old Testament for regarding it as more than the divinely appointed solemn thanksgiving for the yearly supply of the most useful sort of food. But it was, as we have seen, essentially linked on to the Passover, that festival which, above all others, expressed the fact of a race chosen and separated from other nations. It was not an insulated day. It stood as the culminating point of the Pentecostal season. If the offering of the omer was a supplication for the Divine blessing on the harvest which was just commencing, and the offering of the two loaves was a thanksgiving for its completion, each rite was brought into a higher significance in consequence of the omer forming an integral part of the Passover.

Pen'uel. The usual, and possibly the original, form of the name of a place which first appears under the slightly different form of PENIEL (Gen. xxxii. 30, 31). From this narrative it is evident that it lay somewhere between the torrent Jabbok and Succoth (comp. xxxii. 22 with xxxiii. 17, and Judg. viii. 5, 8). Succoth has been identified with tolerable certainty at *Sakût*, but no trace has yet been found of Penuel.

Pe'or. A mountain in Moab, from whence, after having without effect ascended the lower or less sacred summits of Bamoth-Baal and Pisgah, the prophet Balaam was conducted by Balak for his final conjurations (Num. xxiii. 28 only). Peor—or more accurately, "the Peor"—was "facing Jeshimon." The same thing is said of Pisgah. But unfortunately we are as yet ignorant of the position of all three, so that nothing can be inferred from this specification. In the *Onomasticon* ("Fogor;" "Bethphogor;" "Danaba") it is stated to be above the town of Libias (the ancient Beth-aram), and opposite Jericho.—**2.** In four passages (Num. xxv. 18, twice; xxxi. 16; Josh. xxii. 17) Peor occurs as a contraction for Baal-peor.

Per'azim, Mount. A name which occurs in Is. xxviii. 21 only,—unless the place which it designates be identical with the BAAL-PERAZIM mentioned as the scene of one of David's victories over the Philistines. The commentators almost unanimously take the reference to be to David's victories, above alluded to, at Baal Perazim, and Gibeon (Gesenius; Strachey), or to the former of these on the one hand, and Joshua's slaughter of the Canaanites at Gibeon and Beth-horon on the other (Eichhorn; Rosenmüller; Michaelis).

Per'eah. The son of Machir by his wife Maachah (1 Chr. vii. 16).

Per'ez. The "children of Perez," or Pharez, the son of Judah, appear to have been a family of importance for many centuries (1 Chr. xxvii. 3; Neh. xi. 4, 6).

Per'ez-Uz'za, 1 Chr. xiii. 11; and

Per'ez-Uz'zah, 2 Sam. vi. 8. The title which David conferred on the threshing-floor of Nachon, or Cidon, in commemoration of the sudden death of Uzzah: "And David was wroth because Jehovah had broken this breach on Uzzah and he called the place 'Uzzah's breaking' unto this day." The situation of the spot is not known.

Perfumes. The free use of perfumes was peculiarly grateful to the Orientals (Prov. xxvii. 9), whose olfactory nerves are more than usually sensitive to the offensive smells engendered by the heat of their climate. The Hebrews manufactured their perfumes chiefly from spices imported from Arabia, though to a certain extent also from aromatic plants growing in their own country. The modes in which they applied them were various. Perfumes entered largely into the Temple service, in the two forms of incense and ointment (Ex. xxx. 22-38). Nor were they less used in private life: not only were they applied to the person, but to garments (Ps. xlv. 8; Cant. iv. 11), and to articles of furniture, such as beds (Prov. vii. 17). On the arrival of a guest the same compliments were probably paid in ancient as in modern times (Dan. ii. 46). When a royal personage went abroad in his litter, attendants threw up "pillars of smoke" about his path (Cant. iii. 6). The use of perfumes was omitted in times of mourning, whence the allusion in Is. iii. 24.

Per'ga, an ancient and important city of Pamphylia (Acts xiii. 13), situated on the river Cestius, at a distance of 60 stadia from its mouth, and celebrated in antiquity for the worship of Artemis (Diana), whose temple stood on a hill outside the town.

Per'gamos. A city of Mysia, about three miles to the N. of the river *Bakyr-tchai*, the Caicus of antiquity, and twenty miles from its present mouth. The name was originally given to a remarkable hill, presenting a conical appearance when viewed from the plain. The local legends attached a sacred character to this place. Lysimachus, one of Alexander's successors, deposited there an enormous sum—no less than 9000 talents—in the care of an Asiatic eunuch named Philetaerus. In the troublous times which followed the break up of the Macedonian conquests, this officer betrayed his trust, and succeeded in retaining the treasure and transmitting it at the end of twenty years to his nephew Eumenes, a petty dynast in the neighbourhood. Eumenes was succeeded by his cousin Attalus, the founder of the Attalic dynasty of Pergamene kings, who by allying himself with the rising Roman power laid the foundation of the future greatness of his house. His successor, Eumenes II., was rewarded for his fidelity to the Romans in their wars with Antiochus and Perseus by a gift of all the territory which the former had possessed to the north of the Taurus range. The Attalic dynasty terminated B.C. 133, when Attalus III., dying at an early age, made the Romans his heirs. His dominions formed the province of *Asia propria*. The sumptuousness of the Attalic princes had raised Pergamos to the rank of the first city in Asia as regards splendour. It was a sort of union of a pagan cathedral city, an university town, and a royal residence, embellished during a succession of years by kings who all had a passion for expenditure and ample means of gratifying it. Under the Attalic kings, Pergamos became a city of temples, devoted to a sensuous worship; and being in its origin, according to pagan notions, a sacred place, might not unnaturally be viewed by Jews and Jewish Christians, as one "where was the throne of Satan" (Rev. ii. 13). After the extinction of its independence, the sacred character of Pergamos seems to have been put even more prominently forward. In the time of Martial, Aesculapius had acquired so much prominence that he is called *Pergameus deus*. From the circumstance of this notoriety of the Pergamene Aesculapius, from the title Σωτήρ being given to him, from the *serpent*

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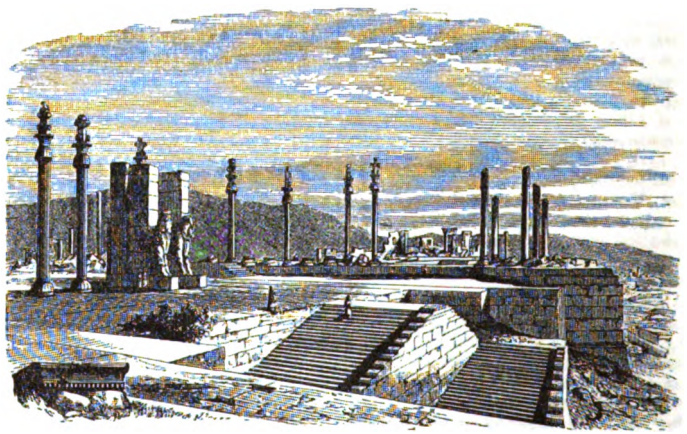
being his characteristic emblem, and from the fact that the medical practice of antiquity included charms and incantations among its agencies, it has been supposed that the expressions "the throne of Satan" and "where Satan dwelleth," have an especial reference to this one pagan deity, and not to the whole city as a sort of focus of idolatrous worship. But although undoubtedly the Aesculapius worship of Pergamos was the most famous, yet an inscription of the time of Marcus Antoninus distinctly puts Zeus, Athenè, Dionysus, and Asclepius in a co-ordinate rank, as all being special tutelary deities of Pergamos. It seems unlikely, therefore, that the expressions above quoted should be so interpreted as to isolate one of them from the rest. It may be added, that the charge against a portion of the Pergamene Church that some among them were of the school of Balaam, whose policy was to put a stumbling-block before the children of Israel, by inducing them to eat things sacrificed to idols and to commit fornication (Rev. ii. 14), is in both its particulars very inappropriate to the Aesculapian ritual. It points rather to the Dionysus and Aphroditè worship.

Per'ida. The children of Perida returned from Babylon with Zerubbabel (Neh. vii. 57).

Per'izzite, the, and **Per'izzites.** One of the nations inhabiting the Land of Promise before and at the time of its conquest by Israel. They are continually mentioned in the formula so frequently occurring to express the Promised Land (Gen. xv. 20; Ex. iii. 8, 17, xxiii. 23, xxxiii. 2, xxxiv. 11; Deut. vii. 1, xx. 17; Josh. iii. 10, ix. 1, xxiv. 11; Judg. iii. 5; Ezr. ix. 1; Neh. ix. 8). They appear, however, with somewhat greater distinctness on several occasions (Gen. xiii. 7, xxxiv. 30; Judg. i. 4, 5; 2 Esdr. i. 21). The notice in the book of Judges locates them in the southern part of the Holy Land. Another independent and equally remarkable fragment of the history of the conquest seems to speak of them as occupying, with the Rephaim, or giants, the "forest country" on the western flanks of Mount Carmel (Josh. xvii. 15-18). The signification of the name is not by any means clear. It possibly meant rustics, dwellers in open, unwalled villages, which are denoted by a similar word.

Persep'olis is mentioned only in 2 Macc. ix. 2. It was the capital of Persia Proper, and the occasional residence of the Persian court from the time of Darius Hystaspis, who seems to have been its founder, to the invasion of Alexander. Its wanton destruction by that conqueror is well known. Persepolis has been regarded by many as identical with Pasargadae, the famous capital of Cyrus. But the positions are carefully distinguished by a number of ancient writers, and the ruins, which are identified beyond any reasonable doubt, show that the two places were more than 40 miles apart. Pasargadae was at *Murgaub*, where the tomb of Cyrus may still be seen; Persepolis was 42 miles to the south of this, near Istakher, on the site now called the *Chehl-Minar* or Forty Pillars. Here, on a platform hewn out of the solid rock, the sides of which face the four cardinal points, are the remains of two great palaces, built respectively by Darius Hystaspis and his son Xerxes, besides a number of other edifices, chiefly temples. They are of great extent and magnificence, covering an area of many acres.



Persepolis.

Per'seus, the eldest son of Philip V. and last king of Macedonia. After his father's death (B.C. 179) he continued the preparations for the renewal of the war with Rome, which was seen to be inevitable. In B.C. 168 he was defeated by L. Aemilius Paullus at Pydna, and shortly afterwards surrendered with his family to his conquerors. The defeat of Perseus put an end to the independence of Macedonia, and extended even to Syria the terror of the Roman name (1 Macc. viii. 5).

Per'sia was strictly the name of a tract of no very large dimensions on the Persian Gulf, which is still known as *Fars*, or *Farsistan*, a corruption of the ancient appellation. This tract was bounded, on the west, by Susiana or Elam, on the north by Media, on the south by the Persian Gulf, and on the east by Carmania, the modern *Kerman*. Above this miserable region is a tract very far superior to it, consisting of rocky mountains—the continuation of Zagros, among which are found a good many fertile valleys and plains, especially towards the north, in the vicinity of Shiraz. Here is an important stream, the *Bendamir*, which flowing through the beautiful valley of *Merdasht*, and by the ruins of Persepolis, is then separated into numerous channels for the purpose of irrigation, and,

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after fertilizing a large tract of country (the district of *Kurjan*), ends its course in the salt lake of *Baktigan*. Further north an arid country again succeeds, the outskirts of the Great Desert, which extends from Kerman to Mazenderan, and from Kashan to Lake Zerrah. The chief towns were Pasargadae, the ancient, and Persepolis, the later capital. While the district of *Fars* is the true original Persia, the name is more commonly applied, both in Scripture and by profane authors, to the entire tract which came by degrees to be included within the limits of the Persian Empire. This empire extended at one time from India on the east to Egypt and Thrace upon the west, and included, besides portions of Europe and Africa, the whole of Western Asia between the Black Sea, the Caucasus, the Caspian, and the Jaxartes upon the north, the Arabian desert, the Persian Gulf, and the Indian Ocean upon the south. The only passage in Scripture where Persia designates the tract which has been called above "Persia Proper" is Ez. xxviii. 5. Elsewhere the Empire is intended.

Persians. The name of the people who inhabited the country called above "Persia Proper," and who thence conquered a mighty empire. There is reason to believe that the Persians were of the same race as the Medes, both being branches of the great Aryan stock.—1. *Character of the nation.*—The Persians were a people of lively and impressible minds, brave and impetuous in war, witty, passionate, for Orientals truthful, not without some spirit of generosity, and of more intellectual capacity than the generality of Asiatics. In the times anterior to Cyrus they were noted for the simplicity of their habits, which offered a strong contrast to the luxuriousness of the Medes; but from the date of the Median overthrow, this simplicity began to decline. Polygamy was commonly practised among them. They were fond of the pleasures of the table. In war they fought bravely, but without discipline.—2. *Religion.*—The religion which the Persians brought with them into Persia Proper seems to have been of a very simple character, differing from natural religion in little, except that it was deeply tainted with Dualism. Like the other Aryans, the Persians worshipped one Supreme God, whom they called *Aura-mazda* (Oromasdes)—a term signifying (as is believed) "the Great Giver of Life." The royal inscriptions rarely mentioned any other god. Occasionally, however, they indicate a slight and modified polytheism. Oromasdes is "the chief of the gods," so that there are other gods besides him; and the highest of these is evidently *Mithra*, who is sometimes invoked to protect the monarch, and is beyond a doubt identical with "the sun." Entirely separate from these—their active resister and antagonist—was *Ahrinan* (Arimanius) "the Death-dealing"—the powerful, and (probably) self-existing Evil Spirit, from whom war, disease, frost, hail, poverty, sin, death, and all other evils, had their origin. The character of the original Persian worship was simple. They were not destitute of temples, as Herodotus asserts; but they had probably no altars, and certainly no images. Neither do they appear to have had any priests. From the first entrance of the Persians, as immigrants, into their new territory, they were probably brought into contact with a form of religion very different from their own. Magianism, the religion of the Scythic or Turanian population of Western Asia, had long been dominant over the greater portion of the region lying between Mesopotamia and India. The essence of this religion was worship of the elements—more especially, of the subtlest of all, fire. The simplicity of the Aryan religion was speedily corrupted by its contact with this powerful rival. There was a short struggle for pre-eminence, after which the rival systems came to terms.—3. *Language.*—The language of the ancient Persians was closely akin to the Sanskrit, or ancient language of India. Modern Persian is its degenerate representative, being, as it is, a motley idiom, largely impregnated with Arabic.—4. *Division into tribes, &c.*—Herodotus tells us that the Persians were divided into ten tribes, of which three were noble, three agricultural, and four nomadic.—5. *History.*—In remote antiquity it would appear that the Persians dwelt in the region east of the Caspian, or possibly in a tract still nearer India. The first Fargard of the Vendidad seems to describe their wanderings in these countries, and shows the general line of their progress to have been from east to west, down the course of the Oxus, and then, along the southern shores of the Caspian Sea, to Rhages, and Media. It is impossible to determine the period of these movements; but there can be no doubt that they were anterior to B.C. 880, at which time the Assyrian kings seem for the first time to have come in contact with Aryan tribes east of Mount Zagros. It is uncertain whether they are to be identified with the *Bartsu* or *Partsu* of the Assyrian monuments. If so, we may say that from the middle of the 9th to the middle of the 8th century B.C. they occupied south-eastern Armenia, but by the end of the 8th century had removed into the country, which thenceforth went by their name. The leader of this last migration would seem to have been a certain Achaemenes, who was recognized as king of the newly-occupied territory, and founded the famous dynasty of the Achaemenidae, about B.C. 700. Very little is known of the history of Persia between this date and the revolt and accession of Cyrus the Great, near a century and a half later. Of the circumstances under which this revolt took place we have no certain knowledge. We must be content to know that after about seventy or eighty years of subjection, the Persians revolted from the Medes, engaged in a bloody struggle with them, and finally succeeded, not only in establishing their independence, but in changing places with their masters, and becoming the ruling people. The probable date of the revolt is B.C. 558. Its success, by transferring to Persia the dominion previously in the possession of the Medes, placed her at the head of an empire, the bounds of which were the Halys upon the west, the Euxine upon the north, Babylonia upon the south, and upon the east the salt desert of Iran. As usual in the East, this success led on to others. Cyrus defeated Croesus, and added the Lydian empire to his dominions. This conquest was followed closely by the submission of the Greek settlements on the Asiatic coast, and by the reduction of Caria, Caunus, and Lycia. The empire was soon afterwards extended greatly towards the north-east and east. Cyrus rapidly overran the flat countries beyond the Caspian, after which he seems to have pushed his conquests still further to the east, adding to his dominions the districts of Herat, Cabul, Candahar, Seistan, and Beloochistan, which were thenceforth included in the empire. In B.C. 539 or 538, Babylon was attacked, and after a stout defence fell before his

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irresistible bands. This victory first brought the Persians into contact with the Jews. The conquerors found in Babylon an oppressed race—like themselves, abhorrers of idols—and professors of a religion in which to a great extent they could sympathize. This race Cyrus determined to restore to their own country; which he did by the remarkable edict recorded in the first chapter of Ezra (Ezr. i. 2-4). He was slain in an expedition against the Massagetae or the Derbices, after a reign of twenty-nine years. Under his son and successor, Cambyses III., the conquest of Egypt took place (B.C. 525). This prince appears to be the Ahasuerus of Ezra (iv. 6). In the absence of Cambyses with the army, a conspiracy was formed against him at court, and a Magian priest, Gomates (*Gaumata*) by name, professing to be Smerdis (*Bardiya*), the son of Cyrus, whom his brother, Cambyses, had put to death secretly, obtained quiet possession of the throne. Cambyses despairing of the recovery of his crown, ended his life by suicide. His reign had lasted seven years and five months. Gomates the Magian found himself thus, without a struggle, master of Persia (B.C. 522). His situation, however, was one of great danger and difficulty. There is reason to believe that he owed his elevation to his fellow-religionists, whose object in placing him upon the throne was to secure the triumph of Magianism over the Dualism of the Persians. He reversed the policy of Cyrus with respect to the Jews, and forbad by an edict the further building of the Temple (Ezr. iv. 17-22). Darius, the son of Hystaspes, headed a revolt against him, which in a short time was crowned with complete success. The reign of Gomates lasted seven months. The first efforts of Darius were directed to the re-establishment of the Oromasdian religion in all its purity. Appealed to, in his second year, by the Jews, who wished to resume the construction of their Temple, he not only allowed them, confirming the decree of Cyrus, but assisted the work by grants from his own revenues, whereby the Jews were able to complete the Temple as early as his sixth year (Ezr. vi. 1-15). During the first part of the reign of Darius the tranquillity of the empire was disturbed by numerous revolts. His courage and activity, however, seconded by the valour of his Persian troops and the fidelity of some satraps, carried him successfully through these and other similar difficulties; and the result was, that, after five or six years of struggle, he became as firmly seated on his throne as any previous monarch. His talents as an administrator were, upon this, brought into play. On the whole he must be pronounced, next to Cyrus, the greatest of the Persian monarchs. The latter part of his reign was, however, clouded by reverses. The disaster of Mardonius at Mount Athos was followed shortly by the defeat of Datis at Marathon; and before any attempt could be made to avenge that blow, Egypt rose in revolt (B.C. 486), massacred its Persian garrison, and declared itself independent. In the palace at the same time there was dissension; and when, after a reign of thirty-six years, the fourth Persian monarch died (B.C. 485), leaving his throne to a young prince of strong and ungoverned passions, it was evident that the empire had reached its highest point of greatness, and was already verging towards its decline. The first act of Xerxes was to reduce Egypt to subjection (B.C. 484), after which he began at once to make preparations for his invasion of Greece. It is probable that he was the Ahasuerus of Esther. It is unnecessary to give an account of the well-known expedition against Greece, which ended so disastrously for the invaders. During the rest of the reign of Xerxes, and during part of that of his son and successor, Artaxerxes, Persia continued at war with the Greeks, who destroyed her fleets, plundered her coasts, and stirred up revolt in her provinces; but at last, in B.C. 449, a peace was concluded between the two powers, who then continued on terms of amity for half a century. A conspiracy in the seraglio having carried off Xerxes (B.C. 465), Artaxerxes his son, called by the Greeks *Μακρόχειρ*, or "Long-Handed," succeeded him, after an interval of seven months, during which the conspirator Artabanus occupied the throne. This Artaxerxes, who reigned forty years, is beyond a doubt the king of that name who stood in such a friendly relation towards Ezra (Ezr. vii. 11-28) and Nehemiah (Neh. ii. 1-9, &c.). He is the last of the Persian kings who had any special connexion with the Jews, and the last but one mentioned in Scripture. His successors were Xerxes II., Sogdianus, Darius Nothus, Artaxerxes Mnemon, Artaxerxes Ochus, and Darius Codomannus, who is probably the "Darius the Persian" of Nehemiah (xii. 22). These monarchs reigned from B.C. 424 to B.C. 330. The collapse of the empire under the attack of Alexander is well known, and requires no description here. On the division of Alexander's dominions among his generals Persia fell to the Seleucidae, under whom it continued till after the death of Antiochus Epiphanes, when the conquering Parthians advanced their frontier to the Euphrates, and the Persians became included among their subject-tribes (B.C. 164). Still their nationality was not obliterated. In A.D. 226, the Persians shook off the yoke of their oppressors, and once more became a nation.

Persis. A Christian woman at Rome (Rom. xvi. 12) whom St. Paul salutes.

Per'uda. The same as PERIDA (Ezr. ii. 55).

Pestilence. [PLAGUE.]

Peter. His original name was Simon, *i. e.* "hearer." He was the son of a man named Jonas (Matt. xvi. 17; John i. 43, xxi. 16), and was brought up in his father's occupation, a fisherman on the sea of Tiberias. He and his brother Andrew were partners of John and James, the sons of Zebedee, who had hired servants; and from various indications in the sacred narrative we are led to the conclusion that their social position brought them into contact with men of education. The Apostle did not live, as a mere labouring man, in a hut by the sea-side, but first at Bethsaida, and afterwards in a house at Capernaum, belonging to himself or his mother-in-law, which must have been rather a large one, since he received in it not only our Lord and his fellow-disciples, but multitudes who were attracted by the miracles and preaching of Jesus. It is not probable that he and his brother were wholly uneducated. The statement in Acts iv. 13, that "the council perceived they (*i. e.* Peter and John) were unlearned and ignorant men," is not incompatible with this assumption. The translation of the passage in the A. V. is rather exaggerated, the word rendered "unlearned" being nearly equivalent to "laymen," *i. e.* men of ordinary education, as contrasted with those who were specially trained in the schools of the Rabbis. The language of the Apostles was of course the form of Aramaic

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spoken in northern Palestine, a sort of *patois*, partly Hebrew, but more nearly allied to the Syriac. It is doubtful whether our Apostle was acquainted with Greek in early life. Within a few years after his call he seems to have conversed fluently in Greek with Cornelius. The style of both of Peter's Epistles indicates a considerable knowledge of Greek —it is pure and accurate, and in grammatical structure equal to that of Paul. That may, however, be accounted for by the fact, for which there is very ancient authority, that Peter employed an interpreter in the composition of his Epistles, if not in his ordinary intercourse with foreigners. It is on the whole probable that he had some rudimental knowledge of Greek in early life, which may have been afterwards extended when the need was felt. That he was an affectionate husband, married in early life to a wife who accompanied him in his Apostolic journeys, are facts inferred from Scripture, while very ancient traditions, recorded by Clement of Alexandria and by other early but less trustworthy writers, inform us that her name was Perpetua, that she bore a daughter, or perhaps other children, and suffered martyrdom. It is uncertain at what age he was called by our Lord. The general impression of the Fathers is that he was an old man at the date of his death, A.D. 64, but this need not imply that he was much older than our Lord. He was probably between thirty and forty years of age at the date of his call. That call was preceded by a special preparation. He and his brother Andrew, together with their partners James and John, the sons of Zebedee, were disciples of John the Baptist (John i. 35). They were in attendance upon him when they were first called to the service of Christ. From the circumstances of that call, which are recorded with graphic minuteness by John, we learn some important facts touching their state of mind and the personal character of our Apostle. This first call led to no immediate change in Peter's external position. He and his fellow-disciples looked henceforth upon our Lord as their teacher, but were not commanded to follow him as regular disciples. They returned to Capernaum, where they pursued their usual business, waiting for a further intimation of His will. The second call is recorded by the other three Evangelists; the narrative of Luke being apparently supplementary to the brief, and, so to speak, official accounts given by Matthew and Mark. It took place on the sea of Galilee near Capernaum—where the four disciples, Peter and Andrew, James and John, were fishing. Peter and Andrew were first called. Our Lord then entered Simon Peter's boat and addressed the multitude on the shore. Immediately after that call our Lord went to the house of Peter, where He wrought the miracle of healing on Peter's wife's mother, which produced a deep impression upon the people. Some time was passed afterwards in attendance upon our Lord's public ministrations in Galilee, Decapolis, Perœa, and Judæa. The special designation of Peter and his eleven fellow-disciples took place some time afterwards, when they were set apart as our Lord's immediate attendants (see Matt. x. 2-4; Mark iii. 13-19, the most detailed account—Luke vi. 13). They appear then first to have received formally the name of Apostles, and from that time Simon bore publicly, and as it would seem all but exclusively, the name Peter, which had hitherto been used rather as a characteristic appellation than as a proper name. From this time there can be no doubt that Peter held the first place among the Apostles, to whatever cause his precedence is to be attributed. The precedence did not depend upon priority of call, or it would have devolved upon his brother Andrew, or that other disciple who first followed Jesus. It seems scarcely probable that it depended upon seniority. The special designation by Christ alone accounts in a satisfactory way for the facts, that he is named first in every list of the Apostles, is generally addressed by our Lord as their representative, and on the most solemn occasions speaks in their name. *Primus inter pares* Peter held no distinct office, and certainly never claimed any powers which did not equally belong to all his fellow Apostles. This great triumph of Peter, however, brought other points of his character into strong relief. The distinction which he then received, and it may be his consciousness of ability, energy, zeal, and absolute devotion to Christ's person, seem to have developed a natural tendency to rashness and forwardness bordering upon presumption. On this occasion the exhibition of such feelings brought upon him the strongest reproof ever addressed to a disciple by our Lord. It is remarkable that on other occasions when Peter signalized his faith and devotion, he displayed at the time, or immediately afterwards, a more than usual deficiency in spiritual discernment and consistency. Towards the close of our Lord's ministry Peter's characteristics become especially prominent. Together with his brother, and the two sons of Zebedee, he listened to the last awful predictions and warnings delivered to the disciples, in reference to the second advent (Matt. xxiv. 3; Mark xiii. 3, who alone mentions these names; Luke xxi. 7). At the last supper Peter seems to have been particularly earnest in the request that the traitor might be pointed out. After the supper his words drew out the meaning of the significant, almost sacramental act of our Lord in washing His disciples' feet. Then too it was that he made those repeated protestations of unalterable fidelity, so soon to be falsified by his miserable fall. On the morning of the resurrection we have proof that Peter, though humbled, was not crushed by his fall. He and John were the first to visit the sepulchre; he was the first who entered it. We are told by Luke and by Paul that Christ appeared to him first among the Apostles. It is observable, however, that on that occasion he is called by his original name, Simon, not Peter: the higher designation was not restored until he had been publicly reinstituted, so to speak, by his Master. That reinstitution took place at the sea of Galilee (John xxi.), an event of the very highest import. Slower than John to recognize their Lord, Peter was the first to reach Him: he brought the net to land. The thrice repeated question of Christ referring doubtless to the three protestations and denials, was thrice met by answers full of love and faith. He then received the formal commission to feed Christ's sheep, rather as one who had forfeited his place, and could not resume it without such an authorization. Then followed the prediction of his martyrdom, in which he was to find the fulfilment of his request to be permitted to follow the Lord. With this event closes the first part of Peter's history. Henceforth, he with his colleagues were to establish and govern the Church founded by their Lord, without the support of His presence. The first part of the Acts of the

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Apostles is occupied by the record of transactions, in nearly all of which Peter stands forth as the recognized leader of the Apostles; it being, however, equally clear that he neither exercises nor claims any authority apart from them, much less over them. Peter is the most prominent person in the greatest event after the resurrection, when on the day of Pentecost the Church was first invested with the plenitude of gifts and powers. The first miracle after Pentecost was wrought by him (Acts iii.). This first miracle of healing was soon followed by the first miracle of judgment. Peter was the minister in that transaction. He is not specially named in connexion with the appointment of deacons, an important step in the organization of the Church; but when the Gospel was first preached beyond the precincts of Judea, he and John were at once sent by the Apostles to confirm the converts at Samaria. Henceforth he remains prominent, but not exclusively prominent, among the propagators of the Gospel. At Samaria he was confronted with Simon Magus, the first teacher of heresy. About three years later (compare Acts ix. 26, and Gal. i. 17, 18) we have two accounts of the first meeting of Peter and Paul. This interview was followed by other events marking Peter's position—a general apostolical tour of visitation to the Churches hitherto established (Acts ix. 32), in the course of which two great miracles were wrought on Aeneas and Tabitha, and in connexion with which the most signal transaction after the day of Pentecost is recorded, the baptism of Cornelius. That was the crown and consummation of Peter's ministry. The establishment of a Church in great part of Gentile origin at Antioch, and the mission of Barnabas, between whose family and Peter there were the bonds of near intimacy, set the seal upon the work thus inaugurated by Peter. This transaction was soon followed by the imprisonment of our Apostle. His miraculous deliverance marks the close of this second great period of his ministry. The special work assigned to him was completed. From that time we have no continuous history of him. It is quite clear that he retained his rank as the chief Apostle, equally so, that he neither exercised nor claimed any right to control their proceedings. He left Jerusalem, but it is not said where he went. Certainly not to Rome, where there are no traces of his presence before the last years of his life; he probably remained in Judea; six years later we find him once more at Jerusalem, when the Apostles and elders came together to consider the question whether converts should be circumcised. Peter took the lead in that discussion, and urged with remarkable cogency the principles settled in the case of Cornelius. His arguments, adopted and enforced by James, decided that question at once and for ever. It is a disputed point whether the meeting between Paul and Peter, of which we have an account in the Galatians (ii. 1-10) took place at this time. The great majority of critics believe that it did, and this hypothesis, though not without difficulties, seems more probable than any other which has been suggested. The only point of real importance was certainly determined before the Apostles separated, the work of converting the Gentiles being henceforth specially entrusted to Paul and Barnabas, while the charge of preaching to the circumcision was assigned to the elder Apostles, and more particularly to Peter (Gal. ii. 7-9). This arrangement cannot, however, have been an exclusive one. Paul always addressed himself first to the Jews in every city: Peter and his old colleagues undoubtedly admitted and sought to make converts among the Gentiles. It may have been in full force only when the old and new Apostles resided in the same city. Such at least was the case at Antioch, where Peter went soon afterwards. There the painful collision took place between the two Apostles; the most remarkable, and, in its bearings upon controversies at critical periods, one of the most important events in the history of the Church. From this time until the date of his Epistles, we have no distinct notices in Scripture of Peter's abode or work. Peter was probably employed for the most part in building up, and completing the organization of Christian communities in Palestine and the adjoining districts. There is, however, strong reason to believe that he visited Corinth at an early period. The name of Peter as founder, or joint founder, is not associated with any local Church save those of Corinth, Antioch, or Rome, by early ecclesiastical tradition. That of Alexandria may have been established by Mark after Peter's death. That Peter preached the Gospel in the countries of Asia, mentioned in his first Epistle, appears from Origen's own words to be a mere conjecture. From that Epistle, however, it is to be inferred that towards the end of his life, Peter either visited, or resided for some time at Babylon, which at that time, and for some hundreds of years afterwards, was a chief seat of Jewish culture. More important in its bearings upon later controversies is the question of Peter's connexion with Rome. It may be considered as a settled point that he did not visit Rome before the last year of his life. The evidence for his martyrdom there is complete, while there is a total absence of any contrary statement in the writings of the early Fathers. Clement of Rome, writing before the end of the first century, speaks of it, but does not mention the *place*, that being of course well-known to his readers. Ignatius, in the undoubtedly genuine Epistle to the Romans (ch. iv.), speaks of Peter in terms which imply a special connexion with their Church. In the second century, Dionysius of Corinth, in the Epistle to Soter, bishop of Rome (ap. Euseb. *H. E.* ii. 25), states, as a fact universally known and accounting for the intimate relations between Corinth and Rome, that Peter and Paul both taught in Italy, and suffered martyrdom about the same time. In short, the Churches most nearly connected with Rome, and those least affected by its influence, which was as yet but inconsiderable in the East, concur in the statement that Peter was a joint founder of that Church, and suffered death in that city. The time and manner of the Apostle's martyrdom are less certain. The early writers imply, or distinctly state, that he suffered at, or about the same time with Paul, and in the Neronian persecution. All agree that he was crucified. Origen says that at his own request he was crucified with his head downwards. Thus closes the Apostle's life. Some additional facts, not perhaps unimportant, may be accepted on early testimony. His wife accompanied him in his wanderings. She is believed to have suffered martyrdom, and to have been supported in the hour of trial by her husband's exhortation. The Apostle is said to have employed interpreters. Of far more importance is the statement that Mark wrote his gospel under the teaching of Peter, or that he embodied in that gospel the substance of our Apostle's oral instruc-

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tions. The fact is doubly important in its bearings upon the Gospel, and upon the character of our Apostle. The only written documents which Peter has left, are the First Epistle, about which no doubt has ever been entertained in the Church; and the Second, which has both in early times, and in our own, been a subject of earnest controversy. —FIRST EPISTLE.—The external evidence of authenticity is of the strongest kind. Referred to in the Second Epistle (iii. 1); known to Polycarp and frequently alluded to in his Epistle to the Philippians; recognized by Papias (ap. Euseb. *H. E.* iii. 39); repeatedly quoted by Irenaeus, Clement of Alexandria, Tertullian, and Origen; it was accepted without hesitation by the universal Church. The internal evidence is equally strong. It was addressed to the Churches of Asia Minor, which had for the most part been founded by Paul and his companions. Supposing it to have been written at Babylon, it is a probable conjecture that Silvanus, by whom it was transmitted to those Churches, had joined Peter after a tour of visitation, either in pursuance of instructions from Paul, then a prisoner at Rome, or in the capacity of a minister of high authority in the Church, and that his account of the condition of the Christians in those districts determined the Apostle to write the Epistle. The assumption that Silvanus was employed in the composition of the Epistle is not borne out by the expression, "by Silvanus, I have written unto you," such words according to ancient usage applying rather to the bearer than to the writer or amanuensis. Still it is highly probable that Silvanus would be consulted by Peter throughout, and that they would together read the Epistles of Paul, especially those addressed to the Churches in those districts. We have thus a not unsatisfactory solution of the difficulty arising from correspondences both of style and modes of thought in the writings of two Apostles who differed so widely in gifts and acquirements. The objects of the Epistle, as deduced from its contents, coincide with these assumptions. They were: — 1. To comfort and strengthen the Christians in a season of severe trial. 2. To enforce the practical and spiritual duties involved in their calling. 3. To warn them against special temptations attached to their position. 4. To remove all doubt as to the soundness and completeness of the religious system which they had already received. Such an attestation was especially needed by the Hebrew Christians, who were wont to appeal from Paul's authority to that of the elder Apostles, and above all to that of Peter. The last, which is perhaps the very principal object, is kept in view throughout the Epistle, and is distinctly stated, ch. v. ver. 12. The harmony of such teaching with that of Paul is sufficiently obvious, nor is the general arrangement or mode of discussing the topics unlike that of the Apostle of the Gentiles; still the indications of originality and independence of thought are at least equally conspicuous, and the Epistle is full of what the Gospel narrative and the discourses in the Acts prove to have been characteristic peculiarities of Peter. He dwells more frequently than Paul upon the future manifestation of Christ, upon which he bases nearly all his exhortations to patience, self-control, and the discharge of all Christian duties. The Apostle's mind is full of one thought, the realization of Messianic hopes. In this he is the true representative of Israel, moved by those feelings which were best calculated to enable him to do his work as the Apostle of the circumcision. But while Peter thus shows himself a genuine Israelite, his teaching is directly opposed to Judaizing tendencies. He belongs to the school, or, to speak more correctly, is the leader of the school, which at once vindicates the unity of the Law and Gospel, and puts the superiority of the latter on its true basis, that of spiritual development. The Apostle of the circumcision says not a word in this Epistle of the perpetual obligation, the dignity or even the bearings of the Mosaic Law. He is full of the Old Testament; his style and thoughts are charged with its imagery, but he contemplates and applies its teaching in the light of the Gospel; he regards the privileges and glory of the ancient people of God entirely in their spiritual development in the Church of Christ.—SECOND EPISTLE.—The Second Epistle of Peter presents questions of far greater difficulty than the former. We have few references, and none of a very positive character, in the writings of the early Fathers; the style differs materially from that of the First Epistle, and the resemblance amounting to a studied imitation, between this Epistle and that of Jude, seems scarcely reconcilable with the position of Peter. Doubts as to its genuineness were entertained by the greatest critics of the early Church; in the time of Eusebius it was reckoned among the disputed books, and was not formally admitted into the Canon until the year 393, at the Council of Hippo. The contents of the Epistle seem quite in accordance with its asserted origin.—We may now state briefly the answers to the objections above stated:—1. With regard to its recognition by the early Church, we observe that it was not likely to be quoted frequently; it was addressed to a portion of the Church not at that time much in intercourse with the rest of Christendom: the documents of the primitive Church are far too scanty to give weight to the argument from omission. Although it cannot be proved to have been referred to by any author earlier than Origen, yet passages from Clement of Rome, Hermas, Justin Martyr, Theophilus of Antioch and Irenaeus, suggest an acquaintance with this Epistle. It is also distinctly stated by Eusebius and by Photius that Clement of Alexandria wrote a commentary on all the disputed Epistles, in which this was certainly included. Didymus refers to it very frequently in his great work on the Trinity. It was certainly included in the collection of Catholic Epistles known to Eusebius and Origen. The historical evidence is certainly inconclusive, but not such as to require or to warrant the rejection of the Epistle. The silence of the Fathers is accounted for more easily than its admission into the Canon after the question as to its genuineness had been raised. 2. The difference of style may be admitted. The only question is, whether it is greater than can be satisfactorily accounted for, supposing that the Apostle employed a different person as his amanuensis. If we admit that some time intervened between the composition of the two works, that in writing the first the Apostle was aided by Silvanus, and in the second by another, perhaps by Mark, that the circumstances of the Churches addressed by him were considerably changed, and that the second was written in greater haste, not to speak of a possible decay of faculties, the differences may be regarded as insufficient to justify more than hesitation in admitting

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its genuineness. The resemblance to the Epistle of Jude may be admitted without affecting our judgment unfavourably. 3. The doubts as to its genuineness appear to have originated with the critics of Alexandria, where, however, the Epistle itself was formally recognised at a very early period. The opinions of modern commentators may be summed up under three heads. Many reject the Epistle altogether as spurious. A few consider that the first and last chapters were written by Peter or under his dictation, but that the second chapter was interpolated. But a majority of names may be quoted in support of the genuineness and authenticity of this Epistle.

Some Apocryphal writings of very early date obtained currency in the Church as containing the substance of the Apostle's teaching. The Preaching or Doctrine of Peter, probably identical with a work called the Preaching of Paul, or of Paul and Peter, quoted by Lactantius, may have contained some traces of the Apostle's teaching. Another work, called the Revelation of Peter, was held in much esteem for centuries.

[CEPHAS occurs in the following passages: John i. 42; 1 Cor. i. 12; iii. 22, ix. 5, xv. 5; Gal. ii. 9, i. 18, ii. 10, 14. Cephas is the Chaldee word *Cepha*, itself a corruption of, or derivation from, the Hebrew *Ceph*, "a rock," a rare word, found only in Job xxx. 6, and Jer. iv. 29. It must have been the word actually pronounced by our Lord in Matt. xvi. 18, and on subsequent occasions when the Apostle was addressed by Him or other Hebrews by his new name. By it he was known to the Corinthian Christians.]

Pethahi'ah. 1. A priest, over the 19th course in the reign of David (1 Chr. xxiv. 16).—2. A Levite in the time of Ezra, who had married a foreign wife (Ezr. x. 23). He is probably the same who is mentioned in Neh. ix. 5.—3. The son of Meshezabeel and descendant of Zerah (Neh. xi. 24).

Petho'r, a town of Mesopotamia where Balaam resided (Num. xxii. 5; Deut. xxiii. 4). Its position is wholly unknown.

Peth'uel. The father of the prophet Joel (Joel i. 1).

Peultha'i. Properly "Peullethai;" the eighth son of Obed-edom (1 Chr. xxvi. 5).

Pha'ath Mo'ab, 1 Esd. v. 11 = PAHATH MOAB.

Phacar'eth = POCHERETH of Zebaim (1 Esd. v. 34).

Phai'sur. PASHUR, the priestly family (1 Esdr. ix. 22).

Phaldai'us = PEDAIAH 4 (1 Esdr. ix. 44).

Phale'as = PADON (1 Esdr. v. 29).

Pha'leg. PELEG the son of Eber (Luke iii. 35).

Phal'lu. Pallu the son of Reuben is so called in the A. V. of Gen. xlvi. 9.

Phal'ti. The son of Laish of Gallim, to whom Saul gave Michal in marriage after his mad jealousy had driven David forth as an outlaw (1 Sam. xxv. 44). In 2 Sam. iii. 15 he is called PHALTIEL. With the exception of this brief mention of his name, and the touching little episode in 2 Sam. iii. 16, nothing more is heard of Phalti.

Phal'tiel. The same as PHALTI (2 Sam. iii. 15).

Phan'uel. The father of Anna, the prophetess of the tribe of Aser (Luke ii. 36).

Phar'acim. The "sons of Pharacim" were among the servants of the Temple who returned with Zorobabel, according to the list in 1 Esdr. v. 31.

Pha'raoh, the common title of the native kings of Egypt in the Bible, corresponding to P-RA or PH-RA, "the Sun," of the hieroglyphics. As several kings are only mentioned by the title "Pharaoh" in the Bible, it is important to endeavour to discriminate them. We shall therefore here state what is known respecting them in order.—1. *The Pharaoh of Abraham.*—The Scripture narrative does not afford us any clear indications for the identification of the Pharaoh of Abraham. At the time at which the patriarch went into Egypt, according to Hales's as well as Ussher's chronology, it is generally held that the country, or at least Lower Egypt, was ruled by the Shepherd kings, of whom the first and most powerful line was the xvth dynasty, the undoubted territories of which would be first entered by one coming from the east. The date at which Abraham visited Egypt was about B.C. 2081, which would accord with the time of Salatis, the head of the xvth dynasty, according to our reckoning.—2. *The Pharaoh of Joseph.*—The chief points for the identification of the line to which this Pharaoh belonged, are that he was a despotic monarch, ruling all Egypt, who followed Egyptian customs, but did not hesitate to set them aside when he thought fit; that he seems to have desired to gain complete power over the Egyptians; and that he favoured strangers. These particulars certainly appear to lend support to the idea that he was an Egyptianized foreigner rather than an Egyptian. Baron Bunsen supposed that he was Sesertesen I., the head of the xiith dynasty, on account of the mention in a hieroglyphic inscription of a famine in that king's reign. This identification, although receiving some support from the statement of Herodotus, that Sesostris, a name reasonably traceable to Sesertesen, divided the land and raised his chief revenue from the rent paid by the holders, must be abandoned, since the calamity recorded does not approach Joseph's famine in character, and the age is almost certainly too remote. If, discarding the idea that Joseph's Pharaoh was an Egyptian, we turn to the old view that he was one of the Shepherd Kings, a view almost inevitable if we infer that he ruled during the Shepherd-period, we are struck with the fitness of all the circumstances of the Biblical narrative. It is stated by Eusebius that the Pharaoh to whom Jacob came was the Shepherd Apophis. Apophis belonged to the xvth dynasty, which was certainly of Shepherds, and the most powerful foreign line, for it seems clear that there was at least one if not two more. This dynasty, according to our view of Egyptian chronology, ruled for either 284 years (Africanus), or 259 years 10 months (Josephus), from about B.C. 2080. If Hales's chronology, which we would slightly modify, be correct, the government of Joseph fell under this dynasty, commencing about B.C. 1876, which would be during the reign of the last but one or perhaps the last king of the dynasty, was possibly in the time of Apophis, who ended the line according to Africanus. It is to be remarked that this dynasty is said to have been of Phoenicians. This king appears to have reigned from Joseph's appointment (or, perhaps, somewhat earlier) until Jacob's death, a period of at least twenty-six years, from B.C. cir. 1876 to 1850, and to have been the fifth or sixth king of the xvth dynasty.—3. *The Pharaoh of the Oppression.*—The first persecutor of the Israelites may be distinguished as the Pharaoh of the Oppression, from the second, the Pharaoh of the Exodus,

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especially as he commenced, and probably long carried on, the persecution. The general view is that he was an Egyptian. He has been generally supposed to have been a king of the xviiith or xixth dynasty: we believe that he was of a line earlier than either. The chief points in the evidence in favour of the former opinion are the name of the city Raamses, whence it has been argued that one of the oppressors was a king Rameses, and the probable change of line. The first king of this name known was head of the xixth dynasty, or last king of the xviiith. Manetho says the Israelites left Egypt in the reign of Menptah, who was great-grandson of the first Rameses, and son and successor of the second. The view that this Pharaoh was of the beginning or middle of the xviiith dynasty seems at first sight extremely probable, especially if it be supposed that the Pharaoh of Joseph was a Shepherd king. If we assign him to the age before the xviiith dynasty, which our view of Hebrew chronology would probably oblige us to do, we have still to determine whether he were a shepherd or an Egyptian. If a Shepherd, he must have been of the xvith or the xviith dynasty. The reign of this king probably commenced a little before the birth of Moses, which we place B.C. 1732, and seems to have lasted upwards of forty years, perhaps much more.—4. *The Pharaoh of the Exodus.*—What is known of the Pharaoh of the Exodus is rather biographical than historical. It does not add much to our means of identifying the line of the oppressors excepting by the indications of race his character affords. His character finds its parallel among the Assyrians rather than the Egyptians. Respecting the time of this king we can only say that he was reigning for about a year or more before the Exodus, which we place B.C. 1652.—5. *Pharaoh, father-in-law of Mered.*—In the genealogies of the tribe of Judah, mention is made of the daughter of a Pharaoh, married to an Israelite; "Bithiah the daughter of Pharaoh, which Mered took" (1 Chr. iv. 18). This marriage may tend to aid us in determining the age of the sojourn in Egypt. It is perhaps less probable that an Egyptian Pharaoh would have given his daughter in marriage to an Israelite, than that a Shepherd king would have done so, before the oppression.—6. *Pharaoh, father-in-law of Hadad the Edomite.*—For the identification of this Pharaoh we have chronological indications, and the name of his wife. Unfortunately, however, the history of Egypt at this time is extremely obscure, neither the monuments nor Manetho giving us clear information as to the kings. It appears that towards the latter part of the xxth dynasty the high-priests of Amen, the god of Thebes, gained great power, and at last supplanted the Rameses family, at least in Upper Egypt. At the same time a line of Tanite kings, Manetho's xxist dynasty, seems to have ruled in Lower Egypt. It may be reasonably supposed that the Pharaoh or Pharaohs spoken of in the Bible as ruling in the time of David and Solomon were Tanites, as Tanis was nearest to the Israelite territory. According to Africanus, the list of the xxist dynasty is as follows:—Smendes, 26 years; Psusennes, 46; Nephelcheres, 4; Amenothis, 9; Osochor, 6; Psinaches, 9; Psusennes, 14; but Eusebius gives the second king 41, and the last, 35 years, and his numbers make up the sum of 130 years, which Africanus and he agree in assigning to the dynasty. If we take the numbers of Eusebius, Osochor would probably be the Pharaoh to whom Hadad fled, and Psusennes II. the father-in-law of Solomon; but the numbers of Africanus would substitute Psusennes I., and probably Psinaches.—7. *Pharaoh, father-in-law of Solomon.*—The mention that the queen was brought into the city of David, while Solomon's house, and the Temple, and the city-wall, were building, shows that the marriage took place not later than the eleventh year of the king, when the Temple was finished, having been commenced in the fourth year (1 K. vi. 1, 37, 38). It appears that the marriage must have taken place between about 24 and 11 years before Shishak's accession. It must be recollected that it seems certain that Solomon's father-in-law was not the Pharaoh who was reigning when Hadad left Egypt. Both Pharaohs cannot yet be identified in Manetho's list. This Pharaoh led an expedition into Palestine (1 K. ix. 16). The next kings of Egypt mentioned in the Bible are Shishak, probably Zerah, and So. The first and second of these were of the xxiind dynasty, if the identification of Zerah with Userken be accepted, and the third was doubtless one of the two Shebeks of the xxvth dynasty, which was of Ethiopians.—8. *Pharaoh, the opponent of Sennacherib.*—This Pharaoh (Is. xxxvi. 6) can only be the Sethos whom Herodotus mentions as the opponent of Sennacherib, and who may be reasonably supposed to be the Zet of Manetho, the last king of his xxiiird dynasty. Tirhakah, as an Ethiopian, whether then ruling in Egypt or not, is, like So, apparently not called Pharaoh.—9. *Pharaoh Necho.*—The first mention in the Bible of a proper name with the title Pharaoh is in the case of Pharaoh Necho, who is also called Necho simply. His name is written Necho and Nechoh, and in hieroglyphics NEKU. This king was of the Saïte xxvith dynasty, of which Manetho makes him either the fifth ruler (Africanus) or the sixth (Eusebius). Herodotus calls him Nekôs, and assigns to him a reign of sixteen years, which is confirmed by the monuments. He seems to have been an enterprising king, as he is related to have attempted to complete the canal connecting the Red Sea with the Nile, and to have sent an expedition of Phoenicians to circumnavigate Africa, which was successfully accomplished. At the commencement of his reign (B.C. 610) he made war against the king of Assyria, and, being encountered on his way by Josiah, defeated and slew the king of Judah at Megiddo (2 K. xxiii. 29, 30; 2 Chr. xxxv. 20-24). Necho seems to have soon returned to Egypt: perhaps he was on his way thither when he deposed Jehoahaz. The army was probably posted at Carchemish, and was there defeated by Nebuchadnezzar in the fourth year of Necho (B.C. 607), that king not being, as it seems, then at its head (Jer. xlvi. 1, 2, 6, 10). This battle led to the loss of all the Asiatic dominions of Egypt (2 K. xxiv. 7).—10. *Pharaoh Hophra.*—The next king of Egypt mentioned in the Bible is Pharaoh Hophra, the second successor of Necho, from whom he was separated by the six years' reign of Psammetichus II. The name Hophra is in hieroglyphics WAH-(P)RA-HAT, and the last syllable is equally omitted by Herodotus, who writes Apries, and by Manetho, who writes Uaphris. He came to the throne about B.C. 589, and ruled nineteen years. Herodotus makes him son of Psammetichus II., whom he calls Psammis, and great-grandson of Psammetichus I. In the Bible it is related that Zedekiah, the last king of Judah, was aided by a Pharaoh against Nebuchadnezzar, in fulfilment of a treaty, and that

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an army came out of Egypt, so that the Chaldeans were obliged to raise the siege of Jerusalem. The city was first besieged in the ninth year of Zedekiah, B.C. 590, and was captured in his eleventh year, B.C. 588. It was evidently continuously invested for a length of time before it was taken, so that it is most probable that Pharaoh's expedition took place during 590 or 589. There may, therefore, be some doubt whether Psammetichus II. be not the king here spoken of; but it must be remembered that the siege may be supposed to have lasted some time before the Egyptians could have heard of it and marched to relieve the city, and also that Hophra may have come to the throne as early as B.C. 590. The Egyptian army returned without effecting its purpose (Jer. xxvii. 5-8; Ez. xvii. 11-18; comp. 2 K. xxv. 1-4). No subsequent Pharaoh is mentioned in Scripture, but there are predictions doubtless referring to the misfortunes of later princes until the second Persian conquest, when the prophecy "there shall be no more a prince of the land of Egypt" (Ex. xxx. 13) was fulfilled.

Pharaoh's Daughter; Pharaoh, the Daughter of. Three Egyptian princesses, daughters of Pharaohs, are mentioned in the Bible.—**1.** The preserver of Moses, daughter of the Pharaoh who first oppressed the Israelites (Ex. ii. 5-10). She appears from her conduct towards Moses to have been heiress to the throne. Artapanus, or Artabanus, a historian of uncertain date, calls this princess Merrhis, and her father, the oppressor, Palmanothes, and relates that she was married to Chenephres, who ruled in the country above Memphis. The tradition is apparently of little value.—**2.** Bithiah, wife of Mered an Israelite, daughter of a Pharaoh of an uncertain age, probably of about the time of the Exodus (1 Chr. iv. 18).—**3.** A wife of Solomon, most probably daughter of a king of the xxist dynasty (1 K. iii. 1, vii. 8, ix. 24). [See PHARAOH, 7].

Pharaoh, the Wife of. The wife of one Pharaoh, the king who received Hadad the Edomite, is mentioned in Scripture. She is called "queen," and her name, Tahpenes, is given. Her husband was most probably of the xxist dynasty. [TAHPENES; PHARAOH, 6.]

Pharatho'ni, properly PHARATHON. One of the cities of Judaea fortified by Bacchides during his contests with Jonathan Maccabaeus (1 Macc. ix. 50). It doubtless represents an ancient Pirathon, though hardly that of the Judges.

Pha'res, PHAREZ or PEREZ, the son of Judah (Matt. i. 3; Luke iii. 33).

Pha'rez. 1. (PEREZ, 1 Chr. xxvii. 3; PHARES, Matt. i. 3; Luke iii. 33; 1 Esd. v. 5), twin son, with Zarah, or Zerah, of Judah and Tamar his daughter-in-law. The circumstances of his birth are detailed in Gen. xxxviii. Pharez seems to have kept the right of primogeniture over his brother, as, in the genealogical lists, his name comes first. The house also which he founded was far more numerous and illustrious than that of the Zarhites. Its remarkable fertility is alluded to in Ruth iv. 12, "Let thy house be like the house of Pharez, whom Tamar bare unto Judah." Of Pharez's personal history or character nothing is known. After the death, therefore, of Er and Onan without children, Pharez occupied the rank of Judah's second son, and moreover, from two of his sons sprang two new chief houses, those of the Hezronites and Hamulites. From Hezron's second son Ram, or Aram, sprang David and the kings of Judah, and eventually Jesus Christ. In the reign of David the house of Pharez seems to have been eminently distinguished. A considerable number of his mighty men seem, from their patronymic or gentile names, to have been of the same house; and the royal house itself was the head of the family.—**2.** = PAROSH (1 Esdr. viii. 36; comp. Ezr. viii. 3).

Phar'ira = PERIDA or PERUDA (1 Esdr. v. 33).

Pharisees, a religious party or school amongst the Jews at the time of Christ, so called from *Perishîn*, the Aramaic form of the Hebrew word *Perûshîm*, "separated." The name does not occur either in the Old Testament or in the Apocrypha; but it is usually considered that the Pharisees were essentially the same with the Assideans mentioned in the 1st Book of Maccabees ii. 42, vii. 13-17, and in the 2nd Book xiv. 6.—*Authorities.*—The sources of information respecting the Pharisees are mainly threefold. 1st. The writings of Josephus, who was himself a Pharisee (*Vit.* 2), and who in each of his great works professes to give a direct account of their opinions (*B. J.* ii. 8, §2-14; *Ant.* xviii. 1, §2, and compare xiii. 10, §5-6, xvii. 2, §4, xiii. 16, §2, and *Vit.* 38). The value of Josephus's accounts would be much greater, if he had not accommodated them, more or less, to Greek ideas. 2ndly. The New Testament, including St. Paul's Epistles, in addition to the Gospels and Acts of the Apostles. 3rdly. The first portion of the Talmud called the Mishna, or "second law." This is by far the most important source of information respecting the Pharisees; and it may safely be asserted that it is nearly impossible to have adequate conceptions respecting them, without consulting that work. It is a digest of the Jewish traditions, and a compendium of the whole ritual law, reduced to writing in its present form by Rabbi Jehudah the Holy, a Jew of great wealth and influence, who flourished in the 2nd century. He succeeded his father Simeon as patriarch of Tiberias, and held that office at least thirty years. The precise date of his death is disputed; some placing it in a year somewhat antecedent to 194, A.D., while others place it as late as 220 A.D., when he would have been about 81 years old. There is no reasonable doubt, that although it may include a few passages of a later date, the Mishna was composed, as a whole, in the 2nd century, and represents the traditions which were current amongst the Pharisees at the time of Christ. Referring to the Mishna for details, it is proposed in this article to give a general view of the peculiarities of the Pharisees; afterwards to notice their opinions on a future life and on free-will; and finally, to make some remarks on the proselytizing spirit attributed to them at the time of Christ.—1. The fundamental principle of the Pharisees common to them with all orthodox modern Jews is, that by the side of the written law regarded as a summary of the principles and general laws of the Hebrew people, there was an oral law to complete and to explain the written law. It was an article of faith that in the Pentateuch there was no precept, and no regulation, ceremonial, doctrinal, or legal, of which God had not given to Moses all explanations necessary for their application, with the order to transmit them by word of mouth. The classical passage in the Mishna on this subject is the following:—"Moses received the (oral) law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue" (*Pirke Abôth*, i.),

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It is not to be supposed that all the traditions which bound the Pharisees were believed to be direct revelations to Moses on Mount Sinai. In addition to such revelations, which were not disputed, although there was no proof from the written law to support them, and in addition to interpretations received from Moses, which were either implied in the written law or to be elicited from it by reasoning, there were three other classes of traditions. 1st. Opinions on disputed points, which were the result of a majority of votes. 2ndly. Decrees made by prophets and wise men in different ages. These carried prohibitions farther than the written law or oral law of Moses, in order to protect the Jewish people from temptations to sin or pollution. 3rdly. Legal decisions of proper ecclesiastical authorities on disputed questions. Viewed as a whole, they treated men like children, formalizing and defining the minutest particulars of ritual observances. The expressions of "bondage," of "weak and beggarly elements," and of "burdens too heavy for men to bear," faithfully represent the impression produced by their multiplicity. An elaborate argument might be advanced for many of them individually, but the sting of them consisted in their aggregate number, which would have a tendency to quench the fervour and the freshness of a spiritual religion. They varied in character, and instances may be given of three different classes:—1st, of those which, admitting certain principles, were points reasonable to define; 2ndly, of points defined which were superfluously particularised; and 3rdly, of points defined where the discussion of them at all was superstitious and puerile. In order, however, to observe regulations on points of this kind, mixed with others less objectionable, and with some which, regarded from a certain point of view, were in themselves individually not unreasonable, the Pharisees formed a kind of society. A member was called a *châbêr*, and those among the middle and lower classes who were not members were called "the people of the land," or the vulgar. Each member undertook, in the presence of three other members, that he would remain true to the laws of the association. Perhaps some of the most characteristic laws of the Pharisees related to what was clean (*tâhôr*) and unclean (*tâmê*). Whether their origin was symbolical, sanitary, religious, fanciful, or conventional, it was a matter of vital importance to a Pharisee that he should be well acquainted with the Pharisaical regulations concerning what was clean and what was unclean; for, as among the modern Hindoos (some of whose customs are very similar to those of the Pharisees), every one technically unclean is cut off from almost every religious ceremony, so, acecording to the Levitical law, every unclean person was cut off from all religious privileges, and was regarded as defiling the sanctuary of Jehovah (Num. xix. 20). On principles precisely similar to those of the Levitical laws (Lev. xx. 25, xxii. 4-7), it was possible to incur these awful religious penalties either by *eating* or by *touching* what was unclean in the Pharisaical sense. In reference to *eating*, independently of the slaughtering of holy sacrifices, which is the subject of two other treatises, the Mishna contains one treatise called *Cholin*, which is specially devoted to the slaughtering of fowls and cattle for domestic use. One point in its very first section is by itself vitally distinctive. This point is, "that *any thing* slaughtered by a heathen should be deemed unfit to be eaten, like the carcase of an animal that had died of itself, and like such carcase should pollute the person who carried it." In reference likewise to *touching* what is unclean, the Mishna abounds with prohibitions and distinctions no less minute. It is proper to add that it would be a great mistake to suppose that the Pharisees were wealthy and luxurious, much more that they had degenerated into the vices which were imputed to some of the Roman popes and cardinals during the 200 years preceding the Reformation. Josephus compared the Pharisees to the sect of the Stoics. He says that they lived frugally, in no respect giving in to luxury, but that they followed the leadership of reason in what it had selected and transmitted as a good (*Ant.* xviii. 1, § 3). Although there would be hypocrites among them, it would be unreasonable to charge all the Pharisees as a body with hypocrisy, in the sense wherein we at the present day use the word. They must be regarded as having been some of the most intense formalists whom the world has ever seen. It was alleged against them, on the highest spiritual authority, that they "made the word of God of none effect by their traditions." This would be true in the largest sense, from the purest form of religion in the Old Testament being almost incompatible with such endless forms (Mic. vi. 8); but it was true in another sense, from some of the traditions being decidedly at variance with genuine religion. An analogy has been pointed out by Geiger between the Pharisees and our own Puritans; and in some points there are undoubted features of similarity, beginning even with their names. Both were innovators, both of them had republican tendencies, and even in their zeal for religious education there was some resemblance. But here comparison ceases. In the most essential points of religion they were not only not alike, but they were directly antagonistic. — II. In regard to a future state, Josephus presents the ideas of the Pharisees in such a light to his Greek readers, that whatever interpretation his ambiguous language might possibly admit, he obviously would have produced the impression on Greeks that the Pharisees believed in the transmigration of souls. Thus his statement respecting them is, "They say that every soul is imperishable, but that the soul of good men only passes over (or transmigrates) into another body, while the soul of bad men is chastised by eternal punishment" (*B. J.* ii. 8, § 14). And there are two passages in the Gospels which might countenance this idea: one in Matt. xiv. 2, where Herod the tetrarch is represented as thinking that Jesus was John the Baptist risen from the dead (though a different colour is given to Herod's thoughts in the corresponding passage, Luke ix. 7-9); and another in John ix. 2, where the question is put to Jesus whether the blind man himself had sinned, or his parents, that he was born blind? Notwithstanding these passages, however, there does not appear to be sufficient reason for doubting that the Pharisees believed in a resurrection of the dead very much in the same sense as the early Christians. This is most in accordance with St. Paul's statement to the chief priests and council (Acts xxiii. 6); and it is likewise almost implied in Christ's teaching, which does not insist on the doctrine of a future life as anything new (Matt. xxii. 30; Mark xii. 25; Luke xx. 34-36). On this head the Mishna is an illustration of the ideas in the Gospels, as distinguished from any mere transmigration of souls; and the peculiar

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phrase, "the world to come," frequently occurs in it.—III. In reference to the opinions of the Pharisees concerning the freedom of the will, a difficulty arises from the very prominent position which they occupy in the accounts of Josephus, whereas nothing vitally essential to the peculiar doctrines of the Pharisees, seems to depend on those opinions, and some of his expressions are Greek, rather than Hebrew. "There were three sects of the Jews," he says, "which had different conceptions respecting human affairs, of which one was called Pharisees, the second Sadducees, and the third Essenes. The Pharisees say that some things, and not all things, are the work of fate; but that some things are in our own power to be and not to be. But the Essenes declare that Fate rules all things, and that nothing happens to man except by its decree. The Sadducees, on the other hand, take away Fate, holding that it is a thing of nought, and that human affairs do not depend upon it; but in their estimate all things are in the power of ourselves, as being ourselves the causes of our good things, and meeting with evils through our own inconsiderateness" (comp. xviii. 1, § 3, and *B. J.* ii. 8, § 14). In reference to this point, the opinion of Graetz (*Geschichte der Juden*, iii. 509) seems not improbable, that the real difference between the Pharisees and Sadducees was at first practical and political. [SADDUCEES.]—IV. In reference to the spirit of proselytism among the Pharisees, there is indisputable authority for the statement that it prevailed to a very great extent at the time of Christ (Matt. xxiii. 15); and attention is now called to it on account of its probable importance in having paved the way for the early diffusion of Christianity. Jews at the time of Christ had become scattered over the fairest portions of the civilized world. On the day of Pentecost, Jews are said to have been assembled with one accord in one place at Jerusalem, "from every region under heaven." Admitting that this was an Oriental hyperbole (comp. John xxi. 25), there must have been some foundation for it in fact. Now it is not unlikely, though it cannot be *proved* from Josephus (*Ant.* xx. 2, § 3), that missions and organised attempts to produce conversions, although unknown to Greek philosophers, existed among the Pharisees. But, at any rate, the then existing regulations or customs of synagogues afforded facilities which do not exist now either in synagogues or Christian churches for presenting new views to a congregation (Acts xvii. 2; Luke iv. 16). Under such auspices the proselytizing spirit of the Pharisees inevitably stimulated a thirst for inquiry, and accustomed the Jews to theological controversies. Thus there existed precedents and favouring circumstances for efforts to make proselytes, when the greatest of all missionaries, a Jew by race, a Pharisee by education, a Greek by language, and a Roman citizen by birth, preaching the resurrection of Jesus to those who for the most part already believed in the resurrection of the dead, confronted the elaborate ritual-system of the written and oral law by a pure spiritual religion: and thus obtained the co-operation of many Jews themselves in breaking down every barrier between Jew, Pharisee, Greek, and Roman, and in endeavouring to unite all mankind by the brotherhood of a common Christianity.

Phar'osh. Elsewhere PAROSH (Ezr. viii. 3).

Phar'par. The second of the "two rivers of Damascus"—Abana and Pharpar—alluded to by Naaman (2 K. v. 12). The two principal streams in the district of Damascus are the *Barada* and the *Awaj*:—in fact, there are no others worthy of the name of "river." There are good grounds for identifying the *Barada* with the Abana, and there seems therefore to be no alternative but to consider the *Awaj* as being the Pharpar. It takes its rise on the S.E. slopes of Hermon, some 5 or 6 miles from *Beit Jenn*, close to a village called *Arny*, the name of which it bears during the first part of its course. It then runs S.E. by *Kefr Hawwar* and *Sasa*, but soon recovering itself by a turn northwards, ultimately ends in the *Bahret Hijaneh*, the most southerly of the three lakes or swamps of Damascus, nearly due east of, and about 40 miles from, the the point at which it started.

Phar'zites, the. The descendants of Pharez, the son of Judah (Num. xxvi. 20).

Phase'ah. PASEAH 2 (Neh. vii. 51).

Phase'lis. A town on the coast of Asia Minor, on the confines of Lycia and Pamphylia, and consequently ascribed by the ancient writers sometimes to one and sometimes to the other. Its commerce was considerable in the sixth century B.C., for in the reign of Amasis it was one of a number of Greek towns which carried on trade somewhat in the manner of the Hanseatic confederacy in the middle ages. In later times Phaselis was distinguished as a resort of the Pamphylian and Cilician pirates. Phaselis itself stood on a rock of 50 or 100 feet elevation above the sea, and was joined to the main by a low isthmus, in the middle of which was a lake, now a pestiferous marsh. On the eastern side of this were a closed port and a roadstead, and on the western a larger artificial harbour, formed by a mole run out into the sea. The remains of this may still be traced to a considerable extent below the surface of the water. For a time the Phaselites confined their relations with the Pamphylians to the purposes just mentioned; but they subsequently joined the piratical league, and suffered in consequence the loss of their independence and their town lands in the war which was waged by the Roman consul Publius Servilius Isauricus in the years 77-75 B.C. It is in the interval between the growth of the Cilician piracy and the Servilian expedition that the incidents related in the First Book of Maccabees occurred (1 Macc. xv. 23).

Phas'iron, the name of the head of an Arab tribe, "the children of Phasiron" (1 Macc. ix. 66), defeated by Jonathan.

Phas'saron. PASHUR (1 Esdr. v. 25).

Phe'be. [PHOEBE.]

Pheni'ce. I. See PHOENICE, PHOENICIA. II. (Acts xxvii. 12), more properly PHOENIX. Phenice in Acts xxvii. 12 is the name of a haven in Crete on the south coast, and the name was doubtless derived from the Greek word for the palm-tree, which Theophrastus says was indigenous in the island. Both Ptolemy and Strabo mention a town Phoenix; while Ptolemy alone mentions a haven, of a similar name. Mr James Smith places Phenice at the modern *Lutrò*.

Pher'esites, 1 Esd. viii. 69; = PERIZZITES; comp. Ezr. ix. 1.

Pher'ezite, Pher'ezites (Jud. v. 16; 2 Esd. i. 21), Perizzite, Perizzites.

Phi'chol, chief captain of the army of Abimelech, king of the Philistines of Gerar in the days of both Abraham (Gen. xxi. 22, 32) and Isaac (xxvi. 26). Josephus mentions him on the second occasion only. On the other hand the LXX. introduce Ahuzzath Abimelech's other companion, on the first also.

Philadel'phia. A town on the confines of Lydia

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and Phrygia Catacecaumene, built by Attalus II., king of Pergamus. It was situated on the lower slopes of Tmolus, on the southern side of the valley of the *Aïn-é-ghiul Sou*, a river which is probably the Cogamus of antiquity, and falls into the *Wadistchai* (the Hermus) in the neighbourhood of *Sart-Kalesi* (Sardis), about 25 miles to the west of the site of Philadelphia. This latter is still represented by a town called *Allah-shehr* (city of God). Its elevation is 952 feet above the sea. The region around is highly volcanic, and geologically speaking belongs to the district of Phrygia Catacecaumene, on the western edge of which it lies. The original population of Philadelphia seems to have been Macedonian, and the national character to have been retained even in the time of Pliny. There was, however, as appears from Rev. iii. 9, a synagogue of Helenizing Jews there, as well as a Christian Church. The locality continued to be subject to constant earthquakes, which in the time of Strabo rendered even the town-walls of Philadelphia unsafe. The expense of reparation was constant, and hence perhaps the poverty of the members of the Christian Church (Rev. iii. 8).

Philar'ches. This word occurs as a proper name in A. V. in 2 Macc. viii. 32, where it is really the name of an office, "the commander of the cavalry."

Phile'mon, the name of the Christian to whom Paul addressed his Epistle in behalf of Onesimus. He was a native probably of Colossæ, or at all events lived in that city when the Apostle wrote to him; first, because Onesimus was a Colossian (Col. iv. 9); and secondly, because Archippus was a Colossian (Col. iv. 17), whom Paul associates with Philemon at the beginning of his letter (Philem. 1, 2). It is related that Philemon became bishop of Colossæ, and died as a martyr under Nero. It is evident from the letter to him that Philemon was a man of property and influence, since he is represented as the head of a numerous household, and as exercising an expensive liberality towards his friends and the poor in general. He was indebted to the Apostle Paul as the medium of his personal participation in the Gospel. It is not certain under what circumstances they became known to each other. It is evident that on becoming a disciple, he gave no common proof of the sincerity and power of his faith. His character, as shadowed forth in the epistle to him, is one of the noblest which the sacred record makes known to us.

Phile'mon, the Epistle of Paul to, is one of the letters (the others are Ephesians, Colossians, Philippians) which the Apostle wrote during his first captivity at Rome. The *time* when Paul wrote may be fixed with much precision. The Apostle at the close of the letter expresses a hope of his speedy liberation. Presuming, therefore, that he had good reasons for such an expectation, and that he was not disappointed in the result, we may conclude that this letter was written by him about the year A.D. 63, or early in A.D. 64. Nothing is wanting to confirm the *genuineness* of the epistle. The external testimony is unimpeachable. The Canon of Muratori enumerates this as one of Paul's epistles. Tertullian mentions it, and says that Marcion admitted it into his collection. Origen and Eusebius include it among the universally acknowledged writings of the early Christian times. Nor does the epistle itself offer anything to conflict with this decision. Baur would divest it of its historical character, and make it the personified illustration from some later writer, of the idea that Christianity unites and equalises in a higher sense those whom outward circumstances have separated. He does not impugn the external evidence. But, not to leave his theory wholly unsupported, he suggests some linguistic objections to Paul's authorship of the letter, which must be pronounced unfounded and frivolous. Our knowledge respecting the *occasion and object* of the letter we must derive from declarations or inferences furnished by the letter itself. Paul, so intimately connected with the master and the servant, was anxious naturally to effect a reconciliation between them. Paul used his influence with Onesimus (in ver. 12) to induce him to return to Colossæ, and place himself again at the disposal of his master. On his departure, Paul put into his hand this letter as evidence that Onesimus was a true and approved disciple of Christ, and entitled as such to be received not as a servant, but above a servant, as a brother in the faith, as the representative and equal in that respect of the Apostle himself, and worthy of the same consideration and love. He intercedes for him as his own child, promises reparation if he had done any wrong, demands for him not only a remission of all penalties, but the reception of sympathy, affection, Christian brotherhood. Such was the purpose and such the argument of the Epistle. The *result* of the appeal cannot be doubted. It may be assumed from the character of Philemon that the Apostle's intercession for Onesimus was not unavailing. Surely no fitting response to his pleadings for Onesimus could involve less than a cessation of everything oppressive and harsh in his civil condition, as far as it depended on Philemon to mitigate or neutralise the evils of a legalised system of bondage, as well as a cessation of everything which violated his rights as a Christian. How much further than this an impartial explanation of the epistle obliges us or authorises us to go, has not yet been settled by any very general consent of interpreters. The Epistle to Philemon has one peculiar feature—its *aesthetical character* it may be termed—which distinguishes it from all the other epistles. The writer had peculiar difficulties to overcome; but Paul, it is confessed, has shown a degree of self-denial and a tact in dealing with them, which in being equal to the occasion could hardly be greater.

Phile'tus was possibly a disciple of Hymenaeus, with whom he is associated in 2 Tim. ii. 17, and who is named without him in an earlier Epistle (1 Tim. i. 20). Waterland condenses in a few lines the substance of many dissertations which have been written concerning their opinions, and the sentence which was inflicted upon at least one of them. "They appear to have been persons who believed the Scriptures of the O. T., but misinterpreted them, allegorising away the doctrine of the Resurrection, and resolving it all into figure and metaphor. The delivering over unto Satan seems to have been a form of excommunication declaring the person reduced to the state of a heathen; and in the Apostolical age it was accompanied with supernatural or miraculous effects upon the bodies of the persons so delivered." The names of Philetus and Hymenaeus occur separately among those of Caesar's household whose relics have been found in the Columbaria at Rome.

Philip. 1. The father of Alexander the Great (1 Macc. i. 1; vi. 2), king of Macedonia, B.C. 359-336.—**2.** A Phrygian, left by Antiochus Epiph., as governor at Jerusalem (c. B.C. 170), where he

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behaved with great cruelty (2 Macc. v. 22, vi. 11, viii. 8). He is commonly identified with—**3.** The foster-brother (2 Macc. ix. 29) of Antiochus Epiph., whom the king upon his death-bed appointed regent of Syria and guardian of his son Antiochus V., to the exclusion of Lysias (B.C. 164, 1 Macc. vi. 14, 15, 55).—**4.** Philip V., king of Macedonia, B.C. 220-179. His wide and successful endeavours to strengthen and enlarge the Macedonian dominion brought him into conflict with the Romans, when they were engaged in the critical war with Carthage. In 1 Macc. viii. 5, the defeat of Philip at Cynoscephalae (B.C. 197) is coupled with that of Perseus as one of the noblest triumphs of the Romans.

Philip the Apostle. The Gospels contain comparatively scanty notices of this disciple. He is mentioned as being of Bethsaida, the city of Andrew and Peter (John i. 44), and apparently was among the Galilaean peasants of that district who flocked to hear the preaching of the Baptist. The manner in which St. John speaks of him, the repetition by him of the selfsame words with which Andrew had brought to Peter the good news that the Christ had at last appeared, all indicate a previous friendship with the sons of Jona and of Zebedee, and a consequent participation in their Messianic hopes. The close union of the two in John vi. and xii. suggests that he may have owed to Andrew the first tidings that the hope had been fulfilled. The statement that Jesus *found* him (John i. 43) implies a previous seeking. To him first in the whole circle of the disciples were spoken the words so full of meaning, "Follow me" (Ibid.). As soon as he has learnt to know his Master, he is eager to communicate his discovery to another who had also shared the same expectations. He speaks to Nathanael, probably on his arrival in Cana (comp. John xxi. 2), as though they had not seldom communed together, of the intimations of a better time, of a divine kingdom, which they found in their sacred books. We may well believe that he, like his friend, was an "Israelite indeed in whom there was no guile." In the lists of the twelve Apostles, in the Synoptic Gospels, his name is as uniformly at the head of the second group of four, as the name of Peter is at that of the first (Matt. x. 3; Mark iii. 18; Luke vi. 14); and the facts recorded by St. John give the reason of this priority. Philip apparently was among the first company of disciples who were with the Lord at the commencement of His ministry, at the marriage of Cana, on His first appearance as a prophet in Jerusalem (John ii.). When John was cast into prison, and the work of declaring the glad tidings of the kingdom required a new company of preachers, we may believe that he, like his companions and friends, received a new call to a more constant discipleship (Matt. iv. 18-22). When the Twelve were specially set apart for their office, he was numbered among them. The first three Gospels tell us nothing more of him individually. St. John, with his characteristic fulness of personal reminiscences, records a few significant utterances (John vi. 5-9, xii. 20-22, xiv. 8). No other fact connected with the name of Philip is recorded in the Gospels. The close relation in which we have seen him standing to the sons of Zebedee and Nathanael might lead us to think of him as one of the two unnamed disciples in the list of fishermen on the Sea of Tiberias who meet us in John xxi. He is among the company of disciples at Jerusalem after the Ascension (Acts i. 13), and on the day of Pentecost. After this all is uncertain and apocryphal. He is mentioned by Clement of Alexandria as having had a wife and children, and as having sanctioned the marriage of his daughters instead of binding them to vows of chastity, and is included in the list of those who had borne witness of Christ in their lives, but had not died what was commonly looked on as a martyr's death. Polycrates, bishop of Ephesus, speaks of him as having fallen asleep in the Phrygian Hierapolis, as having had two daughters who had grown old unmarried, and a third, with special gifts of inspiration, who had died at Ephesus. There seems, however, in this mention of the daughters of Philip, to be some confusion between the Apostle and the Evangelist. The apocryphal 'Acta Philippi' are utterly wild and fantastic.

Philip the Evangelist. The first mention of this name occurs in the account of the dispute between the Hebrew and Hellenistic disciples in Acts vi. He is one of the Seven appointed to superintend the daily distribution of food and alms, and so to remove all suspicion of partiality. Whether the office to which he was thus appointed gave him the position and the title of a Deacon of the Church, or was special and extraordinary in its character, must remain uncertain. The after-history of Philip warrants the belief, in any case, that his office was not simply that of the later Diaconate. It is no great presumption to think of him as contributing hardly less than Stephen to the great increase of disciples which followed on this fresh organisation, as sharing in that wider, more expansive teaching which shows itself for the first time in the oration of the proto-martyr, and in which he was the forerunner of St. Paul. The persecution of which Saul was the leader must have stopped the "daily ministrations" of the Church. The teachers who had been most prominent were compelled to take to flight, and Philip was among them. It is noticeable that the city of Samaria is the first scene of his activity (Acts viii.). He is the precursor of St. Paul in his work, as Stephen had been in his teaching. It falls to his lot, rather than to that of an Apostle, to take that first step in the victory over Jewish prejudice and the expansion of the Church, according to its Lord's command. The scene which brings Philip and Simon the Sorcerer into contact with each other, in which the magician has to acknowledge a power over nature greater than his own, is interesting, rather as belonging to the life of the heresiarch than to that of the Evangelist. This step is followed by another. He is directed by an angel of the Lord to take the road that led down from Jerusalem to Gaza on the way to Egypt. A chariot passes by in which there is a man of another race, whose complexion or whose dress showed him to be a native of Ethiopia. The history that follows is interesting as one of the few records in the N. T. of the process of individual conversion, and one which we may believe St. Luke obtained, during his residence at Caesarea, from the Evangelist himself. A brief sentence tells us that Philip continued his work as a preacher at Azotus (Ashdod) and among the other cities that had formerly belonged to the Philistines, and, following the coast-line, came to Caesarea. Here for a long period, not less than eighteen or nineteen years, we lose sight of him. The last glimpse of him in the N. T. is in the account of St. Paul's journey to Jerusalem. It is to his house, as to one well known to

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them, that St. Paul and his companions turn for shelter. He has four daughters, who possess the gift of prophetic utterance, and who apparently give themselves to the work of teaching instead of entering on the life of home (Acts xxi. 8, 9). He is visited by the prophets and elders of Jerusalem. One tradition places the scene of his death at Hierapolis in Phrygia. According to another, he died Bishop of Tralles. The house in which he and his daughters had lived was pointed out to travellers in the time of Jerome.

Philip Herod I., II. [HEROD.]

Philip'pi. A city of Macedonia, about nine miles from the sea, to the N.W. of the island of Thasos, which is twelve miles distant from its port Neapolis, the modern *Kavalla*. It is situated in a plain between the ranges of Pangaeus and Haemus. St. Paul, when, on his first visit to Macedonia in company with Silas, he embarked at Troas, made a straight run to Samothrace, and from thence to Neapolis, which he reached on the second day (Acts xvi. 11). This was built on a rocky promontory, on the western side of which is a roadstead, furnishing a safe refuge from the Etesian winds. The town is cut off from the interior by a steep line of hills, anciently called Symbolum, connected towards the N.E. with the western extremity of Haemus, and towards the S.W., less continuously, with the eastern extremity of Pangaeus. A steep track, following the course of an ancient paved road, leads over Symbolum to Philippi, the solitary pass being about 1600 feet above the sea-level. Between the foot of Symbolum and the site of Philippi, two Turkish cemeteries are passed, the gravestones of which are all derived from the ruins of the ancient city, and in the immediate neighbourhood of the one first reached is the modern Turkish village *Bereketli*. This is the nearest village to the ancient ruins, which are not at the present time inhabited at all. The Philippi which St. Paul visited was a Roman colony founded by Augustus, and the remains which strew the ground are no doubt derived from that city. The establishment of Philip of Macedonia was probably not exactly on the same site. Philip, when he acquired possession of the site, found there a town named *Datus* or *Datum*, which was in all probability in its origin a factory of the Phoenicians, who were the first that worked the gold-mines in the mountains here, as in the neighbouring Thasos. The proximity of the gold-mines was of course the origin of so large a city as Philippi, but the plain in which it lies is of extraordinary fertility. The position too was on the main road from Rome to Asia, the Via Egnatia, which from Thessalonica to Constantinople followed the same course as the existing post-road. The ruins of Philippi are very extensive, but present no striking feature except two gateways, which are considered to belong to the time of Claudius. Traces of an amphitheatre, theatre, or stadium—for it does not clearly appear which—are also visible in the direction of the hills on the N.E. side. Inscriptions both in the Latin and Greek languages, but more generally in the former, are found.

Philippians, Epistle to the. 1. The canonical authority, Pauline authorship and integrity of this Epistle were unanimously acknowledged up to the end of the 18th century. Marcion (A.D. 140) in the earliest known Canon held common ground with the Church touching the authority of this Epistle: it appears in the Muratorian Fragment; among the "acknowledged" books in Eusebius; in the lists of the Council of Laodicea, A.D. 365, and the Synod of Hippo, 393; and in all subsequent lists, as well as in the Peshito and later versions. Even contemporary evidence may be claimed for it. Philippian Christians who had contributed to the collections for St. Paul's support at Rome, who had been eye and ear-witnesses of the return of Epaphroditus and the first reading of St. Paul's Epistle, may have been still alive at Philippi when Polycarp wrote (A.D. 107) his letter to them, in which (ch. 2, 3) he refers to St. Paul's Epistle as a well-known distinction belonging to the Philippian Church. It is quoted as St. Paul's by Irenaeus, Clement of Alexandria, and Tertullian. A quotation from it (Phil. ii. 6) is found in the Epistle of the Churches of Lyons and Vienne, A.D. 177. The testimonies of later writers are innumerable. But F. C. Baur, followed by Schwegler, has argued from the phraseology of the Epistle and other internal marks, that it is the work not of St. Paul, but of some Gnostic forger in the 2nd century. 2. *Where written.*—The constant tradition that this Epistle was written at Rome by St. Paul in his captivity, was impugned first by Oeder (1731), who, disregarding the fact that the Apostle was in prison (i. 7, 13, 14) when he wrote, imagined that he was at Corinth; and then by Paulus (1799), Schulz (1829), Böttger (1837) and Rilliet (1841), in whose opinion the Epistle was written during the Apostle's confinement at Caesarea (Acts xxiv. 23); but the references to the "palace" (praetorium, i. 13), and to "Caesar's household," iv. 22, seem to point to Rome rather than to Caesarea. 3. *When written.*—Assuming then that the Epistle was written at Rome during the imprisonment mentioned in the last chapter of the Acts, it may be shown from a single fact that it could not have been written long before the end of the two years. The distress of the Philippians on account of Epaphroditus' sickness was known at Rome when the Epistle was written; St. Luke was absent from Rome; and lastly, it is obvious from Phil. i. 20, that St. Paul, when he wrote, felt his position to be very critical, and we know that it became more precarious as the two years drew to a close. In A.D. 62 the infamous Tigellinus succeeded Burrus the upright Praetorian praefect in the charge of St. Paul's person; and the marriage of Poppaea brought his imperial judge under an influence which, if exerted, was hostile to St. Paul. Assuming that St. Paul's acquittal and release took place in 63, we may date the Epistle to the Philippians early in that year. 4. *The writer's acquaintance with the Philippians.*—St. Paul's connexion with Philippi was of a peculiar character, which gave rise to the writing of this Epistle. St. Paul entered its walls, A.D. 52 (Acts xvi. 12), accompanied by Silas, who had been with him since he started from Antioch, and by Timothy and Luke, whom he had afterwards attached to himself; the former at Derbe, the latter quite recently at Troas. There, at a greater distance from Jerusalem than any Apostle had yet penetrated, the long-restrained energy of St. Paul was again employed in laying the foundation of a Christian Church. Philippi was endeared to St. Paul, not only by the hospitality of Lydia, the deep sympathy of the converts, and the remarkable miracle which set a seal on his preaching, but also by the successful exercise of his missionary activity after a long suspense, and by the happy consequences of

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his undaunted endurance of ignominies, which remained in his memory (Phil. i. 30) after the long interval of eleven years. Leaving Timothy and Luke to watch over the infant Church, Paul and Silas went to Thessalonica (1 Thess. ii. 2), whither they were followed by the alms of the Philippians (Phil. iv. 16), and thence southwards. The next six years of his life are a blank in our records. At the end of that period he is found again (Acts xx. 6) at Philippi.—After the lapse of five years, spent chiefly at Corinth and Ephesus, St. Paul, escaping from the incensed worshippers of the Ephesian Diana, passed through Macedonia, A.D. 57, on his way to Greece, accompanied by the Ephesians Tychicus and Trophimus, and probably visited Philippi for the second time, and was there joined by Timothy. He wrote at Philippi his second Epistle to the Corinthians. On returning from Greece (Acts xx. 4), he again found a refuge among his faithful Philippians, where he spent some days at Easter, A.D. 58, with St. Luke, who accompanied him when he sailed from Neapolis. Once more, in his Roman captivity (A.D. 62) their care of him revived again. They sent Epaphroditus, bearing their alms for the Apostle's support, and ready also to tender his personal service (Phil. ii. 25). 5. *Scope and contents of the Epistle.*—St. Paul's aim in writing is plainly this: while acknowledging the alms of the Philippians and the personal services of their messenger, to give them some information respecting his own condition, and some advice respecting theirs. After the inscription (i. 1-2) in which Timothy as the second father of the Church is joined with Paul, he sets forth his own condition (i. 3-26), his prayers, care, and wishes for his Philippians, with the troubles and uncertainty of his imprisonment, and his hope of eventually seeing them again. Then (i. 27–ii. 18) he exhorts them to those particular virtues which he would rejoice to see them practising at the present time. He hopes soon to hear a good report of them (ii. 19-30), either by sending Timothy, or by going himself to them, as he now sends Epaphroditus whose diligent service is highly commended. Reverting (iii. 1-21) to the tone of joy which runs through the preceding descriptions and exhortations—as in i. 4, 18, 25, ii. 2, 16, 17, 18, 28—he bids them take heed that their joy be *in the Lord*, and warns them, as he had often previously warned them (probably in his last two visits), against admitting itinerant Judaising teachers, the tendency of whose doctrine was towards a vain confidence in mere earthly things; in contrast to this, he exhorts them to follow him in placing their trust humbly but entirely in Christ, and in pressing forward in their Christian course, with the Resurrection-day constantly before their minds. Again (iv. 1-9), adverting to their position in the midst of unbelievers, he beseeches them, even with personal appeals, to be firm, united, joyful in the Lord; to be full of prayer and peace, and to lead such a life as must approve itself to the moral sense of all men. Lastly (iv. 10-23), he thanks them for the contribution sent by Epaphroditus for his support, and concludes with salutations and a benediction. 6. *Effect of the Epistle.*—We have no account of the reception of this Epistle by the Philippians. Except doubtful traditions that Erastus was their first bishop, and with Lydia and Parmenas was martyred in their city, nothing is recorded of them for the next forty-four years. Now, though we cannot trace the immediate effect of St. Paul's Epistle on the Philippians, yet no one can doubt that it contributed to form the character of their Church, as it was in the time of Polycarp. It is evident from Polycarp's Epistle that the Church, by the grace of God and the guidance of the Apostle, had passed through those trials of which St. Paul warned it, and had not gone back from the high degree of Christian attainments which it reached under St. Paul's oral and written teaching (Polyc. i., iii., ix., xi.). 7. *The Church at Rome.*—The state of the Church at Rome should be considered before entering on the study of the Epistle to the Philippians. Something is to be learned of its condition about A.D. 58 from the Epistle to the Romans, about A.D. 61 from Acts xxviii. St. Paul's presence in Rome, the freedom of speech allowed to him, and the personal freedom of his fellow-labourers were the means of infusing fresh missionary activity into the Church (Phil. i. 12-14). It was in the work of Christ that Epaphroditus was worn out (ii. 30). 8. *Characteristic features of the Epistle.*—Strangely full of joy and thanksgiving amidst adversity, like the Apostle's midnight hymn from the depth of his Philippian dungeon, this Epistle went forth from his prison at Rome. In most other epistles he writes with a sustained effort to instruct, or with sorrow, or with indignation; he is striving to supply imperfect, or to correct erroneous teaching, to put down scandalous impurity, or to heal schism in the Church which he addresses. But in this Epistle, though he knew the Philippians intimately, and was not blind to the faults and tendencies to fault of some of them, yet he mentions no evil so characteristic of the whole Church as to call for general censure on his part, or amendment on theirs. Of all his Epistles to Churches, none has so little of an official character as this. The Epistle to the Philippians is found in all the principal uncial manuscripts, viz. in A, B, C, D, E, F, G, J, K. In C, however, the verses preceding i. 22, and those following iii. 5, are wanting.

Philis'tia (Heb. *Pelesheth*). The word thus translated (in Ps. lx. 8, lxxxvii. 4, cviii. 9) is in the original identical with that elsewhere rendered PALESTINE.

Philis'tines. The origin of the Philistines is nowhere expressly stated in the Bible; but as the prophets describe them as "the Philistines from Caphtor" (Am. ix. 7), and "the remnant of the maritime district of Caphtor" (Jer. xlvii. 4), it is *primâ facie* probable that they were the "Caphtorims which came out of Caphtor" who expelled the Avim from their territory and occupied it in their place (Deut. ii. 23), and that these again were the Caphtorim mentioned in the Mosaic genealogical table among the descendants of Mizraim (Gen. x. 14). But in establishing this conclusion certain difficulties present themselves: in the first place, it is observable that in Gen. x. 14 the Philistines are connected with the Casluhim rather than the Caphtorim. The clause seems to have an appropriate meaning in its present position: it looks like an interpolation into the original document with the view of explaining when and where the name Philistine was first applied to the people whose proper appellation was Caphtorim. But a second and more serious difficulty arises out of the language of the Philistines; for while the Caphtorim were Hamitic, the Philistine language is held to have been Shemitic. The difficulty arising out of the question of lan-

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guage may be met by assuming either that the Caphtorim adopted the language of the conquered Avim, or that they diverged from the Hamitic stock at a period when the distinctive features of Hamitism and Shemitism were yet in embryo. A third objection to their Egyptian origin is raised from the application of the term "uncircumcised" to them (1 Sam. xvii. 26; 2 Sam. i. 20), whereas the Egyptians were circumcised (Herod. ii. 36). But this objection is answered by Jer. ix. 25, 26, where the same term is in some sense applied to the Egyptians, however it may be reconciled with the statement of Herodotus. The next question that arises relates to the early movements of the Philistines. It has been very generally assumed of late years that Caphtor represents Crete, and that the Philistines migrated from that island, either directly or through Egypt, into Palestine. This hypothesis presupposes the Shemitic origin of the Philistines. Moreover, the name Caphtor can only be identified with the Egyptian Coptos. But the Cretan origin of the Philistines has been deduced, not so much from the name Caphtor, as from that of the Cherethites. This name in its Hebrew form bears a close resemblance to Crete, and is rendered Cretans in the LXX. But the mere coincidence of the names cannot pass for much without some corroborative testimony. Without therefore asserting that migrations may not have taken place from Crete to Philistia, we hold that the evidence adduced to prove that they did is insufficient. The last point to be decided in connexion with the early history of the Philistines is, the time when they settled in the land of Canaan. If we were to restrict ourselves to the statements of the Bible, we should conclude that this took place before the time of Abraham: for they are noticed in his day as a pastoral tribe in the neighbourhood of Gerar (Gen. xxi. 32, 34, xxvi. 1, 8). The interval that elapsed between Abraham and the exodus seems sufficient to allow for the alteration that took place in the position of the Philistines, and their transformation from a pastoral tribe to a settled and powerful nation. But such a view has not met with acceptance among modern critics, partly because it leaves the migrations of the Philistines wholly unconnected with any known historical event, and partly because it does not serve to explain the great increase of their power in the time of the Judges. To meet these two requirements a double migration on the part of the Philistines, or of the two branches of that nation, has been suggested. The view adopted by Movers is, that the Philistines were carried westward from Palestine into Lower Egypt by the stream of the Hyksos movement at a period subsequent to Abraham; from Egypt they passed to Crete, and returned to Palestine in the early period of the Judges. This is inconsistent with the notices in Joshua. Ewald, in the second edition of his *Geschichte* propounds the hypothesis of a double immigration from Crete, the first of which took place in the anti-patriarchal period, as a consequence either of the Canaanitish settlement or of the Hyksos movement, the second in the time of the Judges. We cannot regard the above views in any other light than as speculations, built up on very slight *data*, and unsatisfactory, inasmuch as they fail to reconcile the statements of Scripture. One point can, we think, be satisfactorily shown, viz., that the hypothesis of a second immigration is not needed in order to account for the growth of the Philistine power. Their geographical position and their relations to neighbouring nations will account for it. Between the times of Abraham and Joshua, the Philistines had changed their quarters, and had advanced northwards into the Shephelah or plain of Philistia. This plain has been in all ages remarkable for the extreme richness of its soil; its fields of standing corn, its vineyards and olive-yards, are incidentally mentioned in Scripture (Judg. xv. 5), and in time of famine the land of the Philistines was the hope of Palestine (2 K. viii. 2). It was also adapted to the growth of military power; for while the plain itself permitted the use of war-chariots, which were the chief arm of offence, the occasional elevations which rise out of it offered secure sites for towns and strongholds. It was, moreover, a commercial country; from its position it must have been at all times the great thoroughfare between Phoenicia and Syria in the north, and Egypt and Arabia in the south. The Philistines probably possessed a navy; for they had ports attached to Gaza and Ashkelon; the LXX. speaks of their ships in its version of Is. xi. 14; and they are represented as attacking the Egyptians out of ships. They had at an early period attained proficiency in the arts of peace. Their wealth was abundant (Judg. xvi. 5, 18), and they appear in all respects to have been a prosperous people. Possessed of such elements of power, the Philistines had attained in the time of the Judges an important position among eastern nations. About B.C. 1209 we find them engaged in successful war with the Sidonians (Justin, xviii. 3). About the same period, but whether before or after is uncertain, they were engaged in a naval war with Rameses III. of Egypt, in conjunction with other Mediterranean nations. And now to recur to the Biblical narrative:—The territory of the Philistines, having been once occupied by the Canaanites, formed a portion of the promised land, and was assigned to the tribe of Judah (Josh. xv. 2, 12, 45-47). No portion, however, of it was conquered in the lifetime of Joshua (Josh. xiii. 2), and even after his death no permanent conquest was effected (Judg. iii. 3), though, on the authority of a somewhat doubtful passage, we are informed that the three cities of Gaza, Ashkelon, and Ekron were taken (Judg. i. 18). The Philistines, at all events, soon recovered these, and commenced an aggressive policy against the Israelites, by which they gained a complete ascendancy over them. Individual heroes were raised up from time to time whose achievements might well kindle patriotism, such as Shamgar the son of Anath (Judg. iii. 31), and still more Samson (Judg. xiii.–xvi.): but neither of these men succeeded in permanently throwing off the yoke. Under Eli there was an organised but unsuccessful resistance to the encroachments of the Philistines, who were met at Aphek (1 Sam. iv. 1). The production of the ark on this occasion demonstrates the greatness of the emergency, and its loss marked the lowest depth of Israel's degradation. The next action took place under Samuel's leadership, and the tide of success turned in Israel's favour. The Israelites now attributed their past weakness to their want of unity, and they desired a king, with the special object of leading them against the foe (1 Sam. viii. 20). As soon as Saul was prepared to throw off the yoke, he occupied with his army a position at Michmash, commanding the defiles leading to the Jordan valley, and his heroic son Jonathan

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gave the signal for a rising by overthrowing the pillar which the Philistines had placed there. The challenge was accepted; the Philistines invaded the central district with an immense force, and, having dislodged Saul from Michmash, occupied it themselves, and sent forth predatory bands into the surrounding country. The Israelites shortly after took up a position on the other side of the ravine at Geba, and, availing themselves of the confusion consequent upon Jonathan's daring feat, inflicted a tremendous slaughter upon the enemy (1 Sam. xiii. xiv.). No attempt was made by the Philistines to regain their supremacy for about twenty-five years, and the scene of the next contest shows the altered strength of the two parties: it was no longer in the central country, but in a ravine leading down to the Philistine plain, the valley of Elah, the position of which is about 14 miles S.W. of Jerusalem: on this occasion the prowess of young David secured success to Israel, and the foe was pursued to the gates of Gath and Ekron (1 Sam. xvii.). The power of the Philistines was, however, still intact on their own territory. The border warfare was continued. The scene of the next conflict was far to the north, in the valley of Esdraelon. The battle on this occasion proved disastrous to the Israelites: Saul himself perished, and the Philistines penetrated across the Jordan, and occupied the forsaken cities (1 Sam. xxxi. 1-7). On the appointment of David to be king over the united tribes, the Philistines attempted to counterbalance the advantage by an attack on the person of the king: they therefore penetrated into the valley of Rephaim, S.W. of Jerusalem, and even pushed forward an advanced post as far as Bethlehem (1 Chr. xi. 16). David twice attacked them at the former spot, and on each occasion with signal success, in the first case capturing their images, in the second pursuing them "from Geba until thou come to Gazer" (2 Sam. v. 17-25; 1 Chr. xiv. 8-16). Henceforth the Israelites appear as the aggressors: about seven years after the defeat at Rephaim, David, who had now consolidated his power, attacked them on their own soil, and took Gath with its dependencies (1 Chr. xviii. 1), and thus (according to one interpretation of the obscure expression "Metheg-ammah" in 2 Sam. viii. 1) "he took the arm-bridle out of the hand of the Philistines," or (according to another) "he took the bridle of the metropolis out of the hand of the Philistines"—meaning in either case that their ascendancy was utterly broken. The whole of Philistia was included in Solomon's empire. The division of the empire at Solomon's death was favourable to the Philistine cause: Rehoboam secured himself against them by fortifying Gath and other cities bordering on the plain (2 Chr. xi. 8): the Israelite monarchs were either not so prudent or not so powerful, for they allowed the Philistines to get hold of Gibbethon (1 K. xv. 27, xvi. 15). Judah meanwhile had lost the tribute (2 Chr. xvii. 11). The increasing weakness of the Jewish monarchy under the attacks of Hazael led to the recovery of Gath, which was afterwards dismantled and probably destroyed by Uzziah (2 Chr. xxvi. 6; 2 K. xii. 17). We have reason to suppose that the Philistines were kept in subjection until the time of Ahaz (2 Chr. xxviii. 18). A few years later the Philistines, in conjunction with the Syrians and Assyrians, and perhaps as the subject-allies of the latter, carried on a series of attacks on the kingdom of Israel (Is. ix. 11, 12). Hezekiah formed an alliance with the Egyptians, as a counterpoise to the Assyrians, and the possession of Philistia became henceforth the turning-point of the struggle between the two great empires of the East. The Assyrians under Tartan, the general of Sargon, made an expedition against Egypt, and took Ashdod, as the key of that country (Is. xx. 1, 4, 5). Under Sennacherib Philistia was again the scene of important operations. The Assyrian supremacy was restored by Esar-haddon, and it seems probable that the Assyrians retained their hold on Ashdod until its capture, after a long siege, by Psammetichus. It was about this time that Philistia was traversed by a vast Scythian horde on their way to Egypt. The Egyptian ascendancy was not as yet re-established, for we find the next king, Neco, compelled to besiege Gaza on his return from the battle of Megiddo. After the death of Neco, the contest was renewed between the Egyptians and the Chaldaeans under Nebuchadnezzar, and the result was specially disastrous to the Philistines. The "old hatred" that the Philistines bore to the Jews was exhibited in acts of hostility at the time of the Babylonish captivity (Ez. xxv. 15-17): but on the return this was somewhat abated, for some of the Jews married Philistine women, to the great scandal of their rulers (Neh. xiii. 23, 24). From this time the history of Philistia is absorbed in the struggles of the neighbouring kingdoms. The latest notices of the Philistines as a nation, occur in 1 Macc. iii.–v. With regard to the institutions of the Philistines our information is very scanty. The five chief cities had, as early as the days of Joshua, constituted themselves into a confederacy, restricted, however, in all probability, to matters of offence and defence. Each was under the government of a prince whose official title was *seren* (Josh. xiii. 3; Judg. iii. 3, &c.), and occasionally *sâr* (1 Sam. xviii. 30, xxix. 6). Each town possessed its own territory. The Philistines appear to have been deeply imbued with superstition: they carried their idols with them on their campaigns (2 Sam. v. 21), and proclaimed their victories in their presence (1 Sam. xxxi. 9). The gods whom they chiefly worshipped were Dagon (Judg. xvi. 23; 1 Sam. v. 3-5; 1 Chr. x. 10; 1 Macc. x. 83); Ashtaroth (1 Sam. xxxi. 10; Herod. i. 105); Baal-zebub (2 K. i. 2-6); and Decerto, who was honoured at Ashkelon (Diod. Sic. ii. 4), though unnoticed in the Bible. Priests and diviners (1 Sam. vi. 2) were attached to the various seats of worship.

Philol'ogus. A Christian at Rome to whom St. Paul sends his salutation (Rom. xvi. 15). Pseudo-Hippolytus makes him one of the 70 disciples, and bishop of Sinope.

Philosophy. It is the object of the following article to give some account (I.) of that development of thought among the Jews which answered to the philosophy of the West: (II.) of the recognition of the preparatory (propaedeutic) office of Greek philosophy in relation to Christianity; (III.) of the systematic progress of Greek philosophy as forming a complete whole; and (IV.) of the contact of Christianity with philosophy.—I. THE PHILOSOPHIC DISCIPLINE OF THE JEWS.—Philosophy, if we limit the word strictly to describe the free pursuit of knowledge of which truth is the one complete end, is essentially of Western growth. In the East the search after wisdom has always been connected with practice. The history of the Jews offers no exception to this remark: there is no Jewish

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philosophy properly so called. Yet on the other hand speculation and action meet in truth; and perhaps the most obvious lesson of the Old Testament lies in the gradual construction of a divine philosophy by fact, and not by speculation. The method of Greece was to proceed from life to God; the method of Israel (so to speak) was to proceed from God to life. The axioms of one system are the conclusions of the other. The one led to the successive abandonment of the noblest domains of science which man had claimed originally as his own, till it left bare systems of morality; the other, in the fulness of time, prepared many to welcome the Christ —the Truth. The philosophy of the Jews, using the word in a large sense, is to be sought for rather in the progress of the national life than in special books. Step by step the idea of the family was raised into that of the people; and the kingdom furnished the basis of those wider promises which included all nations in one kingdom of heaven. The social, the political, the cosmical relations of man were traced out gradually in relation to God. The philosophy of the Jews is thus essentially a moral philosophy, resting on a definite connexion with God. The doctrines of Creation and Providence, of an Infinite Divine Person and of a responsible human will, which elsewhere form the ultimate limits of speculation, are here assumed at the outset. The fundamental ideas of the Divine government found expression in words as well as in life. The Psalms, which, among the other infinite lessons which they convey, give a deep insight into the need of a personal apprehension of truth, everywhere declare the absolute sovereignty of God over the material and moral worlds. One man among all is distinguished among the Jews as "the wise man." The description which is given of his writings serves as a commentary on the national view of philosophy (1 K. iv. 30-33). The lesson of practical duty, the full utterance of "a large heart" (Ibid. 29), the careful study of God's creatures: this is the sum of wisdom. Yet in fact the very practical aim of this philosophy leads to the revelation of the most sublime truth. Wisdom was gradually felt to be a Person, throned by God, and holding converse with men (Prov. viii.). She was seen to stand in open enmity with "the strange woman," who sought to draw them aside by sensuous attractions; and thus a new step was made towards the central doctrine of Christianity—the Incarnation of the Word. Two books of the Bible, Job and Ecclesiastes, of which the latter at any rate belongs to the period of the close of the kingdom, approach more nearly than any others to the type of philosophical discussions. But in both the problem is moral and not metaphysical. The one deals with the evils which afflict "the perfect and upright;" the other with the vanity of all the pursuits and pleasures of earth. The method of inquiry is in both cases abrupt and irregular. The Captivity necessarily exercised a profound influence upon Jewish thought. The teaching of Persia seems to have been designed to supply important elements in the education of the chosen people. But it did yet more than this. The imagery of Ezekiel (chap. i.), gave an apparent sanction to a new form of mystical speculation. It is uncertain at what date this earliest *Kabbala* (*i. e.* Tradition) received a definite form; but there can be no doubt that the two great divisions of which it is composed, "the chariot" (*Mercabah*, Ez. i.) and "the Creation" (*Bereshith*, Gen. i.), found a wide development before the Christian era. The first dealt with the manifestation of God in Himself; the second with His manifestation in Nature; and as the doctrine was handed down orally, it received naturally, both from its extent and form, great additions from foreign sources. On the one side it was open to the Persian doctrine of emanation, on the other to the Christian doctrine of the Incarnation; and the tradition was deeply impressed by both before it was first committed to writing in the seventh or eighth century. At present the original sources for the teaching of the Kabbala are the *Sepher Jetzirah*, or Book of Creation, and the *Sepher Hazohar*, or Book of Splendour. The contact of the Jews with Persia thus gave rise to a traditional mysticism. Their contact with Greece was marked by the rise of distinct sects. In the third century B.C. the great doctor Antigonus of Socho bears a Greek name, and popular belief pointed to him as the teacher of Sadoc and Boethus, the supposed founders of Jewish rationalism. At any rate, we may date from this time the twofold division of Jewish speculation which corresponds to the chief tendencies of practical philosophy. The Sadducees appear as the supporters of human freedom in its widest scope; the Pharisees of a religious Stoicism. At a later time the cycle of doctrine was completed, when by a natural reaction the Essenes established a mystic Asceticism. The conception of wisdom which appears in the Book of Proverbs was elaborated with greater detail afterwards [WISDOM OF SOLOMON], both in Palestine [ECCLESIASTICUS] and in Egypt; but the doctrine of *the Word* is of greater speculative interest. The first use of the term Word (*Memra*), based upon the common formula of the prophets, is in the Targum of Onkelos (first cent. B.C.), in which "the Word of God" is commonly substituted for God in His immediate, personal relations with man; and it is probable that round this traditional rendering a fuller doctrine grew up. But there is a clear difference between the idea of the Word then prevalent in Palestine and that current at Alexandria. In Palestine the Word appears as the outward mediator between God and man, like the Angel of the Covenant: at Alexandria it appears as the spiritual connexion which opens the way to revelation. The preface to St. John's Gospel includes the element of truth in both.—II. THE PATRISTIC RECOGNITION OF THE PROPAEDEUTIC OFFICE OF GREEK PHILOSOPHY.—The Divine discipline of the Jews was in nature essentially moral. The lessons which it was designed to teach were embodied in the family and the nation. Yet this was not in itself a complete discipline of our nature. The reason, no less than the will and the affections, had an office to discharge in preparing man for the Incarnation. The process and the issue in the two cases were widely different, but they were in some sense complementary. Even in time this relation holds good. The divine kingdom of the Jews was just overthrown when free speculation arose in the Ionian colonies of Asia. The teaching of the last prophet nearly synchronised with the death of Socrates. All other differences between the discipline of reason and that of revelation are implicitly included in their fundamental difference of method. Philosophy failed as a religious teacher practically (Rom. i. 21, 22), but it bore noble witness to an inward law (Rom. ii. 14, 15). In its purest and grandest forms it was "a schoolmaster to bring men to Christ." This function of ancient philosophy is distinctly recognised by many of the greatest of the

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fathers. But the same writers in other places sought to explain the partial harmony of Philosophy and Revelation by an original connexion of the two. The use which was made of heathen speculation by heretical writers was one great cause of its disparagement by their catholic antagonists. This variety of judgment in the heat of controversy was inevitable. The full importance of the history of ancient Philosophy was then first seen when all rivalry was over, and it became possible to contemplate it as a whole, animated by a great law, often trembling on the verge of Truth, and sometimes by a "bold venture" claiming the heritage of Faith.—III. THE DEVELOPMENT OF GREEK PHILOSOPHY.—The various attempts which have been made to derive Western Philosophy from Eastern sources have signally failed. It is true that in some degree the character of Greek speculation may have been influenced, at least in its earliest stages, by religious ideas which were originally introduced from the East; but this indirect influence does not affect the real originality of the great Greek teachers. The very value of Greek teaching lies in the fact that it was, as far as is possible, a result of simple Reason, or, if Faith asserts its prerogative, the distinction is sharply marked. Of the various classifications of the Greek schools which have been proposed the simplest and truest seems to be that which divides the history of Philosophy into three great periods, the first reaching to the era of the Sophists, the next to the death of Aristotle, the third to the Christian era. In the first period the world objectively is the great centre of inquiry: in the second, the "ideas" of things, truth, and being; in the third, the chief interest of philosophy falls back upon the practical conduct of life. After the Christian era philosophy ceased to have any true vitality in Greece, but it made fresh efforts to meet the changed conditions of life at Alexandria and Rome. 1. *The pre-Socratic Schools.*—The first Greek philosophy was little more than an attempt to follow out in thought the mythic cosmogonies of earlier poets. What is the one permanent element which underlies the changing forms of things?—this was the primary inquiry to which the *Ionic* school endeavoured to find an answer. THALES (cir. B.C. 610-625) pointed to moisture (water) as the one source and supporter of life. ANAXIMENES (cir. B.C. 520-480) substituted air for water. At a much later date (cir. B.C. 450) DIOGENES of Apollonia represented this elementary "air" as endowed with intelligence. The atomic theory of DEMOCRITUS (cir. B.C. 460-357) offered another and more plausible solution. The motion of his atoms included the action of force, but he wholly omitted to account for its source. Meanwhile another mode of speculation had arisen in the same school. In place of one definite element ANAXIMANDER (B.C. 610-547) suggested the unlimited as the adequate origin of all special existences. And somewhat more than a century later ANAXAGORAS summed up the result of such a line of speculation: "All things were together; then mind came and disposed them in order." Thus we are left face to face with an ultimate dualism. The *Eleatic* school started from an opposite point of view. XENOPHANES (cir. B.C. 530-50) "looked up to the whole heaven and said that the One is God." "Thales saw gods in all things: Xenophanes saw all things in God" (Thirlwall, *Hist. of Gr.* ii. 136). PARMENIDES of Elea (B.C. 500) substituted abstract "being" for "God" in the system of Xenophanes, and distinguished with precision the functions of sense and reason. ZENO of Elea (cir. B.C. 450) developed with logical ingenuity the contradictions involved in our perceptions of things, and thus formally prepared the way for scepticism. The teaching of HERACLITUS (B.C. 500) offers a complete contrast to that of the Eleatics. So far from contrasting the existent and the phenomenal, he boldly identified being with change. Rest and continuance is death. That which *is* is the instantaneous balance of contending powers. The philosophy of PYTHAGORAS (cir. B.C. 540-510) is subordinate in interest to his social and political theories, though it supplies a link in the course of speculation: others had laboured to trace a unity in the world in the presence of one underlying element or in the idea of a whole; he sought to combine the separate harmony of parts with total unity. Numerical unity includes the finite and the infinite; and in the relations of number there is a perfect symmetry, as all spring out of the fundamental unit. Thus numbers seemed to Pythagoras to be not only "patterns" of things, but causes of their being. 2. *The Socratic Schools.*—In the second period of Greek philosophy the scene and subject were both changed. A philosophy of ideas, using the term in its widest sense, succeeded a philosophy of nature. In three generations Greek speculation reached its greatest glory in the teaching of Socrates, Plato, and Aristotle. The famous sentence in which Aristotle characterises the teaching of SOCRATES (B.C. 468-399) places his scientific position in the clearest light. There are two things, he says, which we may rightly attribute to Socrates, inductive reasoning, and general definition. By the first he endeavoured to discover the permanent element which underlies the changing forms of appearances and the varieties of opinion: by the second he fixed the truth which he had thus gained. But, besides this, Socrates rendered another service to truth. Ethics occupied in his investigations the primary place which had hitherto been held by Physics. The great aim of his induction was to establish the sovereignty of Virtue. He affirmed the existence of a universal law of right and wrong. He connected philosophy with action, both in detail and in general. On the one side he upheld the supremacy of Conscience, on the other the working of Providence. Not the least fruitful characteristic of his teaching was what may be called its desultoriness. As a result of this, the most conflicting opinions were maintained by some of his professed followers who carried out isolated fragments of his teaching to extreme conclusions. The truths which they distorted were embodied at a later time in more reasonable forms. PLATO alone (B.C. 430-347), by the breadth and nobleness of his teaching, was the true successor of Socrates; with fuller detail and greater elaborateness of parts, his philosophy was as manysided as that of his master. Plato possessed two commanding powers, which, though apparently incompatible, are in the highest sense complementary: a matchless destructive dialectic, and a creative imagination. His famous doctrines of Ideas and Recollection are a solution by imagination of a logical difficulty. The "myths" of Plato play a most important part in his system. They answer in the philosopher to Faith in the Christian. The great difference between Plato and ARISTOTLE (B.C. 384-322) lies in the use which Plato thus made of imagination as the exponent of instinct. The dialectic of Plato is

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not inferior to that of Aristotle, and Aristotle exhibits traces of poetic power not unworthy of Plato; but Aristotle never allows imagination to influence his final decision. He elaborated a perfect method, and he used it with perfect fairness. His writings, if any, contain the highest utterance of pure reason. Looking back on all the earlier efforts of philosophy, he pronounced a calm and final judgment. It follows necessarily that the Platonic doctrine of ideas was emphatically rejected by Aristotle, who gave, however, the final development to the original conception of Socrates. With Socrates "ideas" (general definitions) were mere abstractions; with Plato they had an absolute existence; with Aristotle they had no existence separate from things in which they were realised, though the form which answers to the Platonic idea, was held to be the essence of the thing itself. There is one feature common in essence to the systems of Plato and Aristotle which has not yet been noticed. In both, Ethics is a part of Politics. 3. *The post-Socratic Schools.*—After Aristotle, Philosophy took a new direction. Speculation became mainly personal. EPICURUS (B.C. 352-270) defined the object of Philosophy to be the attainment of a happy life. The pursuit of truth for its own sake he regarded as superfluous. He rejected dialectics as a useless study, and accepted the senses, in the widest acceptation of the term, as the criterion of truth. Physics he subordinated entirely to Ethics. But he differed widely from the Cyrenaics in his view of happiness. The happiness at which the wise man aims is to be found, he said, not in momentary gratification, but in lifelong pleasure. It does not consist necessarily in excitement or motion, but often in absolute tranquillity. The gods, who were assumed to be supremely happy and eternal, were absolutely free from the distractions and emotions consequent on any care for the world or man. All things were supposed to come into being by chance, and so pass away. The individual was left master of his own life. While Epicurus asserted in this manner the claims of one part of man's nature in the conduct of life, ZENO of Citium (cir. B.C. 280), with equal partiality, advocated a purely spiritual (intellectual) morality. The opposition between the two was complete. The infinite, chance-formed worlds of the one stand over against the one harmonious world of the other. On the one side are Gods regardless of material things, on the other a Being permeating and vivifying all creation. This difference necessarily found its chief expression in Ethics. For when the Stoics taught that there were only two principles of things, Matter, and God, Fate, Reason, it followed that the active principle in man is of Divine origin, and that his duty is to live conformably to nature. All external things were indifferent. Reason was the absolute sovereign of man. In one point the Epicureans and Stoics were agreed. They both regarded the happiness and culture of the individual as the highest good. Meanwhile in the New Academy Platonism degenerated into scepticism. Epicurus found an authoritative rule in the senses. The Stoics took refuge in what seems to answer to the modern doctrine of "common sense," and maintained that the senses give a direct knowledge of the object. CARNEADES (B.C. 213-129) combated these views, and showed that sensation cannot be proved to declare the real nature, but only some of the effects, of things. Scepticism remained as the last issue of speculation. But though the Greek philosophers fell short of their highest aim, it needs no words to show the work which they did as pioneers of a universal Church. Step by step great questions were proposed—Fate, Providence—Conscience, Law—the State, the Man—and answers were given, which are the more instructive because they are generally one-sided. The complete course of Philosophy was run before the Christian era, but there were yet two mixed systems afterwards which offered some novel features. At Alexandria Platonism was united with various elements of Eastern speculation, and for several centuries exercised an important influence on Christian doctrine. At Rome Stoicism was vivified by the spirit of the old republic, and exhibited the extreme Western type of Philosophy. Of the first nothing can be said here. But the Roman Stoicism calls for brief notice from its supposed connexion with Christian morality (SENECA, † A.D. 65; EPICTETUS, † cir. A.D. 115; M. AURELIUS ANTONINUS, 121-180). The superficial coincidences of Stoicism with the N. T. are certainly numerous. Coincidences of thought, and even of language, might easily be multiplied. But beneath this external resemblance of Stoicism to Christianity the later Stoics were fundamentally opposed to it. For good and for evil they were the Pharisees of the Gentile world. Their worship was a sublime egotism. The Stoicism of M. Aurelius gives many of the moral precepts of the Gospel, but without their foundation, which can find no place in his system. The real elements of greatness in M. Aurelius are many, and truly Roman; but the study of his *Meditations* by the side of the N. T. can leave little doubt that he could not have helped to give a national standing-place to a Catholic Church.—IV. CHRISTIANITY IN CONTACT WITH ANCIENT PHILOSOPHY.—The only direct trace of the contact of Christianity with Western Philosophy in the N. T. is in the account of St. Paul's visit to Athens (Acts xvii. 18), and there is nothing in the apostolic writings to show that it exercised any important influence upon the early Church (comp. 1 Cor. i. 22-4). But it was otherwise with Eastern speculation, which penetrated more deeply through the mass of the people. The "philosophy" against which the Colossians were warned (Col. ii. 8) seems undoubtedly to have been of Eastern origin, containing elements similar to those which were afterwards embodied in various shapes of Gnosticism, as a selfish asceticism, and a superstitious reverence for angels (Col. ii. 16-23); and in the Epistles to Timothy, addressed to Ephesus, in which city St. Paul anticipated the rise of false teaching (Acts. xx. 30), two distinct forms of error may be traced in addition to Judaism, due more or less to the same influence. The writings of the sub-apostolic age, with the exception of the famous anecdote of Justin Martyr (*Dial.* 2-4), throw little light upon the relations of Christianity and Philosophy. One book, however, has been preserved in various shapes, which, though still unaccountably neglected in Church histories, contains a vivid delineation of the speculative struggle which Christianity had to maintain with Judaism and Heathenism. The Clementine *Homilies* and *Recognitions* are a kind of Philosophy of Religion, and in subtlety and richness of thought yield to no early Christian writings. At the close of the second century, when the Church of Alexandria came into marked intellectual pre-eminence, the mutual influence of Christianity and Neo-Platonism opened a new field of speculation, or rather the two systems were presented in

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forms designed to meet the acknowledged wants of the time. Neo-Platonism was, in fact, an attempt to seize the spirit of Christianity apart from its historic basis and human elements. The want which the Alexandrine Fathers endeavoured to satisfy is in a great measure the want of our own time. If Christianity be Truth, it must have points of special connexion with all nations and all periods. Christian Philosophy may be in one sense a contradiction in terms, for Christianity confessedly derives its first principles from revelation, and not from simple reason; but there is no less a true Philosophy of Christianity, which aims to show how completely these meet the instincts and aspirations of all ages. The exposition of such a Philosophy would be the work of a modern Origen.

Phin'ees. 1. The son of Eleazar son of Aaron (1 Esdr. v. 5; viii. 2, 29; 2 Esdr. i. 2*b*; Ecclus. xlv. 23; 1 Macc. ii. 26).—**2.** Phinehas the son of Eli, 2 Esdr. i. 2*a*.—**3.** A Priest or Levite of the time of Ezra, father of Eleazar (1 Esdr. viii. 63).—**4.** 1 Esdr. v. 31. [PASEAH, 2.]

Phin'ehas. Son of Eleazar and grandson of Aaron (Ex. vi. 25). His mother is recorded as one of the daughters of Putiel. Phinehas is memorable for having while quite a youth, by his zeal and energy at the critical moment of the licentious idolatry of Shittim, appeased the divine wrath and put a stop to the plague which was destroying the nation (Num. xxv. 7). For this he was rewarded by the special approbation of Jehovah, and by a promise that the priesthood should remain in his family for ever (10-13). He was appointed to accompany as priest the expedition by which the Midianites were destroyed (xxxi. 6). Many years later he also headed the party who were despatched from Shiloh to remonstrate against the Altar which the trans-Jordanic tribes were reported to have built near Jordan (Josh. xxii. 13-32). In the partition of the country he received an allotment of his own—a hill on Mount Ephraim which bore his name—Gibeath-Pinchas. Here his father was buried (Josh. xxiv. 33). During the life of Phinehas he appears to have been the chief of the great family of the Korahites or Korhites who guarded the entrances to the sacred tent and the whole of the sacred camp (1 Chr. ix. 20). After Eleazar's death he became high priest—the 3rd of the series. In this capacity he is introduced as giving the oracle to the nation during the whole struggle with the Benjamites on the matter of Gibeah (Judg. xx. 28). The verse which closes the Book of Joshua is ascribed to Phinehas, as the description of the death of Moses at the end of Deuteronomy is to Joshua. The tomb of Phinehas, a place of great resort to both Jews and Samaritans, is shown at *Awertah*, four miles S.E. of *Nablus*.—**2.** Second son of Eli (1 Sam. i. 3, ii. 34, iv. 4, 11, 17, 19, xiv. 3). Phinehas was killed with his brother by the Philistines when the ark was captured. He is introduced, apparently by mistake, in the genealogy of Ezra in 2 Esdr. i. 2*a*.—**3.** A Levite of Ezra's time (Ezr. viii. 33), unless the meaning be that Eleazar was of the family of the great Phinehas.

Phi'son. The Greek form of the name PISON (Ecclus. xxiv. 25).

Phleg'on. A Christian at Rome whom St. Paul salutes (Rom. xvi. 14). Pseudo-Hippolytus makes him one of the seventy disciples and bishop of Marathon.

Phoe'be, the first, and one of the most important, of the Christian persons the detailed mention of whom fills nearly all the last chapter of the Epistle to the Romans. What is said of her (Rom. xvi. 1, 2) is worthy of especial notice, because of its bearing on the question of the deaconesses of the Apostolic Church.

Phoeni'ce, Phoenic'ia, a tract of country, of which Tyre and Sidon were the principal cities, to the north of Palestine, along the coast of the Mediterranean Sea; bounded by that sea on the west, and by the mountain range of Lebanon on the east. The name was not the one by which its native inhabitants called it, but was given to it by the Greeks. The native name of Phoenicia was Kenaan (Canaan) or Knâ, signifying lowland, so named in contrast to the adjoining Aram, *i. e.* Highland; the Hebrew name of Syria. The length of coast to which the name of Phoenicia was applied varied at different times, and may be regarded under different aspects before and after the loss of its independence. 1. What may be termed Phoenicia Proper was a narrow undulating plain, extending from the pass of *Ras el-Beyâd* or *Abyad*, the "Promontorium Album" of the ancients, about six miles south of Tyre, to the *Nahr el-Auly*, the ancient Bostrenus, two miles north of Sidon. The plain is only 28 miles in length. Its average breadth is about a mile; but near Sidon, the mountains retreat to a distance of two miles, and near Tyre to a distance of five miles. 2. A still longer district, which afterwards became fairly entitled to the name of Phoenicia, extended up the coast to a point marked by the island of Aradus, and by Antaradus towards the north; the southern boundary remaining the same as in Phoenicia Proper. Phoenicia, thus defined, is estimated to have been about 120 miles in length; while its breadth, between Lebanon and the sea, never exceeded 20 miles, and was generally much less. Scarcely 16 geographical miles farther north than Sidon was Berytus; with a roadstead so well suited for the purposes of modern navigation that, under the modern name of *Beirout*, it has eclipsed both Sidon and Tyre as an emporium for Syria. Still farther north was Byblus, the Gebal of the Bible (Ez. xxvii. 9), inhabited by seamen and calkers. It still retains in Arabic the kindred name of *Jebeil*. Then came Tripolis (now *Tarâbulus*), said to have been founded by colonists from Tyre, Sidon, and Aradus, with three distinct towns. And lastly, towards the extreme point north was Aradus itself, the Arvad of Gen. x. 18, and Ez. xxvii. 8; situated, like Tyre, on a small island near the mainland, and founded by exiles from Sidon. The whole of Phoenicia Proper is well watered by various streams from the adjoining hills. The havens of Tyre and Sidon afforded water of sufficient depth for all the requirements of ancient navigation, and the neighbouring range of the Lebanon, in its extensive forests, furnished what then seemed a nearly inexhaustible supply of timber for ship-building. In reference to the period when the Phoenicians had lost their independence, scarcely any two Greek and Roman writers give precisely the same geographical boundaries to Phoenicia. In the Old Testament, the word Phoenicia does not occur, as might be expected from its being a Greek name. In the Apocrypha, it is not defined, though spoken of as being, with Coele-Syria, under one military commander (2 Macc. iii. 5, 8, viii. 8, x. 11; 3 Macc. iii. 15). In the New Testament, the word occurs only in three passages, Acts xi. 19, xv. 3, xxi. 2; and not one of these affords a clue as to how far the writer deemed Phoenicia to extend.

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Phoenic'ians. The name of the race who in earliest recorded history inhabited Phoenicia, and who were the great maritime and commercial people of the ancient world. Without dwelling on matters which belong more strictly to the articles TYRE and SIDON, it may be proper to touch on certain points connected with the language, race, trade, and religion of the Phoenicians, which may tend to throw light on Biblical history and literature. — I. The Phoenician language belonged to that family of languages which, by a name not altogether free from objection, but now generally adopted, is called "Shemitic." Under this name are included three distinct branches:—1st, Arabic, to which belongs Aethiopian as an offshoot of the Southern Arabic or Himyaritic. 2ndly, Aramaic, the vernacular language of Palestine at the time of Christ. 3rdly, Hebrew, in which by far the greatest part of the Old Testament was composed. Now one of the most interesting points to the Biblical student connected with Phoenician, is, that it does not belong to either of the two first branches, but to the third; and that it is in fact so closely allied to Hebrew, that Phoenician and Hebrew, though different dialects, may practically be regarded as the same language. This may be shown in the following way: —1st. Testimony is borne to the kinship of the two languages by Augustine and Jerome, in whose time Phoenician or Carthaginian was still a living language. 2ndly. These statements are fully confirmed by a passage of Carthaginian preserved in the *Poenulus* of Plautus, act v. scene 1, and accompanied by a Latin translation as part of the play. 3rdly. The close kinship of the two languages is, moreover, strikingly confirmed by very many Phoenician and Carthaginian names of places and persons, which, destitute of meaning in Greek and Latin, through which languages they have become widely known, and having sometimes in those languages occasioned false etymologies, become really significant in Hebrew. 4thly. The same conclusion arises from the examination of Phoenician inscriptions, preserved to the present day: all of which can be interpreted, with more or less certainty, through Hebrew. Such inscriptions are of three kinds:— 1st, on gems and seals; 2ndly, on coins of the Phoenicians and of their colonies; 3rdly, on stone. — II. Concerning the original race to which the Phoenicians belonged, nothing can be known with certainty, because they are found already established along the Mediterranean Sea at the earliest dawn of authentic history, and for centuries afterwards there is no record of their origin. According to Herodotus (vii. 89), they said of themselves in his time that they came in days of old from the shores of the Red Sea; and in this there would be nothing in the slightest degree improbable, as they spoke a language cognate to that of the Arabians, who inhabited the east coast of that sea; and both Hebrew and Arabic, as well as Aramaic, are seemingly derived from some one Shemitic language now lost. Still neither the truth nor the falsehood of the tradition can now be proved. But there is one point respecting their race which can be proved to be in the highest degree probable, and which has peculiar interest as bearing on the Jews, viz. that the Phoenicians were of the same race as the Canaanites. This remarkable fact, which, taken in connexion with the language of the Phoenicians, leads to some interesting results, is rendered probable by the following circumstances:—1st. The native name of Phoenicia was Canaan, a name signifying "lowland." This was well given to the narrow slip of plain between the Lebanon and the Mediterranean Sea, in contrast to the elevated mountain-range adjoining. 2ndly. This is further confirmed through the name in Africa whereby the Carthaginian Phoenicians called themselves, as attested by Augustine, who states that the peasants in his part of Africa, if asked of what race they were, would answer, in Punic or Phoenician, "Canaanites." 3rdly. The conclusion thus suggested is strongly supported by the tradition that the names of persons and places in the land of Canaan—not only when the Israelites invaded it, but likewise previously, when "there were yet but a few of them," and Abraham is said to have visited it—were Phoenician or Hebrew: such, for example, as Abimelek, "Father of the king" (Gen. xx. 2); Melchizedek, "King of righteousness" (xiv. 18); Kirjath-sepher, "city of the book" (Josh. xv. 15). —III. In regard to Phoenician trade, as connected with the Israelites, the following points are worthy of notice. 1. Up to the time of David, not one of the twelve tribes seems to have possessed a single harbour on the sea-coast; it was impossible therefore that they could become a commercial people. But from the time that David had conquered Edom, an opening for trade was afforded to the Israelites. The command of Ezion-geber near Elath, in the land of Edom, enabled them to engage in the navigation of the Red Sea. As they were novices, however, at sailing, as the navigation of the Red Sea, owing to its currents, winds, and rocks, is dangerous even to modern sailors, and as the Phoenicians, during the period of the independence of Edom, were probably allowed to trade from Ezion-geber, it was politic in Solomon to permit the Phoenicians of Tyre to have docks, and build ships at Ezion-geber on condition that his sailors and vessels might have the benefit of their experience. The results seem to have been strikingly successful. 2. After the division into two kingdoms, the curtain falls on any commercial relation between the Israelites and Phoenicians until a relation is brought to notice, by no means brotherly, as in the fleets which navigated the Red Sea, nor friendly, as between buyers and sellers, but humiliating and exasperating, as between the buyers and the bought. The relation is meant which existed between the two nations when Israelites were sold as slaves by Phoenicians. It was a custom in antiquity, when one nation went to war against another, for merchants to be present in one or other of the hostile camps, in order to purchase prisoners of war as slaves (1 Macc. iii. 41; 2 Macc. v. 14). Now this practice is alluded to in a threatening manner against the Phoenicians by the prophets (Joel iii. 4, and Am. i. 9, 10), about 800 years before Christ. The circumstances which led to this state of things may be thus explained. After the division of the two kingdoms, there is no trace of any friendly relation between the kingdom of Judah and the Phoenicians. The attempt of Jehoshaphat to renew the trade of the Jews in the Red Sea failed, and in the reign of Jehoram, Jehoshaphat's son, Edom revolted from Judah and established its independence; so that if the Phoenicians wished to despatch trading vessels from Ezion-geber, Edom was the power which it was mainly their interest to conciliate, and not Judah. Under these circumstances the Phoenicians seem, not only to have purchased and to have sold again as slaves, and probably in some instances to have kidnapped inhabitants of Judah, but even to have

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sold them to their enemies the Edomites. 3. The only other notice in the Old Testament of trade between the Phoenicians and the Israelites is in the account given by the prophet Ezekiel of the trade of Tyre (xxvii. 17). While this account supplies valuable information respecting the various commercial dealings of the most illustrious of Phoenician cities, it likewise makes direct mention of the exports to it from Palestine. It is suggested by Heeren in his *Historical Researches*, ii. 117, that the fact of Palestine being, as it were, the granary of Phoenicia, explains in the clearest manner the lasting peace that prevailed between the two countries. — IV. The religion of the Phoenicians is a subject of vast extent and considerable perplexity in details, but of its general features as bearing upon the religion of the Hebrews there can be no doubt. As opposed to Monotheism, it was a Pantheistical personification of the forces of nature, and in its most philosophical shadowing forth of the Supreme powers, it may be said to have represented the male and female principles of production. In its popular form, it was especially a worship of the sun, moon, and five planets, or, as it might have been expressed according to ancient notions, of the seven planets—the most beautiful, and perhaps the most natural, form of idolatry ever presented to the human imagination. These planets, however, were not regarded as lifeless globes of matter, obedient to physical laws, but as intelligent animated powers, influencing the human will, and controlling human destinies. It will be proper here to point out certain effects which the circumstance of their being worshipped in Phoenicia produced upon the Hebrews. 1. In the first place, their worship was a constant temptation to Polytheism and idolatry. It can scarcely be doubted that the Phoenicians, as a great commercial people, were more generally intelligent, and as we should now say civilised, than the inland agricultural population of Palestine. When the simple-minded Jews, therefore, came in contact with a people more versatile and, apparently, more enlightened than themselves, but who nevertheless, either in a philosophical or in a popular form, admitted a system of Polytheism, an influence would be exerted on Jewish minds, tending to make them regard their exclusive devotion to their own one God, Jehovah, however transcendent His attributes, as unsocial and morose. 2. The Phoenician religion was likewise in other respects deleterious to the inhabitants of Palestine, being in some points essentially demoralising. For example, it sanctioned the dreadful superstition of burning children as sacrifices to a Phoenician god. Again, parts of the Phoenician religion, especially the worship of Astarte, tended to encourage dissoluteness in the relations of the sexes, and even to sanctify impurities of the most abominable description. — V. The most important intellectual invention of man, that of letters, was universally asserted by the Greeks and Romans to have been communicated by the Phoenicians to the Greeks (Her. v. 57, 58; Lucan, *Phars.* iii. 220, 221). This belief, however, was not universal; and Pliny the Elder expresses his own opinion that they were of Assyrian origin, while he relates the opinion of Gellius that they were invented by the Egyptians, and of others that they were invented by the Syrians. The names of the letters in the Hebrew alphabet are in accordance with the belief that the Phoenicians communicated the knowledge of letters to the Greeks. Moreover, as to writing, the ancient Hebrew letters, substantially the same as Phoenician, agree closely with ancient Greek letters. As to the mode in which letters were invented, some clue is afforded by some of the early Hebrew and the Phoenician characters, which evidently aimed, although very rudely, like the drawing of very young children, to represent the object which the name of the letter signified. [WRITING.] In conclusion, it may not be unimportant to observe that, although so many letters of the Greek alphabet have a meaning in Hebrew or Phoenician, yet their Greek names are not in the Hebrew or Phoenician, but in the Aramaic form; and although this fact by itself is not sufficient to support an elaborate theory on the subject, it seems in favour, as far as it goes, of the conjecture that when the Greeks originally received the knowledge of letters, the names by which the several letters were taught to them were Aramaic. Still this must not be regarded in any way as proving that the alphabet was invented by those who spoke the Aramaic language. This is a wholly distinct question, and far more obscure.

Phor'os = PAROSH (1 Esdr. v. 9, ix. 26).

Phryg'ia. Perhaps there is no geographical term in the New Testament which is less capable of an exact definition. In fact there was no Roman province of Phrygia till considerably after the first establishment of Christianity in the peninsula of Asia Minor. The word was rather ethnological than political, and denoted, in a vague manner, the western part of the central region of that peninsula. Accordingly, in two of the three places where it is used, it is mentioned in a manner not intended to be precise (Acts xvi. 6, xviii. 23). By Phrygia we must understand an extensive district, which contributed portions to several Roman provinces, and varying portions at different times.

Phud = PHUT (Jud. ii. 23; comp. Ez. xxvii. 10).

Phu'rah, Gideon's servant, probably his armour-bearer (comp. 1 Sam. xiv. 1), who accompanied him in his midnight visit to the camp of the Midianites (Judg. vii. 10, 11).

Phu'rim, Esth. xi. 1. [PURIM.]

Phut, Put, the third name in the list of the sons of Ham (Gen. x. 6; 1 Chr. i. 8), elsewhere applied to an African country or people. In the list it follows Cush and Mizraim, and precedes Canaan. We cannot place the tract of Phut out of Africa, and it would thus seem that it was almost parallel to that of the Mizraites, as it could not be further to the north: this position would well agree with Libya. The few mentions of Phut in the Bible clearly indicate a country or people of Africa, and, it must be added, probably not far from Egypt (Is. lxvi. 19; Nah. iii. 9; Jer. xlvi. 9; Ez. xxvii. 10, xxx. 5, xxxviii. 5). From these passages we cannot infer anything as to the exact position of this country or people; unless indeed in Nahum, Cush and Phut, Mizraim and Lubim, are respectively connected, which might indicate a position south of Egypt. In the ancient Egyptian inscriptions we find two names that may be compared to the Biblical Phut. The tribes or peoples called the Nine Bows, IX PETU or IX NA-PETU, might partly or wholly represent Phut. Their situation is doubtful, and they are never found in a geographical list. The second name is that of Nubia. TO-PET, "the region of the Bow," also called TO-MERU-PET, "the region, the island of the Bow," whence we conjecture the name of Meroë to come.

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In the geographical lists the latter form occurs in that of a people, ANU-MERU-PET. The Coptic *niphavit* must also be compared with Phut. The first syllable being the article, the word nearly resembles the Hebrew name. It is applied to the western part of Lower Egypt beyond the Delta; and Champollion conjectures it to mean the Libyan part of Egypt, so called by the Greeks. To take a broad view of the question, all the names which we have mentioned may be reasonably connected with the Hebrew Phut; and it may be supposed that the Naphtuhim were Mizraites in the territory of Phut, perhaps intermixed with peoples of the latter stock. It is, however, reasonable to suppose that the PET of the ancient Egyptians, as a geographical designation, corresponds to the Phut of the Bible, which would therefore denote Nubia or the Nubians, the former, if we are strictly to follow the Egyptian usage.

Phu'vah, one of the sons of Issachar (Gen. xlvi. 13), and founder of the family of the PUNITES.

Phygel'lus (2 Tim. i. 15), a Christian connected with those in Asia of whom St. Paul speaks as turned away from himself. It is open to question whether their repudiation of the Apostle was joined with a declension from the faith, and whether the open display of the feeling of Asia took place—at least so far as Phygellus and Hermogenes were concerned—at Rome. Phygellus may have forsaken (see 2 Tim. iv. 16) the Apostle at some critical time when his support was expected; or he may have been a leader of some party of nominal Christians at Rome, such as the Apostle describes at an earlier period (Phil. i. 15, 16) opposing him there.

Phylactery. [FRONTLETS.]

Pi-bes'eth. a town of Lower Egypt, mentioned but once in the Bible (Ez. xxx. 17). In hieroglyphics its name is written BAHEST, BAST, and HA-BAHEST. The Coptic forms are *Bast*, with the article *Pi* prefixed, *Poubaste*, *Poubast*, &c., and the Greek Βούβαστις, Βούβαστος. Bubastis was situate on the west bank of the Pelusiac or Bubastite branch of the Nile, in the Bubastite nome, about 40 miles from the central part of Memphis. Herodotus speaks of its site as having been raised by those who dug the canals for Sesostris, and afterwards by the labour of criminals under Sabacôs the Ethiopian, or rather the Ethiopian dominion. He mentions the temple of the goddess Bubastis as well worthy of description, being more beautiful than any other known to him. The temple is entirely ruined, but the names of Rameses II. of the xixth dynasty, Userken I. (Osorchon I.) of the xxiind, and Nekht-har-heb (Nectanebo I.), of the xxxth, have been found here, as well as that of the eponymous goddess BAST. There are also remains of the ancient houses of the town, and, "amidst the houses on the N.W. side are the thick walls of a fort which protected the temple below" (Notes by Sir G. Wilkinson in Rawlinson's *Herodotus*, vol. ii. pp. 219, plan, and 102). Bubastis thus had a fort, besides being strong from its height. The goddess BAST, who was here the chief object of worship was the same as PESHT, the goddess of fire. Both names accompany a lion-headed figure, and the cat was sacred to them. Herodotus considers the goddess Bubastis to be the same as Artemis (ii. 137).

Picture. In two of the three passages in which "picture" is used in A. V. it denotes idolatrous representations, either independent images, or more usually stones "portrayed," *i. e.* sculptured in low relief, or engraved and coloured (Ez. xxiii. 14; Layard, *Nin. & Bab.* ii. 306, 308). Movable pictures, in the modern sense, were doubtless unknown to the Jews. The "pictures of silver" of Prov. xxv. 11, were probably wall-surfaces or cornices with carvings.

Piece of Gold. The A. V., in rendering the elliptical expression "six thousand of gold," in a passage respecting Naaman, relating that he "took with him ten talents of silver, and six thousand of gold, and ten changes of raiment" (2 K. v. 5), supplies "pieces" as the word understood. The rendering "pieces of gold" is very doubtful; and "shekels of gold," as designating the value of the whole quantity, not individual pieces, is preferable.

Piece of Silver. The passages in the O. T. and those in the N. T. in which the A. V. uses this term must be separately considered. I. In the O. T. the word "pieces" is used in the A. V. for a word understood in the Hebrew, if we except one case to be afterwards noticed. The phrase is always "a thousand" or the like "of silver" (Gen. xx. 16, xxxvii. 28, xlv. 22; Judg. ix. 4, xvi. 5; 2 K. vi. 25; Hos. iii. 2; Zech. xi. 12, 13). In similar passages the word "shekels" occurs in the Hebrew. There are other passages in which the A. V. supplies the word "shekels" instead of "pieces" (Deut. xxii. 19, 29; Judg. xvii. 2, 3, 4, 10; 2 Sam. xviii. 11, 12), and of these the first two require this to be done. The shekel, be it remembered, was the common weight for money, and therefore most likely to be understood in an elliptical phrase. The exceptional case in which a word corresponding to "pieces" is found in the Hebrew is in the Psalms (lxviii. 30, Heb. 31). The word *rats*, which occurs nowhere else, if it preserve its radical meaning, must signify a piece broken off, or a fragment: there is no reason to suppose that a coin is meant.—II. In the N. T. two words are rendered by the phrase "piece of silver," drachma, δραχμή, and ἀργύριον. (1.) The first (Luke xv. 8, 9) should be represented by drachma. It was a Greek silver coin, equivalent, at the time of St. Luke, to the Roman denarius. (2.) The second word is very properly thus rendered. It occurs in the account of the betrayal of our Lord for "thirty pieces of silver" (Matt. xxvi. 15, xxvii. 3, 5, 6, 9). It is difficult to ascertain what coins are here intended. If the most common silver pieces be meant, they would be denarii. The parallel passage in Zechariah (xi. 12, 13) must, however, be taken into consideration, where, if our view be correct, shekels must be understood. It is more probable that the thirty pieces of silver were tetradrachms than that they were denarii.

Piety. This word occurs but once in the A. V.: "Let them learn first to show *piety* at home," better, "towards their own household" (1 Tim. v. 4). The choice of this word here instead of the more usual equivalents of "godliness," "reverence," and the like, was probably determined by the special sense of *pietas*, as "erga parentes."

Pigeon. [TURTLE-DOVE.]

Pi-hahi'roth, a place before or at which the Israelites encamped, at the close of the third march from Rameses, when they went out of Egypt (Ex. xiv. 2, 9; Num. xxiii. 7, 8). The name is probably that of a natural locality. Jablonsky proposed the Coptic *pi-achi-rot*, "the place where sedge grows;" and this or a similar name the late

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M. Fresnel recognised in the modern *Ghuweybet-elboos*, "the bed of reeds."

Pi'late, Pon'tius. The name indicates that he was connected, by descent or adoption, with the *gens* of the Pontii, first conspicuous in Roman history in the person of C. Pontius Telesinus, the great Samnite general. He was the sixth Roman procurator of Judaea, and under him our Lord worked, suffered, and died, as we learn, not only from the obvious Scriptural authorities, but from Tacitus (*Ann.* xv. 44). He was appointed A.D. 25-6, in the twelfth year of Tiberius. One of his first acts was to remove the head-quarters of the army from Caesarea to Jerusalem. The soldiers of course took with them their standards, bearing the image of the emperor, into the Holy City. No previous governor had ventured on such an outrage. The people poured down in crowds to Caesarea, where the procurator was then residing, and besought him to remove the images. After five days of discussion he gave the signal to some concealed soldiers to surround the petitioners, and put them to death unless they ceased to trouble him; but this only strengthened their determination, and they declared themselves ready rather to submit to death than forego their resistance to an idolatrous innovation. Pilate then yielded, and the standards were by his orders brought down to Caesarea. On two other occasions he nearly drove the Jews to insurrection. To these specimens of his administration, which rest on the testimony of profane authors, we must add the slaughter of certain Galileans, which was told to our Lord as a piece of news (Luke xiii. 1), and on which He founded some remarks on the connexion between sin and calamity. It must have occurred at some feast at Jerusalem, in the outer court of the Temple. It was the custom for the procurators to reside at Jerusalem during the great feasts, to preserve order, and accordingly, at the time of our Lord's last passover, Pilate was occupying his official residence in Herod's palace; and to the gates of this palace Jesus, condemned on the charge of blasphemy, was brought early in the morning by the chief priests and officers of the Sanhedrim, who were unable to enter the residence of a Gentile, lest they should be defiled, and unfit to eat the passover (John xviii. 28). Pilate therefore came out to learn their purpose, and demanded the nature of the charge. At first they seem to have expected that he would have carried out their wishes without further inquiry, and therefore merely described our Lord as a disturber of the public peace; but as a Roman procurator had too much respect for justice, or at least understood his business too well to consent to such a condemnation, they were obliged to devise a new charge, and therefore interpreted our Lord's claims in a political sense, accusing him of assuming the royal title, perverting the nation, and forbidding the payment of tribute to Rome (Luke xxiii. 3; an account plainly presupposed in John xviii. 33). It is plain that from this moment Pilate was distracted between two conflicting feelings: a fear of offending the Jews, and a conscious conviction that Jesus was innocent. Moreover, this last feeling was strengthened by his own hatred of the Jews, whose religious scruples had caused him frequent trouble, and by a growing respect for the calm dignity and meekness of the sufferer. First he examined our Lord privately, and asked Him whether He was a king? At the close of the interview he came out to the Jews and declared the prisoner innocent. To this they replied that His teaching had stirred up all the people from Galilee to Jerusalem. The mention of Galilee suggested to Pilate a new way of escaping from his dilemma, by sending on the case to Herod Antipas; but Herod, though propitiated by this act of courtesy, declined to enter into the matter. So Pilate was compelled to come to a decision; and first having assembled the chief priests and also the people, he announced to them that the accused had done nothing worthy of death; but at the same time, in hopes of pacifying the Sanhedrim, he proposed to scourge Him before he released Him. But as the accusers were resolved to have His blood, they rejected this concession, and therefore Pilate had recourse to a fresh expedient. It was the custom for the Roman governor to grant every year, in honour of the passover, pardon to one condemned criminal. Pilate therefore offered the people their choice between two, the murderer Barabbas, and the prophet whom a few days before they had hailed as the Messiah. To receive their decision he ascended the βῆμα, a portable tribunal which was carried about with a Roman magistrate to be placed wherever he might direct. As soon as Pilate had taken his seat he received a mysterious message from his wife, who had "suffered many things in a dream," which impelled her to entreat her husband not to condemn the Just One. But he had no longer any choice in the matter, for the rabble, instigated of course by the priests, chose Barabbas for pardon, and clamoured for the death of Jesus; insurrection seemed imminent, and Pilate reluctantly yielded. But, before issuing the fatal order, he washed his hands before the multitude, as a sign that he was innocent of the crime, in imitation probably of the ceremony enjoined in Deut. xxi. As it produced no effect, Pilate ordered his soldiers to inflict the scourging preparatory to execution; but the sight of unjust suffering so patiently borne seems again to have troubled his conscience, and prompted a new effort in favour of the victim. But the priests only renewed their clamours for His death, and, fearing that the political charge of treason might be considered insufficient, returned to their first accusation of blasphemy, and quoting the law of Moses (Lev. xxiv. 16), which punished blasphemy with stoning, declared that He must die "because He made himself the Son of God." But this title augmented Pilate's superstitious fears, already aroused by his wife's dream (John xix. 7); he feared that Jesus might be one of the heroes or demigods of his own mythology; he took Him again into the palace, and inquired anxiously into His descent ("Whence art thou?") and His claims. The result of this interview was one last effort to save Jesus by a fresh appeal to the multitude; but now arose the formidable cry, "If thou let this man go, thou art not Caesar's friend;" and Pilate, to whom political success was as the breath of life, again ascended the tribunal, and finally pronounced the desired condemnation. So ended Pilate's share in the greatest crime which has been committed since the world began. We learn from Josephus that his anxiety to avoid giving offence to Caesar did not save him from political disaster. The Samaritans were unquiet and rebellious. Pilate led his troops against them, and defeated them easily enough. The Samaritans complained to Vitellius, now president of Syria, and he sent Pilate to Rome to answer their accusations before the emperor.

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When he reached it he found Tiberius dead, and Caius (Caligula) on the throne, A.D. 36. Eusebius adds that soon afterwards, "wearied with misfortunes," he killed himself. As to the scene of his death there are various traditions. One is that he was banished to Vienna Allobrogum (Vienne on the Rhone), where a singular monument—a pyramid on a quadrangular base, 52 feet high—is called Pontius Pilate's tomb. Another is that he sought to hide his sorrows on the mountain by the lake of Lucerne, now called Mount Pilatus; and there, after spending years in its recesses, in remorse and despair rather than penitence, plunged into the dismal lake which occupies its summit. We learn from Justin Martyr, Tertullian, Eusebius, and others, that Pilate made an official report to Tiberius of our Lord's trial and condemnation; and in a homily ascribed to Chrysostom, though marked as spurious by his Benedictine editors (*Hom.* viii. *in Pasch.* vol. viii. p. 968, D), certain *ὑπομνήματα* (*Acta*, or *Commentarii Pilati*) are spoken of as well-known documents in common circulation. The *Acta Pilati* now extant in Greek, and two Latin epistles from him to the emperor, are certainly spurious.

Pil'dash, one of the eight sons of Nahor, Abraham's brother, by his wife and niece, Milcah (Gen. xxii. 22).

Pil'eha, the name of one of the chief of the people, probably a family, who signed the covenant with Nehemiah (Neh. x. 24).

Pillar. The notion of a pillar is of a shaft or isolated pile, either supporting or not supporting a roof. Pillars form an important feature in Oriental architecture, partly perhaps as a reminiscence of the tent with its supporting poles, and partly also from the use of flat roofs, in consequence of which the chambers were either narrower or divided into portions by columns. The general practice in Oriental buildings of supporting flat roofs by pillars, or of covering open spaces by awnings stretched from pillars, led to an extensive use of them in construction. At Nineveh the pillars were probably of wood, and it is very likely that the same construction prevailed in the "house of the forest of Lebanon," with its hall and porch of pillars (1 K. vii. 2, 6). The "chapiters" of the two pillars Jachin and Boaz resembled the tall capitals of the Persepolitan columns. But perhaps the earliest application of the pillar was the votive or monumental. This in early times consisted of nothing but a single stone or pile of stones (Gen. xxviii. 18, xxxi. 46, &c.). The stone Ezel (1 Sam. xx. 19) was probably a terminal stone or a waymark. The "place" set up by Saul (1 Sam. xv. 12) is explained by St. Jerome to be a trophy. The word used is the same as that for Absalom's pillar. So also Jacob set up a pillar over Rachel's grave (Gen. xxxv. 20). The monolithic tombs and obelisks of Petra are instances of similar usage. But the word *Matstsêbah*, "pillar," is more often rendered "statue" or "image" (*e.g.* Deut. vii. 5, xii. 3, xvi. 22; Lev. xxvi. 1; &c.). [IDOL.] Lastly, the figurative use of the term "pillar," in reference to the cloud and fire accompanying the Israelites on their march, or as in Cant. iii. 6, and Rev. x. 1, is plainly derived from the notion of an isolated column not supporting a roof.

Pillar, Plain of the, or rather "oak of the pillar"—that being the real signification of the Hebrew word *elôn*. A tree which stood near Shechem, and at which the men of Shechem and the house of Millo assembled, to crown Abimelech son of Gideon (Judg. ix. 6). There is nothing said by which its position can be ascertained. It possibly derived its name of *Muttsâb* from a stone or pillar set up under it. [MEONENIM.] The terms in which Joshua speaks of this very stone (Josh. xxiv. 27) almost seem to overstep the bounds of mere imagery.

Pilled (Gen. xxx. 37, 38): PEELED (Is. xviii. 2; Ez. xxix. 18). The verb "to pill" appears in old Eng. as identical in meaning with "to peel = to strip," and in this sense is used in the above passages from Gen. Of the next stage in its meaning as = plunder, we have traces in the words "pillage," "pilfer." If the difference between the two forms be more than accidental, it would seem as if in the English of the 17th century "peel" was used for the latter signification.

Pil'tai, the representative of the priestly house of Moadiah, or Maadiah, in the time of Joiakim the son of Jeshua (Neh. xii. 17).

Pine-tree. 1. Heb. *Tidhâr* (Is. xli. 19, lx. 13). What tree is intended is not certain. Gesenius inclines to think the oak, as implying duration. It has been variously explained to be the Indian plane, the larch, and the elm; but the rendering "pine" seems least probable of any.—2. *Shemen* (Neh. viii. 15) is probably the wild olive.

Pinnacle (only in Matt. iv. 5, and Luke iv. 9). It is plain, 1. that *τὸ πτερύγιον* is not *a* pinnacle, but *the* pinnacle. 2. That by the word itself we should understand an edge or border, like a feather or a fin. The only part of the Temple which answered to the modern sense of pinnacle was the golden spikes erected on the roof to prevent birds from settling there. Lightfoot suggests the porch or vestibule, which projected like shoulders on each side of the Temple. Perhaps *τὸ πτερ.* means the battlement ordered by law to be added to every roof.

Pi'non, one of the "dukes" of Edom; that is, head or founder of a tribe of that nation (Gen. xxxvi. 41; 1 Chr. i. 52). Eusebius and Jerome call it Punon, and identify it with Phaeno. No name answering to Pinon appears to have been yet discovered in Arabic literature, or amongst the existing tribes.

Pipe (Heb. *châlîl*). The Hebrew word so rendered is derived from a root signifying "to bore, perforate," and is represented with sufficient correctness by the English "pipe" or "flute," as in the margin of 1 K. i. 40. It is one of the simplest, and therefore probably one of the oldest, of musical instruments; and in consequence of its simplicity of form there is reason to suppose that the "pipe" of the Hebrews did not differ materially from that of the ancient Egyptians and Greeks. It is associated with the tabret (*tôph*) as an instrument of a peaceful and social character. The pipe and tabret were used at the banquets of the Hebrews (Is. v. 12), and their bridal processions (Mishna, *Baba metsia*, vi. 1), and accompanied the simpler religious services, when the young prophets, returning from the high-place, caught their inspiration from the harmony (1 Sam. x. 5); or the pilgrims, on their way to the great festivals of their ritual, beguiled the weariness of the march with psalms sung to the simple music of the pipe (Is. xxx. 29). The sound of the pipe was apparently a soft wailing note, which made it appropriate to be used in mourning and at funerals (Matt. ix. 23), and in the

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lament of the prophet over the destruction of Moab (Jer. xlviii. 36). It was even used in the Temple choir, as appears from Ps. lxxxvii. 7, where "the players on instruments" are properly "pipers." Twelve days in the year, according to the Mishna, the pipes sounded before the altar. They were of reed, and not of copper or bronze, because the former gave a softer sound. Of these there were not less than two nor more than twelve. In later times the funeral and deathbed were never without the professional pipers or flute-players (Matt. ix. 23), a custom which still exists. In the social and festive life of the Egyptians the pipe played as prominent a part as among the Hebrews. In the different combinations of instruments used in Egyptian bands, we generally find either the double pipe or the flute, and sometimes both; the former being played both by men and women, the latter exclusively by women. Any of the instruments above described would have been called by the Hebrews by the general term *châlîl*, and it is not improbable that they might have derived their knowledge of them from Egypt. The single pipe is said to have been the invention of the Egyptians alone, who attribute it to Osiris. Bartenora identifies the *châlîl* with the French *chalumeau*, which is the German *schalmeie*, and our *shawm* or *shalm*, of which the clarionet is a modern improvement.

Pi'ra, 1 Esd. v. 19. Apparently a repetition of the name CAPHIRA.

Pi'ram. The Amorite king of Jarmuth at the time of Joshua's conquest of Canaan (Josh. x. 3, 27).

Pi'rathon, "in the land of Ephraim in the mount of the Amalekite;" a place named nowhere but in Judg. xii. 15. It is mentioned by the accurate old traveller hap-Parchi as lying about two hours west of Shechem, and called *Fer'ata*. It was reserved for Dr. Robinson to rediscover it on an eminence about a mile and a half south of the road from *Jaffa* by *Hableh* to *Nablûs*.

Pirath'onite, the native of, or dweller in, PIRATHON. Two such are named in the Bible. 1. Abdon ben-Hillel (Judg. xii. 13, 15).—2. From the same place came "Benaiah the Pirathonite of the children of Ephraim" (1 Chr. xxvii. 14).

Pis'gah. An ancient topographical name which is found, in the Pentateuch and Joshua only, in two connexions. 1. The top, or head, of the Pisgah, Num. xxi. 20, xxiii. 14; Deut. iii. 27, xxxiv. 1. 2. Ashdoth hap-Pisgah, perhaps the springs, or roots, of the Pisgah, Deut. iii. 17, iv. 49; Josh. xii. 3, xiii. 20. The latter has already been noticed under its own head. Of the former but little can be said. "The Pisgah" must have been a mountain range or district, the same as, or a part of that called the mountains of Abarim (comp. Deut. xxxii. 49 with xxxiv. 1). It lay on the east of Jordan, contiguous to the field of Moab, and immediately opposite Jericho. The field of Zophim was situated on it, and its highest point or summit —its "head"—was the Mount Nebo. If it was a proper name we can only conjecture that it denoted the whole or part of the range of the highlands on the east of the lower Jordan. No traces of the name Pisgah have been met with in later times on the east of Jordan, but in the Arabic garb of *Ras el-Feshkah* (almost identical with the Hebrew Rosh hap-pisgah) it is attached to a well-known headland on the north-*western* end of the Dead Sea, a mass of mountain bounded on the south by the *Wady en-Nar*, and on the north by the *Wady Sidr*, and on the northern part of which is situated the great Mussulman sanctuary of *Neby Mûsa* (Moses). This association of the names of Moses and Pisgah on the *west* side of the Dead Sea is extremely startling. No explanation of it has yet been offered.

Pisid'ia was a district of Asia Minor, which cannot be very exactly defined. But it may be described sufficiently by saying that it was to the north of PAMPHYLIA, and stretched along the range of Taurus. Northwards it reached to, and was partly included in PHRYGIA, which was similarly an indefinite district, though far more extensive.

Pi'son. One of the four "heads" into which the stream flowing through Eden was divided (Gen. ii. 11). [EDEN.]

Pis'pah. An Asherite, son of Jether, or Ithran (1 Chr. vii. 38).

Pit. In the A. V. this word appears with a figurative as well as a literal meaning. 1. *Shêôl*, in Num. xvi. 30, 33; Job xvii. 16. Here the word is one which is used only of the hollow, shadowy world, the dwelling of the dead, and as such it has been treated of under HELL. 2. *Shachath*. Here the sinking of the pit is the primary thought. It is dug into the earth (Ps. ix. 16, cxix. 85). It thus became a type of sorrow and confusion (Job xxxiii. 18, 24, 28, 30). 3. *Bôr*. In this word, as in the cognate *Bêêr*, the special thought is that of a pit or well dug for water. The process of desynonymising which goes on in all languages, seems to have confined the former to the state of the well or cistern, dug into the rock, but no longer filled with water. In the phrase "they that go down to the *pit*," it becomes even more constantly than the synonyms already noticed, the representative of the world of the dead (Ezek. xxxi. 14, 16, xxxii. 18, 24; Ps. xxviii. 1, cxliii. 7). There may have been two reasons for this transfer. 1. The wide deep excavation became the place of burial (Ezek. xxxii. 24). 2. The *pit*, however, in this sense, was never simply equivalent to burial-place. There is always implied in it a thought of scorn and condemnation (Zech. ix. 11; Is. li. 14; Jer. xxxviii. 6, 9). It is not strange that with the associations of material horror clustering round, it should have involved more of the idea of a place of punishment for the haughty or unjust, than did the *sheol* or the grave. In Rev. ix. 1, 2, and elsewhere, the pit of the abyss is as a dungeon.

Pitch. The three Hebrew words all represent the same object, viz. mineral pitch or asphalt, in its different aspects: *zepheth* (the *zift* of the modern Arabs) in its liquid state; *chêmâr*, in its solid state, from its red colour; and *copher*, in reference to its use in overlaying wood-work (Gen. vi. 14). Asphalt is an opaque, inflammable substance, which bubbles up from subterranean fountains in a liquid state, and hardens by exposure to the air, but readily melts under the influence of heat. In the latter state it is very tenacious, and was used as a cement in lieu of mortar in Babylonia (Gen. xi. 3), as well as for coating the outsides of vessels (Gen. vi. 14), and particularly for making the papyrus boats of the Egyptians water-tight (Ex. ii. 3). The Babylonians obtained their chief supply from the springs of Is (the modern *Hit*), which are still in existence. The Jews and Arabians got theirs in large quantities from the Dead Sea, which hence received its classical name of *Lacus Asphaltites*.

Pitcher. The word "pitcher" is used in A. V. to denote the water-jars or pitchers with one or two

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handles, used chiefly by women for carrying water, as in the story of Rebecca (Gen. xxiv. 15-20; but see Mark xiv. 13; Luke xxii. 10). This practice has been, and is still usual both in the East and elsewhere. The vessels used for the purpose are generally carried on the head or the shoulder. The Bedouin women commonly use skin-bottles. Such was the "bottle" carried by Hagar (Gen. xxi. 14). The same word is used of the pitchers employed by Gideon's 300 men (Judg. vii. 16).

Pi'thom, one of the store-cities built by the Israelites for the first oppressor, the Pharaoh "which knew not Joseph" (Ex. i. 11). It is probable that Pithom lay in the most eastern part of Lower Egypt. Herodotus mentions a town called Patumus, which seems to be the same as the Thoum or Thou of the *Itinerary* of Antoninus, probably the military station Thohu of the *Notitia*. Whether or not Patumus be the Pithom of Scripture, there can be little doubt that the name is identical.

Pi'thon. One of the four sons of Micah, the son of Mephibosheth (1 Chr. viii. 35, ix. 41).

Plague, the. The disease now called the Plague, which has ravaged Egypt and neighbouring countries in modern times, is supposed to have prevailed there in former ages. Manetho, the Egyptian historian, speaks of "a very great plague" in the reign of Semempses, the seventh king of the first dynasty, B.C. cir. 2500. The difficulty of determining the character of the pestilences of ancient and mediaeval times, even when carefully described, warns us not to conclude that every such mention refers to the Plague. The Plague in recent times has not extended far beyond the Turkish Empire and the kingdom of Persia. As an epidemic it takes the character of a pestilence, sometimes of the greatest severity. The Plague when most severe usually appears first on the northern coast of Egypt, having previously broken out in Turkey or North Africa west of Egypt. It ascends the river to Cairo, rarely going much further. The mortality is often enormous, and Mr. Lane remarks of the plague of 1835:—"It destroyed not less than eighty thousand persons in Cairo, that is, one-third of the population; and far more, I believe, than two hundred thousand in all Egypt." The Plague is considered to be a severe kind of typhus, accompanied by buboes. Like the cholera it is most violent at the first outbreak, causing almost instant death; later it may last three days, and even longer, but usually it is fatal in a few hours. Several Hebrew words are translated "pestilence" or "plague;" but not one of these words can be considered as designating by its signification the Plague. Whether the disease be mentioned must be judged from the sense of passages, not from the sense of words. Those pestilences which were sent as special judgments, and were either supernaturally rapid in their effects, or in addition directed against particular culprits, are beyond the reach of human inquiry. But we also read of pestilences which, although sent as judgments, have the characteristics of modern epidemics, not being rapid beyond nature, nor directed against individuals (Lev. xxvi. 25; Deut. xxviii. 21). In neither of these passages does it seem certain that the Plague is specified. The notices in the prophets present the same difficulty; for they do not seem to afford sufficiently positive evidence that the Plague was known in those times. Hezekiah's disease has been thought to have been the Plague, and its fatal nature, as well as the mention of a boil, makes this not improbable. On the other hand, there is no mention of a pestilence among his people at the time. There does not seem, therefore, to be any distinct notice of the Plague in the Bible.

Plagues, the Ten. I. *The Place.*—Although it is distinctly stated that the plagues prevailed throughout Egypt, yet the descriptions seem principally to apply to that part of Egypt which lay nearest to Goshen, and more especially to "the field of Zoan," or the tract about that city. We must look especially to Lower Egypt for our illustrations, while bearing in mind the evident prevalence of the plagues throughout the land.—II. *The Occasion* on which the plagues were sent is described in Ex. iii.–xii.—III. *The Plagues.*—1. *The Plague of Blood.*—When Moses and Aaron came before Pharaoh, a miracle was required of them. Then Aaron's rod became "a serpent" (A. V.), or rather "a crocodile." Its being changed into an animal reverenced by all the Egyptians, or by some of them, would have been an especial warning to Pharaoh. The Egyptian magicians called by the king produced what seemed to be the same wonder, yet Aaron's rod swallowed up the others (vii. 3-12). This passage, taken alone, would appear to indicate that the magicians succeeded in working wonders, but, if it is compared with the others which relate their opposition on the occasions of the first three plagues, a contrary inference seems more reasonable. A comparison with other passages strengthens us in the inference that the magicians succeeded merely by juggling. Not only was the water of the Nile smitten, but all the water, even that in vessels, throughout the country. The fish died, and the river stank. The Egyptians could not drink of it, and digged around it for water. This plague was doubly humiliating to the religion of the country, as the Nile was held sacred, as well as some kinds of its fish, not to speak of the crocodiles, which probably were destroyed. Those who have endeavoured to explain this plague by natural causes, have referred to the changes of colour to which the Nile is subject, the appearance of the Red Sea, and the so-called rain and dew of blood of the middle ages; the last two occasioned by small fungi of very rapid growth. But such theories do not explain why the wonder happened at a time of year when the Nile is most clear, nor why it killed the fish and made the water unfit to be drunk.—2. *The Plague of Frogs.*—When seven days had passed after the first plague, the river and all the open waters of Egypt brought forth countless frogs, which not only covered the land, but filled the houses, even in their driest parts and vessels, for the ovens and kneading-troughs are specified. The magicians again had a seeming success in their opposition. This must have been an especially trying judgment to the Egyptians, as frogs were included among the sacred animals. The frog was sacred to the goddess HEKT, who is represented with the head of this reptile.—3. *The Plague of Lice.*—The account of the third plague is not preceded by the mention of any warning to Pharaoh. We read that Aaron was commanded to stretch out his rod and smite the dust, which became, as the A. V. reads the word, "lice" in man and beast. The magicians again attempted opposition; but, failing, confessed that the wonder was of God (viii. 16-19). There is much difficulty as to the animals meant. The LXX. has σκνῖφες, and the Vulg. *sciniphes*,

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mosquitos. The narrative does not enable us to decide which is the more probable of the two renderings. In this case the plague does not seem to be especially directed against the superstitions of the Egyptians.—4. *The Plague of Flies.*—In the case of the fourth plague, as in that of the first, Moses was commanded to meet Pharaoh in the morning as he came forth to the water, and to threaten him with a judgment if he still refused to give the Israelites leave to go and worship. He was to be punished by what the A. V. renders "swarms [of flies]," "a swarm [of flies]," or, in the margin, "a mixture [of noisome beasts]." The proper meaning of the word *'ârôb* is a question of extreme difficulty. The explanation of Josephus, and almost all the Hebrew commentators, is that it means "a mixture," and here designates a mixture of wild animals. It is almost certain, from two passages (Ex. viii. 29, 31; Hebrew, 25, 27), that a single creature is intended. Oedmann proposes the *blatta orientalis*, a kind of beetle, instead of a dog-fly. Yet our experience does not bear out the idea that any kind of beetle is injurious to man in Egypt. If we conjecture that a fly is intended, perhaps it is more reasonable to infer that it was the common fly, which in the present day is probably the most troublesome insect in Egypt.—5. *The Plague of the Murrain of Beasts.*—Pharaoh was next warned that, if he did not let the people go, there should be on the day following "a very grievous murrain," upon the horses, asses, camels, oxen, and sheep of Egypt, whereas those of the children of Israel should not die. This plague would have been a heavy punishment to the Egyptians as falling upon their sacred animals of two of the kinds specified, the oxen and the sheep; but it would have been most felt in the destruction of the greatest part of their useful beasts. In modern times murrain is not an unfrequent visitation in Egypt, and is supposed to precede the Plague.—6. *The Plague of Boils.*—The next judgment appears to have been preceded by no warning, excepting indeed that, when Moses publicly sent it abroad in Egypt, Pharaoh might no doubt have repented at the last moment. We read that Moses and Aaron were to take ashes of the furnace, and Moses was to "sprinkle it toward the heaven in the sight of Pharaoh." It was to become "small dust" throughout Egypt, and "be a boil breaking forth [with] blains upon man, and upon beast." This plague may be supposed to have been either an infliction of boils, or a pestilence like the Plague of modern times, which is an extremely severe kind of typhus fever, accompanied by swellings. The former is, however, the more likely explanation.—7. *The Plague of Hail.*—The account of the seventh plague is preceded by a warning, which Moses was commanded to deliver to Pharaoh, respecting the terrible nature of the plagues that were to ensue if he remained obstinate. Man and beast were smitten, and the herbs and every tree broken, save in the land of Goshen. The ruin caused by the hail was evidently far greater than that effected by any of the earlier plagues. Hail is now extremely rare, but not unknown, in Egypt, and it is interesting that the narrative seems to imply that it sometimes falls there.—8. *The Plague of Locusts.*—Pharaoh was now threatened with a plague of locusts, to begin the next day, by which everything the hail had left was to be devoured. This was to exceed any like visitations that had happened in the time of the king's ancestors. "And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous [were they]; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." This plague has not the unusual nature of the one that preceded it, but it even exceeds it in severity, and so occupies its place in the gradation of the more terrible judgments that form the later part of the series. Its severity can be well understood by those who have been in Egypt in a part of the country where a flight of locusts has alighted. In this case the plague was greater than an ordinary visitation, since it extended over a far wider space, rather than because it was more intense; for it is impossible to imagine any more complete destruction than that always caused by a swarm of locusts.—9. *The Plague of Darkness.*—After the plague of locusts we read at once of a fresh judgment. "There was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." It has been illustrated by reference to the Samoom and the hot wind of the Khamáseen. The former is a sandstorm which occurs in the desert, seldom lasting more than a quarter of an hour or twenty minutes, but for the time often causing the darkness of twilight, and affecting man and beast. The hot wind of the Khamáseen usually blows for three days and nights, and carries so much sand with it, that it produces the appearance of a yellow fog. It thus resembles the Samoom, though far less powerful and far less distressing in its effects. It is not known to cause actual darkness. The plague may have been an extremely severe sandstorm, miraculous in its violence and its duration, for the length of three days does not make it natural, since the severe storms are always very brief.—10. *The Death of the Firstborn.*—Before the tenth plague Moses went to warn Pharaoh. "And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that [is] behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." The clearly miraculous nature of this plague, in its severity, its falling upon man and beast, and the singling out of the firstborn, puts it wholly beyond comparison with any natural pestilence, even the severest recorded in history, whether of the peculiar Egyptian Plague, or other like epidemics. The history of the ten plagues strictly ends with the death of the firstborn. Here it is only necessary to notice that with the event last mentioned the recital of the wonders wrought in Egypt concludes, and the history of Israel as a separate people begins. The gradual increase in severity of the plagues is perhaps the best key to their meaning. They seem to have been sent as warnings to the oppressor, to afford him a means of seeing God's will and an opportunity of repenting

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before Egypt was ruined. The lesson that Pharaoh's career teaches us seems to be, that there are men whom the most signal judgments do not affect so as to cause any lasting repentance. In this respect the after-history of the Jewish people is a commentary upon that of their oppressor.

Plains. This one term does duty in the Authorised Version for no less than seven distinct Hebrew words.—1. *Âbêl.* This word perhaps answers more nearly to our word "meadow" than any other. It occurs in the names of ABEL-MAIM, ABEL-MEHOLAH, ABEL-SHITTIM, and is rendered "plain" in Judg. xi. 33, "plain of vineyards."—2. *Bik'dh.* Fortunately we are able to identify the most remarkable of the *Bik'dhs* of the Bible, and thus to ascertain the force of the term. The great Plain or Valley of Coele-Syria, the "hollow land" of the Greeks, which separates the two ranges of Lebanon and Antilebanon, is the most remarkable of them all. It is called in the Bible the Bik'ath Aven (Am. i. 5), and also probably the Bik'ath Lebanon (Josh. xi. 17, xii. 7) and Bik'ath-Mizpeh (xi. 8), and is still known throughout Syria by its old name, as *el-Beka'a*, or *Ard el-Beka'a*. Out of Palestine we find denoted by the word *Bik'âh* "the plain of the land of Shinar" (Gen. xi. 2), the "plain of Mesopotamia" (Ez. iii. 22, 23, viii. 4, xxxvii. 1, 2), and the "plain in the province of Dura" (Dan. iii. 1).—3. *Hac-Ciccâr.* This, though applied to a plain, has not the force of flatness or extent, but rather seems to be derived from a root signifying roundness. In its topographical sense it is confined to the Jordan valley (Gen. xiii. 10, 11, 12, xix. 17, 25-29; Deut. xxxiv. 3; 2 Sam. xviii. 23; 1 K. vii. 46; 2 Chr. iv. 17; Neh. iii. 22, xii. 28).—4. *Ham-Mishôr.* This is by the lexicographers explained as meaning "straightforward," "plain," as if from the root *yâshar*, to be just or upright; but this seems far-fetched, and it is more probable that in this case, as in the case of the preceding, we have an archaic term existing from a prehistoric date. It occurs in the Bible in the following passages:—Deut. iii. 10, iv. 43; Josh. xiii. 9, 16, 17, 21, xx. 8; 1 K. xx. 23, 25; 2 Chr. xxvi. 10; Jer. xlviii. 8, 21. In each of these, with one exception, it is used for the district in the neighbourhood of Heshbon and Dibon—the *Belka* of the modern Arabs, their most noted pasture-ground. And therefore it is puzzling to find it used in one passage (1 K. xx. 23, 25) apparently with the mere general sense of low land, or rather flat land, in which chariots could be manoeuvred—as opposed to uneven mountainous ground. Perhaps the word was used by the Syrians of Damascus without any knowledge of its strict signification.—5. *Ha-Arâbâh.* This again had an absolutely definite meaning, being restricted to the valley of the Jordan, and to its continuation south of the Dead Sea. [ARABAH; PALESTINE.]—6. *Ha-Shefêlâh*, the invariable designation of the depressed, flat or gently undulating region which intervened between the highlands of Judah and the Mediterranean, and was commonly in possession of the Philistines.—7. *Êlôn.* Our translators have uniformly rendered this word "plain," doubtless following the Vulgate, which in about half the passages has *convallis*. But this is not the verdict of the majority or the most trustworthy of the ancient versions. They regard the word as meaning an "oak" or "grove of oaks," a rendering supported by all, or nearly all, the commentators and lexicographers of the present day. The passages in which the word occurs erroneously translated "plain," are as follows:—Plain of Moreh (Gen. xii. 6; Deut. xi. 30), Plain of Mamre (Gen. xiii. 18, xiv. 13; xviii. 1), Plain of Zaanaim (Judg. iv. 11), Plain of the Pillar (Judg. ix. 6), Plain of Meonenim (ix. 37), Plain of Tabor (1 Sam. x. 3).—8. The Plain of Esdraelon, which to the modern traveller in the Holy Land forms the third of its three most remarkable depressions, is designated in the original by neither of the above terms, but by *'êmek*, an appellativé noun frequently employed in the Bible for the smaller valleys of the country—"the valley of Jezreel."

Plaster. The mode of making plaster-cement has been described above. [MORTER.] Plaster is mentioned thrice in Scripture: 1. (Lev. xiv. 42, 48). 2. The words of the law were ordered to be engraved on Mount Ebal on stones which had been previously coated with plaster (Deut. xxvii. 2, 4; Josh. viii. 32). The process here mentioned was probably of a similar kind to that adopted in Egypt for receiving bas-reliefs. The wall was first made smooth, and its interstices, if necessary, filled up with plaster. When the figures had been drawn, and the stone adjacent cut away so as to leave them in relief, a coat of lime whitewash was laid on, and followed by one of varnish after the painting of the figures was complete. 3. It was probably a similar coating of cement, on which the fatal letters were traced by the mystic hand "on the plaster of the wall" of Belshazzar's palace at Babylon (Dan. v. 5).

Pledge. [LOAN.]

Pleiades. The Heb. word (*Cîmâh*) so rendered occurs in Job ix. 9, xxxviii. 31, and Am. v. 8. In the last passage our A. V. has "the seven stars," although the Geneva version translates the word "Pleiades" as in the other cases. In Job the LXX. has Πλειάς, the order of the Hebrew words having been altered, while in Amos there is no trace of the original, and it is difficult to imagine what the translators had before them. The Vulgate in each passage has a different rendering: *Hyades* in Job ix. 9, *Pleiades* in Job xxxviii. 31, and *Arcturus* in Am. v. 8. The Jewish commentators are no less at variance. R. David Kimchi in his Lexicon says: "R. Jonah wrote that it was a collection of stars called in Arabic *Al Thuraiyâ*." That *Al Thuraiyâ* and the Pleiades are the same is proved by the words of Aben Ragel. "Al Thuraiyâ is the mansion of the moon, in the sign Taurus, and it is called the celestial hen with her chickens." With this Hyde compares the Fr. *pulsinière*, and Eng. *Hen and chickens*, which are old names for the same stars. The opinion of Aben Ezra has been frequently misrepresented. He held that *Cîmâh* was a single large star, *Aldebaran* the brightest of the Hyades, while *Cesîl* [A. V. "Orion"] was *Antares* the heart of Scorpio. On the whole, though it is impossible to arrive at any certain conclusion, it appears that our translators were perfectly justified in rendering *Cîmâh* by "Pleiades." Héa or Hoa, the third god of the Assyrian trind, was known among the stars by the name of Kimmut, which Rawlinson compares with the Heb. *Cîmâh*, and identifies with the constellation Draco.

Plough. [AGRICULTURE.]

Pocher'eth. The children of Pochereth of Zebaim were among the children of Solomon's servants who returned with Zerubbabel (Ezr. ii. 57; Neh. vii. 59).

Poetry, Hebrew. The attributes which are

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common to all poetry, and which the poetry of the Hebrews possesses in a higher degree perhaps than the literature of any other people, it is unnecessary here to describe. But the points of contrast are so numerous, and the peculiarities which distinguish Hebrew poetry so remarkable, that these alone require a full and careful consideration. It is a phenomenon which is universally observed in the literatures of all nations, that the earliest form in which the thoughts and feelings of a people find utterance is the poetic. Prose is an aftergrowth, the vehicle of less spontaneous, because more formal, expression. And so it is in the literature of the Hebrews. Of the three kinds of poetry which are illustrated by the Hebrew literature, the *lyric* occupies the foremost place. The Shemitic nations have nothing approaching to an *epic* poem, and in proportion to this defect the lyric element prevailed more greatly, commencing in the pre-Mosaic times, flourishing in rude vigour during the earlier periods of the Judges, the heroic age of the Hebrews, growing with the nation's growth and strengthening with its strength, till it reached its highest excellence in David, the warrior-poet, and from thenceforth began slowly to decline. *Gnomic* poetry is the product of a more advanced age. It arises from the desire felt by the poet to express the results of the accumulated experiences of life in a form of beauty and permanence. Its thoughtful character requires for its development a time of peacefulness and leisure; for it gives expression, not like the lyric to the sudden and impassioned feelings of the moment, but to calm and philosophic reflection. Being less spontaneous in its origin, its form is of necessity more artificial. The period during which it flourished among the Hebrews corresponds to its domestic and settled character. We meet with it at intervals up to the time of the Captivity, and, as it is chiefly characteristic of the age of the monarchy, Ewald has appropriately designated this era the "artificial period" of Hebrew poetry. From the end of the 8th century B.C. the decline of the nation was rapid, and with its glory departed the chief glories of its literature. After the Captivity we have nothing but the poems which formed part of the liturgical services of the Temple. Whether *dramatic* poetry, properly so called, ever existed among the Hebrews, is, to say the least, extremely doubtful. In the opinion of some writers the Song of Songs, in its external form, is a rude drama, designed for a simple stage. But the evidence for this view is extremely slight.—I. *Lyrical Poetry.*—The literature of the Hebrews abounds with illustrations of all forms of lyrical poetry, in its most manifold and wide-embracing compass, from such short ejaculations as the songs of the two Lamechs and Pss. xv., cxvii., and others, to the longer chants of victory and thanksgiving, like the songs of Deborah and David (Judg. v., Ps. xviii.). The names by which the various kinds of songs were known among the Hebrews will supply some illustration of this. 1. *Shîr*, a song in general, adapted for the voice alone. 2. *Mizmôr*, a psalm, or song to be sung with any instrumental accompaniment. 3. *Nĕgînâh*, is probably a melody expressly adapted for stringed instruments. 4. *Mascîl*, probably denotes a lyrical song requiring nice musical skill. [MASCHIL.] 5. *Mictâm*, a term of extremely doubtful meaning. [MICHTAM.] 6. *Shiggâyôn* (Ps. vii. 1), a wild, irregular, dithyrambic song, as the word appears to denote; or, according to some, a song to be sung with variations. But, besides these, there are other divisions of lyrical poetry of great importance, which have regard rather to the subject of the poems than to their form or adaptation for musical accompaniments. Of these we notice:—1. *Tĕhillâh*, a hymn of praise. The plural *tĕhillîm* is the title of the Book of Psalms in Hebrew. The 145th Psalm is entitled "David's (Psalm) of praise." To this class belong the songs which relate to extraordinary deliverances, such as the songs of Moses (Ex. xv.) and of Deborah (Judg. v.), and the Psalms xviii. and lxviii., which have all the air of chants to be sung in triumphal processions. Such were the hymns sung in the Temple services. Next to the hymn of praise may be noticed, 2. *Kînâh*, the lament or dirge, of which there are many examples, whether uttered over an individual or as an outburst of grief for the calamities of the land (2 Sam. i. 19-27, iii. 33, 34, xviii. 33). 3. *Shîr yĕdîdôth*, a love song (Ps. xlv. 1), in its external form at least. Other kinds of poetry there are which occupy the middle ground between the lyric and gnomic, being lyric in form and spirit, but gnomic in subject. These may be classed as 4. *Mâshâl*, properly a similitude, and then a parable, or sententious saying, couched in poetic language. Such are the songs of Balaam (Num. xxiii. 7, 18; xxiv. 3, 15, 20, 21, 23), which are eminently lyrical in character; the mocking ballad in Num. xxi. 27-30, which has been conjectured to be a fragment of an old Amorite war-song; and the apologue of Jotham (Judg. ix. 7-20), both which last are strongly satirical in tone. But the finest of all is the magnificent prophetic song of triumph over the fall of Babylon (Is. xiv. 4-27). *Chîdâh*, an enigma (like the riddle of Samson, Judg. xiv. 14), or "dark saying," as the A. V. has it in Ps. xlix. 5, lxxviii. 2. Lastly, to this class belongs *mĕlîtsâh*, a mocking, ironical poem (Hab. ii. 6). 5. *Tĕphillâh*, prayer, is the title of Pss. xvii., lxxxvi., xc., cii., cxlii., and Hab. iii. All these are strictly lyrical compositions, and the title may have been assigned to them either as denoting the object with which they were written, or the use to which they were applied.—II. *Gnomic Poetry.*—The second grand division of Hebrew poetry is occupied by a class of poems which are peculiarly Shemitic, and which represent the nearest approaches made by the people of that race to anything like philosophic thought. Reasoning there is none: we have only results, and those rather the product of observation and reflection than of induction or argumentation. As lyric poetry is the expression of the poet's own feelings and impulses, so gnomic poetry is the form in which the desire of communicating knowledge to others finds vent. It has been already remarked that gnomic poetry, as a whole, requires for its development a period of national tranquillity. Its germs are the floating proverbs which pass current in the mouths of the people, and embody the experiences of many with the wit of one. The sayer of sententious sayings was to the Hebrews the wise man, the philosopher. Of the earlier isolated proverbs but few examples remain.—III. *Dramatic Poetry.*—It is impossible to assert that no form of the drama existed among the Hebrew people; the most that can be done is to examine such portions of their literature as have come down to us, for the purpose of ascertaining how far any traces of the drama proper are discernible, and what inferences may be

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made from them. It is unquestionably true, as Ewald observes, that the Arab reciters of romances will many times in their own persons act out a complete drama in recitation, changing their voice and gestures with the change of person and subject. Something of this kind may possibly have existed among the Hebrews; but there is no evidence that it did exist, nor any grounds for making even a probable conjecture with regard to it. But the mere fact of the existence of these rude exhibitions among the Arabs and Egyptians of the present day is of no weight when the question to be decided is, whether the Song of Songs was designed to be so represented, as a simple pastoral drama. Of course, in considering such a question, reference is made only to the external form of the poem, and, in order to prove it, it must be shown that the dramatic is the only form of representation which it could assume, and not that, by the help of two actors and a chorus, it is capable of being exhibited in a dramatic form. All that has been done, in our opinion, is the latter. The latest work on the subject is that of M. Renan (*Le Cantique des Cantiques*), who has given a spirited translation of the poem, and arranged it in acts and scenes, according to his own theory of the manner in which it was intended to be represented. He divides the whole into 16 cantos, which form five acts and an epilogue. But M. Renan, who is compelled, in accordance with his own theory of the mission of the Shemitic races, to admit that no trace of anything approaching to the regular drama is found among them, does not regard the Song of Songs as a drama in the same sense as the products of the Greek and Roman theatres, but as dramatic poetry in the widest application of the term, to designate any composition conducted in dialogue and corresponding to an action. He conjectures that it is a *libretto* intended to be completed by the play of the actors and by music, and represented in private families, probably at marriage-feasts, the representation being extended over the several days of the feast. We must look for a parallel to it in the middle ages, when, besides the mystery plays, there were scenic representations sufficiently developed. The groundwork of this hypothesis is taken away by M. Renan's own admission that dramatic representations are alien to the spirit of the Shemitic races. The simple corollary to this proposition must be that the Song of Songs is not a drama, but in its external form partakes more of the nature of an eclogue or pastoral dialogue. It is scarcely necessary after this to discuss the question whether the Book of Job is a dramatic poem or not. Inasmuch as it represents an action and a progress, it is a drama as truly and really as any poem can be which develops the working of passion, and the alternations of faith, hope, distrust, triumphant confidence, and black despair, in the struggle which it depicts the human mind as engaged in, while attempting to solve one of the most intricate problems it can be called upon to regard. It is a drama as life is a drama, the most powerful of all tragedies; but that it is a dramatic poem, intended to be represented upon a stage, or capable of being so represented, may be confidently denied. One characteristic of Hebrew poetry, not indeed peculiar to it, but shared by it in common with the literature of other nations, is its intensely national and local colouring. The writers were Hebrews of the Hebrews, drawing their inspiration from the mountains and rivers of Palestine, which they have immortalised in their poetic figures, and even while uttering the sublimest and most universal truths never forgetting their own nationality in its narrowest and intensest form. Examples might easily be multiplied in illustration of this remarkable characteristic of the Hebrew poets: they stand thick upon every page of their writings, and in striking contrast to the vague generalisations of the Indian philosophic poetry. In Hebrew, as in other languages, there is a peculiarity about the diction used in poetry—a kind of poetical dialect, characterized by archaic and irregular forms of words, abrupt constructions, and unusual inflexions, which distinguish it from the contemporary prose or historical style. It is universally observed that archaic forms and usages of words linger in the poetry of a language after they have fallen out of ordinary use. But the form of Hebrew poetry is its distinguishing characteristic, and what this form is, has been a vexed question for many ages. The Therapeutae, as described by Philo, sang hymns and psalms of thanksgiving to God, in divers measures and strains; and these were either new or ancient ones composed by the old poets, who had left behind them measures and melodies of trimeter verses. According to Josephus, the Song of Moses at the Red Sea (Ex. xv.) was composed in the hexameter measure; and again, the song in Deut. xxxii. is described as a hexameter poem. The Psalms of David were in various metres, some trimeters and some pentameters. Eusebius characterises the great Song of Moses and the 118th (119th) Psalm as metrical compositions in what the Greeks call the heroic metre. They are said to be hexameters of sixteen syllables. The other verse compositions of the Hebrews are said to be in trimeters. Jerome says that the Book of Job, from iii. 3 to xlii. 6, is in hexameters, with dactyls and spondees. The conclusion seems inevitable that these terms are employed simply to denote a general external resemblance. There are, says Jerome, four alphabetical Psalms, the 110th (111th), 111th (112th), 118th (119th), and the 144th (145th). In the first two, one letter corresponds to each clause or versicle, which is written in trimeter iambics. The others are in tetrameter iambics, like the song in Deuteronomy. In Ps. 118 (119), eight verses follow each letter: in Ps. 144 (145) a letter corresponds to a verse. In Lamentations we have four alphabetical acrostics, the first two of which are written in a kind of Sapphic metre; for three clauses which are connected together and begin with one letter (*i. e.* in the first clause) close with a period in heroic measure (*Heroici comma*). The third is written in trimeter, and the verses in threes each begin with the same letter. The fourth is like the first and second. The Proverbs end with an alphabetical poem in tetrameter iambics. There can be little doubt that these terms are mere generalities, and express no more than a certain rough resemblance. Joseph Scaliger was one of the first to point out the fallacy of Jerome's statement with regard to the metres of the Psalter and the Lamentations, and to assert that these books contained no verse bound by metrical laws, but that their language was merely prose, animated by a poetic spirit. Gerhard Vossius says, that in Job and the Proverbs there is rhythm but no metre; that is, regard is had to the number of syllables but not to their quantity. But, in spite of the opinions pronounced by these high authorities, there were still many who believed in the existence

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of a Hebrew metre, and in the possibility of recovering it. The theories proposed for this purpose were various, and the enumeration of them forms a curious chapter in the history of opinion. The opinions of Lowth, with regard to Hebrew metre, are summed up by Jebb (*Sacr. Lit.* p. 16) as follows: "He begins by asserting, that certain of the Hebrew writings are not only animated with the true poetic spirit, but, in some degree, couched in poetic numbers; yet, he allows, that the quantity, the rhythm, or modulation of Hebrew poetry, not only is unknown, but admits of no investigation by human art or industry; he states, after Abrabanel, that the Jews themselves disclaim the very memory of metrical composition; he acknowledges, that the artificial conformation of the sentences, is the sole indication of metre in these poems; he barely maintains the *credibility* of attention having been paid to numbers or feet in their compositions; and, at the same time, he confesses the utter impossibility of determining, whether Hebrew poetry was modulated by the ear alone, or according to any definite and settled rules of prosody." On the subject of the rhythmical character of Hebrew poetry, as opposed to metrical, the remarks of Jebb are remarkably appropriate. "Hebrew poetry," he says (*Sacr. Lit.* p. 20), "is universal poetry: the poetry of all languages, and of all peoples: the collocation of words (whatever may have been the sound, for of this we are quite ignorant) is primarily directed to secure the best possible announcement and discrimination of the sense: let, then, a translator only be literal, and, so far as the genius of his language will permit, let him preserve the original order of the words, and he will infallibly put the reader in possession of all, or nearly all, that the Hebrew text can give to the best Hebrew scholar of the present day. Now, had there been originally metre, ... the poetry could not have been, as it unquestionably and emphatically is, a poetry, not of sounds, or of words, but of things." Rabbi Azariah de Rossi appears to have anticipated Bishop Lowth in his theory of parallelism: at any rate his treatise contains the germ which Lowth developed, and may be considered the technical basis of his system. But Lowth's system of parallelism was more completely anticipated by Schoettgen in a treatise, of the existence of which the bishop does not appear to have been aware. It is found in his *Horae Hebraïcae*, vol. i. pp. 1249-1263, diss. vi., "de Exergasia Sacra." This *exergasia* he defines to be, the conjunction of entire sentences signifying the same thing: so that *exergasia* bears the same relation to sentences that synonymy does to words. But whatever may have been achieved by his predecessors, there can be no question that the delivery of Lowth's lectures on Hebrew Poetry, and the subsequent publication of his translation of Isaiah, formed an era in the literature of the subject, more marked than any that had preceded it. Of his system it will be necessary to give a somewhat detailed account; for whatever may have been done since his time, and whatever modifications of his arrangement may have been introduced, all subsequent writers have confessed their obligations to the two works abovementioned, and have drawn their inspiration from them. Starting with the alphabetical poems as the basis of his investigation, because that in them the verses or stanzas were more distinctly marked, Lowth came to the conclusion that they consist of verses properly so called, "of verses regulated by some observation of harmony or cadence; of measure, numbers, or rhythm," and that this harmony does not arise from rhyme, but from what he denominates parallelism. Parallelism he defines to be the correspondence of one verse or line with another, and divides it into three classes, synonymous, antithetic, and synthetic. 1. Parallel lines *synonymous* correspond to each other by expressing the same sense in different but equivalent terms, as in the following examples, which are only two of the many given by Lowth:—

"O-Jehovah, in-thy-strength the-king shall-rejoice;
And-in-thy-salvation how greatly shall-he-exult!
The-desire of-his-heart thou-hast-granted unto-him;
And-the-request-of-his-lips thou-hast-not denied."
Ps. xxi. 1, 2.

"For the-moth shall-consume-them like-a-garment;
And-the-worm shall-eat-them like wool:
But-my-righteousness shall-endure for-ever;
And-my-salvation to-the-age of-ages."—Is. li. 7, 8.

To this first division of Lowth's Jebb objects that the name *synonymous* is inappropriate, for the second clause, with few exceptions, "*diversifies* the preceding clause, and generally so as to rise above it, forming a sort of climax in the sense." He suggests as a more appropriate name for parallelism of this kind, *cognate parallelism* (*Sacr. Lit.* p. 38). 2. Lowth's second division is *antithetic parallelism*; when two lines correspond with each other by an opposition of terms and sentiments; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only, so that the degrees of antithesis are various. As for example—

"A wise son rejoiceth his father;
But a foolish son is the grief of his mother."
Prov. x. 1.

"The memory of the just is a blessing;
But the name of the wicked shall rot." Prov. x. 7.

The gnomic poetry of the Hebrews abounds with illustrations of antithetic parallelism. 3. *Synthetic* or *constructive parallelism*, where the parallel "consists only in the similar form of construction; in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts—such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative." One of the examples of constructive parallels given by Lowth is Is. l. 5, 6:—

"The Lord Jehovah hath opened mine ear,
And I was not rebellious;
Neither did I withdraw myself backward—
I gave my back to the smiters,
And my cheeks to them that plucked off the hair;
My face I hid not from shame and spitting."

Jebb gives as an illustration Ps. xix. 7-10. 4. To the three kinds of parallelism above described Jebb adds a fourth, which seems rather to be an unnecessary refinement upon than distinct from the others. He denominates it *introverted parallelism*, in which he says, "there are stanzas so constructed that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout in an order that looks inward, or, to borrow a military phrase, from flanks to centre" (*Sacr. Lit.* p. 53). Thus—

"My son, if thine heart be wise,
My heart also shall rejoice;
Yea, my reins shall rejoice
When thy lips speak right things."
Prov. xxiii. 15, 16.

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"Unto Thee do I lift up mine eyes, O Thou that dwellest in the heavens;
Behold as the eyes of servants to the hand of their masters;
As the eyes of a maiden to the hands of her mistress,
Even so look our eyes to Jehovah our God, until he have mercy upon us."—Ps. cxxiii. 1, 2.

A few words may now be added with respect to the classification proposed by De Wette, in which more regard was had to the rhythm. The four kinds of parallelism are—1. That which consists in an equal number of words in each member, as in Gen. iv. 23. Under this head are many minor divisions. 2. Unequal parallelism, in which the number of words in the members is not the same. 3. Out of the parallelism which is unequal in consequence of the composite character of one member, another is developed, so that both members are composite (Ps. xxxi. 11). 4. Rhythmical parallelism, which lies merely in the external form of the diction. De Wette also held that there were in Hebrew poetry the beginnings of a composite rhythmical structure like our strophes. Thus in Ps. xlii., xliii., a refrain marks the conclusion of a larger rhythmical period. It is impossible here to do more than refer to the essay of Koester on the strophes, or the parallelism of verses in Hebrew poetry; in which he endeavours to show that the verses are subject to the same laws of symmetry as the verse members; and that consequently Hebrew poetry is essentially strophical in character. Ewald's treatise requires more careful consideration; but it must be read itself, and it is impossible here to give a fair idea of it. It remains now only to notice the rules of Hebrew poetry as laid down by the Jewish grammarians, to which reference was made in remarking upon the system of R. Azariah. They have the merit of being extremely simple, and are to be found at length, illustrated by many examples, in Mason and Bernard's *Heb. Gram.* vol. ii. let. 57, and accompanied by an interesting account of modern Hebrew versification. The rules are briefly these:—1. That a sentence may be divided into members, some of which contain *two*, *three*, or even *four* words, and are accordingly termed *Binary*, *Ternary*, and *Quaternary* members respectively. 2. The sentences are composed either of *Binary*, *Ternary*, or *Quaternary* members entirely, or of these different members intermixed. 3. That in two consecutive members it is an elegance to express the same idea in different words. 4. That a word expressed in either of these parallel members is often not expressed in the alternate member. 5. That a word without an accent, being joined to another word by *Makkiph*, is generally (though not always) reckoned with that second word as one. In conclusion, after reviewing the various theories which have been framed with regard to the structure of Hebrew poetry, it must be confessed that beyond the discovery of very broad general laws, little has been done towards elaborating a satisfactory system.

Poison. Two Hebrew words are thus rendered in the A. V., but they are so general as to throw little light upon the knowledge and practice of poisons among the Hebrews. 1. The first of these, *chêmâh*, from a root signifying, "to be hot." It in all cases denotes animal poison, and not vegetable or mineral. The only allusion to its application is in Job vi. 4, where reference seems to be made to the custom of anointing arrows with the venom of a snake, a practice the origin of which is of very remote antiquity. 2. *Rôsh*, if a poison at all, denotes a vegetable poison primarily, and is only twice (Deut. xxxii. 33; Job xx. 16) used of the venom of a serpent. In other passages where it occurs, it is translated "gall" in the A. V., except in Hos. x. 4, where it is rendered "hemlock." Beyond the fact that, whether poisonous or not, it was a plant of bitter taste, nothing can be inferred. Gesenius, on the ground that the word in Hebrew also signifies "head," rejects the hemlock, colocynth, and darnel of other writers, and proposes the "poppy" instead; from the "heads" in which its seeds are contained. "Water of *rôsh*" is then "opium," but it must be admitted that there appears in none of the above passages to be any allusion to the characteristic effects of opium. There is a clear case of suicide by poison related in 2 Macc. x. 13, where Ptolemeus Macron is said to have destroyed himself by this means. It has been suggested, indeed, that the φαρμακεία of Gal. v. 20 (A. V. "witchcraft"), signifies poisoning, but it more probably refers to the concoction of magical potions and love philtres.

Pollux. [CASTOR AND POLLUX.]

Polygamy. [MARRIAGE.]

Pomegranate by universal consent is acknowledged to denote the Heb. *rimmôn*, a word which occurs frequently in the O. T., and is used to designate either the pomegranate-tree or its fruit. The pomegranate was doubtless early cultivated in Egypt: hence the complaint of the Israelites in the wilderness of Zin (Num. xx. 5), this "is no place of figs, or of vines, or of pomegranates." The tree, with its characteristic calyx-crowned fruit, is easily recognised on the Egyptian sculptures. Mention is made of "an orchard of pomegranates" in Cant. iv. 13. Carved figures of the pomegranate adorned the tops of the pillars in Solomon's Temple (1 K. vii. 18, 20, &c.); and worked representations of this fruit, in blue, purple, and scarlet, ornamented the hem of the robe of the ephod (Ex. xxviii. 33, 34). Russell (*Nat. Hist. of Aleppo*, i. 85, 2nd ed.) states "that the pomegranate" (*rummân* in Arabic, the same word as the Heb.) "is common in all the gardens." The pomegranate-tree (*Punica granatum*) derives its name from the Latin *pomum granatum*, "grained apple." The Romans gave it the

Punica granatum.

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name of *Punica*, as the tree was introduced from Carthage; it belongs to the natural order *Myrtaceae*, being, however, rather a bush than a tree.

Pómmels, only in 2 Chr. iv. 12, 13. In 1 K. vii. 41, "bowls." The word signifies convex projections belonging to the capitals of pillars.

Pond. The ponds of Egypt (Ex. vii. 19, viii. 5) were doubtless water left by the inundation of the Nile. Ponds for fish are mentioned in Is. xix. 10.

Pon'tius Pilate. [PILATE.]

Pontus, a large district in the north of Asia Minor, extending along the coast of the Pontus Euxinus, from which circumstance the name was derived. It is three times mentioned in the N. T. (Acts ii. 9, 10, xviii. 2; 1 Pet. i. 1). All these passages agree in showing that there were many Jewish residents in the district. As to the annals of Pontus, the one brilliant passage of its history is the life of the great Mithridates. Under Nero the whole region was made a Roman province, bearing the name of Pontus.

Pool. 1. *Agâm*, see POND. 2. *Berâcâh* in pl. once only, *pools* (Ps. lxxxiv. 6). 3. The usual word is *Berêcâh*, closely connected with the Arabic *Birkeh*, a reservoir for water. These pools, like the tanks of India, are in many parts of Palestine and Syria the only resource for water during the dry season, and the failure of them involves drought and calamity (Is. xlii. 15). Of the various pools mentioned in Scripture, perhaps the most celebrated are the pools of Solomon near Bethlehem, called by the Arabs *el-Burak*, from which an aqueduct was carried which still supplies Jerusalem with water (Eccl. ii. 6; Ecclus. xxiv. 30, 31).

Poor. The general kindly spirit of the law towards the poor is sufficiently shown by such passages as Deut. xv. 7, for the reason that (ver. 11), "the poor shall never cease out of the land." Among the special enactments in their favour the following must be mentioned. 1. The right of gleaning (Lev. xix. 9, 10; Deut. xxiv. 19, 21). 2. From the produce of the land in sabbatical years, the poor and the stranger were to have their portion (Ex. xxiii. 11; Lev. xxv. 6). 3. Re-entry upon land in the jubilee year, with the limitation as to town homes (Lev. xxv. 25-30). 4. Prohibition of usury, and of retention of pledges (Lev. xxv. 35, 37; Ex. xxii. 25-27, &c.). 5. Permanent bondage forbidden, and manumission of Hebrew bondsmen or bondswomen enjoined in the sabbatical and jubilee years (Deut. xv. 12-15; Lev. xxv. 39-42, 47-54). 6. Portions from the tithes to be shared by the poor after the Levites (Deut. xiv. 28, xxvi. 12, 13). 7. The poor to partake in entertainments at the feasts of Weeks and Tabernacles (Deut. xvi. 11, 14; see Neh. viii. 10). 8. Daily payment of wages (Lev. xix. 13). On the law of gleaning the Rabbinical writers founded a variety of definitions and refinements. Principles similar to those laid down by Moses are inculcated in N. T., as Luke iii. 11, xiv. 13; Acts vi. 1; Gal. ii. 10; James ii. 15. In later times mendicancy, which does not appear to have been contemplated by Moses, became frequent.

Poplar (Heb. *libneh*), the rendering of the above-named Hebrew word, which occurs only in Gen. xxx. 37; and Hos. iv. 13. Several authorities, Celsius amongst the number, are in favour of the rendering of the A. V., and think the "white poplar" (*Populus alba*) is the tree denoted; others understand the "storax tree" (*Styrax officinale*, Linn.). Both poplars and styrax or storax trees are common in Palestine, and either would suit the passages where the Heb. term occurs. Storax is mentioned in Ecclus. xxiv. 15, together with other aromatic substances. The *Styrax officinale* is a shrub from nine to twelve feet high, with ovate leaves, which are white underneath; the flowers are in racemes, and are white or cream-coloured. This *white* appearance agrees with the etymology of the Heb. *libneh*.

Styrax officinale.

Po'ratha. One of the ten sons of Haman slain by the Jews in Shushan the palace (Esth. ix. 8).

Porch. 1. *Ûlam* or *ûlâm* (1 Chr. xxviii. 11). 2. *Misderôn ûlam* (Judg. iii. 23), strictly a vestibule, was probably a sort of verandah chamber in the works of Solomon, open in front and at the sides, but capable of being enclosed with awnings or curtains. *Misderôn* was perhaps a corridor or colonnade connecting the principal rooms of the house. The porch (Matt. xxvi. 71), may have been the passage from the street into the first court of the house, in which, in Eastern houses is the *mastâbah* or stone-bench, for the porter or persons waiting, and where also the master of the house often receives visitors and transacts business. Josephus describes the porticoes or cloisters which surrounded the Temple of Solomon, and also the royal portico.

Porcius Festus. [FESTUS.]

Porter. This word when used in the A.V. does not bear its modern signification of a carrier of burdens, but denotes in every case a gate-keeper, from the Latin *portarius*, the man who attended to the *porta*.

Posido'nius, an envoy sent by Nicanor to Judas (2 Macc. xiv. 19).

Possession. [DEMONIACS.]

Post. I. 1. *Ayil*, a word indefinitely rendered by LXX. and Vulg. Probably, as Gesenius argues, the door-case of a door, including the lintel and side-posts. Akin to this is *ailâm* (Ez. xl. 16, &c.), probably a portico. 2. *Ammâh*, usually "cubit,"

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once only "post" (Is. vi. 4). 3. *Mezûzah*, from a root signifying to shine, *i. e.* implying motion (on a centre). 4. *Saph*, usually "threshold." The posts of the doors of the Temple were of olive-wood (1 K. vi. 33).—II. *Râts*, A. V. "post" (Esth. iii. 13), elsewhere "runner," and also "guard."

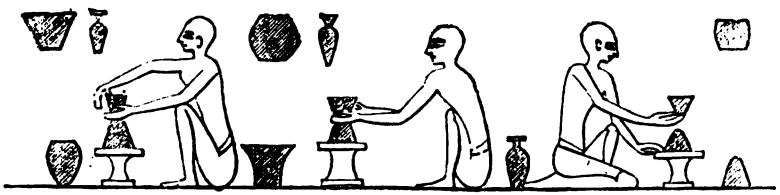
Pot. The term "pot" is applicable to so many sorts of vessels, that it can scarcely be restricted to any one in particular. 1. *Asûc* (2 K. iv. 2), an earthen jar, deep and narrow, without handles, probably like the Roman and Egyptian amphora, inserted in a stand of wood or stone. 2. *Cheres*, an earthen vessel for stewing or seething (Ex. iv. 9; Lev. vi. 28). 3. *Dûd*, a vessel for culinary purposes, perhaps of smaller size (1 Sam. ii. 14). 4. *Sîr* is combined with other words to denote special uses (Ex. xvi. 3; Ps. lx. 8; Prov. xxvii. 21). The "pots" set before the Rechabites (Jer. xxxv. 5), were probably bulging jars or bowls. The water-pots of Cana appear to have been large amphorae, such as are in use at the present day in Syria. These were of stone or hard earthenware. The water-pot of the Samaritan woman may have been a leathern bucket, such as Bedouin women use.

Poti'phar, an Egyptian pr. n., also written POTIPHERAH. That these are but two forms of one name is shown by the ancient Egyptian equivalent, PET-P-RA, which may have been pronounced, at least in Lower Egypt, PET-PH-RA. It signifies "Belonging to the Sun." Potiphar is described as "an officer of Pharaoh, chief of the executioners, an Egyptian" (Gen. xxxix. 1; comp. xxxvii. 36). The word we render "officer," as in the A. V., is literally "eunuch;" but it is also used for an officer of the court, and this is almost certainly the meaning here. He is called an Egyptian, though his master was probably a Shepherd-king of the xvth dynasty. He appears to have been a wealthy man (xxxix. 4-6). The view we have of Potiphar's household is exactly in accordance with the representations on the monuments. When Joseph was accused, his master contented himself with casting him into prison (19, 20). After this we hear no more of Potiphar.

Potiphe'rah, an Egyptian pr. n., also written POTIPHAR, corresponding to the PET-P-RA, "Belonging to the Sun," of the hieroglyphics. Potipherah was priest or prince of On, and his daughter Asenath was given Joseph to wife by Pharaoh (xli. 45, 50, xlvi. 20).

Potsherd, also in A. V. "sherd," a broken piece of earthenware (Prov. xxvi. 23).

Potter's-field, the. A piece of ground which, according to the statement of St. Matthew (xxvii. 7), was purchased by the priests with the thirty pieces of silver rejected by Judas, and converted into a burial-place for Jews not belonging to the city. St. Matthew adducing this (ver. 9) as a fulfilment of an ancient prediction. What that prediction was, and who made it, is not, however, at all clear. St. Matthew names Jeremiah: but there is no passage in the Book of Jeremiah, as we possess it, resembling that which he gives; and that in Zechariah (xi. 12) which is usually supposed to be alluded to, has only a very imperfect likeness to it. Three explanations suggest themselves: — 1. That the Evangelist unintentionally substituted the name of Jeremiah for that of Zechariah, at the same time altering the passage to suit his immediate object. 2. That this portion of the Book of Zechariah was in the time of St. Matthew attributed to Jeremiah. 3. That the reference is to some passage of Jeremiah which has been lost from its place in his book, and exists only in the Evangelist. Some support is afforded to this view by the fact that potters and the localities occupied by them are twice alluded to by Jeremiah. Its partial correspondence with Zech. xi. 12, 13, is no argument against its having at one time formed a part of the prophecy of Jeremiah: for it is well known to every student of the Bible that similar correspondences are continually found in the prophets. See, for instance, Jer. xlviii. 45, comp. with Num. xxi. 27, 28, xxiv. 17; Jer. xlix. 27, comp. with Am. i. 4.



Egyptian Pottery (Wilkinson).

Pottery. The art of pottery is one of the most common and most ancient of all manufactures. It is abundantly evident, both that the Hebrews used earthenware vessels in the wilderness, and that the potters' trade was afterwards carried on in Palestine. They had themselves been concerned in the potters' trade in Egypt (Ps. lxxxi. 6), and the wall-paintings minutely illustrate the Egyptian process. The clay, when dug, was trodden by men's feet so as to form a paste (Is. xli. 25; Wisd. xv. 7); then placed by the potter on the wheel beside which he sat, and shaped by him with his hands. How early the wheel came into use in Palestine we know not, but it seems likely that it was adopted from Egypt (Is. xlv. 9; Jer. xviii. 3). The vessel was then smoothed and coated with a glaze, and finally burnt in a furnace. There was at Jerusalem a royal establishment of potters (1 Chr. iv. 23), from whose employment, and from the fragments cast away in the process, the Potter's Field perhaps received its name (Is. xxx. 14).

Pound. 1. A weight. See WEIGHTS AND MEASURES.—2. A money of account, mentioned in the parable of the Ten Pounds (Luke xix. 12-27), as the talent is in the parable of the Talents (Matt. xxv. 14-30). The reference appears to be to a Greek pound, a weight used as a money of account, of which sixty went to the talent, the weight depending upon the weight of the talent.

Praeto'rium. The headquarters of the Roman military governor, wherever he happened to be. In time of peace some one of the best buildings of the

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city which was the residence of the proconsul or praetor was selected for this purpose. Thus Verres appropriated the palace of King Hiero at Syracuse; at Caesarea that of Herod the Great was occupied by Felix (Acts xxiii. 35); and at Jerusalem the new palace erected by the same prince was the residence of Pilate. This last was situated on the western, or more elevated, hill of Jerusalem, and was connected with a system of fortifications, the aggregate of which constituted the παρεμβολή, or fortified barrack. It was the dominant position on the Western hill, and—at any rate on one side, probably the Eastern—was mounted by a flight of steps (the same from which St. Paul made his speech in Hebrew to the angry crowd of Jews, Acts xxii. 1 seqq.). From the level below the barrack, a terrace led eastward to a gate opening into the western side of the cloister surrounding the Temple, the road being carried across the valley of Tyropoeon (separating the Western from the Temple hill) on a causeway built up of enormous stone blocks. At the angle of the Temple cloister just above this entrance, *i. e.* the N.W. corner, stood the old citadel of the Temple hill, the βᾶρις, or *Byrsa*, which Herod rebuilt and called by the name *Antonia*, after his friend and patron the triumvir. After the Roman power was established in Judaea, a Roman guard was always maintained in the Antonia, the commander of which for the time being seems to be the official termed στρατηγὸς τοῦ ἱεροῦ in the Gospels and Acts. The guard in the Antonia was probably relieved regularly from the cohort quartered in the παρεμβολή. The Praetorian camp at Rome, to which St. Paul refers (Phil. i. 13), was erected by the Emperor Tiberius, acting under the advice of Sejanus. Before that time the guards were billeted in different parts of the city. It stood outside the walls, at some distance short of the fourth milestone, and near either to the Salarian or the Nomentane road. From the first, buildings must have sprung up near it for sutlers and others. St. Paul appears to have been permitted for the space of two years to lodge, so to speak, "within the rules" of the Praetorium (Acts xxviii. 30), although still under the custody of a soldier.

Prayer. The object of this article will be to touch briefly on (1) the doctrine of Scripture as to the nature and efficacy of prayer; (2) its directions as to time, place, and manner of prayer; (3) its types and examples of prayer. (1.) Scripture does not give any theoretical explanation of the mystery which attaches to prayer. The difficulty of understanding its real efficacy arises chiefly from two sources: from the belief that man lives under general laws, which in all cases must be fulfilled unalterably; and the opposing belief that he is master of his own destiny, and need pray for no external blessing. Now Scripture, while, by the doctrine of spiritual influence, it entirely disposes of the latter difficulty, does not so entirely solve that part of the mystery which depends on the nature of God. It places it clearly before us, and emphasizes most strongly those doctrines on which the difficulty turns. Yet, while this is so, on the other hand the instinct of prayer is solemnly sanctioned and enforced in every page. Not only is its subjective effect asserted, but its real objective efficacy, as a means appointed by God for obtaining blessing, is both implied and expressed in the plainest terms. Thus, as usual in the case of such mysteries, the two apparently opposite truths are emphasized, because they are needful to man's conception of his relation to God; their reconcilement is not, perhaps cannot be, fully revealed. For, in fact, it is involved in that inscrutable mystery which attends on the conception of any free action of man as necessary for the working out of the general laws of God's unchangeable will. At the same time it is clearly implied that such a reconcilement exists, and that all the apparently isolated and independent exertions of man's spirit in prayer are in some way perfectly subordinated to the One supreme will of God, so as to form a part of His scheme of Providence. It is also implied that the key to the mystery lies in the fact of man's spiritual unity with God in Christ, and of the consequent gift of the Holy Spirit. So also is it said of the spiritual influence of the Holy Ghost on each individual mind, that while "we know not what to pray for," the indwelling "Spirit makes intercession for the saints, *according to the will of God*" (Rom. viii. 26, 27). Here, as probably in all other cases, the action of the Holy Spirit on the soul is to free agents, what the laws of nature are to things inanimate, and is the power which harmonises free individual action with the universal will of God. (2.) There are no directions as to prayer given in the Mosaic law: the duty is rather taken for granted, as an adjunct to sacrifice, than enforced or elaborated. It is hardly conceivable that, even from the beginning, public prayer did not follow every public sacrifice. Such a practice is alluded to as common in Luke i. 10; and in one instance, at the offering of the first-fruits, it was ordained in a striking form (Deut. xxvi. 12-15). In later times it certainly grew into a regular service, both in the Temple and in the Synagogue. But, besides this public prayer, it was the custom of all at Jerusalem to go up to the Temple, at regular hours if possible, for private prayer (see Luke xviii. 10; Acts iii. 1); and those who were absent were wont to "open their windows towards Jerusalem," and pray "towards" the place of God's Presence (1 K. viii. 46-49; Dan. vi. 10; Ps. v. 7, xxviii. 2, cxxxviii. 2). The regular hours of prayer seem to have been three (see Ps. lv. 17; Dan. vi. 10), "the evening," that is, the ninth hour (Acts iii. 1, x. 3), the hour of the evening sacrifice (Dan. ix. 21); the "morning," that is, the third hour (Acts ii. 15), that of the morning sacrifice; and the sixth hour, or "noonday." Grace before meat would seem to have been a common practice (see Matt. xv. 36; Acts xxvii. 35). The posture of prayer among the Jews seems to have been most often standing (1 Sam. i. 26; Matt. vi. 5; Mark xi. 25; Luke xviii. 11); unless the prayer were offered with especial solemnity, and humiliation, which was naturally expressed by kneeling (1 K. viii. 54; comp. 2 Chr. vi. 13; Ezr. ix. 5; Ps. xcv. 6; Dan. vi. 10); or prostration (Josh. vii. 6; 1 K. xviii. 42; Neh. viii. 6). (3.) The only Form of Prayer given for perpetual use in the O. T. is the one in Deut. xxvi. 5-15, connected with the offering of tithes and first-fruits, and containing in simple form the important elements of prayer, acknowledgment of God's mercy, self-dedication, and prayer for future blessing. To this may perhaps be added the threefold blessing of Num. vi. 24-26, couched as it is in a precatory form; and the short prayer of Moses (Num. x. 35, 36) at the moving and resting of the cloud, the former of which was the germ of the 68th Psalm. But of the prayers recorded in the O. T., the two most remarkable are

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those of Solomon at the dedication of the Temple (1 K. viii. 23-53), and of Joshua the high-priest, and his colleagues, after the captivity (Neh. ix. 5-38). It is clear that both are likely to have exercised a strong liturgical influence. • It appears from the question of the disciples in Luke xi. 1, and from Jewish tradition, that the chief teachers of the day gave special forms of prayer to their disciples, as the badge of their discipleship and the best fruits of their learning. All Christian prayer is, of course, based on the Lord's Prayer; but its spirit is also guided by that of His prayer in Gethsemane, and of the prayer recorded by St. John (ch. xvii.), the beginning of His great work of intercession. The influence of these prayers is more distinctly traced in the prayers contained in the Epistles (see Eph. iii. 14-21; Rom. xvi. 25-27; Phil. i. 3-11; Col. i. 9-15; Heb. xiii. 20, 21; 1 Pet. v. 10, 11, &c.), than in those recorded in the Acts. The public prayer probably in the first instance took much of its form and style from the prayers of the synagogues. In the record of prayers accepted and granted by God, we observe, as always, a special adaptation to the period of His dispensation to which they belong. In the patriarchal period, they have the simple and childlike tone of domestic supplication for the simple and apparently trivial incidents of domestic life. In the Mosaic period they assume a more solemn tone and a national bearing; chiefly that of direct intercession for the chosen people. More rarely are they for individuals. A special class are those which precede and refer to the exercise of miraculous power. In the New Testament they have a more directly spiritual bearing. It would seem the intention of Holy Scripture to encourage all prayer, more especially intercession, in all relations, and for all righteous objects.

Presents. [GIFTS.]

President. *Sârac*, or *Sârkcâ*, only used Dan. vi., the Chaldee equivalent for Hebrew *Shôtêr*, probably from *Sara*, Zend. a "head."

Priest (Heb. *côhên*). It is unfortunate that there is nothing like a *consensus* of interpreters as to the etymology of this word. Its root-meaning, uncertain as far as Hebrew itself is concerned, is referred by Gesenius to the idea of prophecy. The *Côhên* delivers a divine message, stands as a mediator between God and man, represents each to the other. This meaning, however, belongs to the Arabic, not to the Hebrew form, and Ewald connects the latter with the verb *hêcîn*, to array, put in order. According to Saalschütz, the primary meaning of the word = minister, and he thus accounts for the wider application of the name. Bähr connects it with an Arabic root, = to draw near. Of these etymologies, the last has the merit of answering most closely to the received usage of the word. In some remarkable passages it takes a wider range. It is applied to the priests of other nations or religions, to Melchizedek (Gen. xiv. 18), Potipherah (Gen. xli. 45), Jethro (Ex. ii. 16), to those who discharged priestly functions in Israel before the appointment of Aaron and his sons (Ex. xix. 22). A case of greater difficulty presents itself in 2 Sam. viii. 18, where the sons of David are described as "priests." The received explanation is, that the word is used here in what is assumed to be its earlier and wider meaning, as equivalent to rulers. Ewald sees in it an actual suspension of the usual law in favour of members of the royal house. De Wette and Gesenius, in like manner, look on it as a revival of the old household priesthoods. A conjecture midway between these two extremes is perhaps permissible. David and his sons may have been admitted, not to distinctively priestly acts, such as burning incense (Num. xvi. 40; 2 Chr. xxvi. 18), but to an honorary, titular priesthood.—*Origin.*—The idea of a priesthood connects itself, in all its forms, pure or corrupted, with the consciousness, more or less distinct, of sin. Men feel that they have broken a law. The power above them is holier than they are, and they dare not approach it. They crave for the intervention of some one of whom they can think as likely to be more acceptable than themselves. He must offer up their prayers, thanksgivings, sacrifices. He becomes their representative in "things pertaining unto God." He may become also (though this does not always follow) the representative of God to man. The functions of the priest and prophet may exist in the same person. No trace of an hereditary or caste-priesthood meets us in the worship of the patriarchal age. Once, and once only, does the word *Côhên* meet us as belonging to a ritual earlier than the time of Abraham. Melchizedek is "the priest of the most high God" (Gen. xiv. 18). In the worship of the patriarchs themselves, the chief of the family, as such, acted as the priest. The office descended with the birthright, and might apparently be transferred with it. In Egypt the Israelites came into contact with a priesthood of another kind, and that contact must have been for a time a very close one. The marriage of Joseph with the daughter of the priest of On—a priest, as we may infer from her name, of the goddess Neith—(Gen. xli. 45), the special favour which he showed to the priestly caste in the years of famine (Gen. xlvii. 26), the training of Moses in the palace of the Pharaohs, probably in the colleges and temples of the priests (Acts vii. 22)—all this must have impressed the constitution, the dress, the outward form of life upon the minds of the lawgiver and his contemporaries. There is scarcely any room for doubt that a connexion of some kind existed between the Egyptian priesthood and that of Israel. The latter was not indeed an outgrowth or imitation of the former. The symbolism of the one was cosmic, "of the earth, earthy," that of the other, chiefly, if not altogether, ethical and spiritual. At the time of the Exodus there was as yet no priestly caste. The continuance of solemn sacrifices (Ex. v. 1, 3) implied, of course, a priesthood of some kind, and priests appear as a recognized body before the promulgation of the Law on Sinai (Ex. xix. 22). There are signs that the priests of the older ritual were already dealt with as belonging to an obsolescent system. Though they were known as those that "come near" to the Lord (Ex. xix. 22), yet they are not permitted to approach the Divine Presence on Sinai. It is noticeable also that at this transition-stage, when the old order was passing away, and the new was not yet established, there is the proclamation of the truth, wider and higher than both, that the whole people was to be "a kingdom of priests" (Ex. xix. 6). The idea of the life of the nation was, that it was to be as a priest and a prophet to the rest of mankind.—*Consecration.*—The functions of the HIGH-PRIEST, the position and history of the LEVITES as the consecrated tribe, have been discussed fully under those heads. It remains to notice the characteristic facts connected with "the priests, the sons of Aaron," as standing between the two.

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Solemn as was the subsequent dedication of the LEVITES, that of the priests involved a yet higher consecration. A special word (*kâdash*) was appropriated to it. The ceremony is described in Ex. xxix., Lev. viii. The whole of this mysterious ritual was to be repeated for seven days, during which the priests remained within the Tabernacle, separated from the people, and not till then was the consecration perfect. The consecrated character thus imparted did not need renewing. It was a perpetual inheritance transmitted from father to son through all the centuries that followed.—*Dress.*—The "sons of Aaron" thus dedicated were to wear during their ministrations a special apparel—at other times apparently they wore the common dress of the people. The material was linen, but that word included probably, as in the case of the Egyptian priests, the byssus, and the cotton stuffs of that country (Ex. xxviii. 42; comp. COTTON). Linen drawers from the loins to the thighs were "to cover their nakedness." Over the drawers was worn the *cĕtôneth*, or close-fitting cassock, also of fine linen, white, but with a diamond or chessboard pattern on it. This came nearly to the feet, and was to be worn in its garment shape (comp. John xix. 23). The white cassock was gathered round the body with a girdle of needlework, into which, as in the more gorgeous belt of the high-priest, blue, purple, and scarlet, were intermingled with white, and worked in the form of flowers (Ex. xxviii. 39, 40, xxxix. 2; Ezek. xliv. 17-19).

Dress of Egyptian High-Priest.

Upon their heads they were to wear caps or bonnets in the form of a cup-shaped flower, also of fine linen. They had besides other "clothes of service," which were probably simpler, but are not described (Ex. xxxi. 10; Ez. xlii. 14). In all their acts of ministration they were to be bare-footed. In the earlier liturgical costume the ephod is mentioned as belonging to the high-priest only (Ex. xxviii. 6-12, xxxix. 2-5).—*Regulations.*—The idea of a consecrated life, which was thus asserted at the outset, was carried through a multitude of details. Each probably had a symbolic meaning of its own. Before they entered the tabernacle they were to wash their hands and their feet (Ex. xxx. 17-21, xl. 30-32). During the time of their ministration they were to drink no wine or strong drink (Lev. x. 9; Ez. xliv. 21). Their function was to be more to them than the ties of friendship or of blood, and, except in the case of the nearest relationships (six degrees are specified, Lev. xxi. 1-5; Ez. xliv. 25), they were to make no mourning for the dead. They were not to shave their heads. They were to go through their ministrations with the serenity of a reverential awe, not with the orgiastic wildness which led the priests of Baal in their despair to make cuttings in their flesh (Lev. xix. 28; 1 K. xviii. 28), and carried those of whom Atys was a type to a more terrible mutilation (Deut. xxiii. 1). The same thought found expression in two other forms affecting the priests of Israel. The priest was to be one who, as the representative of other men, was to be physically as well as liturgically perfect. The marriages of the sons of Aaron were hedged round with special rules. There is indeed no evidence for what has sometimes been asserted, that either the high-priest or the other sons of Aaron were limited in their choice to the women of their own tribe, and we have some distinct instances to the contrary. It is probable, however, that the priestly families frequently intermarried, and it is certain that they were forbidden to marry an unchaste woman, or one who had been divorced, or the widow of any but a priest (Lev. xxi. 7, 14; Ezek. xliv. 22). The prohibition of marriage with one of an alien race was assumed, though not enacted in the law. The age at which the sons of Aaron might enter upon their duties was not defined by the law, as that of the Levites was. The boy Aristobulus at the age of seventeen ministered in the Temple in his pontifical robes, the admired of all observers, and thus stirred the treacherous jealousy of Herod to remove so dangerous a rival (Joseph. *Ant.* xv. 3, §3). This may have been exceptional, but the language of the rabbis indicates that the special consecration of the priest's life began with the opening years of manhood.—*Functions.*—The work of the priesthood of Israel was, from its very nature, more stereotyped by the Mosaic institutions than any other element of the national life. The duties described in Exodus and Leviticus are the same as those recognized in the Books of Chronicles, as those which the prophet-priest Ezekiel sees in his vision of the Temple of the future. They, assisting the high-priest, were to watch over the fire on the altar of burnt-offerings, and to keep it burning evermore both by day and night (Lev. vi. 12; 2 Chr. xiii. 11), to feed the golden lamp outside the veil with oil (Ex. xxvii. 20, 21; Lev. xxiv. 2), to offer the morning and evening sacrifices, each accompanied with a meat-offering and a drink-offering, at the door of the tabernacle (Ex. xxix. 38-44). These were the fixed, invariable duties; but their chief function was that of being always at hand to do the priest's office for any guilty, or penitent, or rejoicing Israelite. The worshipper might come at any time. Other duties of a higher and more ethical character were hinted at, but were not, and probably could not be, the subject of a special regulation. They were to teach the children of Israel the statutes of the Lord (Lev. x. 11; Deut. xxxiii. 10; 2 Chr. xv. 3; Ezek. xliv. 23, 24). The "priest's lips" (in the language of the last prophet looking back upon the ideal of the order) were to "keep knowledge" (Mal. ii. 7). Through the whole history, with the exception of the periods of national apostasy, these acts, and others like them, formed the daily life of the priests who were on

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duty. The three great festivals of the year were, however, their seasons of busiest employment. Other acts of the priests of Israel, significant as they were, were less distinctively sacerdotal. They were to bless the people at every solemn meeting (Num. vi. 22-27). During the journeys in the wilderness it belonged to them to cover the ark and all the vessels of the sanctuary with a purple or scarlet cloth before the Levites might approach them (Num. iv. 5-15). As the people started on each day's march they were to blow "an alarm" with long silver trumpets (Num. x. 1-8). Other instruments of music might be used by the more highly-trained Levites and the schools of the prophets, but the trumpets belonged only to the priests. The presence of the priests on the field of battle (1 Chr. xii. 23, 27; 2 Chr. xx. 21, 22) led, in the later periods of Jewish history, to the special appointment at such times of a war-priest. Other functions were hinted at in Deuteronomy which might have given them greater influence as the educators and civilizers of the people. They were to act (whether individually or collectively does not distinctly appear) as a court of appeal in the more difficult controversies in criminal or civil cases (Deut. xvii. 8-13). It must remain doubtful, however, how far this order kept its ground during the storms and changes that followed. — *Maintenance.* — Functions such as these were clearly incompatible with the common activities of men. On these grounds therefore a distinct provision was made for them. This consisted—(1) of one-tenth of the tithes which the people paid to the Levites, one per cent. *i. e.* on the whole produce of the country (Num. xviii. 26-28). (2) Of a special tithe every third year (Deut. xiv. 28, xxvi. 12). (3) Of the redemption-money, paid at the fixed rate of five shekels a head, for the first-born of man or beast (Num. xviii. 14-19). (4) Of the redemption-money paid in like manner for men or things specially dedicated to the Lord (Lev. xxvii.). (5) Of spoil, captives, cattle, and the like, taken in war (Num. xxxi. 25-47). (6) Of the shew-bread, the flesh of the burnt-offerings, peace-offerings, trespass-offerings (Num. xviii. 8-14; Lev. vi. 26, 29, vii. 6-10), and, in particular, the heave-shoulder and the wave-breast (Lev. x. 12-15). (7) Of an undefined amount of the first-fruits of corn, wine, and oil (Ex. xxiii. 19; Lev. ii. 14; Deut. xxvi. 1-10). Of some of these, as "most holy," none but the priests were to partake (Lev. vi. 29). It was lawful for their sons and daughters (Lev. x. 14), and even in some cases for their home-born slaves, to eat of others (Lev. xxii. 11). The stranger and the hired servant were in all cases excluded (Lev. xxii. 10). (8) On their settlement in Canaan the priestly families had thirteen cities assigned them, with "suburbs" or pasture-grounds for their flocks (Josh. xxi. 13-19). These provisions were obviously intended to secure the religion of Israel against the dangers of a caste of pauper-priests, needy and dependent, and unable to bear their witness to the true faith. They were, on the other hand, as far as possible removed from the condition of a wealthy order. The standard of a priest's income, even in the earliest days after the settlement in Canaan, was miserably low (Judg. xvii. 10). — *Classification and Statistics.* — The earliest historical trace of any division of the priesthood, and corresponding cycle of services, belongs to the time of David. Jewish tradition indeed recognizes an earlier division, even during the life of Aaron, into eight houses, augmented during the period of the Shiloh-worship to sixteen, the two families of Eleazar and Ithamar standing in both cases on an equality. To the reign of David belonged the division of the priesthood into the four-and-twenty "courses" or orders (1 Chr. xxiv. 1-19; 2 Chr. xxiii. 8; Luke i. 5), each of which was to serve in rotation for one week, while the further assignment of special services during the week was determined by lot (Luke i. 9). Each course appears to have commenced its work on the Sabbath, the outgoing priests taking the morning sacrifice, and leaving that of the evening to their successors (2 Chr. xxiii. 8). In this division, however, the two great priestly houses did not stand on an equality. The descendants of Ithamar were found to have fewer representatives than those of Eleazar, and sixteen courses accordingly were assigned to the latter, eight only to the former (1 Chr. xxiv. 4). The division thus instituted was confirmed by Solomon, and continued to be recognized as the typical number of the priesthood. On the return from the Captivity there were found but four courses out of the twenty-four, each containing, in round numbers, about a thousand (Ezr. ii. 36-39). Out of these, however, to revive at least the idea of the old organization, the four-and-twenty courses were reconstituted, bearing the same names as before, and so continued till the destruction of Jerusalem. If we may accept the numbers given by Jewish writers as at all trustworthy, the proportion of the priesthood to the population of Palestine, during the last century of their existence as an order, must have been far greater than that of the clergy has ever been in any Christian nation. Over and above those that were scattered in the country and took their turn, there were not fewer than 24,000 stationed permanently at Jerusalem, and 12,000 at Jericho. It was almost inevitable that the great mass of the order, under such circumstances, should sink in character and reputation. The Rabbinic classification of the priesthood, though belonging to a somewhat later date, reflects the contempt into which the order had fallen. There were—(1) the heads of the twenty-four courses, known sometimes as ἀρχιερεῖς; (2) the large number of reputable officiating but inferior priests; (3) the *plebeii*, or (to use the extremest formula of Rabbinic scorn) the "priests of the people of the earth," ignorant and unlettered; (4) those that, through physical disqualifications or other causes, were non-efficient members of the order, though entitled to receive their tithes. — *History.* — The new priesthood did not establish itself without a struggle. The rebellion of Korah, at the head of a portion of the Levites as representatives of the first-born, with Dathan and Abiram as leaders of the tribe of the first-born son of Jacob (Num. xvi. 1), showed that some looked back to the old patriarchal order rather than forward to the new. Prominent as was the part taken by the priests in the daily march of the host of Israel (Num. x. 8), in the passage of the Jordan (Josh. iii. 14, 15), in the destruction of Jericho (Josh. vi. 12-16), the history of Micah shows that within that century there was a strong tendency to relapse into the system of a household instead of an hereditary priesthood (Judg. xvii.). The frequent invasions and conquests during the period of the Judges must have interfered with the payment of tithes, with the maintenance of worship, with the observance of all festivals, and with this the influ-

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ence of the priesthood must have been kept in the background. For a time the prerogative of the line of Aaron was in abeyance. The capture of the Ark, the removal of the Tabernacle from Shiloh, threw everything into confusion, and Samuel, a Levite, but not within the priestly family, sacrifices, and "comes near" to the Lord: his training under Eli, his Nazarite life, his prophetic office, being regarded apparently as a special consecration. Though Shiloh had become a deserted sanctuary, Nob (1 Sam. xxi. 1) was made for a time the centre of national worship, and the symbolic ritual of Israel was thus kept from being forgotten. The reign of Saul was, however, a time of suffering for them. He had manifested a disposition to usurp the priest's office (1 Sam. xiii. 9). The massacre of the priests at Nob showed how insecure their lives were against any unguarded or savage impulse. They could but wait in silence for the coming of a deliverer in David. When the death of Saul set them free they came in large numbers to the camp of David, prepared apparently not only to testify their allegiance, but also to support him, armed for battle, against all rivals (1 Chr. xii. 27). They were summoned from their cities to the great restoration of the worship of Israel, when the Ark was brought up to the new capital of the kingdom (1 Chr. xv. 4). For a time, however, the older order of sacrifices was carried on by the priests in the tabernacle on the high-place at Gibeon (1 Chr. xvi. 37-39, xxi. 29; 2 Chr. i. 3). We cannot wonder that first David and then Solomon should have sought to guard against the evils incidental to this separation of the two orders, and to unite in one great Temple priests and Levites, the symbolic worship of sacrifice and the spiritual offering of praise. The reigns of these two kings were naturally the culminating period of the glory of the Jewish priesthood. The position of the priests under the monarchy of Judah deserves a closer examination than it has yet received. The system which has been described above gave them for every week of service in the Temple twenty-three weeks in which they had no appointed work. To what employment could they turn? (1) The more devout and thoughtful found, probably, in the schools of the prophets that which satisfied them. They became teaching priests (2 Chr. xv. 3), students, and interpreters of the Divine Law. (2) Some perhaps served in the king's army. (3) A few chosen ones might enter more deeply into the divine life, and so receive, like Zechariah, Jeremiah, Ezekiel, a special call to the office of a prophet. (4) We can hardly escape the conclusion that many did their work in the Temple of Jehovah with a divided allegiance, and acted at other times as priests of the high-places. Those who ceased to be true shepherds of the people found nothing in their ritual to sustain or elevate them. They became as sensual, covetous, tyrannical, as ever the clergy of the Christian Church became in its darkest periods; conspicuous as drunkards and adulterers (Is. xxviii. 7, 8, lvi. 10-12). The prophetic order, instead of acting as a check, became sharers in the corruption (Jer. v. 31; Lam. iv. 13; Zeph. iii. 4). The discipline of the Captivity, however, was not without its fruits. A large proportion of the priests had either perished or were content to remain in the land of their exile, but those who did return were active in the work of restoration. No great changes affected the outward position of the priests under the Persian government. Both the Persian government and Alexander had respected the religion of their subjects; and the former had conferred on the priests immunities from taxation (Ezr. vi. 8, 9, vii. 24). The degree to which this recognition was carried by the immediate successors of Alexander is shown by the work of restoration accomplished by Simon the son of Onias (Ecclus. l. 12-20); and the position which they thus occupied in the eyes of the people, not less than the devotion with which his zeal inspired them, prepared them doubtless for the great struggle which was coming, and in which, under the priestly Maccabees, they were the chief defenders of their country's freedom. Some, indeed, at that crisis, were found among the apostates. The majority, however, were true-hearted. It will be interesting to bring together the few facts that indicate their position in the N. T. period of their history. The division into four-and-twenty courses is still maintained (Luke i. 5), and the heads of these courses, together with those who have held the high-priesthood (the office no longer lasting for life), are "chief priests" by courtesy, and take their place in the Sanhedrim. The number scattered throughout Palestine was, as has been stated, very large. Of these the greater number were poor and ignorant. The priestly order, like the nation, was divided between contending sects. The influence of Hyrcanus, himself in the latter part of his life a Sadducee, had probably made the tenets of that party popular among the wealthier and more powerful members; and the chief priests of the Gospels and the Acts, the whole ἀρχιερατικὸν γένος (Acts iv. 1, 6, v. 17), were apparently consistent Sadducees. The great multitude, on the other hand, who received that testimony (Acts vi. 7) must have been free from, or must have overcome, Sadducean prejudices. In the scenes of the last tragedy of Jewish history the order passes away, without honour, "dying as a fool dieth." The high-priesthood is given to the lowest and vilest of the adherents of the frenzied Zealots. Other priests appear as deserting to the enemy. The destruction of Jerusalem deprived the order at one blow of all but an honorary distinction. Their occupation was gone. Many families must have altogether lost their genealogies. The influence of the Rabbis increased with the fall of the priesthood. The language of the N. T. writers in relation to the priesthood ought not to be passed over. They recognize in Christ, the first-born, the king, the Anointed, the representative of the true primeval priesthood after the order of Melchizedek (Heb. vii., viii.), from which that of Aaron, however necessary for the time, is now seen to have been a deflection. But there is no trace of an order in the new Christian society, bearing the name and exercising functions like those of the priests of the older Covenant. The idea which pervades the teaching of the Epistles is that of an universal priesthood. It was the thought of a succeeding age that the old classification of the high-priest, priests, and Levites was reproduced in the bishops, priests, and deacons of the Christian Church.

Prince, Princess. The only special uses of the word "prince" are—1. "Princes of provinces" (1 K. xx. 14), who were probably local governors or magistrates. 2. The "princes" mentioned in Dan. vi. 1 (see Esth. i. 1) were the predecessors of the satraps of Darius Hystaspis.

Pris'ca (2 Tim. iv. 19). [PRISCILLA.]

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Priscil'la. To what has been said elsewhere under the head of AQUILA the following may be added. The name is Prisca in 2 Tim. iv. 19, and (according to the true reading) in Rom. xvi. 3, and also (according to some of the best MSS.) in 1 Cor. xvi. 19. Such variation in a Roman name is by no means unusual. We find that the name of the wife is placed before that of the husband in Rom. xvi. 3, 2 Tim. iv. 19, and (according to some of the best MSS.) in Acts xviii. 26. It is only in Acts xviii. 2, and 1 Cor. xvi. 19, that Aquila has unequivocally the first place. Hence we should be disposed to conclude that Priscilla was the more energetic character of the two. Yet we observe that the husband and the wife are always mentioned together. In fact we may say that Priscilla is the example of what the married woman may do for the general service of the Church, in conjunction with home duties, as PHOEBE is the type of the unmarried servant of the Church, or deaconess.

Prison. For imprisonment as a punishment, see PUNISHMENTS. In Egypt it is plain both that special places were used as prisons, and that they were under the custody of a military officer (Gen. xl. 3, xlii. 17). During the wandering in the desert we read on two occasions of confinement "in ward" (Lev. xxiv. 12; Num. xv. 34); but as imprisonment was not directed by the Law, so we hear of none till the time of the kings, when the prison appears as an appendage to the palace, or a special part of it (1 K. xxii. 27). Later still it is distinctly described as being in the king's house (Jer. xxxii. 2, xxxvii. 21; Neh. iii. 25). This was the case also at Babylon (2 K. xxv. 27). But private houses were sometimes used as places of confinement (Jer. xxxvii. 15). Public prisons other than these, though in use by the Canaanitish nations (Judg. xvi. 21, 25), were unknown in Judaea previous to the Captivity. Under the Herods we hear again of royal prisons attached to the palace, or in royal fortresses (Luke iii. 20; Acts xii. 4, 10). By the Romans Antonia was used as a prison at Jerusalem (Acts xxiii. 10), and at Caesarea the praetorium of Herod (ib. 35).

Proch'orus, one of the seven deacons, being the third on the list, and named next after Stephen and Philip (Acts vi. 5).

Proconsul. The Greek ἀνθύπατος, for which this is the true equivalent, is rendered uniformly "deputy" in the A. V. of Acts xiii. 7, 8, 12, xix. 38; and the derived verb ἀνθυπατεύω in Acts xviii. 12, is translated "to be deputy." At the division of the Roman provinces by Augustus, in the year B.C. 27, into Senatorial and Imperial, the emperor assigned to the senate such portions of territory as were peaceable, and could be held without force of arms (Suet. *Oct.* 47; Strabo, xvii. p. 840; Dio Cass. liii. 12), an arrangement which remained with frequent alterations till the 3rd century. Over these senatorial provinces the senate appointed by lot yearly an officer, who was called "proconsul" (Dio Cass. liii. 13), and who exercised purely civil functions. The provinces were in consequence called "proconsular." Among the senatorial provinces in the first arrangement by Augustus, were Cyprus, Achaia, and Asia within the Halys and Taurus (Strabo, xvii. p. 840). Achaia became an imperial province in the second year of Tiberius, A.D. 16, and was governed by a procurator (Tac. *Ann.* i. 76), but was restored to the Senate by Claudius (Suet. *Claud.* 25), and therefore Gallio, before whom St. Paul was brought, is rightly termed "proconsul" in Acts xviii. 12. Cyprus also, after the battle of Actium, was first made an imperial province (Dio Cass. liii. 12), but five years afterwards (B.C. 22) it was given to the senate.

Procurator. The Greek ἡγεμών, rendered "governor" in the A. V., is applied in the N. T. to the officer who presided over the imperial province of Judaea. It is used of Pontius Pilate (Matt. xxvii.), of Felix (Acts xxiii., xxiv.), and of Festus (Acts xxvi. 30). In all these cases the Vulgate equivalent is *praeses*. The office of procurator is mentioned in Luke iii. 1. It is explained, under the head of PROCONSUL, that after the battle of Actium (B.C. 27) the provinces of the Roman empire were divided by Augustus into two portions, giving some to the senate, and reserving to himself the rest. The imperial provinces were administered by legates, called *legati Augusti pro praetore*, sometimes with the addition of *consulari potestate*, and sometimes *legati consulares*, or *legati* or *consulares* alone. These officers were also called *praesides*. No quaestor came into the emperor's provinces, but the property and revenues of the imperial treasury were administered by the *Rationales*, *Procuratores* and *Actores* of the emperor, who were chosen from among his freedmen, or from among the knights (Tac. *Hist.* v. 9; Dio Cass. liii. 15). These procurators were sent both to the imperial and to the senatorial provinces (Dio Cass. liii. 15). Sometimes a province was governed by a procurator with the functions of a praeses. This was especially the case with the smaller provinces and the outlying districts of a larger province; and such is the relation in which Judaea stood to Syria. The head-quarters of the procurator were at Caesarea (Acts xxiii. 23), where he had a judgment-seat (Acts xxv. 6) in the audience chamber (Acts xxv. 23), and was assisted by a council (Acts xxv. 12) whom he consulted in cases of difficulty. In the N. T. we see the procurator only in his judicial capacity. Thus Christ is brought before Pontius Pilate as a political offender (Matt. xxvii. 2, 11), and the accusation is heard by the procurator, who is seated on the judgment-seat (Matt. xxvii. 19). Felix heard St. Paul's accusation and defence from the judgment-seat at Caesarea (Acts xxiv.); and St. Paul calls him "judge" (Acts xxiv. 10), as if this term described his chief functions. The procurator is again alluded to in his judicial capacity in 1 Pet. ii. 14. He was attended by a cohort as body-guard (Matt. xxvii. 27), and apparently went up to Jerusalem at the time of the high festivals, and there resided in the palace of Herod, in which was the *praetorium*, or "judgment-hall," as it is rendered in the A. V. (Matt. xxvii. 27; Mark xv. 16; comp. Acts xxiii. 35).

Prophet. I. THE NAME.—The ordinary Hebrew word for prophet is *nâbi*, derived from the verb *nâbâ*, connected by Gesenius with *nâb'a*, "to bubble forth," like a fountain. If this etymology is correct, the substantive would signify either a person who, as it were, involuntarily bursts forth with spiritual utterances under the divine influence (cf. Ps. xlv. 1), or simply one who pours forth words. Bunsen and Davidson suppose *Nâbi* to signify the man *to whom announcements are made* by God, *i. e.* inspired. But it is more in accordance with the etymology and usage of the word to regard it as signifying (actively) one *who announces* or *pours forth* the declarations of God. Two other Hebrew words are used to designate a prophet, *Rôeh*, and *Chôzeh*,

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both signifying *one who sees*. They are rendered in the A. V. by "seer." The three words seem to be contrasted with each other in 1 Chron. xxix. 29. *Rôeh* is a title almost appropriated to Samuel. It was superseded in general use by the word *Nâbi*. *Châzeh* is rarely found except in the Books of the Chronicles. Whether there is any difference in the usage of these three words, and, if any, what that difference is, has been much debated. On the whole it would seem that the same persons are designated by the three words *Nâbi*, *Rôeh*, *Châzeh*. The word *Nâbi* is uniformly translated in the LXX. by προφήτης, and in the A. V. by "prophet." In classical Greek, προφήτης signifies *one who speaks for another*, specially *one who speaks for a god* and so interprets his will to man. Hence its essential meaning is "an interpreter." The use of the word προφήτης in its modern sense is post-classical, and is derived from the LXX. From the mediaeval use of the word προφητεία, *prophecy* passed into the English language in the sense of *prediction*, and this sense it has retained as its popular meaning. The larger sense of *interpretation* has not, however, been lost. In fact the English word prophet, like the word inspiration, has always been used in a larger and in a closer sense. The different meanings, or shades of meaning, in which the abstract noun is employed in Scripture, have been drawn out by Locke as follows:—"Prophecy comprehends three things: prædiction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of Scripture, by an immediate illumination and motion of the Spirit" (*Paraphrase of* 1 *Cor.* xii. note, p. 121, Lond. 1742). Etymologically, however, it is certain that neither prescience nor prediction are implied by the term used in the Hebrew, Greek, or English language.—II. PROPHETICAL ORDER.—The sacerdotal order was originally the instrument by which the members of the Jewish Theocracy were taught and governed in things spiritual. Teaching by act and teaching by word were alike their task. But during the time of the Judges, the priesthood sank into a state of degeneracy, and the people were no longer affected by the acted lessons of the ceremonial service. They required less enigmatic warnings and exhortations. Under these circumstances a new moral power was evoked—the Prophetic Order. Samuel, himself a Levite, of the family of Kohath (1 Chr. vi. 28), and almost certainly a priest, was the instrument used at once for effecting a reform in the sacerdotal order (1 Chr. ix. 22), and for giving to the prophets a position of importance which they had never before held. Nevertheless, it is not to be supposed that Samuel created the prophetic order as a new thing before unknown. The germs both of the prophetic and of the regal order are found in the Law as given to the Israelites by Moses (Deut. xiii. 1, xviii. 20, xvii. 18), but they were not yet developed, because there was not yet the demand for them. Samuel took measures to make his work of restoration permanent as well as effective for the moment. For this purpose he instituted Companies, or Colleges of Prophets. One we find in his lifetime at Ramah (1 Sam. xix. 19, 20); others afterwards at Bethel (2 K. ii. 3), Jericho (2 K. ii. 5), Gilgal (2 K. iv. 38), and elsewhere (2 K. vi. 1). Their constitution and object were similar to those of Theological Colleges. Into them were gathered promising students, and here they were trained for the office which they were afterwards destined to fulfil. So successful were these institutions, that from the time of Samuel to the closing of the Canon of the Old Testament, there seems never to have been wanting a due supply of men to keep up the line of official prophets. Their chief subject of study was, no doubt, the Law and its interpretation; oral, as distinct from symbolical, teaching being henceforward tacitly transferred from the priestly to the prophetical order. Subsidiary subjects of instruction were music and sacred poetry, both of which had been connected with prophecy from the time of Moses (Ex. xv. 20) and the Judges (Judg. iv. 4, v. 1).—III. THE PROPHETIC GIFT.—We have been speaking of the *Prophetic Order*. To belong to the prophetic order and to possess the prophetic gift are not convertible terms. Generally, the inspired prophet came from the College of the Prophets, and belonged to the prophetic order; but this was not always the case. The sixteen prophets whose books are in the Canon have therefore that place of honour, because they were endowed with the *prophetic gift* as well as ordinarily (so far as we know) belonging to the *prophetic order*. What then are the characteristics of the sixteen prophets, thus called and commissioned, and entrusted with the messages of God to His people? (1.) They were the national poets of Judæa. (2.) They were annalists and historians. A great portion of Isaiah, of Jeremiah, of Daniel, of Jonah, of Haggai, is direct or indirect history. (3.) They were preachers of patriotism; their patriotism being founded on the religious motive. (4.) They were preachers of morals and of spiritual religion. The system of morals put forward by the prophets if not higher, or sterner, or purer than that of the Law, is more plainly declared, and with greater, because now more needed, vehemence of diction. (5.) They were extraordinary, but yet authorized, exponents of the Law. (6.) They held a pastoral or quasi-pastoral office. (7.) They were a political power in the state. (8.) But the prophets were something more than national poets and annalists, preachers of patriotism, moral teachers, exponents of the Law, pastors, and politicians. We have not yet touched upon their most essential characteristic, which is, that they were instruments of revealing God's will to man, as in other ways, so, specially, by predicting future events, and, in particular, by foretelling the incarnation of the Lord Jesus Christ, and the redemption effected by Him. There are two chief ways of exhibiting this fact: one is suitable when discoursing with Christians, the other when arguing with unbelievers. To the Christian it is enough to show that the truth of the New Testament and the truthfulness of its authors, and of the Lord Himself, are bound up with the truth of the existence of this predictive element in the prophets. To the unbeliever it is necessary to show that facts have verified their predictions. The fulfilment of a single prophecy does not prove the prophetical power of the prophet, but the fulfilment of a long series of prophecies by a series or number of events does in itself constitute a proof that the prophecies were intended to predict the events, and, consequently, that predictive power resided in the prophet or prophets. Now the Messianic picture drawn by the prophets as a body contains at least as many traits as these:—That salvation should come through the family of Abraham, Isaac, Jacob, Judah, David: that at the time of the final absorption of the Jewish power, Shiloh (the tranquilliser),

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should gather the nations under his rule: that there should be a great Prophet, typified by Moses; a King descended from David; a Priest for ever, typified by Melchisedek: that there should be born into the world a child to be called Mighty God, Eternal Father, Prince of Peace: that there should be a Righteous Servant of God on whom the Lord would lay the iniquity of all: that Messiah the Prince should be cut off, but not for himself: that an everlasting kingdom should be given by the Ancient of Days to one like the Son of Man. We may say that we have here a series of prophecies which are so applicable to the person and earthly life of Jesus Christ as to be thereby shown to have been designed to apply to Him. And if they were designed to apply to Him, prophetical prediction is proved. Objections have been urged:—1. *Vagueness.*—It has been said that the prophecies are too darkly and vaguely worded to be proved predictive by the events which they are alleged to foretell. But to this might be answered—1. That God never forces men to believe, but that there is such an union of definiteness and vagueness in the prophecies as to enable those who are willing to discover the truth, while the wilfully blind are not forcibly constrained to see it. 2. That, had the prophecies been couched in the form of direct declarations, their fulfilment would have thereby been rendered impossible, or, at least, capable of frustration. 3. That the effect of prophecy would have been far less beneficial to believers, as being less adapted to keep them in a state of constant expectation. 4. That the Messiah of Revelation could not be so clearly portrayed in his varied character as God and Man, as Prophet, Priest, and King, if he had been the mere "teacher." 5. That the state of the Prophets, at the time of receiving the Divine revelation, was such as necessarily to make their predictions fragmentary, figurative, and abstracted from the relations of time. 6. That some portions of the prophecies were intended to be of double application, and some portions to be understood only on their fulfilment (cf. John xiv. 29; Ez. xxvi. 33). —2. *Obscurity of a part or parts of a prophecy otherwise clear.*—The objection drawn from "the unintelligibleness of one part of the prophecy, as invalidating the proof of foresight arising from the evident completion of those parts which are understood" is akin to that drawn from the vagueness of the whole of it.—3. *Application of the several prophecies to a more immediate subject.*—It has been the task of many Biblical critics to examine the different passages which are alleged to be predictions of Christ, and to show that they were delivered in reference to some person or thing contemporary with, or shortly subsequent to, the time of the writer. Let it be granted that it may be proved of all the predictions of the Messiah—it certainly may be proved of many—that they primarily apply to some historical and present fact: in that case a certain law, under which God vouchsafes his prophetical revelations, is discovered; but there is no semblance of disproof of the further Messianic interpretation of the passages under consideration. Whether it can be proved by an investigation of Holy Scripture, that this relation between Divine announcements for the future and certain present events does so exist as to constitute a law, and whether, if the law is proved to exist, it is of universal, or only of partial application, we do not pause to determine. But it is manifest that the existence of a primary sense cannot exclude the possibility of a secondary sense.—4. *Miraculous character.*—There is no question that if miracles are, either physically or morally, impossible, then prediction is impossible.—IV. THE PROPHETIC STATE.—We learn from Holy Scripture that it was by the agency of the Spirit of God that the prophets received the Divine communication (Num. xi. 17, 25, 29; 1 Sam. x. 6, xix. 20; 2 Pet. i. 21; Jer. xxiii. 16; Ez. xiii. 2, 3). The prophet held an intermediate position in communication between God and man. God communicated with him by His Spirit, and he, having received this communication, was "the spokesman" of God to man (cf. Ex. vii. 1, and iv. 16). But the means by which the Divine Spirit communicated with the human spirit, and the conditions of the human spirit under which the Divine communications were received, have not been clearly declared to us. They are, however, indicated. In Num. xii. 6-8 we have an exhaustive division of the different ways in which the revelations of God are made to man. 1. Direct declaration and manifestation, "I will speak mouth to mouth, apparently, and the similitude of the Lord shall he behold." 2. Vision. 3. Dream. According to the theory of Philo and the Alexandrian school, the prophet was in a state of entire unconsciousness at the time that he was under the influence of Divine inspiration. This theory identifies Jewish prophecy in all essential points with the heathen *μαντική*, or divination, as distinct from *προφητεία*, or interpretation. According to the belief of the heathen, of the Alexandrian Jews, and of the Montanists, the vision of the prophet was seen while he was in a state of ecstatic unconsciousness, and the enunciation of the vision was made by him in the same state. The Fathers of the Church opposed the Montanist theory with great unanimity. It does not seem possible to draw any very precise distinction between the prophetic "dream" and the prophetic "vision." In the case of Abraham (Gen. xv. 1) and of Daniel (Dan. vii. 1), they seem to melt into each other. In both, the external senses are at rest, reflection is quiescent, and intuition energizes. The action of the ordinary faculties is suspended in the one case by natural, in the other by supernatural or extraordinary causes. The prophetic trance must be acknowledged as a Scriptural account of the state in which the prophets and other inspired persons, sometimes, at least, received Divine revelations. It would seem to have been of the following nature. (1.) The bodily senses were closed to external objects as in deep sleep. (2.) The reflective and discursive faculty was still and inactive. (3.) The spiritual faculty was awakened to the highest state of energy. Hence it is that revelations in trances are described by the prophets as "seen" or "heard" by them, for the spiritual faculty energizes by immediate perception on the part of the inward sense, not by inference and thought. Hence it is, too, that the prophets' visions are unconnected and fragmentary, inasmuch as they are not the subject of the reflective but of the perceptive faculty. Hence, too, the imagery with which the prophetic writings are coloured, and the dramatic cast in which they are moulded. But though it must be allowed that Scripture language seems to point out the state of dream and of trance, or ecstasy, as a condition in which the human instrument received the Divine communications, it does not follow that all the prophetic

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revelations were thus made. The greater part of the Divine communications we may suppose to have been thus made to the prophets in their waking and ordinary state, while the visions were exhibited to them either in the state of sleep, or in the state of ecstasy. Had the prophets a full knowledge of that which they predicted? It follows from what we have already said that they had not, and could not have. They were the "spokesmen" of God (Ex. vii. 1), the "mouth" by which His words were uttered, or they were enabled to view, and empowered to describe, pictures presented to their spiritual intuition; but there are no grounds for believing that, contemporaneously with this miracle, there was wrought another miracle, enlarging the understanding of the prophet so as to grasp the whole of the Divine counsels which he was gazing into, or which he was the instrument of enunciating.—V. INTERPRETATION OF PREDICTIVE PROPHECY.—We have only space for a few rules, deduced from the account which we have given of the nature of prophecy. They are, (1.) Interpose distances of time according as history may show them to be necessary with respect to the past, or inference may show them to be likely in respect to the future, because, as we have seen, the prophetic visions are abstracted from relations in time. (2.) Distinguish the *form* from the *idea*. (3.) Distinguish in like manner figure from what is represented by it. (4.) Make allowance for the imagery of the prophetic visions, and for the poetical diction in which they are expressed. (5.) In respect to things past, interpret by the apparent meaning, checked by reference to events: in respect to things future, interpret by the apparent meaning, checked by reference to the analogy of the faith. (6.) Interpret according to the principle which may be deduced from the examples of visions explained in the Old Testament. (7.) Interpret according to the principle which may be deduced from the examples of prophecies interpreted in the New Testament.—VI. USE OF PROPHECY.—Predictive prophecy is at once a part and an evidence of revelation: at the time that it is delivered, and until its fulfilment, a part; after it has been fulfilled, an evidence. St. Peter (Ep. 2. i. 19) describes it as "a light shining in a dark place," or "a taper glimmering where there is nothing to reflect its rays," that is, throwing some light, but only a feeble light as compared with what is shed from the Gospel history. But after fulfilment, St. Peter says, "the word of prophecy" becomes "more sure" than it was before; that is, it is no longer merely a feeble light to guide, but it is a firm ground of confidence, and, combined with the apostolic testimony, serves as a trustworthy evidence of the faith. As an evidence, fulfilled prophecy is as satisfactory as anything can be, for who can know the future except the Ruler who disposes future events; and from whom can come prediction except from Him who knows the future?—VII. DEVELOPMENT OF MESSIANIC PROPHECY.—Prediction, in the shape of promise and threatening, begins with the Book of Genesis. Immediately upon the Fall, hopes of recovery and salvation are held out, but the manner in which this salvation is to be effected is left altogether indefinite. All that is at first declared is that it shall come through a child of woman (Gen. iii. 15). By degrees the area is limited: it is to come through the family of Shem (Gen ix. 26), through the family of Abraham (Gen. xii. 3), of Isaac (Gen. xxii. 18), of Jacob (Gen. xxviii. 14), of Judah (Gen. xlix. 10). Balaam seems to say that it will be wrought by a warlike Israelitish King (Num. xxiv. 17); Jacob, by a peaceful Ruler of the earth (Gen. xlix. 10); Moses, by a Prophet like himself, *i. e.* a revealer of a new religious dispensation (Deut. xviii. 15). Nathan's announcement (2 Sam. vii. 16) determines further that the salvation is to come through the house of David, and through a descendant of David who shall be himself a king. This promise is developed by David himself in the Messianic Psalms. Pss. xviii. and lxi. are founded on the promise communicated by Nathan, and do not go beyond the announcement made by Nathan. The same may be said of Ps. lxxxix., which was composed by a later writer. Pss. ii. and cx. rest upon the same promise as their foundation, but add new features to it. The Son of David is to be the Son of God (ii. 7), the anointed of the Lord (ii. 2), not only the King of Zion (ii. 6, cx. 1), but the inheritor and lord of the whole earth (ii. 8, cx. 6), and besides this, a Priest for ever after the order of Melchisedek (cx. 4). At the same time he is, as typified by his progenitor, to be full of suffering and affliction (Pss. xxii., lxxi., cii., cix.): brought down to the grave, yet raised to life without seeing corruption (Ps. xvi.). In Pss. xlv., lxxii., the sons of Korah and Solomon describe his peaceful reign. Between Solomon and Hezekiah intervened some 200 years, during which the voice of prophecy was silent. The Messianic conception entertained at this time by the Jews might have been that of a King of the royal house of David who would arise, and gather under his peaceful sceptre his own people and strangers. Sufficient allusion to his prophetical and priestly offices had been made to create thoughtful consideration, but as yet there was no clear delineation of him in these characters. It was reserved for the Prophets to bring out these features more distinctly. In this great period of prophetism there is no longer any chronological development of Messianic Prophecy, as in the earlier period previous to Solomon. Each prophet adds a feature, one more, another less clearly: combine the features, and we have the portrait; but it does not grow gradually and perceptibly under the hands of the several artists. Its *culminating* point is found in the prophecy contained in Is. lii. 13-15, and liii.—VIII. PROPHETS OF THE NEW TESTAMENT.—So far as their predictive powers are concerned, the Old Testament prophets find their New Testament counterpart in the writer of the Apocalypse; but in their general character, as specially illumined revealers of God's will, their counterpart will rather be found, first in the Great Prophet of the Church, and his forerunner John the Baptist, and next in all those persons who were endowed with the extraordinary gifts of the Spirit in the Apostolic age, the speakers with tongues and the interpreters of tongues, the prophets and the discerners of spirits, the teachers and workers of miracles (1 Cor. xii. 10, 28). That predictive powers did occasionally exist in the N. T. prophets is proved by the case of Agabus (Acts xi. 28), but this was not their characteristic. The prophets of the N. T. were supernaturally-illuminated expounders and preachers.

Proselytes. The Hebrew word thus translated is in the A. V. commonly rendered "stranger" (Gen. xv. 13; Ex. ii. 22, Is. v. 17, &c.). In the N. T. the A. V. has taken the word in a more restricted meaning, and translated it accordingly

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(Matt. xxiii. 15; Acts ii. 10, vi. 5). The existence, through all stages of the history of the Israelites, of a body of men, not of the same race, but holding the same faith and adopting the same ritual, is a fact which, from its very nature, requires to be dealt with historically. It is proposed to consider the condition of the proselytes of Israel in the five great periods into which the history of the people divides itself: viz. (I.) the age of the patriarchs; (II.) from the Exodus to the commencement of the monarchy; (III.) the period of the monarchy; (IV.) from the Babylonian captivity to the destruction of Jerusalem; (V.) from the destruction of Jerusalem downwards.—I. The position of the family of Israel as a distinct nation, with a special religious character, appears at a very early period to have exercised a power of attraction over neighbouring races. The case of the Shechemites, however (Gen. xxxiv.), presents a more distinct instance. The sons of Jacob then, as afterwards, require circumcision as an indispensable condition (Gen. xxxiv. 14). This, and apparently this only, was required of proselytes in the pre-Mosaic period.—II. The life of Israel under the Law, from the very first, presupposes and provides for the incorporation of men of other races. The "mixed multitude" of Ex. xii. 38 implies the presence of proselytes more or less complete. It is recognised in the earliest rules for the celebration of the Passover (Ex. xii. 19). The laws clearly point to the position of a convert. Among the proselytes of this period the KENITES were probably the most conspicuous (Judg. i. 16). The presence of the class was recognised in the solemn declaration of blessings and curses from Ebal and Gerizim (Josh. viii. 33). The period after the conquest of Canaan was not favourable to the admission of proselytes. The people had no strong faith, no commanding position. The Gibeonites (Josh. ix.) furnish the only instance of a conversion, and their condition is rather that of slaves compelled to conform than of free proselytes. —III. With the monarchy, and the consequent fame and influence of the people, there was more to attract stragglers from the neighbouring nations, and we meet accordingly with many names which suggest the presence of men of another race conforming to the faith of Israel. The CHERETHITES and PELETHITES consisted probably of foreigners who had been attracted to the service of David, and were content for it to adopt the religion of their master. A convert of another kind, the type, as it has been thought, of the later proselytes of the gate is found in Naaman the Syrian (2 K. v. 15, 18) recognising Jehovah as his God, yet not binding himself to any rigorous observance of the Law. The position of the proselytes during this period appears to have undergone considerable changes. On the one hand men rose to power and fortune. It might well be a sign of the times in the later days of the monarchy that they became "very high," the "head" and not the "tail" of the people (Deut. xxviii. 43, 44). The picture had, however, another side. They were treated by David and Solomon as a subject-class, brought under a system of compulsory labour from which others were exempted (1 Chr. xxii. 2; 2 Chr. ii. 17, 18). The statistics of this period, taken probably for that purpose, give their number (probably, *i. e.* the number of adult working males) at 153,600 (*ib.*). As some compensation for their sufferings they became the special objects of the care and sympathy of the prophets.—IV. The proselytism of the period after the captivity assumed a different character. It was for the most part the conformity, not of a subject race, but of willing adherents. Even as early as the return from Babylon we have traces of those who were drawn to a faith which they recognised as holier than their own. With the conquests of Alexander, the wars between Egypt and Syria, the struggle under the Maccabees, the expansion of the Roman empire, the Jews became more widely known and their power to proselytize increased. The influence was sometimes obtained well, and exercised for good. In most of the great cities of the empire, there were men who had been rescued from idolatry and its attendant debasements, and brought under the power of a higher moral law. The converts who were thus attracted, joined, with varying strictness, in the worship of the Jews. In Palestine itself the influence was often stronger and better. Even Roman centurions learnt to love the conquered nation, built synagogues for them (Luke vii. 5), fasted and prayed, and gave alms, after the pattern of the strictest Jews (Acts x. 2, 30), and became preachers of the new faith to the soldiers under them (*ib.* v. 7). Such men, drawn by what was best in Judaism, were naturally among the readiest receivers of the new truth which rose out of it, and became, in many cases, the nucleus of a Gentile Church. Proselytism had, however, its darker side. The Jews of Palestine were eager to spread their faith by the same weapons as those with which they had defended it. The Idumaeans had the alternative offered them by John Hyrcanus of death, exile, or circumcision (Joseph. *Ant.* xiii. 9, §3). The Ituraeans were converted in the same way by Aristobulus (*ib.* xiii. 11, §3). Where force was not in their power, they obtained their ends by the most unscrupulous fraud. Those who were most active in proselytizing were precisely those from whose teaching all that was most true and living had departed. The vices of the Jew were engrafted on the vices of the heathen. The position of such proselytes was indeed every way pitiable. At Rome, and in other large cities, they became the butts of popular scurrility. At a later time, they were bound to make a public profession of their conversion, and to pay a special tax. Among the Jews themselves their case was not much better. For the most part the convert gained but little honour even from those who gloried in having brought him over to their sect and party. The popular Jewish feeling about them was like the popular Christian feeling about a converted Jew. The better Rabbis did their best to guard against these evils. Anxious to exclude all unworthy converts, they grouped them, according to their motives, with a somewhat quaint classification. (1.) Love-proselytes, where they were drawn by the hope of gaining the beloved one. (2.) Man-for-Woman, or Woman-for-Man proselytes, where the husband followed the religion of the wife, or conversely. (3.) Esther-proselytes, where conformity was assumed to escape danger, as in the original Purim (Esth. viii. 17). (4.) King's-table-proselytes, who were led by the hope of court favour and promotion, like the converts under David and Solomon. (5.) Lion-proselytes, where the conversion originated in a superstitious dread of a divine judgment, as with the Samaritans of 2 K. xvii. 26. None of these were regarded as fit for admission within the covenant.—V. The teachers who carried on the

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Rabbinical succession consoled themselves, as they saw the new order waxing and their own glory waning, by developing the decaying system with an almost microscopic minuteness. The precepts of the Talmud may indicate the practices and opinions of the Jews from the 2nd to the 5th century. The points of interest which present themselves for inquiry are, (1.) The Classification of Proselytes. (2.) The ceremonies of their admission. The division which has been in part anticipated, was recognised by the Talmudic Rabbis, but received its full expansion at the hands of Maimonides. The term Proselytes of the Gate, was derived from the frequently occurring description in the Law, "the stranger that is within thy gates." To them were referred the greater part of the precepts of the Law as to the "stranger." Converts of this class were not bound by circumcision and the other special laws of the Mosaic code. It was enough for them to observe the seven precepts of Noah. The proselyte was not to claim the privileges of an Israelite, might not redeem his first-born, or pay the half-shekel. He was forbidden to study the Law under pain of death. The later Rabbis, when Jerusalem had passed into other hands, held that it was unlawful for him to reside within the holy city. In return they allowed him to offer whole burnt-offerings for the priest to sacrifice, and to contribute money to the Corban of the Temple. They held out to him the hope of a place in the paradise of the world to come. They insisted that the profession of his faith should be made solemnly in the presence of three witnesses. All this seems so full and precise, that we cannot wonder that it has led many writers to look on it as representing a reality. It remains doubtful, however, whether it was ever more than a paper scheme of what ought to be, disguising itself as having actually been. In contrast with these were the Proselytes of Righteousness, known also as Proselytes of the Covenant, perfect Israelites. Here also we must receive what we find with the same limitation as before. All seems at first clear and definite enough. The proselyte was first catechised as to his motives. If these were satisfactory, he was first instructed as to the Divine protection of the Jewish people, and then circumcised. Often the proselyte took a new name. All this, however, was not enough. The convert was still a "stranger." His children would be counted as bastards, *i. e.* aliens. Baptism was required to complete his admission. When the wound was healed, he was stripped of all his clothes, in the presence of the three witnesses who had acted as his teachers, and who now acted as his sponsors, the "fathers" of the proselyte, and led into the tank or pool. As he stood there, up to his neck in water, they repeated the great commandments of the Law. These he promised and vowed to keep, and then, with an accompanying benediction, he plunged under the water. The baptism was followed, as long as the Temple stood, by the offering or Corban. For women-proselytes, there were only baptism and the Corban, or, in later times, baptism by itself. It is obvious that this account suggests many questions of grave interest. Was this ritual observed as early as the commencement of the first century? If so, was the baptism of John, or that of the Christian Church in any way derived from, or connected with the baptism of proselytes? If not, was the latter in any way borrowed from the former? It will be enough to sum up the conclusions which seem fairly to be drawn from them. (1.) There is no *direct* evidence of the practice being in use before the destruction of Jerusalem. (2.) The negative argument drawn from the silence of the O. T., of the Apocrypha, of Philo, and of Josephus, is almost decisive against the belief that there was in their time a baptism of proselytes, with *as much* importance attached to it as we find in the Talmudists. (3.) It remains probable, however, that there was a baptism in use at a period considerably earlier than that for which we have direct evidence. The symbol was in itself natural and fit. (4.) The history of the N. T. itself suggests the existence of such a custom. A sign is seldom chosen unless it already has a meaning for those to whom it is addressed. The fitness of the sign in this case would be in proportion to the associations already connected with it. (5.) It is, however, not improbable that there may have been a reflex action in this matter, from the Christian upon the Jewish Church. The Rabbis saw the new society in proportion as the Gentile element in it became predominant, throwing off circumcision, relying on baptism only. There was everything to lead them to give a fresh prominence to what had been before subordinate. Two facts of some interest remain to be noticed. (1.) It formed part of the Rabbinic hopes of the kingdom of the Messiah that then there should be no more proselytes. (2.) Partly, perhaps, as connected with this feeling, partly in consequence of the ill-repute into which the word had fallen, there is, throughout the N. T. a sedulous avoidance of it.

Proverbs, Book of. 1. *Title.*—The title of this book in Hebrew is, as usual, taken from the first word, *mishlé*, or, more fully, *mishlé Shĕlômôh*, and is in this case appropriate to the contents. By this name it is commonly known in the Talmud. The significance of the Hebrew title may here be appropriately discussed. *Mâshâl*, rendered in the A. V. "by-word," "parable," "proverb," expresses all and even more than is conveyed by these its English representatives. It is derived from a root, *mâshal*, "to be like," and the primary idea involved in it is that of likeness, comparison. Probably all proverbial sayings were at first of the nature of similes, but the term *mâshâl* soon acquired a more extended significance. It was applied to denote such short, pointed sayings as do not involve a comparison directly, but still convey their meaning by the help of a figure, as in 1 Sam. x. 12, Ex. xii. 22, 23, xvii. 2, 3. From this stage of its application it passed to that of sententious maxims generally, as in Prov. i. 1, x. 1, xxv. 1, xxvi. 7, 9, Eccl. xii. 9, Job xiii. 12, many of which, however, still involve a comparison (Prov. xxv. 3, 11, 12, 13, 14, &c., xxvi. 1, 2, 3, &c.). Such comparisons are either expressed, or the things compared are placed side by side, and the comparison left for the hearer or reader to supply. Next we find it used of those longer pieces in which a single idea is no longer exhausted in a sentence, but forms the germ of the whole, and is worked out into a didactic poem. Many instances of this kind occur in the first section of the Book of Proverbs: others are found in Job xxvii., xxix. But the Book of Proverbs, according to the introductory verses which describe its character, contains, besides several varieties of the *mâshâl*, sententious sayings of other kinds, mentioned in i. 6. The first of these is the *chîdâh*, rendered in the A. V. "dark saying," "dark speech," "hard question," "riddle," and once (Hab. ii. 6) "proverb." The word ap-

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pears to denote a knotty, intricate saying, the solution of which demanded experience and skill. In addition to the *chîdâh* was the *mêlîtsâh* (Prov. i. 6, A. V. "the interpretation," marg. "an eloquent speech"). It is probably a dark enigmatical saying, which might assume the character of sarcasm and irony, though these were not essential to it.—2. *Canonicity of the book and its place in the Canon.*—The canonicity of the Book of Proverbs has never been disputed except by the Jews themselves. It appears to have been one of the points urged by the school of Shammai, that the contradictions in the Book of Proverbs rendered it apocryphal. It occurs in all the Jewish lists of canonical books, and is reckoned among what are called the "writings" (*Cethûbîm*) or Hagiographa, which form the third great division of the Hebrew Scriptures. Their order in the Talmud is thus given: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra (including Nehemiah), and Chronicles. In the German MSS. of the Hebrew O. T. the Proverbs are placed between the Psalms and Job, while in the Spanish MSS., which follow the Masorah, the order is, Psalms, Job, Proverbs. But our present arrangement existed in the time of Jerome. The Proverbs are frequently quoted or alluded to in the New Testament, and the canonicity of the Book thereby confirmed.—3. *Authorship and date.*—The superscriptions which are affixed to several portions of the Book of Proverbs, in i. 1, x. 1, xxv. 1, attribute the authorship of those portions to Solomon the son of David, king of Israel. With the exception of the last two chapters, which are distinctly assigned to other authors, it is probable that the statement of the superscriptions is in the main correct, and that the majority of the proverbs contained in the book were uttered or collected by Solomon. According to Bartolocci, quoted by Carpzov, the Jews ascribe the composition of the Song of Songs to Solomon's youth, the Proverbs to his mature manhood, and the Ecclesiastes to his old age. But in the *Seder Olam Rabba* they are all assigned to the end of his life. There is nothing unreasonable in the supposition that many, or most of the proverbs in the first twenty-nine chapters may have originated with Solomon. Whether they were left by him in their present form is a distinct question, and may now be considered. Before doing so, however, it will be necessary to examine the different parts into which the book is naturally divided. Speaking roughly, it consists of three main divisions, with two appendices. 1. Chaps. i.–ix. form a connected *mâshâl*, in which Wisdom is praised and the youth exhorted to devote themselves to her. This portion is preceded by an introduction and title describing the character and general aim of the book. 2. Chaps. x. 1–xxiv., with the title, "the Proverbs of Solomon," consist of three parts:—x. 1–xxii. 16, a collection of single proverbs, and detached sentences out of the region of moral teaching and worldly prudence; xxii. 17–xxiv. 21, a more connected *mâshâl*, with an introduction, xxii. 17-22, which contains precepts of righteousness and prudence: xxiv. 23-34, with the inscription, "these also belong to the wise," a collection of unconnected maxims, which serve as an appendix to the preceding. Then follows the third division, xxv.–xxix., which, according to the superscription, professes to be a collection of Solomon's proverbs, consisting of single sentences, which the men of the court of Hezekiah copied out. The first appendix, ch. xxx., "the words of Agur," is a collection of partly proverbial and partly enigmatical sayings; the second, ch. xxxi., is divided into two parts, "the words of king Lemuel" (1-6), and an alphabetical acrostic in praise of a virtuous woman, which occupies the rest of the chapter. At first sight it is evident that there is a marked difference between the collections of single maxims and the longer didactic pieces, which both come under the general head *mâshâl*. The collection of Solomon's proverbs made by the men of Hezekiah (xxv.–xxix.) belongs to the former class of detached sentences, and in this respect corresponds with those in the second main division (x. 1–xxii. 16). The expression in xxv. 1, "these also are the proverbs of Solomon," implies that the collection was made as an appendix to another already in existence, which we may not unreasonably presume to have been that which stands immediately before it in the present arrangement of the book. Upon one point most modern critics are agreed, that the germ of the book in its present shape is the portion x. 1–xxii. 16, to which is prefixed the title, "the Proverbs of Solomon." At what time it was put into the form in which we have it, cannot be exactly determined. Ewald suggests as a probable date about two centuries after Solomon. The collector gathered many of that king's genuine sayings, but must have mixed with them many by other authors and from other times, earlier and later. It seems clear that he must have lived before the time of Hezekiah, from the expression in xxv. 1, to which reference has already been made. The poetical style, says Ewald, is the simplest and most antique imaginable. Most of the proverbs are examples of antithetic parallelism, the second clause containing the contrast to the first. Each verse consists of two members, with generally three or four, but seldom five words in each. Furthermore, the proverbs in this collection have the peculiarity of being contained in a single verse. In addition to the distinctive form assumed by the proverbs of this earliest collection, may be noticed the occurrence of favourite and peculiar words and phrases. With regard to the other collections, opinions differ widely both as to their date and authorship. Ewald places next in order chaps. xxv.–xxix., the superscription to which fixes their date about the end of the 8th century B.C. "These also are the proverbs of Solomon, which the men of Hezekiah copied out," or compiled. The memory of these learned men of Hezekiah's court is perpetuated in Jewish tradition. In the Talmud they are called the *sî'âh*, "society" or "academy" of Hezekiah, and it is there said, "Hezekiah and his academy wrote Isaiah, Proverbs, Song of Songs, Ecclesiastes." Many of the proverbs in this collection are mere repetitions, with slight variations, of some which occur in the previous section. We may infer from this, that the compilers of this section made use of the same sources from which the earlier collection was derived. The question now arises, in this as in the former section; were all these proverbs Solomon's? Jahn says Yes; Bertholdt, No; for xxv. 2-7 could not have been by Solomon or any king, but by a man who had lived for a long time at a court. In xxvii. 11, it is no monarch who speaks, but an instructor of youth; xxviii. 16 censures the very errors which stained the reign of Solomon, and the effect of which deprived his son and successor of the ten tribes; xxvii. 23-27 must have been written by a sage who led a nomade life.

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The peculiarities of this section distinguish it from the older proverbs in x.–xxii. 16. Some of these may be briefly noted. The use of the interrogation "seest thou?" in xxvi. 12, xxix. 20 (comp. xxii. 29), the manner of comparing two things by simply placing them side by side and connecting them with the simple copula "and," as in xxv. 3, 20, xxvi. 3, 7, 9, 21, xxvii. 15, 20. We miss the pointed antithesis by which the first collection was distinguished. The verses are no longer of two equal members. The character of the proverbs is clearly distinct. Their construction is looser and weaker, and there is no longer that sententious brevity which gives weight and point to the proverbs in the preceding section. Ewald thinks that in the contents of this portion of the book there are traceable the marks of a later date. He assigns it to the end of the 8th century B.C. All that we know about the section xxv.–xxix., is that in the time of Hezekiah, that is, in the last quarter of the 8th century B.C. it was supposed to contain what tradition had handed down as the proverbs of Solomon, and that the majority of the proverbs were believed to be his there seems no good reason to doubt. The date of the sections i.–ix., xxii. 17–xxv. 1, has been variously assigned. That they were added about the same period Ewald infers from the occurrence of favourite words and constructions, and that that period was a late one he concludes from the traces which are manifest of a degeneracy from the purity of the Hebrew. It is a remarkable fact, and one which is deeply instructive as showing the extreme difficulty of arguing from internal evidence, that the same details lead Ewald and Hitzig to precisely opposite conclusions; the former placing the date of i.–ix. in the first half of the 7th century, while the latter regards it as the oldest portion of the book, and assigns it to the 9th century. After a careful consideration of all their arguments, it must be confessed that they are by no means conclusive, and that we must ask for further evidence before pronouncing so positively as they have done upon a point so doubtful and obscure. In one respect they are agreed, namely, with regard to the unity of the section. Ewald finds in these chapters a certain development which shows that they must be regarded as a whole and the work of one author. The poet intended them as a general introduction to the Proverbs of Solomon, to recommend wisdom in general. But, as Bertheau remarks, there appears nowhere throughout this section to be any reference to what follows, which must have been the case had it been intended for an introduction. The unity of plan is no more than would be found in a collection of admonitions by different authors referring to the same subject, and is not such as to necessitate the conclusion that the whole is the work of one. There is observable throughout the section, when compared with what is called the earlier collection, a complete change in the form of the proverb. The single proverb is seldom met with, and is rather the exception, while the characteristics of this collection are connected descriptions, continuous elucidations of a truth, and longer speeches and exhortations. The style is more highly poetical, the parallelism is synonymous and not antithetic or synthetic, as in x. 1–xxii. 16; and another distinction is the usage of Elohim in ii. 5, 17, iii. 4, which does not occur in x. 1–xxii. 16. Amidst this general likeness, however, there is considerable diversity. It is not necessary to lay so much stress as Bertheau appears to do upon the fact that certain paragraphs are distinguished from those with which they are placed, not merely by their contents, but by their external form; nor to argue from this that they are therefore the work of different authors. There is more force in the appeal to the difference in the formation of sentences and the whole manner of the language as indicating diversity of authorship. With regard to the date as well as the authorship of this section it is impossible to pronounce with certainty. In its present form it did not exist till probably some long time after the proverbs which it contains were composed. At whatever time it may have reached its present shape there appears no sufficient reason to conclude that Solomon may not have uttered many or most of the proverbs which are here collected. We now pass on to another section, xxii. 17–xxiv., which contains a collection of proverbs marked by certain peculiarities. These are, 1. The structure of the verses, which is not so regular as in the preceding section, x. 1–xxii. 16. 2. A sentence is seldom completed in one verse, but most frequently in two; three verses are often closely connected (xxiii. 1-3, 6-8, 19-21); and sometimes as many as five (xxiv. 30-34). 3. The form of address, "my son," which is so frequent in the first nine chapters, occurs also here in xxiii. 19, 26, xxiv. 13; and the appeal to the hearer is often made in the second person. Ewald regards this section as a kind of appendix to the earliest collection of the proverbs of Solomon, added not long after the introduction in the first nine chapters, though not by the same author. He thinks it probable that the compiler of this section added also the collection of proverbs which was made by the learned men of the court of Hezekiah, to which he wrote the superscription in xxv. 1. This theory of course only affects the date of the section in its present form. When the proverbs were written there is nothing to determine. Bertheau maintains that they in great part proceeded from one poet. The concluding chapters (xxx., xxxi.) are in every way distinct from the rest and from each other. The former, according to the superscription, contains "the words of Agur the son of Jakeh." Who was Agur, and who was Jakeh, are questions which have been often asked, and never satisfactorily answered. All that can be said of him is that he is an unknown Hebrew sage, the son of an equally unknown Jakeh, and that he lived after the time of Hezekiah. Ewald attributes to him the authorship of xxx. 1–xxxi. 9, and places him not earlier than the end of the 7th or beginning of the 6th cent. B.C. All this is mere conjecture. Whoever he was he appears to have had for his pupils Ithiel and Ucal, whom he addresses in xxx. 1-6, which is followed by single proverbs of Agur's. Chap. xxxi. 1-9 contains "the words of king Lemuel, the prophecy that his mother taught him." Lemuel, like Agur, is unknown. The last section of all, xxxi. 10-31, is an alphabetical acrostic in praise of a virtuous woman. Its artificial form stamps it as the production of a late period of Hebrew literature, perhaps about the 7th century B.C. The colouring and language point to a different author from the previous section, xxx. 1–xxxi. 9. To conclude, it appears, from a consideration of the whole question of the manner in which the Book of Proverbs arrived at its present shape, that the nucleus of the whole was the collection of Solomon's proverbs in x. 1–xxii. 16; that to this was added the further collection made by the learned men of

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the court of Hezekiah, xxv.–xxix.; that these two were put together and united with xxii. 17–xxiv., and that to this as a whole the introduction i.–ix. was affixed, but that whether it was compiled by the same writer who added xxii. 16–xxiv. cannot be determined. Nor is it possible to assert that this same compiler may not have added the concluding chapters of the book to his previous collection. With regard to the date at which the several portions of the book were collected and put in their present shape, the conclusions of various critics are uncertain and contradictory.

Province. It is not intended here to do more than indicate the points of contact which this word presents with Biblical history and literature. (1.) In the O. T. it appears in connexion with the wars between Ahab and Benhadad (1 K. xx. 14, 15, 19). The victory of the former is gained chiefly "by the young men of the princes of the provinces," *i. e.* probably, of the chiefs of tribes in the Gilead country. (2.) More commonly the word is used of the divisions of the Chaldaean (Dan. ii. 49, iii. 1, 30) and the Persian kingdoms (Ezr. ii. 1; Neh. vii. 6; Esth. i. 1, 22, ii. 3, &c.). The facts as to the administration of the Persian provinces which come within our view in these passages are chiefly these:—Each province has its own governor, who communicates more or less regularly with the central authority for instructions (Ezr. iv. and v.). Each province has its own system of finance, subject to the king's direction (Herod. iii. 89). The total number of the provinces is given at 127 (Esth. i. 1, viii. 9). Through the whole extent of the kingdom there is carried something like a postal system. The word is used, it must be remembered, of the smaller sections of a satrapy rather than of the satrapy itself. (3.) In the N. T. we are brought into contact with the administration of the provinces of the Roman empire. The classification given by Strabo (xvii. p. 840) of provinces supposed to need military control, and therefore placed under the immediate government of the Caesar, and those still belonging theoretically to the republic, and administered by the senate; and of the latter again into proconsular and praetorian, is recognised, more or less distinctly, in the Gospels and the Acts. [PROCONSUL; PROCURATOR.] The στρατηγοί of Acts xvi. 22 ("magistrates," A. V.), on the other hand, were the *duumviri*, or praetors of a Roman colony. The right of any Roman citizen to appeal from a provincial governor to the emperor meets us as asserted by St. Paul (Acts xxv. 11). In the council of Acts xxv. 12 we recognise the assessors who were appointed to take part in the judicial functions of the governor.

Psalms, Book of. 1. *The Collection as a Whole.*—It does not appear how the Psalms were, as a whole, anciently designated. Their present Hebrew appellation is *Tehillîm*, "Praises." But in the actual superscriptions of the psalms the word *Tehillâh* is applied only to one, Ps. cxlv., which is indeed emphatically a praise-hymn. The LXX. entitled them Ψαλμοί, or "Psalms." The Christian Church obviously received the Psalter from the Jews not only as a constituent portion of the sacred volume of Holy Scripture, but also as the liturgical hymn-book which the Jewish Church had regularly used in the Temple. The number of separate psalms contained in it is, by the concordant testimony of all ancient authorities, one hundred and fifty; the avowedly "supernumerary" psalm which appears at the end of the Greek and Syriac Psalters being manifestly apocryphal. In the details, however, of the numbering, both the Greek and Syriac Psalters differ from the Hebrew. Of the three divergent systems of numbering, the Hebrew (as followed in our A. V.) is, even on internal grounds, to be preferred.—2. *Component Parts of the Collection.*—Ancient tradition and internal evidence concur in parting the Psalter into five great divisions or books. The ancient Jewish tradition is preserved to us by the abundant testimonies of the Christian Fathers. It suggests itself at once that these Books must have been originally formed at different periods. This is by various further considerations rendered all but certain, while the few difficulties which stand in the way of admitting it vanish when closely examined. Thus, there is a remarkable difference between the several Books in their use of the divine names Jehovah and Elohim, to designate Almighty God. In Book I. (i.–xli.) the former name prevails: it is found 272 times, while Elohim occurs but 15 times. (We here take no account of the superscriptions or doxology, nor yet of the occurrences of Elohim when inflected with a possessive suffix.) On the other hand, in Book II. (xlii.–lxxii.), Elohim is found more than five times as often as Jehovah. In Book III. (lxxiii.–lxxxix.), the preponderance of Elohim in the earlier is balanced by that of Jehovah in the later psalms of the Book. In Book IV. (xc.–cvi.) the name Jehovah is exclusively employed; and so also, virtually, in Book V. (cvii.–cl.), Elohim being there found only in two passages incorporated from earlier psalms. Those who maintain, therefore, that the psalms were all collected and arranged at once, contend that the collector distributed the psalms according to the divine names which they severally exhibited. We find the several groups of psalms which form the respective five Books distinguished, in great measure, by their superscriptions from each other. Book I. is exclusively Davidic. Book II. falls, by the superscriptions of its psalms, into two distinct subdivisions, a Levitic and a Davidic. In Book III. the psalms are all ascribed, explicitly or virtually, to the various Levite singers, except only Ps. lxxxvi., which bears the name of David. In Books IV., V., we have, in all, seventeen psalms marked with David's name. In reasoning from the phenomena of the superscriptions, we have to meet the preliminary enquiry which has been raised, Are the superscriptions authentic? For the affirmative it is contended that they form an integral, and till modern times almost undisputed portion of the Hebrew text of Scripture; that they are in analogy with other biblical superscriptions, Davidic or otherwise (comp. 2 Sam. i. 18, probably based on an old superscription; ib. xxiii. 1; Is. xxxviii. 9; Hab. iii. 1, 19); and that their diversified, unsystematic, and often obscure and enigmatical character is inconsistent with the theory of their having originated at a later period. On the other hand is urged their analogy with the untrustworthy subscriptions of the N. T. epistles; as also the fact that many arbitrary superscriptions are added in the Greek version of the Psalter. We are convinced that they are, when rightly interpreted, fully trustworthy, and that every separate objection that has been made to the correctness of any one of them can be fairly met. Let us now then trace the bearing of the superscriptions upon the date and method of compilation of the several Books. Book I. is, by the superscriptions, entirely Davidic; nor do we find in it a trace of any but David's authorship.

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We may well believe that the compilation of the Book was also David's work. Book II. appears by the date of its latest psalm, Ps. xlvi., to have been compiled in the reign of King Hezekiah. It would naturally comprise, 1st, several or most of the Levitical psalms anterior to that date; and 2ndly, the remainder of the psalms of David previously uncompiled. To these latter the collector, after properly appending the single psalm of Solomon, has affixed the notice that "the prayers of David the son of Jesse are ended" (Ps. lxxii. 20); evidently implying, at least on the *primâ facie* view, that no more compositions of the royal psalmist remained. How then do we find, in the later Books III., IV., V., further psalms yet marked with David's name? The name David is used to denote, in other parts of Scripture, after the original David's death, the then head of the Davidic family; and so, in prophecy, the Messiah of the seed of David, who was to sit on David's throne (1 K. xii. 16; Hos. iii. 5; Is. lv. 3; Jer. xxx. 9; Ez. xxxiv. 23, 24). And thus then we may explain the meaning of the later Davidic superscriptions in the Psalter. The psalms to which they belong were written by Hezekiah, by Josiah, by Zerubbabel, or others of David's posterity. The above explanation removes all serious difficulty respecting the history of the later Books of the Psalter. Book III., the interest of which centres in the times of Hezekiah, stretches out, by its last two psalms, to the reign of Manasseh: it was probably compiled in the reign of Josiah. Book IV. contains the remainder of the psalms up to the date of the Captivity; Book V. the Psalms of the Return. There is nothing to distinguish these two Books from each other in respect of outward decoration or arrangement, and they may have been compiled together in the days of Nehemiah. It would manifestly be impossible, in the compass of an article like the present, to exhibit in detail the divergent views which have been taken of the dates of particular psalms. There is, however, one matter which must not be altogether passed over in silence: the assignment of various psalms, by a large number of critics, to the age of the Maccabees. The three named by De Wette as bearing, apparently, a Maccabean impress, are Pss. xliv., lx., lxxiv.; and in fact these, together with Ps. lxxix., are perhaps all that would, when taken alone, seriously suggest the hypothesis of a Maccabean date. Whence then arise the early places in the Psalter which these occupy? But even in the case of these, the internal evidence, when more narrowly examined, proves to be in favour of an earlier date.—3. *Connexion of the Psalms with the Israelitish history.*—The psalms grew, essentially and gradually, out of the personal and national career of David and of Israel. That of Moses, Ps. xc., which, though it contributed little to the production of the rest, is yet, in point of actual date, the earliest, faithfully reflects the long, weary wanderings, the multiplied provocations, and the consequent punishments of the wilderness; and it is well that the Psalter should contain at least one memorial of those forty years of toil. It is, however, with David that Israelitish psalmody may be said virtually to commence. Previous mastery over his harp had probably already prepared the way for his future strains, when the anointing oil of Samuel descended upon him, and he began to drink in special measure, from that day forward, of the Spirit of the Lord. It was then that, victorious at home over the mysterious melancholy of Saul and in the field over the vaunting champion of the Philistine hosts, he sang how from even babes and sucklings God had ordained strength because of His enemies (Ps. viii.). His next psalms are of a different character; his persecutions at the hands of Saul had commenced. When David's reign has begun, it is still with the most exciting incidents of his history, private or public, that his psalms are mainly associated. There are none to which the period of his reign at Hebron can lay exclusive claim. But after the conquest of Jerusalem his psalmody opened afresh with the solemn removal of the ark to Mount Zion; and in Pss. xxiv.–xxix., which belong together, we have the earliest definite instance of David's systematic composition or arrangement of psalms for public use. Even of those psalms which cannot be referred to any definite occasion, several reflect the general historical circumstances of the times. Thus Ps. ix. is a thanksgiving for the deliverance of the land of Israel from its former heathen oppressors. Ps. x. is a prayer for the deliverance of the Church from the high-handed oppression exercised from within. The succeeding psalms dwell on the same theme, the virtual internal heathenism by which the Church of God was weighed down. So that there remain very few, *e. g.* Pss. xv.–xvii., xix., xxxii. (with its choral appendage xxxiii.), xxxvii., of which some historical account may not be given. A season of repose near the close of his reign induced David to compose his grand personal thanksgiving for the deliverances of his whole life, Ps. xviii.; the date of which is approximately determined by the place at which it is inserted in the history (2 Sam. xxii.). It was probably at this period that he finally arranged for the sanctuary-service that collection of his psalms which now constitutes the First Book of the Psalter. The course of David's reign was not, however, as yet complete. The solemn assembly convened by him for the dedication of the materials of the future Temple (1 Chr. xxviii., xxix.) would naturally call forth a renewal of his best efforts to glorify the God of Israel in psalms; and to this occasion we doubtless owe the great festal hymns Pss. lxv.–lxvii., lxviii., containing a large review of the past history, present position, and prospective glories of God's chosen people. The supplications of Ps. lxix. suit best with the renewed distress occasioned by the sedition of Adonijah. Ps. lxxi., to which Ps. lxx., a fragment of a former psalm, is introductory, forms David's parting strain. Yet that the psalmody of Israel may not seem finally to terminate with him, the glories of the future are forthwith anticipated by his son in Ps. lxxii. For a time the single psalm of Solomon remained the only addition to those of David. If, however, religious psalmody were to revive, somewhat might be not unreasonably anticipated from the great assembly of King Asa (2 Chr. xv.); and Ps. l. suits so exactly with the circumstances of that occasion, that it may well be assigned to it. The great prophetical ode Ps. xlv. connects itself most readily with the splendours of Jehoshaphat's reign. And after that psalmody had thus definitely revived, there would be no reason why it should not thenceforward manifest itself in seasons of anxiety, as well as of festivity and thanksgiving. Hence Ps. xlix. Yet the psalms of this period flow but sparingly. Pss. xlii.–xliv., lxxiv., are best assigned to the reign of Ahaz. The reign of Hezekiah is naturally rich in psalmody. Pss. xlvi., lxxiii., lxxv., lxxvi., connect themselves with

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the resistance to the supremacy of the Assyrians and the divine destruction of their host. We are now brought to a series of psalms of peculiar interest, springing out of the political and religious history of the separated ten tribes. In date of actual composition they commence before the times of Hezekiah. The earliest is probably Ps. lxxx., a supplication for the Israelitish people at the time of the Syrian oppression. All these psalms (lxxx.–lxxxiii.) are referred by their superscriptions to the Levite singers, and thus bear witness to the efforts of the Levites to reconcile the two branches of the chosen nation. The captivity of Manasseh himself proved to be but temporary; but the sentence which his sins had provoked upon Judah and Jerusalem still remained to be executed, and precluded the hope that God's salvation could be revealed till after such an outpouring of His judgments as the nation never yet had known. Labour and sorrow must be the lot of the present generation; through these mercy might occasionally gleam, but the glory which was eventually to be manifested must be for posterity alone. The psalms of Book IV. bear generally the impress of this feeling. We pass to Book V. Ps. cvii. is the opening psalm of the return, sung probably at the first Feast of Tabernacles (Ezr. iii.). The ensuing Davidic psalms may well be ascribed to Zerubbabel. We here pass over the questions connected with Ps. cxix.; but a directly historical character belongs to Pss. cxx.–cxxxiv., styled in our A. V. "Songs of Degrees." Internal evidence refers these to the period when the Jews under Nehemiah were, in the very face of the enemy, repairing the walls of Jerusalem, and the title may well signify "Songs of goings up upon the walls," the psalms being, from their brevity, well adapted to be sung by the workmen and guards while engaged in their respective duties. Of somewhat earlier date, it may be, are Ps. cxxxvii. and the ensuing Davidic psalms. Of these, Ps. cxxxix. is a psalm of the new birth of Israel, from the womb of the Babylonish captivity, to a life of righteousness; Pss. cxl.–cxliii. may be a picture of the trials to which the unrestored exiles were still exposed in the realms of the Gentiles. Henceforward, as we approach the close of the Psalter, its strains rise in cheerfulness; and it fittingly terminates with Pss. cxlvii.–cl., which were probably sung on the occasion of the thanksgiving procession of Neh. xii., after the rebuilding of the walls of Jerusalem had been completed.—4. *Moral Characteristics of the Psalms.*—Foremost among these meets us, undoubtedly, the universal recourse to communion with God. Connected with this is the faith by which the psalmist everywhere lives in God rather than in himself. It is of the essence of such faith that his view of the perfections of God should be true and vivid. The Psalter describes God as He is: it glows with testimonies to His power and providence, His love and faithfulness, His holiness and righteousness. The Psalms not only set forth the perfections of God: they proclaim also the duty of worshipping Him by the acknowledgment and adoration of His perfections. They encourage all outward rites and means of worship. Among these they recognise the ordinance of sacrifice as an expression of the worshipper's consecration of himself to God's service. But not the less do they repudiate the outward rite when separated from that which it was designed to express. Similar depth is observable in the view taken by the psalmists of human sin. In regard to the law, the psalmist, while warmly acknowledging its excellence, feels yet that it cannot so effectually guide his own unassisted exertions as to preserve him from error (Ps. xix.). The Psalms bear repeated testimony to the duty of instructing others in the ways of holiness (Pss. xxxii., xxxiv., li.). This brings us to notice, lastly, the faith of the psalmists in a righteous recompense to all men according to their deeds (Ps. xxxvii., &c.).—5. *Prophetical Character of the Psalms.*—The moral struggle between godliness and ungodliness, so vividly depicted in the Psalms, culminates, in Holy Scripture, in the life of the Incarnate Son of God upon earth. It only remains to show that the Psalms themselves definitely anticipated this culmination. Now there are in the Psalter at least three psalms of which the interest evidently centres in a person distinct from the speaker, and which, since they cannot without violence to the language be interpreted of any but the Messiah, may be termed directly and exclusively Messianic. We refer to Pss. ii., xlv., cx.; to which may perhaps be added Ps. lxxii. It would be strange if these few psalms stood, in their prophetical significance, absolutely alone among the rest: the more so, inasmuch as Ps. ii. forms part of the preface to the First Book of the Psalter, and would, as such, be entirely out of place, did not its general theme virtually extend itself over those which follow, in which the interest generally centres in the figure of the suppliant or worshipper himself. And hence the impossibility of viewing the psalms generally, notwithstanding the historical drapery in which they are outwardly clothed, as simply the past devotions of the historical David or the historical Israel. All these psalms which are of a personal rather than of a national character are marked in the superscriptions with the name of David, as proceeding either from David himself or from one of his descendants. It results from this, that while the Davidic psalms are partly personal, partly national, the Levitic psalms are uniformly national. It thus follows that it was only those psalmists who were types of Christ by external office and lineage as well as by inward piety, that were charged by the Holy Spirit to set forth beforehand, in Christ's own name and person, the sufferings that awaited him and the glory that should follow. The national hymns of Israel are indeed also prospective; but in general they anticipate rather the struggles and the triumphs of the Christian Church than those of Christ Himself.

Psaltery. The psaltery was a stringed instrument of music to accompany the voice. The Hebrew *nêbel*, or *nebel*, is so rendered in the A. V. in all passages where it occurs, except in Is. v. 12, xiv. 11, xxii. 24 marg.; Am. v. 23, vi. 5, where it is translated *viol*. The ancient viol was a six-stringed guitar. In the Prayer Book version of the Psalms, the Hebrew word is rendered "lute." This instrument resembled the guitar, but was superior in tone, being larger, and having a convex back, somewhat like the vertical section of a gourd, or more nearly resembling that of a pear. These three instruments, the psaltery or sautry, the viol, and the lute, are frequently associated in the old English poets, and were clearly instruments resembling each other, though still different. The Greek ψαλτήριον, from which our word is derived, denotes an instrument played with the fingers instead of a plectrum or quill, the verb ψάλλειν being used of twanging the bow-string. But it

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only occurs in the LXX. as the rendering of the Heb. *nêbel* or *nebel* in Neh. xii. 27, and Is. v. 12, and in all the passages of the Psalms, except Ps. lxxi. 22, and Ps. lxxxi. 2, while in Am. v. 23, vi. 5 the general term ὄργανον is employed. In all other cases νάβλα represents *nêbel* or *nebel*. These various renderings are sufficient to show that at the time the translation of the LXX. was made, there was no certain identification of the Hebrew instrument with any known to the translators. The rendering νάβλα commends itself on account of the similarity of the Greek word with the Hebrew. Josephus appears to have regarded them as equivalent, and his is the only direct evidence upon the point. He tells us that the difference between the κινύρα (Heb. *cinnôr*) and the νάβλα was, that the former had ten strings and was played with the plectrum, the latter had twelve notes and was played with the hand. We have strong presumptive evidence that *nabla* and *nebel* are the same; and that the *nabla* and *psalterion* are identical appears from the Glossary of Philoxenus. Of the Psaltery among the Greeks there appear to have been two kinds. Both Isidorus and Cassiodorus describe the psaltery as triangular in shape, like the Greek Δ, with the sounding-board above the strings, which were struck downwards. It is impossible to say positively with what instrument the *nebel* of the Hebrew exactly corresponded. It was probably of various kinds, as Kimchi says in his note on Is. xxii. 24, differing from each other both with regard to the position of the pegs and the number of the strings. The *nebel 'âsôr* (Ps. xxxiii. 2, xcii. 3 [4], cxliv. 9) appears to have been an instrument of the psaltery kind which had ten strings, and was of a trapezium shape, according to some accounts. From the fact that *nebel* in Hebrew also signifies a wine-bottle or skin, it has been conjectured that the term when applied to a musical instrument denotes a kind of bagpipe. The psalteries of David were made of cypress (2 Sam. vi. 5), those of Solomon of algum or almug-trees (2 Chr. ix. 11). Among the instruments of the band which played before Nebuchadnezzar's golden image on the plains of Dura, we again meet with the psaltery (Dan. iii. 5, 10, 15; *pêsanterîn*). The Chaldee word appears to be merely a modification of the Greek ψαλτήριον.

Ptol'emee and **Ptolemae'us.**—**1.** "The son of Dorymenes" (1 Macc. iii. 38; 2 Macc. iv. 45; comp. Polyb. v. 61), a courtier who possessed great influence with Antiochus Epiph. He was induced by a bribe to support the cause of Menelaus (2 Macc. iv. 45-50). Ptolemy took part in the great expedition which Lysias organized against Judas (1 Macc. iii. 38).—**2.** The son of Agesarchus, a Megalopolitan, surnamed Macron (2 Macc. x. 12), who was governor of Cyprus during the minority of Ptol. Philometor. He afterwards deserted the Egyptian service to join Antiochus Epiph. He stood high in the favour of Antiochus, and received from him the government of Phoenicia and Coele-Syria (2 Macc. viii. 8, x. 11, 12). On the accession of Ant. Eupator, his conciliatory policy towards the Jews brought him into suspicion at court. He was deprived of his government, and in consequence of this disgrace he poisoned himself c. B.C. 164 (2 Macc. x. 13).—**3.** The son of Abubus, who married the daughter of Simon the Maccabee. He was a man of great wealth, and being invested with the government of the district of Jericho, formed the design of usurping the sovereignty of Judaea. With this view he treacherously murdered Simon and two of his sons (1 Macc. xvi. 11-16); but Johannes Hyrcanus received timely intimation of his design, and escaped. Hyrcanus afterwards besieged him in his stronghold of Dôk, but in consequence of the occurrence of the Sabbatical year, he was enabled to make his escape to Zeno Cotylas, prince of Philadelphia.—**4.** A citizen of Jerusalem, father of Lysimachus, the Greek translator of Esther (Esth. xiii.).

Ptolemae'us I. Soter, known as the son of Lagus, a Macedonian of low rank, was generally supposed to have been an illegitimate son of Philip. He distinguished himself greatly during the campaigns of Alexander; at whose death, foreseeing the necessary subdivision of the empire, he secured for himself the government of Egypt, where he proceeded at once to lay the foundations of a kingdom (B.C. 323). He abdicated in favour of his youngest son Ptol. II. Philadelphus, two years before his death, which took place in B.C. 283. Ptol. Soter is described very briefly in Daniel (xi. 5) as one of those who should receive part of the empire of Alexander when it was "divided toward the four winds of heaven."

Ptolemae'us II. Philadel'phus, the youngest son of Ptol. I., was made king two years before his death, to confirm the irregular succession. The conflict between Egypt and Syria was renewed during his reign in consequence of the intrigue of his half-brother Magas. "*But in the end of years they* [the kings of Syria and Egypt] *joined themselves together* [in friendship]. *For the king's daughter of the south* [Berenice, the daughter of Ptol. Philadelphus] *came* [as bride] *to the king of the north* [Antiochus II.], *to make an agreement*" (Dan. xi. 6). In other respects, however, this reign was a critical epoch for the development of Judaism, as it was for the intellectual history of the ancient world. The liberal encouragement which Ptolemy bestowed on literature and science gave birth to a new school of writers and thinkers. The critical faculty was called forth in place of the creative, and learning in some sense supplied the place of original speculation. It was impossible that the Jew, who was now become as true a citizen of the world as the Greek, should remain passive in the conflict of opinions. It is enough now to observe the greatness of the consequences involved in the union of Greek language with Jewish thought. From this time the Jew was familiarized with the great types of Western literature, and in some degree aimed at imitating them. An elder Philo celebrated Jerusalem in a long hexameter poem. Another epic poem, "on the Jews," was written by Theodotus. The work of ARISTOBULUS on the interpretation of the Law was a still more important result of the combination of the old faith with Greek culture, as forming the groundwork of later allegories. A second time and in a new fashion Egypt disciplined a people of God. It first impressed upon a nation the firm unity of a family, and then in due time reconnected a matured people with the world from which it had been called out.

Ptolemae'us III. Euer'getes was the eldest son of Ptol. Philad. and brother of Berenice the wife of Antiochus II. The repudiation and murder of his sister furnished him with an occasion for invading Syria (c. B.C. 246). He "*stood up, a branch out of her stock* [sprung from the same parents] *in his* [father's] *estate; and set himself at* [the head of] *his army, and came against the fortresses of the king of the north* [Antiochus], *and dealt against*

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them and prevailed" (Dan. xi. 7). He extended his conquests as far as Antioch, and then eastwards to Babylon, but was recalled to Egypt by tidings of seditions which had broken out there. His success was brilliant and complete. "*He carried captive into Egypt the gods* [of the conquered nations] *with their molten images, and with their precious vessels of silver and gold*" (Dan. xi. 8). This capture of sacred trophies earned for the king the name *Euergetes*—"Benefactor"—recorded in the inscriptions which he set up at Adule in memory of his achievements (Cosmas Ind. *ap.* Clint. *F. H.* 382 *n*). After his return to Egypt (cir. B.C. 243) he suffered a great part of the conquered provinces to fall again under the power of Seleucus. But the attempts which Seleucus made to attack Egypt terminated disastrously to himself. He first collected a fleet which was almost totally destroyed by a storm; and then, as if by some judicial infatuation, "*he came against the realm of the king of the south, and* [being defeated] *returned to his own land* [to Antioch]" (Dan. xi. 9; Justin. xxvii. 2). After this Ptolemy "*desisted some years from* [attacking] *the king of the north*" (Dan. xi. 8). The remainder of the reign of Ptolemy seems to have been spent chiefly in developing the resources of the empire.

Ptolemae'us IV. Philop'ator. After the death of Ptol. Euergetes the line of the Ptolemies rapidly degenerated. Ptol. Philopator, his eldest son, who succeeded him, was to the last degree sensual, effeminate, and debased. But externally his kingdom retained its power and splendour; and when circumstances forced him to action, Ptolemy himself showed ability not unworthy of his race. The description of the campaign of Raphia (B.C. 217) in the Book of Daniel gives a vivid description of his character. "The sons of Seleucus [Seleucus Ceraunus and Antiochus the Great] were *stirred up, and assembled a multitude of great forces; and one of them* [Antiochus] *came and overflowed and passed through* [even to Pelusium: Polyb. v. 62]; *and he returned* [from Seleucia, to which he had retired during a faithless truce: Polyb. v. 66]; *and they* [Antiochus and Ptolemy] *were stirred up* [in war] *even to his* [Antiochus'] *fortress. And the king of the south* [Ptol. Philopator] *was moved with choler, and came forth and fought with him* [at Raphia]; *and he set forth a great multitude; and the multitude was given into his hand* [to lead to battle]; *and the multitude raised itself* [proudly for the conflict], *and his heart was lifted up, and he cast down ten thousands* (cf. Polyb. v. 86); *but he was not vigorous*" [to reap the fruits of his victory] (Dan. xi. 10-12; cf. 3 Macc. i. 1-5). After this decisive success Ptol. Philopator visited the neighbouring cities of Syria, and among others Jerusalem. After offering sacrifices of thanksgiving in the Temple he attempted to enter the sanctuary. A sudden paralysis hindered his design; but when he returned to Alexandria he determined to inflict on the Alexandrine Jews the vengeance for his disappointment. He died B.C. 205, and was succeeded by his only child, Ptol. V. Epiphanes, who was at the time only four or five years old.

Ptolemae'us V. Epiph'anes. The reign of Ptol. Epiphanes was a critical epoch in the history of the Jews. The rivalry between the Syrian and Egyptian parties, which had for some time divided the people, came to an open rupture in the struggles which marked his minority. In the strong language of Daniel, "*The robbers of the people exalted themselves to establish the vision*" (Dan. xi. 14). The accession of Ptolemy and the confusion of a disputed regency furnished a favourable opportunity for foreign invasion. "*Many stood up against the king of the south*" under Antiochus the Great and Philip III. of Macedonia, who formed a league for the dismemberment of his kingdom. "*So the king of the north* [Antiochus] *came, and cast up a mount, and took the most fenced city* [Sidon], *and the arms of the south did not withstand*" [at Paneas, B.C. 198] (Dan. xi. 14, 15). The Romans interfered, and in order to retain the provinces of Coele-Syria, Phoenicia, and Judaea, Antiochus "*gave him* [Ptolemy, his daughter Cleopatra] *a young maiden*" [as his betrothed wife] (Dan. xi. 17). But in the end his policy only partially succeeded. After the marriage of Ptolemy and Cleopatra was consummated (B.C. 193), Cleopatra did "*not stand on his side*," but supported her husband in maintaining the alliance with Rome. The disputed provinces, however, remained in the possession of Antiochus; and Ptolemy was poisoned at the time when he was preparing an expedition to recover them from Seleucus, the unworthy successor of Antiochus, B.C. 181.

Ptolemae'us VI. Philome'tor. On the death of Ptol. Epiphanes, his wife Cleopatra held the regency for her young son, Ptol. Philometor, and preserved peace with Syria till she died, B.C. 173. The government then fell into unworthy hands, and an attempt was made to recover Syria (comp. 2 Macc. iv. 21). Antiochus Epiphanes seems to have made the claim a pretext for invading Egypt. The generals of Ptolemy were defeated near Pelusium, probably at the close of B.C. 171 (1 Macc. i. 16 ff.); and in the next year Antiochus, having secured the person of the young king, reduced almost the whole of Egypt (comp. 2 Macc. v. 1). Meanwhile Ptol. Euergetes II., the younger brother of Ptol. Philometor, assumed the supreme power at Alexandria; and Antiochus, under the pretext of recovering the crown for Philometor, besieged Alexandria in B.C. 169. By this time, however, his selfish designs were apparent: the brothers were reconciled, and Antiochus was obliged to acquiesce for the time in the arrangement which they made. But while doing so he prepared for another invasion of Egypt, and was already approaching Alexandria, when he was met by the Roman embassy led by C. Popillius Laenas, who, in the name of the Roman senate, insisted on his immediate retreat (B.C. 168), a command which the late victory at Pydna made it impossible to disobey. These campaigns, which are intimately connected with the visits of Antiochus to Jerusalem in B.C. 170, 168, are briefly described in Dan. xi. 25-30. After the discomfiture of Antiochus, Philometor was for some time occupied in resisting the ambitious designs of his brother, who made two attempts to add Cyprus to the kingdom of Cyrene, which was allotted to him. Having effectually put down these attempts, he turned his attention again to Syria. During the brief reign of Antiochus Eupator he seems to have supported Philip against the regent Lysias (Comp. 2 Macc. ix. 29). After the murder of Eupator by Demetrius I., Philometor espoused the cause of Alexander Balas, the rival claimant to the throne, because Demetrius had made an attempt on Cyprus; and when Alexander had defeated and slain his rival, he accepted the overtures which he made, and gave him his daughter Cleopatra in marriage (B.C. 150:

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1 Macc. x. 51-58). But, according to 1 Macc. xi. 1, 10, &c., the alliance was not made in good faith, but only as a means towards securing possession of Syria. According to others, Alexander himself made a treacherous attempt on the life of Ptolemy (comp. 1 Macc. xi. 10), which caused him to transfer his support to Demetrius II., to whom also he gave his daughter, whom he had taken from Alexander. The whole of Syria was quickly subdued, and he was crowned at Antioch king of Egypt and Asia (1 Macc. xi. 13). Alexander made an effort to recover his crown, but was defeated by the forces of Ptolemy and Demetrius, and shortly afterwards put to death in Arabia. But Ptolemy did not long enjoy his success. He fell from his horse in the battle, and died within a few days (1 Macc. xi. 18), B.C. 145. Ptolemaeus Philometor is the last king of Egypt who is noticed in Sacred history, and his reign was marked also by the erection of the Temple at Leontopolis. The coincidence is worthy of notice, for the consecration of a new centre of worship placed a religious as well as a political barrier between the Alexandrine and Palestinian Jews. Henceforth the nation was again divided. The date of this event cannot indeed be exactly determined. It may perhaps be placed after the conclusion of the last war with Ptol. Physcon (c. B.C. 154). In Palestine the erection of this second Temple was not condemned so strongly as might have been expected. A question indeed was raised in later times whether the service was not idolatrous; but the Mishna, embodying without doubt the old decisions, determines the point more favourably. The Jewish colony in Egypt, of which Leontopolis was the immediate religious centre, was formed of various elements and at different times. The settlements which were made under the Greek sovereigns, though the most important, were by no means the first. In the later times of the kingdom of Judah many "trusted in Egypt," and took refuge there (Jer. xliii. 6, 7). This colony, formed against the command of God, was devoted to complete destruction (Jer. xliv. 27), but when the connexion was once formed, it is probable that the Persians, acting on the same policy as the Ptolemies, encouraged the settlement of Jews in Egypt to keep in check the native population. After the Return the spirit of commerce must have contributed to increase the number of emigrants; but the history of the Egyptian Jews is involved in the same deep obscurity as that of the Jews of Palestine till the invasion of Alexander. The founding of Alexandria opened a new era in the history of the Jews. Alexander, according to the policy of all great conquerors, incorporated the conquered in his armies. Ptolemy Soter increased the colony of the Jews in Egypt both by force and by policy; and their numbers in the next reign may be estimated by the statement that Ptol. Philadelphus gave freedom to 120,000. They retained their privileges under the Romans.

Ptolema'is. This article is merely supplementary to that on ACCHO. The name is in fact an interpolation in the history of the place. The city which was called Accho in the earliest Jewish annals, and which is again the *Akka* or *St. Jean d'Acre* of crusading and modern times, was named Ptolemais in the Macedonian and Roman periods. In the former of these periods it was the most important town upon the coast (1 Macc. v. 15, 55, x. 1, 58, 60, xii. 48). In the N. T. Ptolemais is a marked point in St. Paul's travels both by land and sea. It is specifically mentioned in Acts xxi. 7, as containing a Christian community, visited for one day by St. Paul.

Pu'a, properly Puvvah. PHUVAH the son of Issachar (Num. xxvi. 23).

Pu'ah. 1. The father of Tola, a man of the tribe of Issachar, and Judge of Israel after Abimelech (Judg. x. 1).—2. The son of Issachar (1 Chr. vii. 1), elsewhere called PHUVAH and PUA.—3. One of the two midwives to whom Pharaoh gave instructions to kill the Hebrew male children at their birth (Ex. i. 15). In the A. V. they are called "Hebrew midwives," a rendering which is not required by the original. We may translate Ex. i. 18 in this way, "And the king of Egypt said to the women who acted as midwives to the Hebrew women." The two, Shiphrah and Puah, are supposed to have been the chief and representatives of their profession.

Publican. The word thus translated belongs only, in the N. T., to the three Synoptic Gospels. The class designated by the Greek word were employed as collectors of the Roman revenue. The Roman senate had found it convenient, at a period as early as, if not earlier than, the second Punic war, to farm the *vectigalia* (direct taxes) and the *portoria* (customs) to capitalists who undertook to pay a given sum into the treasury (*in publicum*), and so received the name of *publicani*. Contracts of this kind fell naturally into the hands of the *equites*, as the richest class of Romans. Not unfrequently they went beyond the means of any individual capitalist, and a joint-stock company (*societas*) was formed, with one of the partners, or an agent appointed by them, acting as managing director (*magister*). Under this officer, who resided commonly at Rome, transacting the business of the company, paying profits to the partners and the like, were the *submagistri*, living in the provinces. Under them, in like manner, were the *portitores*, the actual custom-house officers, who examined each bale of goods exported or imported, assessed its value more or less arbitrarily, wrote out the ticket, and enforced payment. The latter were commonly natives of the province in which they were stationed, as being brought daily into contact with all classes of the population. The word τελῶναι, which etymologically might have been used of the *publicani* properly so called, was used popularly, and in the N. T. exclusively, of the *portitores*. The *publicani* were thus an important section of the equestrian order. The system was, however, essentially a vicious one. The *publicani* were banded together to support each other's interest, and at once resented and defied all interference. They demanded severe laws, and put every such law into execution. Their agents, the *portitores*, were encouraged in the most vexatious or fraudulent exactions, and a remedy was all but impossible. If this was the case with the directors of the company, we may imagine how it stood with the underlings. They overcharged whenever they had an opportunity (Luke iii. 13). They brought false charges of smuggling in the hope of extorting hush-money (Luke xix. 8). They detained and opened letters on mere suspicion. It was the basest of all livelihoods. All this was enough to bring the class into ill-favour everywhere. In Judaea and Galilee there were special circumstances of aggravation. The employment brought out all the besetting vices of the Jewish character. The strong feeling of many Jews as to the absolute unlawfulness of paying tribute at all

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made matters worse. The Scribes who discussed the question (Matt. xxii. 15), for the most part answered it in the negative. In addition to their other faults, accordingly, the Publicans of the N. T. were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, willing tools of the oppressor. The class thus practically excommunicated furnished some of the earliest disciples both of the Baptist and of Our Lord. The position of Zacchaeus as an ἀρχιτελώνης (Luke xix. 2), implies a gradation of some kind among the persons thus employed. Possibly the balsam trade, of which Jericho was the centre, may have brought larger profits, possibly he was one of the *sub-magistri* in immediate communication with the Bureau at Rome.

Pub'lius. The chief man—probably the governor—of Melita, who received and lodged St. Paul and his companions on the occasion of their being shipwrecked off that island (Acts xxviii. 7). Publius possessed property in Melita: the distinctive title given to him is "the first of the island:" and two inscriptions, one in Greek, the other in Latin, have been found at Cetta Vecchia, in which that apparently official title occurs. Publius may perhaps have been the delegate of the Roman praetor of Sicily to whose jurisdiction Melita or Malta belonged.

Pu'dens, a Christian friend of Timothy at Rome (2 Tim. iv. 21). Papebroch, the Bollandist editor, while printing the legendary histories, distinguishes between two saints of this name, both Roman senators; one the host of St. Peter and friend of St. Paul, martyred under Nero; the other, the grandson of the former, living about A.D. 150. Earlier writers are disposed to believe in the existence of one Pudens only. About the end of the 16th century it was observed that Martial, the Spanish poet, who went to Rome A.D. 66, or earlier, in his 23rd year, and dwelt there for nearly forty years, mentions two contemporaries, Pudens and Claudia, as husband and wife (*Epig.* iv. 13). Modern researches among the Columbaria at Rome appropriated to members of the Imperial household have brought to light an inscription in which the name of Pudens occurs as that of a servant of Tiberius or Claudius. On the whole, although the identity of St. Paul's Pudens with any legendary or heathen namesake is not absolutely proved, yet it is difficult to believe that these facts add nothing to our knowledge of the friend of Paul and Timothy.

Pu'hites, the. According to 1 Chr. ii. 53, the "Puhites" or "Puthites" belonged to the families of Kirjath-jearim.

Pul, a country or nation once mentioned, if the Masoretic text be here correct, in the Bible (Is. lxvi. 19). The name is the same as that of Pul, king of Assyria. It is spoken of with distant nations: "the nations [to] Tarshish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan, [to] the isles afar off." If a Mizraite Lud be intended, Pul may be African. It has accordingly been compared by Bochart and J. D. Michaelis with the island Philae. The common LXX. reading suggests that the Heb. had originally Phut (Put) in this place.

Pul was an Assyrian king, and is the first of those monarchs mentioned in Scripture. He made an expedition against Menahem, king of Israel, about B.C. 770. Menahem appears to have inherited a kingdom which was already included among the dependencies of Assyria. Under the Assyrian system the monarchs of tributary kingdoms, on ascending the throne, applied for "confirmation in their kingdoms" to the Lord Paramount, and only became established on receiving it. We may gather from 2 K. xv. 19, 20, that Menahem neglected to make any such application to his liege lord, Pul—a neglect which would have been regarded as a plain act of rebellion. Possibly, he was guilty of more overt and flagrant hostility. "Menahem smote *Tiphsah*" (2 K. xv. 16), we are told. However this may have been, it is evident that Pul looked upon Menahem as a rebel. He consequently marched an army into Palestine for the purpose of punishing his revolt. The Assyrian monuments have a king, whose name is read very doubtfully as *Vul-lush* or *Iva-lush*, at about the period when Pul must have reigned. His probable date is B.C. 800-750, while Pul, as we have seen, ruled over Assyria in B.C. 770. The Hebrew name Pul is undoubtedly curtailed; for no Assyrian name consists of a single element. If we take the "Phalos" or "Phaloch" of the Septuagint as probably nearer to the original type, we have a form not very different from *Vul-lush* or *Iva-lush*. *Vul-lush* reigned at Calah (*Nimrud*) from about B.C. 800 to B.C. 750. He states that he made an expedition into Syria, wherein he took Damascus; and that he received tribute from the Medes, Armenians, Phoenicians, Samaritans, Damascenes, Philistines, and Edomites. He also tells us that he invaded Babylonia and received the submission of the Chaldeans. He was probably the last Assyrian monarch of his race. The list of Assyrian monumental kings, which is traceable without a break and in a direct line to him from his seventh ancestor, here comes to a stand.

Pulse (Heb. *zêr'ôtm*, and *zêr'ônîm*), occurs only in the A. V. in Dan. i. 12, 16, as the translation of the above plural nouns, the literal meaning of which is "seeds" of any kind. Probably the term denotes uncooked grain of any kind, whether barley, wheat, millet, vetches, &c.

Punishments. The earliest theory of punishment current among mankind is doubtless the one of simple retaliation, "blood for blood." Viewed historically, the first case of punishment for crime mentioned in Scripture, next to the Fall itself, is that of Cain the first murderer. That death was regarded as the fitting punishment for murder appears plain from the remark of Lamech (Gen. iv. 24). In the post-diluvian code, if we may so call it, retribution by the hand of man, even in the case of an offending animal, for blood shed, is clearly laid down (Gen. ix. 5, 6). Passing onwards to Mosaic times, we find the sentence of capital punishment, in the case of murder, plainly laid down in the law. The murderer was to be put to death, even if he should have taken refuge at God's altar or in a refuge city, and the same principle was to be carried out even in the case of an animal (Ex. xxi. 12, 14, 28, 36; Lev. xxiv. 17, 21; Num. xxxv. 31; Deut. xix. 11, 12; and see 1 K. ii. 28, 34). I. The following offences also are mentioned in the Law as liable to the punishment of death:—1. Striking, or even reviling, a parent (Ex. xxi. 15, 17). 2. Blasphemy (Lev. xxiv. 14, 16, 23). 3. Sabbath-breaking (Num. xv. 32-36; Ex. xxxi. 14, xxxv. 2). 4. Witchcraft, and false pretension to prophecy (Ex. xxii. 18; Lev. xx. 27; Deut. xiii. 5, xviii. 20). 5. Adultery (Lev. xx. 10; Deut. xxii. 22). 6. Unchastity (Deut. xxii. 21, 23; Lev. xxi. 9). 7. Rape (Deut. xxii. 25). 8. Incestuous and unnatural connexions (Lev. xx. 11, 14, 16; Ex. xxii.

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19). 9. Man-stealing (Ex. xxi. 16; Deut. xxiv. 7). 10. Idolatry, actual or virtual, in any shape (Lev. xx. 2; Deut. xiii. 6, 10, 15, xvii. 2-7: see Josh. vii. and xxii. 20, and Num. xxv. 8). 11. False witness in certain cases (Deut. xix. 16, 19). II. But there is a large number of offences, some of them included in this list, which are named in the Law as involving the penalty of "cutting off from the people." On the meaning of this expression some controversy has arisen. There are altogether thirty-six or thirty-seven cases in the Pentateuch in which this formula is used, which may be thus classified: *a.* Breach of Morals. *b.* Breach of Covenant. *c.* Breach of Ritual. 1. Wilful sin in general (Num. xv. 30, 31). *15 cases of incestuous or unclean connexion (Lev. xviii. 29, and xx. 9-21). 2. *†Uncircumcision (Gen. xvii. 14; Ex. iv. 24). Neglect of Passover (Num. ix. 13). *Sabbath-breaking (Ex. xxxi. 14). Neglect of Atonement-day (Lev. xxiii. 29). †Work done on that day (Lev. xxiii. 30). *†Children offered to Molech (Lev. xx. 3). *†Witchcraft (Lev. xx. 6). Anointing a stranger with holy oil (Ex. xxx. 33). 3. Eating leavened bread during Passover (Ex. xii. 15, 19). Eating fat of sacrifices (Lev. vii. 25). Eating blood (Lev. vii. 27, xvii. 14). *Eating sacrifice in an unclean condition (Lev. vii. 20, 21, xxii. 3, 4, 9). Offering too late (Lev. xix. 8). Making holy ointment for private use (Ex. xxx. 32, 33). Making perfume for private use (Ex. xxx. 38). Neglect of purification in general (Num. xix. 13, 20). Not bringing offering after slaying a beast for food (Lev. xvii. 9). Not slaying the animal at the tabernacle-door (Lev. xvii. 4). *†Touching holy things illegally (Num. iv. 15, 18, 20: and see 2 Sam. vi. 7; 2 Chr. xxvi. 21). In the foregoing list, which, it will be seen, is classified according to the view supposed to be taken by the Law of the principle of condemnation, the cases marked with * are (*a*) those which are expressly threatened or actually visited with death, as well as with cutting off. In those (*b*) marked † the hand of God is expressly named as the instrument of execution. The question to be determined is, whether the phrase "cut off" be likely to mean death in all cases, and to avoid that conclusion Le Clerc, Michaelis, and others, have suggested that in some of them, the ceremonial ones, it was intended to be commuted for banishment or privation of civil rights. Rabbinical writers explained "cutting off" to mean excommunication, and laid down three degrees of severity as belonging to it. But most commentators agree, that, in accordance with the *primâ facie* meaning of Heb. x. 28, the sentence of "cutting off" must be understood to be death-punishment of some sort. We may perhaps conclude that the primary meaning of "cutting off" is a sentence of death to be executed in some cases without remission, but in others voidable: (1.) by immediate atonement on the offender's part; (2.) by direct interposition of the Almighty, *i. e.* a sentence of death always "recorded," but not always executed. III. Punishments in themselves are twofold, Capital and Secondary. (*a.*) Of the former kind, the following only are prescribed by the Law. (1.) *Stoning*, which was the ordinary mode of execution (Ex. xvii. 4; Luke xx. 6; John x. 31; Acts xiv. 5). In the case of idolatry, and it may be presumed in other cases also, the witnesses, of whom there were to be at least two, were required to cast the first stone (Deut. xiii. 9, Acts vii. 58). The Rabbinical writers add, that the first stone was cast by one of them on the chest of the convict, and if this failed to cause death, the bystanders proceeded to complete the sentence. (2.) *Hanging* is mentioned as a distinct punishment (Num. xxv. 4; 2 Sam. xxi. 6, 9). (3.) *Burning*, in pre-Mosaic times, was the punishment for unchastity (Gen. xxxviii. 24). Under the Law it is ordered in the case of a priest's daughter (Lev. xxi. 9). (4.) *Death by the sword* or *spear* is named in the Law (Ex. xix. 13, xxxii. 27; Num. xxv. 7; but it occurs frequently in regal and post-Babylonian times (1 K. ii. 25, 34, xix. 1; 2 Chr. xxi. 4, &c.). (5.) *Strangling* is said by the Rabbins to have been regarded as the most common but least severe of the capital punishments, and to have been performed by immersing the convict in clay or mud, and then strangling him by a cloth twisted round the neck. (*b.*) Besides these ordinary capital punishments, we read of others, either of foreign introduction or of an irregular kind. Among the former, (1.) CRUCIFIXION is treated elsewhere. (2.) *Drowning*, though not ordered under the Law, was practised at Rome, and is said by St. Jerome to have been in use among the Jews. (3.) *Sawing asunder* or crushing beneath iron instruments (2 Sam. xii. 31, and perhaps Prov. xx. 26; Heb. xi. 37). (4.) *Pounding in a mortar, or beating to death*, is alluded to in Prov. xxvii. 22, but not as a legal punishment, and cases are described (2 Macc. vi. 28, 30). (5.) *Precipitation*, attempted in the case of our Lord at Nazareth, and carried out in that of captives from the Edomites, and of St. James, who is said to have been cast from "the pinnacle" of the Temple. Criminals executed by law were buried outside the city-gates, and heaps of stones were flung upon their graves (Josh. vii. 25, 26; 2 Sam. xviii. 17; Jer. xxii. 19). (*c.*) *Of secondary punishments* among the Jews the original principles were, (1.) *retaliation*, "eye for eye," &c. (Ex. xxi. 24, 25). (2.) *Compensation*, identical (restitution), or analogous; payment for loss of time or of power (Ex. xxi. 18-36; Lev. xxiv. 18-21; Deut. xix. 21). *Slander* against a wife's honour was to be compensated to her parents by a fine of 100 shekels, and the traducer himself to be punished with stripes (Deut. xxii. 18, 19). (3.) *Stripes*, whose number was not to exceed forty (Deut. xxv. 3); whence the Jews took care not to exceed thirty-nine (2 Cor. xi. 24). (4.) *Scourging* with thorns is mentioned Judg. viii. 16. The *stocks* are mentioned Jer. xx. 2; *passing through fire*, 2 Sam. xii. 31; *mutilation*, Judg. i. 6; 2 Macc. vii. 4; and see 2 Sam. iv. 12; *plucking out hair*, Is. l. 6; in later times, *imprisonment*, and *confiscation* or *exile*, Ezr. vii. 26; Jer. xxxvii. 15, xxxviii. 6; Acts iv. 3, v. 18, xii. 4. Of punishments inflicted by other nations we have the following notices:—In Egypt the power of life and death and imprisonment rested with the king, and to some extent also with officers of high rank (Gen. xl. 3, 22, xlii. 20). Death might be commuted for slavery (xlii. 19, xliv. 9, 33). In Egypt, and also in Babylon, the chief of the executioners, *Rab-Tabbachim*, was a great officer of state (Gen. xxxvii. 36; Dan. ii. 14), &c. Putting out the eyes of captives, and other cruelties, as flaying alive, burning, tearing out the tongue, &c., were practised by Assyrian and Babylonian conquerors. The execution of Haman and the story of Daniel are pictures of summary Oriental procedure. With the Romans, stripes and the stocks were in use, and imprisonment, with a

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chain attached to a soldier. There were also the *liberae custodiae* in private houses. *Exposure to wild beasts* appears to be mentioned by St. Paul (1 Cor. xv. 32; 2 Tim. iv. 17), but not with any precision.

Pu'nites, the. The descendants of Pua, or Puvah, the son of Issachar (Num. xxvi. 23).

Pun'on. One of the halting-places of the Israelite host during the last portion of the Wandering (Num. xxxiii. 42, 43). By Eusebius and Jerome it is identified with Pinon, the seat of the Edomite tribe of that name, and, further, with Phaeno, which contained the copper-mines so notorious at that period, and was situated between Petra and Zoar.

Purification. The term "purification," in its legal and technical sense, is applied to the ritual observances whereby an Israelite was formally absolved from the taint of uncleanness, whether evidenced by any overt act or state, or whether connected with man's natural depravity. In the present article we are concerned solely with the former class, inasmuch as in this alone were the ritual observances of a special character. The essence of purification, indeed, in all cases, consisted in the use of water, whether by way of ablution or aspersion; but in the *majora delicta* of legal uncleanness, sacrifices of various kinds were added, and the ceremonies throughout bore an expiatory character. Simple ablution of the person was required after sexual intercourse (Lev. xv. 18; 2 Sam. xi. 4): ablution of the clothes, after touching the carcase of an unclean beast, or eating or carrying the carcase of a clean beast that had died a natural death (Lev. xi. 25, 40): ablution both of the person and of the defiled garments in cases of *gonorrhea dormientium* (Lev. xv. 16, 17)—the ceremony in each of the above instances to take place on the day on which the uncleanness was contracted. A higher degree of uncleanness resulted from prolonged *gonorrhea* in males, and menstruation in women. Contact with persons in the above states, or even with clothing or furniture that had been used by them while in those states, involved uncleanness in a minor degree (Lev. xv. 5-11, 21-24). In cases of childbirth the sacrifice was increased to a lamb of the first year with a pigeon or turtle-dove (Lev. xii. 6). The uncleannesses already specified were comparatively of a mild character: the more severe were connected with death, which, viewed as the penalty of sin, was in the highest degree contaminating. To this head we refer the two cases of (1.) touching a corpse, or a grave (Num. xix. 16), or even killing a man in war (Num. xxxi. 19); and (2.) leprosy, which was regarded by the Hebrews as nothing less than a living death. The ceremonies of purification in the first of these two cases are detailed in Num. xix. The purification of the leper was a yet more formal proceeding, and indicated the highest pitch of uncleanness. The rites are described in Lev. xiv. 4-32. The two stages of the proceedings indicated, the first, which took place outside the camp, the re-admission of the leper to the community of men; the second, before the sanctuary, his re-admission to communion with God. In the first stage, the slaughter of the one bird and the dismissal of the other, symbolized the punishment of death deserved and fully remitted. In the second, the use of oil and its application to the same parts of the body as in the consecration of priests (Lev. viii. 23, 24), symbolized the re-dedication of the leper to the service of Jehovah. The ceremonies to be observed in the purification of a house or a garment infected with leprosy, were identical with the first stage of the proceedings used for the leper (Lev. xiv. 33-53). The necessity of purification was extended in the post-Babylonian period to a variety of unauthorized cases. Cups and pots, brazen vessels and couches, were washed as a matter of ritual observance (Mark vii. 4). The washing of the hands before meals was conducted in a formal manner (Mark vii. 3), and minute regulations are laid down on this subject in a treatise of the Mishna, entitled *Yadaim*. What may have been the specific causes of uncleanness in those who came up to purify themselves before the Passover (John xi. 55), or in those who had taken upon themselves the Nazarite's vow (Acts xxi. 24, 26), we are not informed; in either case it may have been contact with a corpse, though in the latter it would rather appear to have been a general purification preparatory to the accomplishment of the vow. In conclusion it may be observed, that the distinctive feature in the Mosaic rites of purification is their expiatory character. The idea of uncleanness was not peculiar to the Jew. But with all other nations simple ablution sufficed: no sacrifices were demanded. The Jew alone was taught by the use of expiatory offerings to discern to its full extent the connexion between the outward sign and the inward fount of impurity.

Purim, the annual festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the machinations of Haman (Esth. ix.). It was probably called Purim by the Jews in irony. Their great enemy Haman appears to have been very superstitious, and much given to casting lots (Esth. iii. 7). They gave the name Purim, or Lots, to the commemorative festival, because he had thrown lots to ascertain what day would be auspicious for him to carry into effect the bloody decree which the king had issued at his instance (Esth. ix. 24). The festival lasted two days, and was regularly observed on the 14th and 15th of Adar; but if the 14th happened to fall on the Sabbath, or on the second or fourth day of the week, the commencement of the festival was deferred till the next day. The traditions of the Jews, and their modern usage respecting it, are curious. A preliminary fast was appointed, called "the fast of Esther," to be observed on the 13th of Adar, in memory of the fast which Esther and her maids observed (Esth. iv. 16). If the 13th was a Sabbath, the fast was put back to the fifth day of the week. According to modern custom, as soon as the stars begin to appear, when the 14th of the month has commenced, candles are lighted up in token of rejoicing, and the people assemble in the synagogue. After a short prayer and thanksgiving, the reading of the Book of Esther commences. The book is written in a peculiar manner, on a roll called "the Roll" (*Megillah*). The reader translates the text, as he goes on, into the vernacular tongue of the place, and makes comments on particular passages. He reads in a histrionic manner, suiting his tones and gestures to the changes in the subject matter. When he comes to the name of Haman the whole congregation cry out, "May his name be blotted out," or "Let the name of the ungodly perish." When the Megillah is read through, the whole congregation exclaim, "Cursed be Haman; blessed be Mordecai; cursed be Zoresh (the wife of Haman); blessed be Esther; cursed be all idolaters; blessed be all Israelites, and blessed be Harbonah who hanged Haman." The

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volume is then solemnly rolled up. In the morning service in the synagogue, on the 14th, after the prayers, the passage is read from the Law (Ex. xvii. 8-16) which relates the destruction of the Amalekites, the people of Agag (1 Sam. xv. 8), the supposed ancestor of Haman (Esth. iii. 1). The Megillah is then read again in the same manner. The 14th of Adar, as the very day of the deliverance of the Jews, is more solemnly kept than the 13th; but when the service in the synagogue is over, all give themselves up to merrymaking. On the 15th the rejoicing is continued. When the month Adar used to be doubled, in the Jewish leap-year, the festival was repeated on the 14th and 15th of the second Adar. Ewald, in support of his theory that there was in patriarchal times a religious festival at every new and full moon, conjectures that Purim was originally the full moon feast of Adar, as the Passover was that of Nisan, and Tabernacles that of Tisri. It was suggested first by Kepler that the ἑορτὴ τῶν Ἰουδαίων of John v. 1, was the feast of Purim. The question is a difficult one. It seems to be generally allowed that the opinion of most of the Fathers that the feast was Pentecost, and that of Cocceius that it was Tabernacles, are precluded by the general course of the narrative, and especially by John iv. 35, compared with v. 1. The interval indicated by a comparison of these texts could scarcely have extended beyond Nisan. The choice is thus left between Purim and the Passover. The principal objections to Purim are, (*a*) that it was not necessary to go up to Jerusalem to keep the festival; (*b*) that it is not very likely that our Lord would have made a point of paying especial honour to a festival which appears to have had but a very small religious element in it, and which seems rather to have been the means of keeping alive a feeling of national revenge and hatred. On the whole, the only real objection to the Passover seems to be the want of the article before ἑορτή. It must be admitted that the difficulty is no small one, though it does not seem to be sufficient to outweigh the grave objections which lie against the feast of Purim.

Purse. The Hebrews, when on a journey, were provided with a bag (variously termed *cis*, *tsĕrôr*, and *chârît*), in which they carried their money (Gen. xlii. 35; Prov. i. 14, vii. 20; Is. xlvi. 6), and, if they were merchants, also their weights (Deut. xxv. 13; Mic. vi. 11). This bag is described in the N. T. by the terms βαλάντιον (Luke x. 4, xii. 33, xxii. 35, 36), and γλωσσόκομον (John xii. 6, xiii. 29). The girdle also served as a purse (Matt. x. 9; Mark vi. 8). Ladies wore ornamental purses (Is. iii. 23).

Put (1 Chr. i. 8; Nah. iii. 9). [PHUT.]

Puteoli, the great landing-place of travellers to Italy from the Levant, and the harbour to which the Alexandrian corn-ships brought their cargoes (Acts xxvii. 13). Puteoli was at that period a place of very great importance. We cannot elucidate this better than by saying that the celebrated bay which is now "the bay of Naples," and in early times was "the bay of Cumae," was then called "Sinus Puteolanus." The city was at the north-eastern angle of the bay. The earlier name of Puteoli, when the lower part of Italy was Greek, was Dicaearchia. The word Puteoli was a true Roman name, and arose from the strong mineral springs which are characteristic of the place. In the 5th century Puteoli was ravaged both by Alaric and Genseric, and it never afterwards recovered its former eminence. It is now a fourth-rate Italian town, still retaining the name of *Pozzuoli*. The remains of Puteoli are considerable.

Pu'tiel. One of the daughters of Putiel was wife of Eleazar the son of Aaron, and mother of Phinehas (Ex. vi. 25).

Pygarg (Heb. *dishôn*: πύγαργος: *pygargus*) occurs only (Deut. xiv. 5) in the list of clean animals as the rendering of the Heb. *dishôn*, the name apparently of some species of antelope, though it is by no means easy to identify it. The Greek πύγαργος denotes an animal with a "white rump," and is used by Herodotus (iv. 192) as the name of some Libyan deer or antelope. It is usual to identify the *pygarg* of the Greek and Latin writers with the *addax* of North Africa, Nubia, &c. (*Addax nasomaculatus*); but we cannot regard this point as satisfactorily settled. We are inclined to consider the πύγαργος, or *pygargus*, as a generic name to denote any of the white-rumped antelopes of North Africa, Syria, &c. Whether, however, the LXX. and Vulg. are correct in their interpretation of *dishôn* is another question.

Q

Quails (Heb. *sĕlâv*, *sĕlâv*). That the Hebrew word (Ex. xvi. 13; Num. xi. 31, 32) is correctly rendered "quails," is, we think, beyond doubt. Ludolf has endeavoured to show that the *sĕlâv* were locusts. Rudbeck has argued in favour of the *sĕlâv* meaning "flying-fish," some species of the genus *Exocetus*. Ehrenberg, from having observed a number of "flying-fish" lying dead on the shore near Elim, believed that *this* was the food of the Israelites in the wilderness, and named the fish "Trigla Israelitarum." Hermann von der Hardt supposed that the locust bird (*Pastor Roseus*) was intended; and recently Mr. Forster has advanced an opinion that "red geese" of the genus *Casarca* are to be understood by the Hebrew term. Some writers, while they hold that the original word denotes "quails," are of opinion that a species of Sand-grouse (*Pterocles alchata*), frequent in the Bible lands, is also included under the term. It is clear, however, that the *sĕlâv* of the

Coturnix vulgaris.

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Pentateuch and the 105th Ps. denotes the common "quail" (*Coturnix dactylisonans*), and no other bird. The Hebrew word *sĕlâv* is undoubtedly identical with the Arabic *salwâ*, a "quail." The expression "as it were two cubits (high) upon the face of the earth" (Num. xi. 31) is explained by the LXX., by the Vulg., and by Josephus, to refer to the height at which the quails flew above the ground, in their exhausted condition from their long flight. As to the enormous quantities which the least successful Israelite is said to have taken, viz. "ten homers," in the space of a night and two days, there is every reason for believing that the "homers" here spoken of do not denote strictly the measure of that name, but simply "a heap:" this is the explanation given by Onkelos and the Arabic versions of Saadias and Erpenius, in Num. xi. 31. The Israelites would have had little difficulty in capturing large quantities of these birds, as they are known to arrive at places sometimes so completely exhausted by their flight as to be readily taken, not in nets only, but by the hand. They "spread the quails round about the camp:" this was for the purpose of drying them. The Egyptians similarly prepared these birds. The expression "quails from the sea" (Num. xi. 31) must not be restricted to denote that the birds came from the sea as their starting-point, but it must be taken to show the direction from which they were coming. The quails were, at the time of the event narrated in the sacred writings, on their spring journey of migration northwards. It is interesting to note the time specified, "it was at even" that they began to arrive; and they no doubt continued to come all the night. Many observers have recorded that the quail migrates by night. The quail (*Coturnix dactylisonans*), the only species of the genus known to migrate, has a very wide geographical range.

Quar'tus, a Christian of Corinth (Rom. xvi. 23). There is the usual tradition that he was one of the Seventy disciples; and it is also said that he ultimately became bishop of Berytus.

Quaternion, a military term, signifying a guard of four soldiers, two of whom were attached to the person of a prisoner, while the other two kept watch outside the door of his cell (Acts xii. 4).

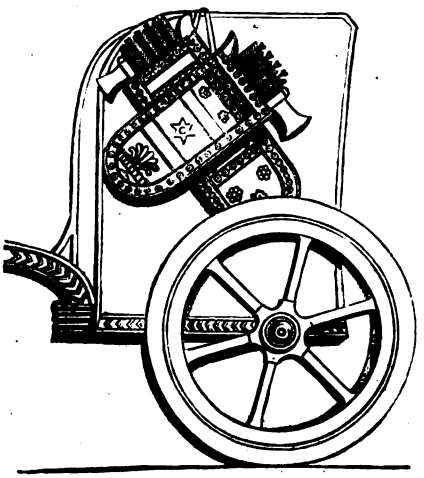
Queen (*malcâh*, *shĕgâl*, *gebîrâh*). Of the three Hebrew terms cited as the equivalents of "queen" in the A. V., the first alone is applied to a queen-*regnant*; the first and second equally to a queen-*consort*, without, however, implying the dignity which in European nations attaches to that position; and the third to the queen-*mother*, to whom that dignity is transferred in Oriental courts. The etymological force of the words accords with their application. *Malcâh* is the feminine of *melech*, "king." *Shĕgâl* simply means "wife." *Gĕbîrâh*, on the other hand, is expressive of authority: it means "powerful" or "mistress." It would therefore be applied to the female who exercised the highest authority; and this, in an Oriental household, is not the wife but the mother of the master. Strange as such an arrangement at first sight appears, it is one of the inevitable results of polygamy.

Queen of Heaven. In Jer. vii. 18, xliv. 17, 18, 19, 25, the Heb. *mĕleceth hashshâmayim* is thus rendered in the A. V. In the margin is given "frame or workmanship of heaven." Kimchi says "'workmanship of heaven,' *i. e.* the stars; and some interpret 'the queen of heaven,' *i. e.* a great star which is in the heavens." Rashi is in favour of the latter; and the Targum renders throughout "the star of heaven." Kircher is in favour of some constellation, the Pleiades or Hyades. It is generally believed that the "queen of heaven" is the moon, worshipped as Ashtaroth or Astarte, to whom the Hebrew women offered cakes in the streets of Jerusalem. The Babylonian Venus was also styled "the queen of heaven." Mr. Layard identifies Hera, "the second deity mentioned by Diodorus, with Astarte, Mylitta, or Venus," and with the "'queen of heaven,' frequently mentioned in the sacred volumes. . . . The planet which bore her name was sacred to her, and in the Assyrian sculptures a star is placed upon her head. She was called Beltis, because she was the female form of the great divinity, or Baal." With the cakes (*cavvânim*) which were offered in her honour, with incense and libations, Selden compares the πίτυρα (A. V. "bran") of Ep. of Jer. 43.

Quicksands, the, more properly THE SYRTIS (Acts xxvii. 17), the broad and deep bight on the North African coast between Carthage and Cyrene. The name is derived from *Sert*, an Arabic word for a desert. For two reasons this region was an object of peculiar dread to the ancient navigators of the Mediterranean, partly because of the drifting sands and the heat along the shore itself, but chiefly on account of the shallows and the uncertain currents of water in the bay. There were properly two Syrtes: the eastern or larger, now called the *Gulf of Sidra*; and the western or smaller, now the *Gulf of Cabes*. It is the former to which our attention is directed in this passage of the Acts.

Quintus Memmius, 2 Macc. xi. 34. [See MANLIUS T.]

Quiver. Two distinct Hebrew terms are represented by this word in the A. V. (1.) *Thĕli*. This occurs only in Gen. xxvii. 3. It is derived from a root which has the force of hanging. The passage itself affords no clue to its meaning. It may therefore signify either a quiver or a suspended weapon—for instance, such a sword as in our own language was formerly called a "hanger." (2.) *Ashpâh*. The root of this word is uncertain. It is connected with arrows only in Lam. iii. 13. Its other occurrences are Job xxxix. 23, Is. xxii. 6, and



Assyrian Chariot with Quiver.

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Jer. v. 16. In each of these the LXX. translate it by "quiver," with two exceptions, Job xxxix. 23, and Ps. cxxvii. 5. As to the thing itself, there is nothing in the Bible to indicate either its form or material, or in what way it was carried.

R

Ra'amah, a son of Cush, and father of the Cushite Sheba and Dedan. The tribe of Raamah became afterwards renowned as traders (Ez. xxvii. 22). Of the settlement of Raamah on the shores of the Persian Gulf there are several indications. Traces of Dedan are very faint; but Raamah seems to be recovered in the 'Ρεγμά of Ptol. vi. 7, and 'Ρῆγμα of Steph. Byzant.

Raami'ah, one of the chiefs who returned with Zerubbabel (Neh. vii. 7). In Ezr. ii. 2 he is called REELAIAH.

Raam'ses, Ex. i. 10. [RAMESES.]

Rab'bah, the name of several ancient places both east and west of the Jordan. **1.** A very strong place on the east of the Jordan, which when its name is first introduced in the sacred records was the chief city of the Ammonites. In five passages (Deut. iii. 11; 2 Sam. xii. 26, xvii. 27; Jer. xlix. 2; Ez. xxi. 20) it is styled at length Rabbath of the Ammonites, or, children of Ammon; but elsewhere (Josh. xiii. 25; 2 Sam. xi. 1, xii. 27, 29; 1 Chr. xx. 1; Jer. xlix. 3; Ez. xxv. 5; Amos i. 14) simply RABBAH. It appears in the sacred records as the single city of the Ammonites. When first named it is in the hands of the Ammonites, and is mentioned as containing the bed or sarcophagus of the giant Og (Deut. iii. 11). It was not included in the territory of the tribes east of Jordan; the border of Gad stops at "Aroer, which faces Rabbah" (Josh. xiii. 25). David's first Ammonite campaign appears to have occurred early in his reign. A part of the army, under Abishai, was sent as far as Rabbah to keep the Ammonites in check (2 Sam. x. 10, 14), but the main force under Joab remained at Medeba (1 Chr. xix. 7). The following year the Ammonite war was resumed, and this time Rabbah was made the main point of attack (xi. 1). Joab took the command, and was followed by the whole of the army. The siege must have lasted nearly, if not quite, two years. The sallies of the Ammonites appear to have formed a main feature of the siege (2 Sam. xi. 17, &c.). At the end of that time Joab succeeded in capturing a portion of the place—the "city of waters," that is, the lower town, so called from its containing the perennial stream which rises in and still flows through it. But the citadel, which rises abruptly on the north side of the lower town, a place of very great strength, still remained to be taken; and the honour of this capture, Joab insists on reserving for the king. The waters of the lower city once in the hands of the besiegers, the fate of the citadel was certain. The provisions also were at last exhausted, and shortly after David's arrival the fortress was taken. We are not told whether the city was demolished, or whether David was satisfied with the slaughter of its inmates. In the time of Amos, two centuries and a half later, it had again a "wall" and "palaces," and was still the sanctuary of Molech—"the king" (Am. i 14). So it was also at the date of the invasion of Nebuchadnezzar (Jer. xlix. 2, 3), when its dependent towns are mentioned, and when it is named in such terms as imply that it was of equal importance with Jerusalem (Ez. xxi. 20). At Rabbah, no doubt Baalis, king of the Bene-Ammon (Jer. xl. 14), held such court as he could muster; and within its walls was plotted the attack of Ishmael, which cost Gedaliah his life, and drove Jeremiah into Egypt. In the period between the Old and New Testaments, Rabbath-Ammon appears to have been a place of much importance, and the scene of many contests. It lay on the road between Heshbon and Bosra, and was the last place at which a stock of water could be obtained for the journey across the desert, while as it stood on the confines of the richer and more civilized country, it formed an important garrison station for repelling the incursions of the wild tribes of the desert. From Ptolemy Philadelphus (B.C. 285-247) it received the name of Philadelphia. Its ancient name, though under a cloud, was still used: it is mentioned by Polybius under the hardly altered form of Rabbatámana. At the Christian era Philadelphia formed the eastern limit of the region of Peraea. It was one of the cities of the Decapolis, and as far down as the 4th century was esteemed one of the most remarkable and strongest cities of the whole of Coele-Syria. Philadelphia became the seat of a Christian bishop, and was one of the nineteen sees of "Palestina tertia," which were subordinate to Bostra. The church still remains "in excellent preservation," with its lofty steeple. *Ammân* lies about 22 miles from the Jordan, at the eastern apex of a triangle, of which Heshbon and *es-Salt* form respectively the southern and northern points. It is about 14 miles from the former, and 12 from the latter. It lies in a valley which is a branch, or perhaps the main course, of the *Wady Zerka*, usually identified with the Jabbok. The *Moiet-Ammân*, or water of Amman, a mere streamlet, rises within the basin which contains the ruins of the town. When the Moslems conquered Syria they found the city in ruins; and in ruins remarkable for their extent and desolation even for Syria, the "Land of ruins," it still remains. The public buildings are said to be Roman, in general character like those at *Jerash*, except the citadel, which is described as of large square stones put together without cement, and which is probably more ancient than the rest. The remains of private houses scattered on both sides of the stream are very extensive.—**2.** Although there is no trace of the fact in the Bible, there can be little doubt that the name of Rabbah was also attached in Biblical times to the chief city of Moab. Its Biblical name is AR, but we have the testimony of Eusebius that in the 4th century it possessed the special title of Rabbath Moab. This name was for a time displaced by Areopolis. *Rabba* lies on the highlands at the S.E. quarter of the Dead Sea, between *Kerak* and *Jibel Shihân*.—**3.** A city of Judah, named with Kirjath-jearim in Josh. xv. 60 only. No trace of its existence has yet been discovered.—**4.** In one passage (Josh. xi. 8) ZIDON is mentioned with the affix Rabbah—Zidon-rabbah. This is preserved in the margin of the A. V., though in the text it is translated "great Zidon."

Rab'bath of the Children of Ammon, and **R. of the Ammonites.** This is the full appellation of the place commonly given as RABBAH. It occurs only in Deut. iii. 11, and Ez. xxi. 20.

Rab'bi, a title of respect given by the Jews to

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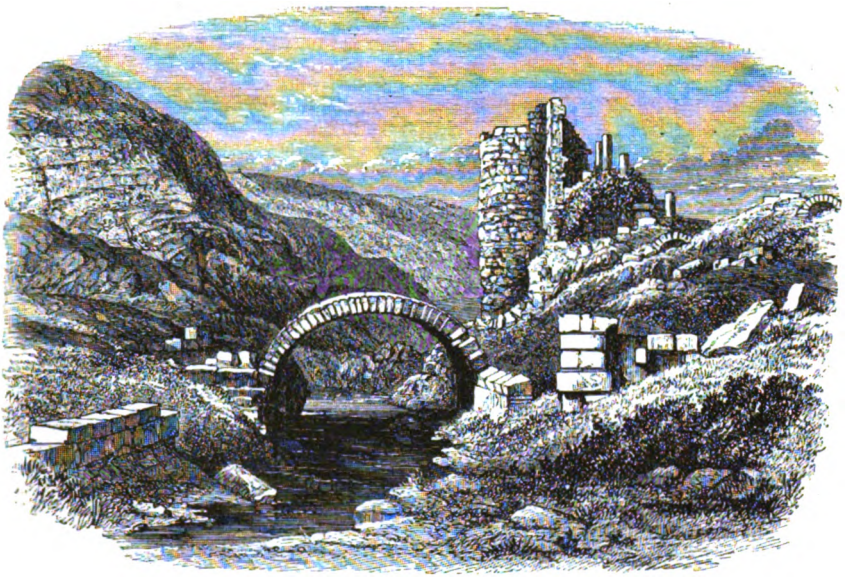

Ammân, from the East; showing the perennial stream and part of the citadel-hill. From a sketch by Wm. Tipping, Esq.

their doctors and teachers, and often addressed to our Lord (Matt. xxiii. 7, 8, xxvi. 25, 49; Mark ix. 5, xi. 21, xiv. 45; John i. 39, 50, iii. 2, 26, iv. 31, vi. 25, ix. 2, xi. 8). The meaning of the title is interpreted in express words by St. John, and by implication in St. Matthew, to mean Master, Teacher, John i. 39 (compare xi. 28, xiii. 13), and Matt. xxiii. 8. The same interpretation is given by St. John of the kindred title RABBONI (John xx. 16), which also occurs in Mark x. 51. The *i* which is added to these titles has been thought to be the pronominal affix "My;" but it is to be noted that St. John does not translate either of these by "*My* Master," but simply "Master," so that the *i* would seem to have lost any especial significance as a possessive pronoun intimating appropriation or endearment, and, like the "my" in titles of respect among ourselves, or in such terms as *Mon*seigneur, *Mon*sieur, to be merely part of the formal address. The title Rabbi is not known to have been used before the reign of Herod the Great, and is thought to have taken its rise about the time of the disputes between the rival schools of Hillel and Shammai. Rabbi was considered a higher title than Rab, and Rabban higher than Rabbi.

Rab'bith, a town in the territory, perhaps on the boundary, of Issachar (Josh. xix. 20 only).

Rabbo'ni, John xx. 16. [RABBI.].

Rab-Mag is found only in Jer. xxxix. 3 and 13. In both places it is a title borne by Nergal-sharezer. It has already been shown that Nergal-sharezer is probably identical with the king called by the Greeks Neriglissar. [NERGAL-SHAREZER.] This king, as well as certain other important personages, is found to bear the title in the Babylonian inscriptions. It is written indeed with a somewhat different vocalisation, being read as *Rabu-Emga* by Sir H. Rawlinson. The signification is somewhat doubtful. *Rabu* is most certainly "great," or "chief;" but *Mag*, or *Emga*, is an obscure term. It has been commonly identified with the word "Magus," but this identification is very uncertain. Sir H. Rawlinson inclines to translate *emga* by "priest."

Rab'saces. RABSHAKEH (Ecclus. xlviii. 18).

Rab'saris. 1. An officer of the king of Assyria sent up with Tartan and Rabshakeh against Jerusalem in the time of Hezekiah (2 K. xviii. 17).—2. One of the princes of Nebuchadnezzar, who was present at the capture of Jerusalem, B.C. 588 (Jer. xxxix. 3, 13). Rabsaris is probably rather the name of an office than of an individual, the word signifying chief eunuch; in Dan. i. 3, Ashpenaz is called the master of the eunuchs (Rab-sarisim). It is not improbable that in Jeremiah xxxix. we have not only the title of the Rabsaris given, but his name also, either Sarsechim (ver. 3) or (ver. 13) Nebu-shasban (worshipper of Nebo, Is. xlvi. 1).

Rab'shakeh (2 K. xviii., xix.; Is. xxxvi., xxxvii.: *Rabsaces*), one of the officers of the king of Assyria sent against Jerusalem in the reign of Hezekiah. Sennacherib, having taken other cities of Judah, was now besieging Lachish; and Hezekiah, terrified at his progress, and losing for a time his firm faith in God, sends to Lachish with an offer of submission and tribute. But Sennacherib, not content with this, sends a great host against Jerusalem under Tartan, Rabsaris, and Rabshakeh; not so much, apparently, with the object of immediately engaging in the siege of the city, as with the idea that, in its present disheartened state, the sight of an army, combined with the threats and specious promises of Rabshakeh, might induce a surrender at once. Many have imagined, from the familiarity of Rabshakeh with Hebrew, that he either was a Jewish deserter or an apostate captive of Israel. Being unable to obtain any promise of submission from Hezekiah, who, in the extremity of his peril returning to trust in the help of the Lord, is encouraged by the words and predictions of Isaiah, Rabshakeh goes

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back to the king of Assyria, who had now departed from Lachish. The English version takes Rabshakeh as the name of a person; it may, however, be questioned whether it be not rather the name of the office which he held at the court, that of chief cupbearer, and RAB-MAG possibly the chief priest.

Ra'ca, a term of reproach used by the Jews of our Saviour's age (Matt. v. 22). Critics are agreed in deriving it from the Chaldee term *rêkâ*, with the sense of "worthless."

Race. [GAMES.]

Ra'chab. RAHAB the harlot (Matt. i. 5).

Ra'chal, one of the places which David and his followers used to haunt during the period of his freebooting life. It is named in 1 Sam. xxx. 29 only.

Ra'chel, the younger of the daughters of Laban, the wife of Jacob, and mother of Joseph and Benjamin. The incidents of her life may be found in Gen. xxix.–xxxiii., xxxv. The story of Jacob and Rachel has always had a peculiar interest: there is that in it which appeals to some of the deepest feelings of the human heart. The beauty of Rachel, the deep love with which she was loved by Jacob from their first meeting by the well of Haran, when he showed to her the simple courtesies of the desert life, and kissed her and told her he was Rebekah's son; the long servitude with which he patiently served for her, in which the seven years "seemed to him but a few days, for the love he had to her;" their marriage at last; and the death of Rachel at the very time when in giving birth to another son her own long-delayed hopes were accomplished, and she had become still more endeared to her husband; his deep grief and ever-living regrets for her loss (Gen. xlviii. 7): these things make up a touching tale of personal and domestic history which has kept alive the memory of Rachel. Yet from what is related to us concerning her character there does not seem much to claim any high degree of admiration and esteem. The discontent and fretful impatience shown in her grief at being for a time childless, moved even her fond husband to anger (Gen. xxx. 1, 2). She appears moreover to have shared all the duplicity and falsehood of her family. See, for instance, Rachel's stealing her father's images, and the ready dexterity and presence of mind with which she concealed her theft (Gen. xxxi.). From this incident we may also infer that she was not altogether free from the superstitions and idolatry which prevailed in the land whence Abraham had been called (Josh. xxiv. 2, 14).—*Rachel's tomb.*—"Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day" (Gen. xxxv. 19, 20). The site of Rachel's tomb, "on the way to Bethlehem," "a little way to come to Ephrath," "in the border of Benjamin," has never been questioned. It is about two miles S. of Jerusalem, and one mile N. of Bethlehem.

Radda'i, one of David's brothers, fifth son of Jesse (1 Chr. ii. 14). Ewald conjectures that he is identical with REI, but this does not seem probable.

Raga'u. **1.** A place named only in Jud. i. 5, 15; probably identical with RAGES.—**2.** One of the ancestors of our Lord, son of Phalec (Luke iii. 35). He is the same person with REU, son of Peleg.

Ra'ges was an important city in north-eastern Media, where that country bordered upon Parthia. It is not mentioned in the Hebrew Scriptures, but occurs frequently in the Book of Tobit (i. 14, v. 5, vi. 10 and 12, &c.), and twice in Judith (i. 5 and 15). Rages is a place mentioned by a great number of profane writers. It appears as Ragha in the Zendavesta, in Isidore, and in Stephen; as Raga in the inscriptions of Darius; Rhagae in Duris of Samos, Strabo, and Arrian; and Rhagaea in Ptolemy. Properly speaking, Rages is a town, but the town gave name to a province which is sometimes called Rages or Rhagae, sometimes Rhagiana. It appears from the Zendavesta that here was one of the earliest settlements of the Aryans, who were mingled, in Rhagiana, with two other races, and were thus brought into contact with heretics. Isidore calls Rages "the greatest city in Media." In the troubles which followed the death of Alexander, Rages appears to have gone to decay, but it was soon after rebuilt by Seleucus I. (Nicator), who gave it the name of Europus. When the Parthians took it they called it Arsacia, after the Arsaces of the day; but it soon afterwards recovered its ancient appellation. That appellation it has ever since retained, with only a slight corruption, the ruins being still known by the name of *Rhey.* These ruins lie about five miles south-east of Teheran, and cover a space 4500 yards long by 3500 yards broad. The walls are well marked, and are of prodigious thickness. The modern Teheran, built out of its ruins, has now superseded *Rhey.*

Rag'uel, or **Reu'el.** **1.** A prince-priest of Midian, the father of Zipporah according to Ex. ii. 21, and of Hobab according to Num. x. 29. As the father-in-law of Moses is named Jethro in Ex. iii. 1, and Hobab in Judg. iv. 11, and perhaps in Num. x. 29 (though the latter passage admits of another sense), the *primâ facie* view would be that Raguel, Jethro, and Hobab were different names for the same individual. Such is probably the case with regard to the two first at all events, if not with the third. [HOBAB.] One of the names may represent an official title, but whether Jethro or Raguel is uncertain, both being appropriately significant. The identity of Jethro and Reuel is supported by the indiscriminate use of the names in the LXX. (Ex. ii. 16, 18). Another solution of the difficulty has been sought in the loose use of terms of relationship among the Hebrews. —**2.** Another transcription of the name REUEL, occurring in Tobit, where Raguel, a pious Jew of "Ecbatane, a city of Media," is father of Sara, the wife of Tobias (Tob. iii. 7, 17, &c.).

Ra'hab, or **Ra'chab,** a celebrated woman of Jericho, who received the spies sent by Joshua to spy out the land, hid them in her house from the pursuit of her countrymen, was saved with all her family when the Israelites sacked the city; and became the wife of Salmon, and the ancestress of the Messiah. Her history may be told in a few words. At the time of the arrival of the Israelites in Canaan she was a young unmarried woman, dwelling in a house of her own alone, though she had a father and mother, and brothers and sisters, living in Jericho. She was a "harlot," and probably combined the trade of lodging-keeper for wayfaring men. She seems also to have been engaged in the manufacture of linen and the art of dyeing, for which the Phoenicians were early famous; since we find the flat roof of her house covered with stalks of flax put there to dry, and a stock of scarlet or crimson line in her house. Her house was situated on the

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wall, probably near the town gate, so as to be convenient for persons coming in and going out of the city. Rahab therefore had been well informed with regard to the events of the Exodus. She had heard of the passage through the Red Sea, of the utter destruction of Sihon and Og, and of the irresistible progress of the Israelitish host. The effect upon her mind had been what one would not have expected in a person of her way of life. It led her to a firm faith in Jehovah as the true God, and to the conviction that He purposed to give the land of Canaan to the Israelites. When therefore the two spies sent by Joshua came to her house, they found themselves under the roof of one who, alone probably of the whole population, was friendly to their nation. Her reception of the spies, the artifice by which she concealed them from the king, their escape, and the saving of Rahab and her family at the capture of the city, in accordance with their promise, are all told in the narrative of Josh. ii. The narrator adds, "and she dwelleth in Israel unto this day," not necessarily implying that she was alive at the time he wrote, but that the family of strangers of which she was reckoned the head, continued to dwell among the children of Israel. As regards Rahab herself, we learn from Matt. i. 5, that she became the wife of Salmon the son of Naasson, and the mother of Boaz, Jesse's grandfather. The suspicion naturally arises that Salmon may have been one of the spies whose life she saved, and that gratitude for so great a benefit led in his case to a more tender passion, and obliterated the memory of any past disgrace attaching to her name. But, however this may be, it is certain, on the authority of St. Matthew, that Rahab became the mother of the line from which sprung David, and eventually Christ; for that the Rachab mentioned by St. Matthew is Rahab the harlot, is as certain as that David in the genealogy is the same person as David in the books of Samuel. The attempts that have been made to prove Rachab different from Rahab, in order to get out of the chronological difficulty, are singularly absurd. The character of Rahab has much and deep interest. Dismissing, as inconsistent with truth, the attempt to clear her character of stain by saying that she was only an innkeeper, and not a harlot, we may yet notice that it is very possible that to a woman of her country and religion such a calling may have implied a far less deviation from the standard of morality than it does with us, and moreover, that with a purer faith she seems to have entered upon a pure life. As a case of casuistry, her conduct in deceiving the king of Jericho's messengers with a false tale, and, above all, in taking part against her own countrymen, has been much discussed. With regard to the first, strict truth, either in Jew or heathen, was a virtue so utterly unknown before the promulgation of the Gospel, that, as far as Rahab is concerned, the discussion is quite superfluous. With regard to her taking part against her own countrymen, it can only be justified, but is fully justified, by the circumstance that fidelity to her country would in her case have been infidelity to God, and that the higher duty to her Maker eclipsed the lower duty to her native land. If her own life of shame was in any way connected with that idolatry, one can readily understand what a further stimulus this would give, now that her heart was purified by faith, to her desire for the overthrow of the nation to which she belonged by birth, and the establishment of that to which she wished to belong by a community of faith and hope. This view of Rahab's conduct is fully borne out by the references to her in the N. T. The author of the Epistle to the Hebrews tells us that "by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. xi. 31); and St. James fortifies his doctrine of justification by works, by asking, "Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (Jam. ii. 25.) And in like manner Clement of Rome says, "Rahab the harlot was saved for her faith and hospitality" (*ad Corinth.* xii.).

Ra'hab, a poetical name of Egypt (Ps. lxxxix. 10; Is. li. 9). The same word signifies "fierceness, insolence, pride;" if Hebrew, when applied to Egypt it would indicate the national character of the inhabitants. Gesenius thinks it was probably of Egyptian origin, but accommodated to Hebrew, although no likely equivalent has been found in Coptic, or, we may add, in ancient Egyptian. This word occurs in a passage in Job (xxvi. 12), where it is usually translated, as in the A. V., instead of being treated as a proper name. Rahab, as a name of Egypt, occurs once only without reference to the Exodus: this is in Ps. lxxxvii. 4. In Is. xxx. 7 the name is alluded to.

Ra'ham. In the genealogy of the descendants of Caleb the son of Hezron (1 Chr. ii. 44), Raham is described as the son of Shema and father of Jorkoam.

Ra'hel, the more accurate form of the familiar name elsewhere rendered RACHEL (Jer. xxxi. 15).

Rain. *Mâtâr*, and also *geshem*, which, when it differs from the more common word *mâtâr*, signifies a more violent rain; it is also used as a generic term, including the early and latter rain (Jer. v. 24; Joel ii. 23). EARLY RAIN, the rains of the autumn, *yôreh* (Deut. xi. 14; Jer. v. 24); also *môreh* (Joel ii. 23). LATTER RAIN, the rain of spring, *malkôsh* (Prov. xvi. 15; Job xxix. 23; Jer. iii. 3; Hos. vi. 3; Joel ii. 23; Zech. x. 1). The early and latter rains are mentioned together (Deut. xi. 14; Jer. v. 24; Joel ii. 23; Hos. vi. 3; James v. 7). Another word, of a more poetical character, is *rebibim*, translated in our version "showers" (Deut. xxxii. 2; Jer. iii. 3, xiv. 22; Mic. v. 7 (Heb. 6); Ps. lxv. 10 (Heb. 11), lxxii. 6). The Hebrews have also the word *zerem*, expressing violent rain, storm, tempest, accompanied with hail—in Job xxiv. 8, the heavy rain which comes down on mountains; and *sagrir*, which occurs only in Prov. xxvii. 15, continuous and heavy rain. In a country comprising so many varieties of elevation as Palestine, there must of necessity occur corresponding varieties of climate. For six months in the year no rain falls, and the harvests are gathered in without any of the anxiety with which we are so familiar lest the work be interrupted by unseasonable storms. There are, however, very considerable, and perhaps more than compensating, disadvantages occasioned by this long absence of rain: the whole land becomes dry, parched, and brown, the cisterns are empty, the springs and fountains fail, and the autumnal rains are eagerly looked for, to prepare the earth for the reception of the seed. These, the early rains, commence about the latter end of October or beginning of November, in Lebanon a month earlier: not suddenly but by degrees; the husbandman has thus the opportunity of sowing his

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fields of wheat and barley. The rains come mostly from the west or south-west (Luke xii. 54), continuing for two or three days at a time, and falling chiefly during the night; the wind then shifts round to the north or east, and several days of fine weather succeed (Prov. xxv. 23). During the months of November and December the rains continue to fall heavily, but at intervals; afterwards they return, only at longer intervals, and are less heavy; but at no period during the winter do they entirely cease. January and February are the coldest months, and snow falls, sometimes to the depth of a foot or more, at Jerusalem, but it does not lie long; it is very seldom seen along the coast and in the low plains. Rain continues to fall more or less during the month of March; it is very rare in April, and even in Lebanon the showers that occur are generally light. In the valley of the Jordan the barley harvest begins as early as the middle of April, and the wheat a fortnight later; in Lebanon the grain is seldom ripe before the middle of June. [PALESTINE.] With respect to the distinction between the early and the latter rains, Robinson observes that there are not at the present day "any particular periods of rain or succession of showers, which might be regarded as distinct rainy seasons. The whole period from October to March now constitutes only one continued season of rain without any regularly intervening term of prolonged fine weather. Unless, therefore, there has been some change in the climate, the early and the latter rains for which the husbandman waited with longing, seem rather to have implied the first showers of autumn which revived the parched and thirsty soil, and prepared it for the seed; and the later showers of spring, which continued to refresh and forward both the ripening crops and the vernal products of the fields (James v. 7; Prov. xvi. 15)."

Rainbow. The token of the covenant which God made with Noah when he came forth from the ark, that the waters should no more become a flood to destroy all flesh. The right interpretation of Gen. ix. 13 seems to be that God took the rainbow, which had hitherto been but a beautiful object shining in the heavens when the sun's rays fell on falling rain, and consecrated it as the sign of His love and the witness of His promise (Ecclus. xliii. 11). The figurative and symbolical use of the rainbow as an emblem of God's mercy and faithfulness must not be passed over. In the wondrous vision shown to St. John in the Apocalypse (Rev. iv. 3), it is said that "there was a rainbow round about the throne, in sight like unto an emerald:" amidst the awful vision of surpassing glory is seen the symbol of Hope, the bright emblem of Mercy and of Love.

Raisins. [VINE.]

Ra'kem. Among the descendants of Machir the son of Manasseh, by his wife Maachah, are mentioned Ulam and Rakem, who are apparently the sons of Sheresh (1 Chr. vii. 16).

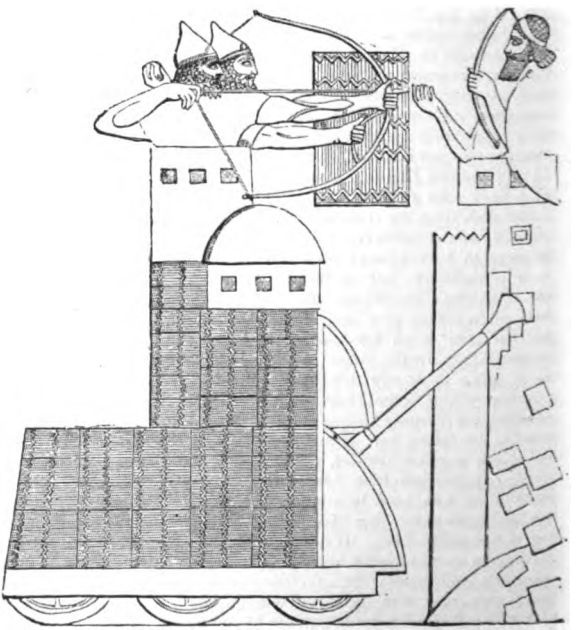
Rak'kath, one of the fortified towns of Naphtali, named between HAMMATH and CHINNERETH (Josh. xix. 35).

Rak'kon, one of the towns in the inheritance of Dan (Josh. xix. 46), apparently not far distant from Joppa.

Ram. 1. Second son of Hezron, and father of Amminadab (1 Chr. ii. 9, 10).—2. The first-born of Jerahmeel (1 Chr. ii. 25, 27).—3. Elihu, the son of Barachel the Buzite, is described as "of the kindred of Ram" (Job xxxii. 2). Ewald identifies Ram with Aram, mentioned in Gen. xxii. 21 in connexion with Huz and Buz.

Ram. [SHEEP; SACRIFICES.]

Ram, Battering. This instrument of ancient siege operations is twice mentioned in the O. T. (Ez. iv. 2, xxi. 22 [27]); and as both references are to the battering-rams in use among the Assyrians and Babylonians, it will only be necessary to describe those which are known from the monuments to have been employed in their sieges. In attacking the walls of a fort or city, the first step appears to have been to form an inclined plane or bank of earth (comp. Ez. iv. 2, "cast a mount against it"), by which the besiegers could bring their battering-rams and other engines to the foot of the walls. "The battering-rams," says Mr. Layard, "were of several kinds. Some were joined to moveable towers which held warriors and armed men. The whole then formed one great temporary building, the top of which is represented in sculptures as on a level with the walls, and even turrets, of the besieged city. In some bas-reliefs the battering-ram is without wheels; it was then perhaps constructed upon the spot, and was not in-



Battering Ram.

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tended to be moved. . . . The mode of working the rams cannot be determined from the Assyrian sculptures. It may be presumed, from the representations in the bas-reliefs, that they were partly suspended by a rope fastened to the outside of the machine, and that men directed and impelled them from within. . . . The artificial tower was usually occupied by two warriors: one discharged his arrows against the besieged, whom he was able, from his lofty position, to harass more effectually than if he had been below; the other held up a shield for his companion's defence."

Ra'ma, Matt. ii. 18, referring to Jer. xxxi. 15. The original passage alludes to a massacre of Benjamites or Ephraimites (comp. ver. 9, 18), at the Ramah in Benjamin or in Mount Ephraim. This is seized by the Evangelist and turned into a touching reference to the slaughter of the Innocents at Bethlehem, near to which was (and is) the sepulchre of Rachel.

Ra'mah. A word which in its simple or compound shape forms the name of several places in the Holy Land; one of those which, like Gibeah, Geba, Gibeon, or Mizpeh, betrays the aspect of the country. As an appellative it is found only in one passage (Ez. xvi. 24-39), in which it occurs four times, each time rendered in the A. V. "high place." But in later Hebrew *ramtha* is a recognised word for a hill.—**1.** One of the cities of the allotment of Benjamin (Josh. xviii. 25). Its place in the list is between Gibeon and Beeroth. There is a more precise specification of its position in the invaluable catalogue of the places north of Jerusalem which are enumerated by Isaiah as disturbed by the gradual approach of the king of Assyria (Is. x. 28-32). At Michmash he crosses the ravine; and then successively dislodges or alarms Geba, Ramah, and Gibeah of Saul. Each of these may be recognised with almost absolute certainty at the present day. Geba is *Jeba*, on the south brink of the great valley; and a mile and a half beyond it, directly between it and the main road to the city, is *er-Râm* (its name the exact equivalent of ha-Râmah) on the elevation which its ancient name implies. Its distance from the city is two hours, *i. e.* five English or six Roman miles. Its position is also in close agreement with the notices of the Bible (Judg. iv. 5, xix. 13; 1 K. xv. 17, 21, 22; 2 Chr. xvi. 1, 5, 6; Jer. xl. 1, &c.). Its proximity to Gibeah is implied in 1 Sam. xxii. 6; Hos. v. 8; Ezr. ii. 26; Neh. vii. 30: the last two of which passages show also that its people returned after the Captivity. The Ramah in Neh. xi. 33 occupies a different position in the list, and may be a distinct place situated further west, nearer the plain. *Er-Râm* was not unknown to the mediaeval travellers, by some of whom it is recognised as Ramah, but it was reserved for Dr. Robinson to make the identification certain and complete.—**2.** The home of Elkanah, Samuel's father (1 Sam. i. 19, ii. 11), the birthplace of Samuel himself, his home and official residence, the site of his altar (vii. 17, viii. 4, xv. 34, xvi. 13, xix. 18), and finally his burial-place (xxv. 1, xxviii. 3). In the present instance it is a contracted form of RAMATHAIM-ZOPHIM. All that is directly said as to its situation is that it was in Mount Ephraim (1 Sam. i. 1), and this would naturally lead us to seek it in the neighbourhood of Shechem. But the whole tenor of the narrative of the public life of Samuel (in connexion with which alone this Ramah is mentioned) is so restricted to the region of the tribe of Benjamin, and to the neighbourhood of Gibeah the residence of Saul, that it seems impossible not to look for Samuel's city in the same locality. On the other hand, the boundaries of Mount Ephraim are nowhere distinctly set forth. In the mouth of an ancient Hebrew the expression would mean that portion of the mountainous district which was at the time of speaking in the possession of the tribe of Ephraim. In this district, tradition, with a truer instinct than it sometimes displays, has placed the residence of Samuel. The earliest attempt to identify it is in the *Onomasticon* of Eusebius, and was not so happy. His words are "Armathem Seipha: the city of Helkana and Samuel; it lies near Diospolis: thence came Joseph, in the Gospels said to be from Arimathaea." Diospolis is Lydda, the modern *Lûdd*, and the reference of Eusebius is no doubt to *Ramleh*, the well-known modern town two miles from *Lûdd*. But there is another tradition, that just alluded to, common to Moslems, Jews, and Christians, up to the present day, which places the residence of Samuel on the lofty and remarkable eminence of *Neby Samwil*, which rises four miles to the N.W. of Jerusalem, and which its height (greater than that of Jerusalem itself), its commanding position, and its peculiar shape, render the most conspicuous object in all the landscapes of that district, and make the names of Ramah and Zophim exceedingly appropriate to it. Since the days of Arculf the tradition appears to have been continuous. Here, then, we are inclined, in the present state of the evidence, to place the Ramah of Samuel. And there probably would never have been any resistance to the traditional identification if it had not been thought necessary to make the position of Ramah square with a passage with which it does not seem to the writer to have necessarily any connexion. It is usually assumed that the city in which Saul was anointed by Samuel (1 Sam. ix., x.) was Samuel's own city Ramah. On the assumption that Ramathaim-zophim was the city of Saul's anointing, various attempts have been made to find a site for it in the neighbourhood of Bethlehem. (*a*) Gesenius suggests the *Jebel Fureidis*, four miles south-east of Bethlehem, the ancient Herodium, the "Frank mountain" of more modern times. (*b*) Dr. Robinson proposes *Sôba*, in the mountains six miles west of Jerusalem, as the possible representative of Zophim. (*c*) Van de Velde, following the lead of Wolcott, argues for *Rameh* (or *Ramet el-Khalîl*), a well-known site of ruins about two and a half miles north of Hebron. (*d*) Dr. Bonar adopts *er-Râm*, which he places a short distance north of Bethlehem, east of Rachel's sepulchre. Two suggestions in an opposite direction must be noticed:—(*a*) That of Ewald, who places Ramathaim-zophim at *Ram-allah*, a mile west of *el-Bireh*, and nearly five north of *Neby Samwil*. (*b*) That of Schwarz, who, starting from Gibeah-of-Saul as the home of Kish, fixes upon *Rameh* north of Samaria and west of *Sanur*, which he supposes also to be Ramoth or Jarmuth, the Levitical city of Issachar.—**3.** One of the nineteen fortified places of Naphtali (Josh. xix. 36) named between Adamah and Hazor. It would appear, if the order of the list may be accepted, to have been in the mountainous country N.W. of the Lake of Gennesareth. In this district a place bearing the name of *Rameh* has been discovered by Dr. Robinson. It lies on the main track between *Akka* and the north end of the Sea of Galilee, and about eight

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miles E.S.E. of *Safed*.—**4.** One of the landmarks on the boundary (A. V. "coast") of Asher (Josh. xix. 29), apparently between Tyre and Zidon. Two places of the same name have been discovered in the district allotted to Asher; the one east of Tyre, and within about three miles of it, the other more than ten miles off, and south-east of the same city. If either of these places represent the Ramah in question, it certainly seems safer to identify it with that nearest to Tyre and the sea-coast.—**5.** By this name in 2 K. viii. 29 and 2 Chr. xxii. 6, only, is designated RAMOTH-GILEAD.—**6.** A place mentioned in the catalogue of those re-inhabited by the Benjamites after their return from the Captivity (Neh. xi. 33). It may be the Ramah of Benjamin (above, No. 1) or the Ramah of Samuel, but its position in the list (remote from Geba, Michmash, Bethel, ver. 31, comp. Ezr. ii. 26, 28) seems to remove it further west, to the neighbourhood of Lod, Hadid, and Ono. The situation of the modern *Ramleh* agrees very well with this, a town too important and too well placed not to have existed in the ancient times.

Ra'math-Le'hi. The name which purports to have been bestowed by Samson on the scene of his slaughter of the thousand Philistines with the jaw-bone (Judg. xv. 17). "He cast away the jaw-bone out of his hand, and called that place 'Ramath-lehi,'"—as if "heaving of the jaw-bone." But Gesenius has pointed out that as they at present stand the words are exactly parallel to Ramath-mizpeh and Ramath-negeb, and mean the "height of Lechi."

Ra'math-Miz'peh. A place mentioned, in Josh. xiii. 26 only, in the specification of the territory of Gad, apparently as one of its northern landmarks. There is no reason to doubt that it is the same place with that early sanctuary at which Jacob and Laban set up their cairn of stones, and which received the names of MIZPEH, Galeed, and Jegar Sahadutha: and it seems very probable that all these are identical with Ramoth-Gilead, so notorious in the later history of the nation.

Ra'math of the South, more accurately Ramah of the South. One of the towns in the allotment of Simeon (Josh. xix. 8), apparent at its extreme south limit. It appears from this passage to have been another name for BAALATH-BEER. Van de Velde takes it as identical with Ramath-Lehi, which he finds at *Tell el-Lekiyeh*; but this appears to be too far south. It is in all probability the same place as SOUTH RAMOTH (1 Sam. xxx. 27).

Ramatha'im-Zo'phim. The full form of the name of the town in which Elkanah, the father of the prophet Samuel, resided. It is given in its complete shape in the Hebrew text and A. V. but once (1 Sam. i. 1). Elsewhere (i. 19, ii. 11, vii. 17, viii. 4, xv. 34, xvi. 13, xix. 18, 19, 22, 23, xx. 1, xxv. 1, xxviii. 3) it occurs in the shorter form of Ramah. [RAMAH, 2.] Ramathaim, if interpreted as a Hebrew word, is dual—"the double eminence." This may point to a peculiarity in the shape or nature of the place, or may be an instance of the tendency, familiar to all students, which exists in language to force an archaic or foreign name into an intelligible form. Of the force of "Zophim" no probable explanation has been given. It was an ancient name on the east of Jordan (Num. xxiii. 14), and there, as here, was attached to an eminence. Even without the testimony of the LXX. there is no doubt, from the narrative itself, that the Ramah of Samuel—where he lived, built an altar, died, and was buried—was the same place as the Ramah or Ramathaim-Zophim in which he was born. Of its position nothing, or next to nothing, can be gathered from the narrative. It was in Mount Ephraim (1 Sam. i. 1). It had apparently attached to it a place called NAIOTH (xix. 18, &c., xx. 1); and it had also in its neighbourhood a great well, known as the well of Has-Sechu (xix. 22). But unfortunately these scanty particulars throw no light on its situation. In the 4th century Ramathaim-Zophim was located near Diospolis (Lydda), probably at Ramleh; but that is quite untenable, and quickly disappeared in favour of another, probably older, certainly more probable tradition, which placed it on the lofty and remarkable hill four miles N.W. of Jerusalem, known to the early pilgrims and Crusaders as Saint Samuel and Mont Joye. It is now universally designated *Neby Samwil*—the "Prophet Samuel." [RAMAH, No. 2.]

Ra'mathem. One of the three "governments" which were added to Judaea by king Demetrius Nicator, out of the country of Samaria (1 Macc. xi. 34). It no doubt derived its name from a town of the name of RAMATHAIM, probably that renowned as the birthplace of Samuel the Prophet, though this cannot be stated with certainty.

Ra'mathite, the. Shimei the Ramathite had charge of the royal vineyards of King David (1 Chr. xxvii. 27). The name implies that he was native of a place called Ramah, but there is no tradition or other clue by which the particular Ramah to which this worthy belonged can be identified.

Ram'eses, or **Raam'ses,** a city and district of Lower Egypt. There can be no reasonable doubt that the same city is designated by the Rameses and Raamses of the Heb. text, and that this was the chief place of the land of Rameses, all the passages referring to the same region. The first mention of Rameses is in the narrative of the settling by Joseph of his father and brethren in Egypt, where it is related that a possession was given them "in the land of Rameses" (Gen. xlvii. 11). This land of Rameses, either corresponds to the land of Goshen, or was a district of it, more probably the former, as appears from a comparison with a parallel passage (6). The name next occurs as that of one of the two store-cities built for the Pharaoh who first oppressed the children of Israel (Ex. i. 11). There can be no doubt that Raamses is Rameses in the land of Goshen. In the narrative of the Exodus we read of Rameses as the starting-point of the journey (Ex. xii. 37; see also Num. xxxiii. 3, 5). If then we suppose Rameses or Raamses to have been the chief town of the land of Rameses, either Goshen itself or a district of it, we have to endeavour to determine its situation. Lepsius supposes that Aboo-Kesheyd is on the site of Rameses. His reasons are, that in the LXX. Heroöpolis is placed in the land of Rameses, in a passage where the Heb. only mentions "the land of Goshen" (Gen. xlvi. 28), and that there is a monolithic group of Aboo-Kesheyd representing Tum, and Ra, and between them, Rameses II., who was probably there worshipped. The Biblical narrative of the position of Rameses, seems to point to the western part of the land of Goshen, since two full marches, and part at least of a third, brought the Israelites from this town to the Red Sea; and the narrative appears to indicate a route for the chief part directly towards

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the sea. The one fact that Aboo-Kesheyd is within about eight miles of the ancient head of the gulf, seems to us fatal to Lepsius's identification. There is good reason to suppose that many cities in Egypt bore this name.

Rames'se = RAMESES (Jud. i. 9).

Rami'ah. A layman of Israel, one of the sons of Parosh (Ezr. x. 25).

Ra'moth. One of the four Levitical cities of Issachar according to the catalogue in 1 Chr. (vi. 73).

Ra'moth. An Israelite layman, of the sons of Bani (Ezr. x. 29).

Ra'moth Gil'ead, the "heights of Gilead." One of the great fastnesses on the east of Jordan, and the key to an important district, as is evident not only from the direct statement of 1 K. iv. 13, that it commanded the regions of Argob and of the towns of Jair, but also from the obstinacy with which it was attacked and defended by the Syrians and Jews in the reigns of Ahab, Ahaziah, and Joram. It seems probable that it was identical with Ramath-Mizpeh (Josh. xiii. 26), which again there is every reason to believe occupied the spot on which Jacob had made his covenant with Laban. It was the city of refuge for the tribe of Gad (Deut. iv. 43; Josh. xx. 8, xxi. 38). We next encounter it as the residence of one of Solomon's commissariat officers (1 K. iv. 13). In the second Syrian war Ramoth-Gilead played a conspicuous part. During the invasion related in 1 K. xv. 20, or some subsequent incursion, this important place had been seized by Benhadad I. from Omri. The incidents of Ahab's expedition are well known. During Ahaziah's short reign we hear nothing of it, it probably remained in possession of the Syrians till the suppression of the Moabite rebellion gave Joram time to renew the siege. He was more fortunate than Ahab. The town was taken by Israel, and held in spite of all the efforts of Hazael (who was now on the throne of Damascus) to regain it (2 K. ix. 14). Henceforward Ramoth-Gilead disappears from our view. Eusebius and Jerome specify the position of Ramoth as 15 miles from Philadelphia (*Ammân*). In this case they are at variance with each other, Eusebius placing it west, and Jerome east of Philadelphia. The latter position is obviously untenable. The former is nearly that of the modern town of *es-Salt*, which Gesenius proposes to identify with Ramoth-Gilead. Ewald, indeed, proposes a site further north as more probable. He suggests *Reimun*, a few miles west of *Jerash*. The position assigned to it by Eusebius answers tolerably well for a site bearing the name of *Jel'âd*, exactly identical with the ancient Hebrew *Gilead*, which is mentioned by Seetzen as four or five miles north of *es-Salt*. And probably this situation is not very far from the truth.

Ra'moth in Gil'ead, Deut. iv. 43; Josh. xx. 8, xxi. 38; 1 K. xxii. 3. Elsewhere the shorter form, RAMOTH GILEAD, is used.

Rams' Horns. [CORNET; JUBILEE.]

Rams' Skins dyed red formed part of the materials that the Israelites were ordered to present as offerings for the making of the Tabernacle (Ex. xxv. 5); of which they served as one of the inner coverings. There is no doubt that the A. V., following the LXX. and Vulgate, and the Jewish interpreters, is correct. The original words, it is true, admit of being rendered thus—"skins of red rams." The red ram is by Ham. Smith identified with the Aoudad sheep (*Ammotragus Tragelaphus*).

Ra'pha. Son of Binea, among the descendants of Saul (1 Chr. viii. 37).

Raph'ael. "One of the seven holy angels which .... go in and out before the glory of the Holy One" (Tob. xii. 15). According to another Jewish tradition, Raphael was one of the *four* angels which stood round the throne of God (Michael, Uriel, Gabriel, Raphael). In Tobit he appears as the guide and counsellor of Tobias.

Rapha'im. The name of an ancestor of Judith (Jud. viii. 1).

Ra'phon. A city of Gilead, under the walls of which Judas Maccabaeus defeated Timotheus (1 Macc. v. 37 only). It may have been identical with Raphana, which is mentioned by Pliny as one of the cities of the Decapolis, but with no specification of its position. In Kiepert's map accompanying Wetzstein's *Hauran*, &c. (1860), a place named *Er-Râfe* is marked. If *Er-Râfe* be Raphana we should expect to find large ruins.

Ra'phu. The father of Palti, the Benjamite spy (Num. xiii. 9).

Ras'ses, Children of. One of the nations whose country was ravaged by Holofernes in his approach to Judaea (Jud. ii. 23 only). The old Latin version reads *Thiras et Rasis*. Wolff restores the original Chaldee text of the passage as Thars and Rosos, and compares the latter name with Rhosus, a place on the Gulf of Issus.

Rath'umus. "Rathumus the story writer" of 1 Esd. ii. 16, 17, 25. 30, is the same as "REHUM the chancellor" of Ezr. iv. 8, 9, 17, 23.

Raven, the well-known bird of that name which is mentioned in various passages in the Bible. There is no doubt that the Heb. *'ôrêb* is correctly translated. This bird was not allowed as food by the Mosaic law (Lev. xi. 15). The word *'ôrêb* is doubtless used in a generic sense, and includes other species of the genus *Corvus*, such as the crow (*C. corone*), and the hooded crow (*C. cornix*). The LXX. and Vulg. differ materially from the Hebrew and our Authorised Version in Gen. viii. 7, for whereas in the Hebrew we read "that the raven went forth to and fro [from the ark] until the waters were dried up," in the two old versions named above, together with the Syriac, the raven is represented as "not returning until the water was dried from off the earth." The subject of Elijah's sustenance at Cherith by means of ravens has given occasion to much fanciful speculation. It has been attempted to show that the *'ôrêbim* ("ravens") were the people of Orbo, a small town near Cherith. Others have found in the ravens merely merchants; while Michaelis has attempted to show that Elijah merely plundered the ravens' nests of hares and other game! To the fact of the raven being a common bird in Palestine, and to its habit of flying restlessly about in constant search for food to satisfy its voracious appetite, may perhaps be traced the reason for its being selected by our Lord and the inspired writers as the especial object of God's providing care. The raven belongs to the order *Insessores*, family *Corvidae*.

Ra'xis. "One of the elders of Jerusalem," who killed himself under peculiarly terrible circumstances, that he might not fall "into the hands of the wicked" (2 Macc. xiv. 37-46). In dying he is reported to have expressed his faith in a resurrection (ver. 46). This act of suicide, which was

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wholly alien to the spirit of the Jewish law and people, has been the subject of considerable discussion.

Razor. Besides other usages, the practice of shaving the head after the completion of a vow, must have created among the Jews a necessity for the special trade of a barber (Num. vi. 9, 18, viii. 7; Lev. xiv. 8; Judg. xiii. 5; Is. vii. 20; Ez. v. 1; Acts xviii. 18). The instruments of his work were probably, as in modern times, the razor, the basin, the mirror, and perhaps also the scissors (see 2 Sam. xiv. 26). Like the Levites, the Egyptian priests were accustomed to shave their whole bodies.

Reai'a. A Reubenite, son of Micah, and apparently prince of his tribe (1 Chr. v. 5). The name is identical with

Reai'ah. 1. A descendant of Shubal, the son of Judah (1 Chr. iv. 2).—2. The children of Reaiah were a family of Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 47; Neh. vii. 50).

Re'ba. One of the five kings of the Midianites slain by the children of Israel in their avenging expedition, when Balaam fell (Num. xxxi. 8; Josh. xiii. 21).

Rebec'ca. The Greek form of the name REBEKAH (Rom. ix. 10 only).

Rebek'ah, daughter of Bethuel (Gen. xxii. 23) and sister of Laban, married to Isaac, her father's cousin. She is first presented to us in the account of the mission of Eliezer to Padan-aram (Gen. xxiv.), in which his interview with Rebekah, her consent and marriage are related. For nineteen years she was childless: then, after the prayers of Isaac and her journey to inquire of the Lord, Esau and Jacob were born, and while the younger was more particularly the companion and favourite of his mother (xxv. 19-28) the elder became a grief of mind to her (xxvi. 35). When Isaac was driven by a famine into the lawless country of the Philistines, Rebekah's beauty became, as was apprehended, a source of danger to her husband. It was probably a considerable time afterwards when Rebekah suggested the deceit that was practised by Jacob on his blind father. She directed and aided him in carrying it out, foresaw the probable consequence of Esau's anger, and prevented it by moving Isaac to send Jacob away to Padan-aram (xxvii.) to her own kindred (xxix. 12). It has been conjectured that she died during Jacob's sojourn in Padan-aram. St. Paul (Rom. ix. 10) refers to her as being made acquainted with the purpose of God regarding her children before they were born.

Re'chab. 1. The father or ancestor of Jehonadab (2 K. x. 15, 23; 1 Chr. ii. 55; Jer. xxxv. 6-19), identified by some writers with Hobab.—2. One of the two "captains of bands," whom Ishbosheth took into his service, and who conspired to murder him (2 Sam. iv. 2).—3. The father of Malchiah, ruler of part of Beth-haccerem (Neh. iii. 14).

Re'chabites. The tribe thus named appears before us in one memorable scene. Their history before and after it lies in some obscurity.—(I.) In 1 Chr. ii. 55, the house of Rechab is identified with a section of the Kenites, who came into Canaan with the Israelites and retained their nomadic habits, and the name of Hammath is mentioned as the patriarch of the whole tribe. It has been inferred from this passage that the descendants of Rechab belonged to a branch of the Kenites settled from the first at Jabez in Judah. But it is more probable that this passage refers to the locality occupied by the Rechabites after their return from the captivity. Of Rechab himself nothing is known. He may have been the father, he may have been the remote ancestor of Jehonadab. The name may have pointed, as in the robber-chief of 2 Sam. iv. 2, to a conspicuous form of the wild Bedouin life, and Jehonadab, the son of the *Rider*, may have been, in part at least, for that reason, the companion and friend of the fierce captain of Israel who drives as with the fury of madness (2 K. ix. 20). Boulduc infers from 2 K. ii. 12, xiii. 14, that the two great prophets Elijah and Elisha were known, each of them in his time, as the chariot (*Receb*) of Israel. He infers from this that the special disciples of the prophets, who followed them in all their austerity, were known as the "sons of the chariot," *B'ni Receb*, and that afterwards, when the original meaning had been lost sight of, this was taken as a patronymic, and referred to an unknown Rechab. —(II.) The personal history of JEHONADAB has been dealt with elsewhere. He and his people had all along been worshippers of Jehovah, circumcised though not reckoned as belonging to Israel, and probably therefore not considering themselves bound by the Mosaic law and ritual. The worship of Baal was accordingly not less offensive to them than to the Israelites. The luxury and licence of Phoenician cities threatened the destruction of the simplicity of their nomadic life (Amos ii. 7, 8, vi. 3-6). A protest was needed against both evils, and as in the case of Elijah, and of the Nazarites of Amos ii. 11, it took the form of asceticism. There was to be a more rigid adherence than ever to the old Arab life. They were to drink no wine, nor build house, nor sow seed, nor plant vineyard, nor have any. All their days they were to dwell in tents, as remembering that they were strangers in the land (Jer. xxxv. 6, 7). This was to be the condition of their retaining a distinct tribal existence. For two centuries and a half they adhered faithfully to this rule. The Nabathaeans and Wahabys supply us with a striking parallel.—(III.) The invasion of Judah by Nebuchadnezzar in B.C. 607, drove the Rechabites from their tents. Some inferences may be safely drawn from the facts of Jer. xxxv. The names of the Rechabites show that they continued to be worshippers of Jehovah. They are already known to the prophet. One of them (ver. 3) bears the same name. Their rigid Nazarite life gained for them admission into the house of the Lord, into one of the chambers assigned to priests and Levites, within its precincts. Here they are tempted and are proof against the temptation. The history of this trial ends with a special blessing: "Jonadab, the son of Rechab, shall not want a man to stand before me for ever" (ver. 19). The words "to stand before me," are essentially liturgical. The Rechabites were solemnly adopted into the families of Israel, and were recognised as incorporated into the tribe of Levi.—(IV.) It remains for us to see whether there are any traces of their after-history in the Biblical or later writers. (1.) We have the singular heading of the Ps. lxxi. in the LXX. version, indicating that the "sons of Jonadab" shared the captivity of Israel. (2.) There is the significant mention of a son of Rechab in Neh. iii. 14, as co-operating with the priests, Levites, and princes in the restoration of the wall of Jerusalem. (3.) The mention of the house of Rechab in 1 Chr. ii. 55, though not without diffi-

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culty, points, there can be little doubt, to the same conclusion. The Rechabites have become Scribes. They give themselves to a calling which, at the time of the return from Babylon was chiefly if not exclusively, in the hands of Levites. The close juxtaposition of the Rechabites with the descendants of David in 1 Chr. iii. 1, shows also in how honourable an esteem they were held at the time when that book was compiled. (4.) The account of the martyrdom of James the Just given by Hegesippus, brings the name of the Rechabites once more before us, and in a very strange connexion. While the Scribes and Pharisees were stoning him, "one of the priests of the sons of Rechab, the son of Rechabim, who are mentioned by Jeremiah the prophet," cried out, protesting against the crime. We may accept Hegesippus as an additional witness to the existence of the Rechabites as a recognised body up to the destruction of Jerusalem, sharing in the ritual of the Temple. (5.) Some later notices are not without interest. Benjamin of Tudela in the 12th century mentions that near El Jubar (=Pumbeditha) he found Jews who were named Rechabites. They tilled the ground, kept flocks and herds, abstained from wine and flesh, and gave tithes to teachers who devoted themselves to studying the Law, and weeping for Jerusalem. A later traveller, Dr. Wolff, gives a yet stranger and more detailed report. The Jews of Jerusalem and Yemen told him that he would find the Rechabites of Jer. xxxv. living near Mecca. When he came near Senaa he came in contact with a tribe, the Beni-Khaibr, who identified themselves with the sons of Jonadab. With one of them, Mousa, Wolff conversed. In a later journal he mentions a second interview with Mousa, describes them as keeping strictly to the old rule, calls them now by the name of the B'nê-Arhab, and says that B'nê Israel of the tribe of Dan live with them. It has been thought right to give these statements for what they are worth.

Re'chah. In 1 Chr. iv. 12, Beth-rapha, Paseah, and Tehinnah the father, or founder, of Ir-nahash, are said to have been "the men of Rechah."

Recorder, an officer of high rank in the Jewish state, exercising the functions, not simply of an annalist, but of chancellor or president of the privy council. In David's court the recorder appears among the high officers of his household (2 Sam. viii. 16, xx. 24; 1 Chr. xviii. 15). In Solomon's, he is coupled with the three secretaries, and is mentioned last, probably as being their president (1 K. iv. 3; comp. 2 K. xviii. 18, 37; 2 Chr. xxxiv. 8).

Red Sea. The sea known to us as the Red Sea was by the Israelites called "the sea" (Ex. xiv. 2, 9, 16, 21, 28; xv. 1, 4, 8, 10, 19; Josh. xxiv. 6, 7; and many other passages); and specially "the sea of *sûph*" (Ex. x. 19; xiii. 18; xv. 4, 22; xxiii. 31; Num. xiv. 25; &c.). It is also perhaps written *sûphâh* in Num. xxi. 14, rendered "Red Sea" in A. V.; and in like manner, in Deut. i. 1, *sûph*. The LXX. always render it ἡ ἐρυθρὰ θάλασσα (except in Judg. xi. 16). Of the *names* of this sea (1.) *yâm* signifies "the sea," or any sea. It is also applied to the Nile (exactly as the Arabic *bahr* is so applied) in Nah. iii. 8. (2.) *yam-sûph*. The meaning of *sûph*, and the reason of its being applied to this sea, have given rise to much learned controversy. Gesenius renders it *rush, reed, sea-weed*. It is mentioned in the O. T. almost always in connexion with the sea of the Exodus; it also occurs in the narrative of the exposure of Moses (Ex. ii. 3), and in Is. xix. 6, where it is rendered "flag" in the A. V. It only occurs in one place besides those already referred to: in Jon. ii. 5 (A. V. "weeds"). The *sûph* of the sea, it seems quite certain, is *a sea-weed resembling wool*. Such sea-weed is thrown up abundantly on the shores of the Red Sea. But it may have been *also* applied to any substance resembling wool, produced by a *fluvial rush*, such as the papyrus, and hence by a synecdoche to such rush itself. (3.) *yeôr*, signifies "a river." It seems to apply to "a great river," or the like, and also to "an arm of the sea;" and perhaps to "a sea" absolutely; like the Arabic *bahr*. Gesenius says it is almost exclusively used of the Nile. From a comparison of all the passages in which it occurs there appears to be no reason for supposing that *yeôr* applies exclusively to the Nile. In the passages relating to the exposure of Moses it appears to apply to the ancient extension of the Red Sea towards Tanis (ZOAN, Avaris), or to be the ancient canal through which the water of the Nile passed to the "tongue of the Egyptian Sea." (4.) ἡ ἐρυθρὰ θάλασσα. The origin of this appellation has been the source of more speculation even than the obscure *sûph*; for it lies more within the range of general scholarship. The authors of theories concerning it may be divided into two schools. The first have ascribed it to some natural phenomenon; such as the singularly red appearance of the mountains of the western coast; the red colour of the water sometimes caused by the presence of zoophites; the red coral of the sea; the red sea-weed; and the red storks that have been seen in great numbers, &c. The second have endeavoured to find an etymological derivation. Of these the earliest (European) writers proposed a derivation from Edom, "red," by the Greeks translated literally. The Greeks and Romans tell us that the sea received its name from a great king, Erythras, who reigned in the adjacent country: the stories that have come down to us appear to be distortions of the tradition that Himyer was the name of apparently the chief family of Arabia Felix, the great South-Arabian kingdom, whence the Himyerites, and Homeritae. Himyer appears to be derived from the Arabic "ahmar," *red*. We can scarcely doubt, on these etymological grounds, the connexion between the Phoenicians and the Himyerites, or that in this is the true origin of the appellation of the Red Sea. But when the ethnological side of the question is considered, the evidence is much strengthened. The South-Arabian kingdom was a Joktanite (or Shemite) nation mixed with a Cushite. The Red Sea, therefore, was most probably the Sea of the Red men. — *Ancient Limits.*—The most important change in the Red Sea has been the drying up of its northern extremity, "the tongue of the Egyptian Sea." The land about the head of the gulf has risen, and that near the Mediterranean become depressed. The head of the gulf has consequently retired gradually since the Christian era. Thus the prophecy of Isaiah has been fulfilled (xi. 15, xix. 5): the tongue of the Red Sea has dried up for a distance of at least 50 miles from its ancient head. An ancient canal conveyed the waters of the Nile to the Red Sea flowing through the Wâdi-t-Tumeylât, and irrigating with its system of water-channels a large extent of country. The drying up of the head of the gulf appears to have been one of the chief causes of the neglect and ruin of this canal. The country, for

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the distance above indicated, is now a desert of gravelly sand, with wide patches about the old sea-bottom, of rank marsh land, now called the "Bitter Lakes." At the northern extremity of this salt waste is a small lake sometimes called the lake of Heroöpolis: the lake is now Birket et-Timsáh, "the lake of the Crocodile," and is supposed to mark the ancient head of the gulf. The canal that connected this with the Nile was of Pharaonic origin. It was anciently known as the "Fossa Regum," and the "canal of Hero." The time at which the canal was extended, after the drying up of the head of the gulf, to the present head is uncertain, but it must have been late, and probably since the Mohammedan conquest. Traces of the ancient channel throughout its entire length to the vicinity of Bubastis, exist at intervals in the present day. The land north of the ancient head of the gulf is a plain of heavy sand, merging into marsh-land near the Mediterranean coast, and extending to Palestine. This region, including Wádi-t-Tumeylát, was probably the frontier land occupied in part by the Israelites, and open to the incursions of the wild tribes of the Arabian desert.—*Physical Description.*—In extreme length the Red Sea stretches from the Straits of Báb el-Mendeb (or rather Rás Báb el-Mendeb) in lat. 12° 40′ N., to the modern head of the Gulf of Suez, lat. 30° N. Its greatest width may be stated roughly at about 200 geographical miles; this is about lat. 16° 30′, but the navigable channel is here really narrower than in some other portions. From shore to shore, its narrowest part is at Rás Benás, lat. 24°, on the African coast, to Rás Bereedee opposite, a little north of Yembo', the port of El-Medeeneh; and thence northwards to Rás Mohammad, the sea maintains about the same average width of 100 geographical miles. At Rás Mohammad, the Red Sea is split by the granitic peninsula of Sinai into two gulfs: the westernmost, or Gulf of Suez, is now about 130 geographical miles in length, with an average width of about 18, though it contracts to less than 10 miles: the easternmost, or Gulf of El-'Akabeh, is only about 90 miles long, from the Straits of Tirán, to the 'Akabeh, and of proportionate narrowness. In mid-channel, exclusive of the Gulf of Suez, there is generally a width of 100 miles clear, except the Daedalus reef. The bottom in deep soundings is in most places sand and stones, from Suez as far as Juddah; and thence to the straits it is commonly mud. The deepest sounding in the excellent Admiralty chart is 1054 fathoms, in lat. 22° 30′. Journeying southwards from Suez, on our left is the peninsula of Sinai: on the right, is the desert coast of Egypt, of limestone formation like the greater part of the Nile valley in Egypt, the cliffs on the sea-margin stretching landwards in a great rocky plateau, while more inland a chain of volcanic mountains (beginning about lat. 28° 4′ and running south) rear their lofty peaks at intervals above the limestone, generally about 15 miles distant. This coast is especially interesting in a Biblical point of view, for here were some of the earliest monasteries of the Eastern Church, and in those secluded and barren mountains lived very early Christian hermits. South of the "Elba" chain, the country gradually sinks to a plain, until it rises to the highland of Geedán, lat. 15°, and thence to the straits extends a chain of low mountains. The greater part of the African coast of the Red Sea is sterile, sandy, and thinly peopled. The Gulf of El-'Akabeh (*i. e.* "of the Mountain-road") is the termination of the long valley of the Ghór or *'Arabah* that runs northwards to the Dead Sea. It is itself a narrow valley; the sides are lofty and precipitous mountains, of entire barrenness; the bottom is a river-like sea, running nearly straight for its whole length of about 90 miles. It has the appearance of a narrow deep ravine, extending nearly a hundred miles in a straight direction. The western shore is the peninsula of SINAI. The sea, from its dangers, and sterile shores, is entirely destitute of boats. The Arabian coast outside the Gulf of the 'Akabeh is skirted by the range of Arabian mountains, which in some few places approach the sea, but generally leave a belt of coast country, called Tihámeh, or the Ghór, like the Shephlah of Palestine. This tract is generally a sandy parched plain, thinly inhabited; these characteristics being especially strong in the north. The mountains of the Hejáz consist of ridges running parallel towards the interior, and increasing in height as they recede. The distant ranges have a rugged pointed outline, and are granitic; nearer the sea many of the hills are fossiliferous limestone, while the beach hills consist of light-coloured sandstone, fronted by and containing large quantities of shells and masses of coral. The more remarkable mountains are Jebel 'Eyn-Unnà, 6090 ft. high near the Straits; a little further south, and close to Mo'eyleh, are mountains rising from 6330 to 7700 ft. A little north of Yembo' is a remarkable group, the pyramidal mountains of Agatharchides; and beyond, about 25 miles distant rises J. Radwà. Further south, J. Subh is remarkable for its magnitude and elevation, which is greater than any other between Yembo' and Jiddah; and still further, but about 80 miles distant from the coast, J. Rás el-Kurà rises behind the Holy city, Mekkeh. The chain continues the whole length of the sea, terminating in the highlands of the Yemen. The coast-line itself, or Tihámeh, north of Yembo', is of moderate elevation, varying from 50 to 100 feet, with no bench. To the southward [to Juddah] it is more sandy and less elevated. The coral of the Red Sea is remarkably abundant, and beautifully coloured and variegated. The earliest navigation of the Red Sea (passing by the pre-historical Phoenicians) is mentioned by Herodotus. "Sesostris (Rameses II.) was the first who, passing the Arabian Gulf in a fleet of long vessels, reduced under his authority the inhabitants of the coast bordering the Erythraean Sea." Three centuries later, Solomon's navy was built "in Eziongeber which is beside Eloth, on the shore of the Red Sea (Yam Sûph), in the land of Edom" (1 K. ix. 26). It is possible that the sea has retired here as at Suez, and that Eziongeber is now dry land. Jehoshaphat also "made ships of Tharshish to go to Ophir for gold: but they went not, for the ships were broken at Eziongeber" (1 K. xxii. 48). The scene of this wreck has been supposed to be Edh-Dhahab. The fashion of the ancient ships of the Red Sea, or of the Phoenician ships of Solomon, is unknown. From Pliny we learn that the ships were of papyrus and like the boats of the Nile; and this statement was in some measure correct. More precise and curious is El-Makreezee's description, written in the first half of the 15th century, of the ships that sailed from Eydháb on the Egyptian coast to Juddah: "Their 'jelebehs,' which carry the pilgrims on the coast, have not a nail used in them, but their planks are sewed together with fibre, which is taken from the cocoanut-tree, and they

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caulk them with the fibres of the wood of the date palm; then they 'pay' them with butter, or the oil of the palma Christi, or with the fat of the kirsh (squalus carcharias). . . . . The sails of these jelebehs are of mats made of the dóm-palm." The fleets appear to have sailed about the autumnal equinox, and returned in December or the middle of January. The Red Sea, as it possessed for many centuries the most important sea-trade of the East, contained ports of celebrity. Of these, Elath and Eziongeber alone appear to be mentioned in the Bible. The Heroöpolite Gulf is of the chief interest: it was near to Goshen; it was the scene of the passage of the Red Sea; and it was the "tongue of the Egyptian Sea." It was also the seat of the Egyptian trade in this sea and to the Indian Ocean. Heroöpolis is doubtless the same as Hero, and its site is probably identified with the modern Aboo-Kesheyd, at the head of the old gulf. Suez is a poor town, and has only an unsafe anchorage, with very shoal water. On the shore of the Heroöpolite gulf was also Arsinoë, founded by Ptolemy Philadelphus: its site has not been settled. Berenice, founded by the same, on the southern frontier of Egypt, rose to importance under the Ptolemies and the Romans: it is now of no note. On the western coast was also the anchorage of Myos Hormos, a little north of the modern town El-Kuseyr, which now forms the point of communication with the old route to Coptos. On the Arabian coast the principal ports are Mu'eyleh, Yembo' (the port of El-Medeeneh), Juddah (the port of Mekkeh), and Mukhà, by us commonly written Mocha. The commerce of the Red Sea was, in very ancient times, unquestionably great. The earliest records tell of the ships of the Egyptians, the Phoenicians, and the Arabs. But the shoaling of the head of the gulf rendered the navigation, always dangerous, more difficult; it destroyed the former anchorages and made it necessary to carry merchandise across the desert to the Nile. This change appears to have been one of the main causes of the decay of the commerce of Egypt. Since the time of Mohammad the Red Sea trade has been insignificant.

Red Sea, Passage of. The passage of the Red Sea was the crisis of the Exodus. The points that arise are the place of the passage, the narrative, and the importance of the event in Biblical history. 1. It is usual to suppose that the most northern place at which the Red Sea could have been crossed is the present head of the Gulf of Suez. This supposition depends upon the erroneous idea that in the time of Moses the gulf did not extend further to the northward than at present. An examination of the country north of Suez has shown, however, that the sea has receded many miles. The old bed is indicated by the Birket-et-Timsáh, or "Lake of the Crocodile," and the more southern Bitter Lakes, the northernmost part of the former probably corresponding to the head of the gulf at the time of the Exodus. It is necessary to endeavour to ascertain the route of the Israelites before we can attempt to discover where they crossed the sea. The point from which they started was Rameses, a place certainly in the Land of Goshen, which we identify with the Wádi-t-Tumeylát. After the mention that the people journeyed from Rameses to Succoth, and before that of their departure from Succoth, a passage occurs which appears to show the first direction of the journey, and not a change in the route (Ex. xiii. 17, 18). At the end of the second day's journey the camping-place was at Etham "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6). Here the Wádi-t-Tumeylát was probably left, as it is cultivable and terminates in the desert. The first passage relating to the journey, after the mention of the encamping at Etham, is this, stating a command given to Moses: "Speak unto the children of Israel, that they turn [or 'return'] and encamp [or 'that they encamp again,' וְיָשֻׁבוּ וְיַחֲנוּ] before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon" (Ex. xiv. 2). The rendering of the A. V., "that they turn and encamp," seems to us the most probable of those we have given. At the end of the third day's march, for each camping-place seems to mark the close of a day's journey, the Israelites encamped by the sea. The place of this last encampment, and that of the passage, on the supposition that our views as to the most probable route are correct, would be not very far from the Persepolitan monument. It is here necessary to mention the arguments for and against the common opinion that the Israelites passed near the present head of the gulf. Local tradition is in its favour, but it must be remembered that local tradition in Egypt and the neighbouring countries, judging from the evidence of history, is of very little value. The Muslims suppose Memphis to have been the city at which the Pharaoh of the Exodus resided before that event occurred. From opposite Memphis a broad valley leads to the Red Sea. It is in part called the Wádi-t-Teeh, or "Valley of the Wandering." From it the traveller reaches the sea beneath the lofty Gebel-et-Tákah, which rises on the north and shuts off all escape in that direction, excepting by a narrow way along the sea-shore, which Pharaoh might have occupied. The sea here is broad and deep, as the narrative is generally held to imply. All the local features seem suited for a great event. The supposition that the Israelites took an upper route, now that of the Mekkeh caravan, along the desert to the north of the elevated tract between Cairo and Suez, must be mentioned, although it is less probable than that just noticed, and offers the same difficulties. We therefore think that the only opinion warranted by the narrative is that already stated, which supposes the passage of the sea to have taken place near the northernmost part of its ancient extension. The last camping-place was before Pi-hahiroth. It appears that Migdol was behind Pi-hahiroth, and, on the other hand, Baal-zephon and the sea. These neighbouring places have not been identified. From Pi-hahiroth the Israelites crossed the sea. The only points bearing on geography in the account of this event are that the sea was divided by an east wind, whence we may reasonably infer that it was crossed from west to east, and that the whole Egyptian army perished, which shows that it must have been some miles broad. On the whole we may reasonably suppose about twelve miles as the smallest breadth of the sea. 2. A careful examination of the narrative of the passage of the Red Sea is necessary to a right understanding of the event. When the Israelites had departed, Pharaoh repented that he had let them go. The strength of Pharaoh's army is not further specified than by the statement that "he took six hundred chosen chariots, and [or 'even'] all the chariots of Egypt, and captains over every one of them" (Ex. xiv. 7). With this army, which, even if a small one, was mighty in comparison to the Israelite multitude,

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encumbered with women, children, and cattle, Pharaoh overtook the people "encamping by the sea" (9). When the Israelites saw the oppressor's army they were terrified and murmured against Moses. Then Moses encouraged them, bidding them see how God would save them. It seems from the narrative that Moses did not know at this time how the people would be saved, and spoke only from a heart full of faith, for we read, "And THE LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry [ground] through the midst of the sea" (15, 16). That night the two armies, the fugitives and the pursuers, were encamped near together. Between them was the pillar of the cloud, darkness to the Egyptians and a light to the Israelites. Perhaps in the camp of Israel the sounds of the hostile camp might be heard on the one hand, and on the other, the roaring of the sea. But the pillar was a barrier and a sign of deliverance. The time was now come for the great decisive miracle of the Exodus. "And Moses stretched out his hand over the sea: and the LORD caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land], and the waters were divided. And the children of Israel went through the midst of the sea upon the dry [ground]: and the waters [were] a wall unto them on their right hand, and on their left" (21, 22, comp. 29). The narrative distinctly states that a path was made through the sea, and that the waters were a wall on either hand. The term "wall" does not appear to oblige us to suppose, as many have done, that the sea stood up like a cliff on either side, but should rather be considered to mean a barrier, as the former idea implies a seemingly-needless addition to the miracle, while the latter seems to be not discordant with the language of the narrative. It was during the night that the Israelites crossed, and the Egyptians followed. In the morning watch, the last third or fourth of the night, or the period before sunrise, Pharaoh's army was in full pursuit in the divided sea, and was there miraculously troubled, so that the Egyptians sought to flee (23-25). Then was Moses commanded again to stretch out his hand, and the sea returned to its strength, and overwhelmed the Egyptians, of whom not one remained alive (26-28). In a later passage some particulars are mentioned which are not distinctly stated in the narrative in Exodus. The place is indeed a poetical one, but its meaning is clear, and we learn from it that at the time of the passage of the sea there was a storm of rain with thunder and lightning, perhaps accompanied by an earthquake (Ps. lxxvii. 15-20). 3. The importance of this event in Biblical history is shown by the manner in which it is spoken of in the books of the O. T. written in later times. In them it is the chief fact of Jewish history. It may be inquired how it is that there seems to have been no record or tradition of this miracle among the Egyptians. This question involves that of the time in Egyptian history to which this event should be assigned. The date of the Exodus according to different chronologers varies more than three hundred years; the dates of the Egyptian dynasties ruling during this period of three hundred years vary full one hundred. If the lowest date of the beginning of the xviiith dynasty be taken and the highest date of the Exodus, both which we consider the most probable of those which have been conjectured in the two cases, the Israelites must have left Egypt in a period of which monuments or other records are almost wanting.

Reed. Under this name we propose noticing the following Hebrew words:—1. *Agmôn* occurs Job xl. 26 (A. V. xli. 2, "hook"), xl. 12 (A. V xli. 20, "caldron"); Is. ix. 14 (A. V. "rush"). The *agmôn* is mentioned also as an Egyptian plant, in a sentence similar to the last, in Is. xix. 15; while from lviii. 5 we learn that it had a pendulous panicle. There can be no doubt that it denotes some aquatic reed-like plant, whether of the Nat. order *Cyperaceae* or that of *Gramineae*. Celsius has argued in favour of the *Arundo phragmitis*; we are inclined to adopt his opinion. The *Arundo phragmitis* (now the *Phragmitis communis*), if it does not occur in Palestine and Egypt, is represented by a very closely allied species, viz. the *A. isiaca* of Delisle. The drooping panicle of this plant will answer well to the "bowing down the head" of which Isaiah speaks. 2. *Gôme*, translated "rush" and "bulrush" by the A. V., without doubt denotes the celebrated paper-reed of the ancients (*Papyrus antiquorum*), a plant of the Sedge family, *Cyperaceae*, which formerly was common in some parts of Egypt. The Hebrew word is found four times in the Bible (Ex. ii. 3; Is. xviii. 2, xxxv. 7; Job viii. 11). According to Bruce the modern Abyssinians use boats made of the papyrus reed. The papyrus reed is not now found in Egypt; it grows, however, in Syria. Dr. Hooker saw it on the banks of Lake Tiberias, a few miles north of the town. The papyrus plant (*Papyrus antiquorum*) has an angular stem from 3 to 6 feet high, though occa-

Papyrus antiquorum.

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sionally it grows to the height of 14 feet; it has no leaves; the flowers are in very small spikelets, which grow on the thread-like flowering branchlets which form a bushy crown to each stem. 3. *Aróth* is translated "paper-reed" in Is. xix. 7, the only passage where the pl. noun occurs; there is not the slightest authority for this rendering of the A. V. "*Aroth*," says Kimchi, "is the name to designate pot-herbs and green plants." It probably denotes the open grassy land on the banks of the Nile. 4. *Kánch*, the generic name of a reed of any kind; it occurs in numerous passages of the O. T., and sometimes denotes the "stalk" of wheat (Gen. xli. 5, 22), or the "branches" of the candlestick (Ex. xxv. and xxxvii.); in Job xxi. 22, *káneh* denotes the bone of the arm between the elbow and the shoulder (*os humeri*). The word is variously rendered in the A. V. by "stalk," "branch," "bone," "calamus," "reed." Strand (*Flor. Palaest.* 28-30) gives the following names of the reed plants of Palestine:—*Saccharum officinale*, *Cyperus papyrus* (*Papyrus antiquorum*), *C. rotundus* and *C. esculentus*, and *Arundo scriptoria*; but no doubt the species are numerous. The *Arundo donax*, the *A. Aegyptiaca* (?) of Bové is common on the banks of the Nile, and may perhaps be "the staff of the bruised reed" to which Sennacherib compared the power of Egypt (2 K. xviii. 21; Ez. xxix. 6, 7). The thick stem of this reed may have been used as walking-staves by the ancient Orientals; perhaps the measuring-reed was this plant; at present the dry culms of this huge grass are in much demand for fishing-rods, &c. Some kind of fragrant reed is denoted by the word *kĕnéh* (Is. xliii. 24; Ez. xxvii. 19; Cant. iv. 14), or more fully by *kĕnéh bósem*, see Ex. xxx. 23, or by *káneh hattôb*, Jer. vi. 20; which the A. V. renders "sweet cane," and "calamus." It was of foreign importation (Jer. vi. 20). Some writers have sought to identify the *kâneh bósem* with the *Acorus calamus*, the "sweet sedge." Dr. Royle refers the *κάλαμος ἀρωματικός* of Dioscorides to a species of *Andropogon*, which he calls *A. calamus aromaticus*, a plant of remarkable fragrance, and a native of Central India. Still there is no necessity to refer the *kĕnéh bósem* or *hattôb* to the *κάλαμος ἀρωματικός* of Dioscorides; it may be represented by Dr. Royle's plant or by the *Andropogon Schoenanthus*, the lemon grass of India and Arabia.

Arundo donax.

Reelai'ah. One of the children of the province who went up with Zerubbabel (Ezr. ii. 2). In Neh. vii. 7 he is called RAAMIAH, and in 1 Esd. v. 8 REESAIAS.

Ree'lius. This name occupies the place of BIGVAI in Ezr. ii. 2 (1 Esd. v. 8).

Reesai'as. The same as REELAIAH or RAAMIAH (1 Esd. v. 8).

Refiner. The refiner's art was essential to the working of the precious metals. It consisted in the separation of the dross from the pure ore, which was effected by reducing the metal to a fluid state by the application of heat, and by the aid of solvents, such as alkali (Is. i. 25) or lead (Jer. vi. 29), which, amalgamating with the dross, permitted the extraction of the unadulterated metal. The instruments required by the refiner were a crucible or furnace, and a bellows or blow-pipe. The workman sat at his work (Mal. iii. 3): he was thus better enabled to watch the process, and let the metal run off at the proper moment.

Refuge, Cities of. [CITIES OF REFUGE.]

Reg'em. A son of Jahdai (1 Chr. ii. 47).

Reg'em-mel'ech. The names of Sherezer and Regem-melech occur in an obscure passage of Zechariah (vii. 2). They were sent on behalf of some of the captivity to make inquiries at the Temple concerning fasting. On referring to Zech. vii. 5, the expression "the people of the land" seems to indicate that those who sent to the Temple were not the captive Jews in Babylon, but those who had returned to their own country; and this being the case it is probable that in ver. 2 "Bethel" is to be taken as the subject, "and Bethel, *i. e.* the inhabitants of Bethel, sent." From its connexion with Sherezer, the name Regem-melech (lit. "king's friend," comp. 1 Chr. xxvii. 33), was probably an Assyrian title of office.

Region-round-about, the (*ἡ περίχωρος*). In the Old Test. it is used by the LXX. as the equivalent of the singular Hebrew word *hac-Ciccar* (literally "the round"), which seems in its earliest occurrences to denote the *circle* or oasis of cultivation in which stood Sodom and Gomorrah and the rest of the five "cities of the *Ciccar*" (Gen. xiii. 10, 11, 12, xix. 17, 25, 28, 29; Deut. xxxiv. 3). In Matt. iii. 5 and Luke iii. 3 it denotes the populous and flourishing region which contained the towns of Jericho and its dependencies, in the Jordan valley, enclosed in the amphitheatre of the hills of *Quarantana*. It is also applied to the district of Gennesaret (Matt. xiv. 35; Mark vi. 55; Luke vi. 37, vii. 17).

Rehabi'ah. The only son of Eliezer, the son of Moses (1 Chr. xxiii. 17, xxiv. 21, xxvi. 25).

Re'hob. 1. The father of Hadadezer king of Zobah, whom David smote at the Euphrates (2 Sam. viii. 3, 12).—2. A Levite, or family of Levites, who sealed the covenant with Nehemiah (Neh. x. 11).

Re'hob. 1. The northern limit of the exploration of the spies (Num. xiii. 21). It is specified as being "as men come unto Hamath," *i. e.* at the commencement of the territory of that name, by which

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in the early books of the Bible the great valley of Lebanon, the *Bika'ah* of the prophets, and the *Bûka'a* of the modern Arabs, seems to be roughly designated. This seems to fix the position of Rehob as not far from *Tell el-Kady* and *Banias*. No trace of the name of Rehob or Beth-rehob has yet been met with in this direction. Dr. Robinson proposes to identify it with *Hûnîn*. But this, though plausible, has no certain basis. Inasmuch, however, as Beth-rehob is distinctly stated to have been "far from Zidon" (Judg. xviii. 28), it must be a distinct place from—**2.** one of the towns allotted to Asher (Josh. xix. 28).—**3.** Asher contained another Rehob (Josh. xix. 30); but the situation of this, like the former, remains at present unknown.

Rehobo'am, son of Solomon, by the Ammonite princess Naamah (1 K. xiv. 21, 31), and his successor (1 K. xi. 43). From the earliest period of Jewish history we perceive symptoms that the confederation of the tribes was but imperfectly cemented. The powerful Ephraim could never brook a position of inferiority. When Solomon's strong hand was withdrawn the crisis came. Rehoboam selected Shechem as the place of his coronation, probably as an act of concession to the Ephraimites, and perhaps in deference to the suggestions of those old and wise counsellors of his father, whose advice he afterwards unhappily rejected. The people demanded a remission of the severe burdens imposed by Solomon, and Rehoboam promised them an answer in three days, during which time he consulted first his father's counsellors, and then the young men "that were grown up with him, and which stood before him." Rejecting the advice of the elders to conciliate the people at the beginning of his reign, he returned as his reply the frantic bravado of his contemporaries. Thereupon rose the formidable song of insurrection, heard once before when the tribes quarrelled after David's return from the war with Absalom. Rehoboam sent Adoram or Adoniram (1 K. iv. 6; 2 Sam. xx. 24) to reduce the rebels to reason, but he was stoned to death by them; whereupon the king and his attendants fled to Jerusalem. So far all is plain, but there is a doubt as to the part which Jeroboam took in these transactions. According to 1 K. xii. 3 he was summoned by the Ephraimites from Egypt to be their spokesman at Rehoboam's coronation, and actually made the speech in which a remission of burdens was requested. But, in apparent contradiction to this, we read in ver. 20 of the same chapter that after the success of the insurrection and Rehoboam's flight, "when all Israel *heard* that Jeroboam was come again, they sent and called him unto the congregation and made him king." But there is reason to think that ver. 3 has been interpolated. On Rehoboam's return to Jerusalem he assembled an army of 180,000 men from the two faithful tribes of Judah and Benjamin, in the hope of reconquering Israel. The expedition, however, was forbidden by the prophet Shemaiah (1 K. xii. 24): still during Rehoboam's lifetime peaceful relations between Israel and Judah were never restored (2 Chr. xii. 15; 1 K. xiv. 30). Rehoboam now occupied himself in strengthening the territories which remained to him, by building a number of fortresses (2 Chr. xi. 6-10). The pure worship of God was maintained in Judah. But Rehoboam did not check the introduction of heathen abominations into his capital: the lascivious worship of Ashtoreth was allowed to exist by the side of the true religion, "images" were set up, and the worst immoralities were tolerated (1 K. xiv. 22-24). These evils were punished and put down by the terrible calamity of an Egyptian invasion. In the 5th year of Rehoboam's reign the country was invaded by a host of Egyptians and other African nations under Shishak, numbering 1200 chariots, 60,000 cavalry, and a miscellaneous multitude of infantry. The line of fortresses which protected Jerusalem to the W. and S. was forced, Jerusalem itself was taken, and Rehoboam had to purchase an ignominious peace by delivering up all the treasures with which Solomon had adorned the temple and palace, including his golden shields, 200 of the larger, and 300 of the smaller size (1 K. x. 16, 17). Shishak's success is commemorated by sculptures discovered by Champollion on the outside of the great temple at Karnak, where among a long list of captured towns and provinces occurs the name *Melchi Judah* (kingdom of Judah). After this great humiliation the moral condition of Judah seems to have improved (2 Chr. xii. 12), and the rest of Rehoboam's life to have been unmarked by any events of importance. He died B.C. 958, after a reign of 17 years, having ascended the throne B.C. 975 at the age of 41 (1 K. xiv. 21; 2 Chr. xii. 13). He had 18 wives, 60 concubines, 28 sons, and 60 daughters.

Re'hoboth. The third of the series of wells dug by Isaac (Gen. xxvi. 22). The position of Gerar has not been definitely ascertained, but it seems to have lain a few miles to the S. of Gaza and nearly due E. of Beersheba. A *Wady Ruhaibeh*, containing the ruins of a town of the same name, with a large well, is crossed by the road from *Khan en-Nuṣṣ* to Hebron, by which Palestine is entered on the South. It lies about 20 miles S.W. of *Bir es-Seba*, and more than that distance S. of the most probable situation of Gerar. It therefore seems unsafe without further proof to identify it with Rehoboth.

Re'hoboth, the City. One of the four cities built by Asshur, or by Nimrod in Asshur, according as this difficult passage is translated (Gen. x. 11). Nothing certain is known of its position. The name of *Rahabeh* is still attached to two places in the region of the ancient Mesopotamia. They lie, the one on the western and the other on the eastern bank of the Euphrates, a few miles below the confluence of the *Khabûr*. Both are said to contain extensive ancient remains. That on the eastern bank bears the affix of *malik* or royal, and this Bunsen (*Bibelwerk*) and Kalisch (*Genesis*, 261) propose as the representative of Rehoboth. Its distance from *Kalah-Sherghat* and *Nimrûd* (nearly 200 miles) is perhaps an obstacle to this identification. Sir H. Rawlinson suggests *Selemiyah* in the immediate neighbourhood of Kalah.

Re'hoboth by the River. The city of a certain Saul or Shaul, one of the early kings of the Edomites (Gen. xxxvi. 37; 1 Chr. i. 48). The affix, "the river," fixes the situation of Rehoboth as on the Euphrates. The name still remains attached to two spots on the Euphrates; the one, simply *Rahabeh*, on the right bank, eight miles below the junction of the *Khabûr*, and about three miles west of the river, the other four or five miles further down on the left bank. The latter is said to be called *Rahabeh-malik*, *i. e.* "royal," and is on this ground identified by the Jewish commentators with the city of Saul.

Re'hum. 1. One of the "children of the pro-

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vince" who went up from Babylon with Zerubbabel (Ezr. ii. 2).—**2.** "Rehum the chancellor" (Ezr. iv. 8, 9, 17, 23). He was perhaps a kind of lieutenant-governor of the province under the king of Persia, holding apparently the same office as Tatnai, who is described in Ezr. v. 6 as taking part in a similar transaction, and is there called "the governor on this side the river."—**3.** A Levite of the family of Bani, who assisted in rebuilding the walls of Jerusalem (Neh. iii. 17).—**4.** One of the chief of the people, who signed the covenant with Nehemiah (Neh. x. 25).—**5.** A priestly family, or the head of a priestly house, who went up with Zerubbabel (Neh. xii. 3).

Re'i. A person mentioned (in 1 K. i. 8 only) as having remained firm to David's cause when Adonijah rebelled. Jerome states that he is the same with "Hiram the Zairite," *i. e.* Ira the Jarite. Ewald suggests that Rei is identical with RADDAI.

Reins, *i. e.* kidneys, from the Latin *renes*. In the ancient system of physiology the kidneys were believed to be the seat of desire and longing, which accounts for their often being coupled with the heart (Ps. vii. 9, xxvi. 2; Jer. xi. 20, xvii. 10, &c.).

Rek'em. **1.** One of the five kings or chieftains of Midian slain by the Israelites (Num. xxxi. 8; Josh. xiii. 21).—**2.** One of the four sons of Hebron, and father of Shammai (1 Chr. ii. 43, 44).

Rek'em. One of the towns of the allotment of Benjamin (Josh. xviii. 27). No one has attempted to identify it with any existing site. But may there not be a trace of the name in *Ain Karim*, the well-known spring west of Jerusalem?

Remali'ah. The father of Pekah, captain of Pekahiah king of Israel, who slew his master and usurped his throne (2 K. xv. 25-37, xvi. 1, 5; 2 Chr. xxviii. 6; Is. vii. 1-9, viii. 6).

Rem'eth. One of the towns of Issachar (Josh. xix. 21). It is probably (though not certainly) a distinct place from the RAMOTH of 1 Chr. vi. 73. A place bearing the name of *Rameh* is found on the west of the track from Samaria to *Jenîn*, about 6 miles N. of the former and 9 S.W. of the latter. But it appears to be too far south to be within the territory of Issachar.

Rem'mon. A town in the allotment of Simeon (Josh. xix. 7); elsewhere accurately given in the A. V. as RIMMON.

Rem'mon-Meth'oar. A place which formed one of the landmarks of the eastern boundary of the territory of Zebulun (Josh. xix. 13 only). Methoar does not really form a part of the name; but should be translated (as in the margin of the A. V.)—"R. which reaches to Neah." This Rimmon does not appear to have been known to Eusebius and Jerome, but it is mentioned by the early traveller Parchi, who says that it is called Rumaneh, and stands an hour south of Sepphoris. If for south we read north, this is in close agreement with the statements of Dr. Robinson and Mr. Van de Velde, who place *Rummâneh* on the S. border of the Plain of *Buttauf*, 3 miles N.N.E. of *Seffurieh*. It is difficult, however, to see how this can have been on the eastern boundary of Zebulun.

Rem'phan (Acts vii. 43): and **Chiun** (Am. v. 26) have been supposed to be names of an idol worshipped by the Israelites in the wilderness, but seem to be the names of two idols. Much difficulty has been occasioned by this corresponding occurrence of two names so wholly different in sound. The most reasonable opinion seemed to be that Chiun was a Hebrew or Semitic name, and Remphan an Egyptian equivalent substituted by the LXX. The former, rendered Saturn in the Syr., was compared with the Arab. and Pers. *kaiwán*, "the planet Saturn." Egyptology has, however, shown that this is not the true explanation. Among the foreign divinities worshipped in Egypt, two, the god RENPU, perhaps pronounced REMPU, and the goddess KEN, occur together. Besides those divinities represented on the monuments of Egypt which have Egyptian forms or names, or both, others have foreign forms or names, or both. Of the latter, some appear to have been introduced at a very remote age. This is certainly the case with the principal divinity of Memphis, Ptah, the Egyptian Hephaestus. The foreign divinities that seem to be of later introduction are not found throughout the religious records, but only in single tablets, or are otherwise very rarely mentioned, and two out of their four names are immediately recognised to be non-Egyptian. They are RENPU, and the goddesses KEN, ANTA, and ASTARTA. The first and second of these have foreign forms; the third and fourth have Egyptian forms: there would therefore seem to be an especially foreign character about the former two.

RENPU, pronounced REMPU (?), is represented as an Asiatic, with the full beard and apparently the general type of face given on the monuments to most nations east of Egypt, and to the REBU or Libyans. This type is evidently that of the Shemites. His hair is bound with a fillet, which is ornamented in front with the head of an antelope. KEN is represented perfectly naked, holding in both hands corn, and standing upon a lion. She is also called KETESH. ANATA appears to be Anaïtis. ASTARTA is of course the Ashtoreth of Canaan. We have no clue to the exact time of the introduction of these divinities into Egypt, nor, except in one case, to any particular places of their worship. Their names occur as early as the period of the xviiith and xixth dynasties, and it is therefore not improbable that they were introduced by the Shepherds. As to RENPU and KEN we can only offer a conjecture. They occur together, and KEN is a form of the Syrian goddess, and also bears some relation to the Egyptian god of productiveness, KHEM. Their similarity to Baal and Ashtoreth seems strong. The naked goddess KEN would suggest such worship as that of the Babylonian Mylitta, but the thoroughly Shemite appearance of RENPU is rather in favour of an Arab source. The mention of CHIUN or REMPHAN as worshipped in the desert shows that this idolatry was, in part at least, that of foreigners, and no doubt of those settled in Lower Egypt. We can now endeavour to explain the passages in which Chiun and Remphan occur. The Masoretic text of Amos v. 26 reads thus:—"But ye bare the tent [or 'tabernacle'] of your king and Chiun your images, the star of your gods [or 'your god'], which ye made for yourselves." In the LXX. we find remarkable differences: it reads: Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαιφὰν, τοὺς τύπους αὐτῶν οὓς ἐποιήσατε ἑαυτοῖς. The Vulg. agrees with the Masoretic text in the order of the clauses, though omitting Chiun or Remphan. A slight change in the Hebrew would enable us to read Molech (Malcam or Milcom) instead of "your king." Beyond this it is ex-

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tremely difficult to explain the differences. The substitution of Remphan or Rephan for Chiun has been explained by supposing that the LXX. read ר for כ in the Hebrew. The tent or tabernacle of Moloch is supposed by Gesenius to have been an actual tent, and he compares the σκηνὴ Ἱερά of the Carthaginians. But there is some difficulty in the idea that the Israelites carried about so large an object for the purpose of idolatry, and it seems more likely that it was a small model of a larger tent or shrine. The reading Molech appears preferable to "your king." It is perhaps worthy of note that there is reason for supposing that Molech was a name of the planet Saturn, and that this planet was evidently supposed by the ancient translators to be intended for Chiun and Remphan. The correspondence of Remphan or Raiphan to Chiun is extremely remarkable, and can, we think, only be accounted for by the supposition that the LXX. translator or translators of the prophet had Egyptian knowledge, and being thus acquainted with the ancient joint worship of Ken and Renpu, substituted the latter for the former, as they may have been unwilling to repeat the name of a foreign Venus. From the manner in which it is mentioned we may conjecture that the star of Remphan was of the same character as the tabernacle of Molech, an object connected with false worship rather than an image of a false god.

Reph'ael. Son of Shemaiah, the firstborn of Obed-edom (1 Chr. xxvi. 7).

Re'phah. A son of Ephraim, and ancestor of Joshua (1 Chr. vii. 25).

Rephai'ah. **1.** The sons of Rephaiah appear among the descendants of Zerubbabel in 1 Chr. iii. 21.—**2.** A Simeonite chieftain in the reign of Hezekiah (1 Chr. iv. 42).—**3.** Son of Tola, the son of Issachar (1 Chr. vii. 2).—**4.** Son of Binea, and descendant of Saul (1 Chr. ix. 43).—**5.** The son of Hur, and ruler of a portion of Jerusalem (Neh. iii. 9).

Reph'aim. [GIANTS.]

Reph'aim, the Valley of, 2 Sam. v. 18, 22, xxiii. 13; 1 Chr. xi. 15, xiv. 9; Is. xvii. 5. Also in Josh. xv. 8, and xviii. 16, where it is translated in the A. V. "the valley of the giants." A spot which was the scene of some of David's most remarkable adventures. He twice encountered the Philistines there, and inflicted a destruction on them and on their idols so signal that it gave the place a new name. It was probably during the former of these two contests that the incident of the water of Bethlehem (2 Sam. xxiii. 13, &c.) occurred. The "hold" (ver. 14) in which David found himself, seems (though it is not clear) to have been the cave of Adullam. This narrative seems to imply that the valley of Rephaim was near Bethlehem. Josephus mentions it as "the valley which extends (from Jerusalem) to the city of Bethlehem." Since the latter part of the 16th cent. the name has been attached to the upland plain which stretches south of Jerusalem, and is crossed by the road to Bethlehem —the *el Bŭk'ah* of the modern Arabs. But this, though appropriate enough as regards its proximity to Bethlehem, does not answer at all to the meaning of the Hebrew word *Emek*, which appears always to designate an inclosed valley, never an open upland plain like that in question. A position N.W. of the city is adopted by Fürst, apparently on the ground of the terms of Josh. xv. 8 and xviii. 16. And Tobler, in his last investigations, conclusively adopts the *Wady Dêr Jasîn*. The valley appears to derive its name from the ancient nation of the Rephaim. It may be a trace of an early settlement of theirs, possibly after they were driven from their original seats east of the Jordan by Chedorlaomer (Gen. xiv. 5).

Reph'idim. Ex. xvii. 1, 8; xix. 2. The name means "rests" or "stays;" the place lies in the march of the Israelites from Egypt to Sinai. Its site is unknown. Lepsius' view is that Mount *Serbâl* is the true Horeb, and that Rephidim is *Wady Feiran*. This would account for the expectation of finding water here, which, however, from some unexplained cause failed. In Ex. xvii. 6, "the rock in Horeb" is named as the source of the water miraculously supplied. On the other hand, the language used Ex. xix. 1, 2, seems precise, as regards the point that the journey from Rephidim to Sinai was a distinct stage. The name Horeb is by Robinson taken to mean an extended range or region, some part of which was near to Rephidim, which he places at *Wady esh Sheikh*, running from N.E. to S.W., on the W. side of *Gebel Fureia*, opposite the northern face of the modern Horeb. It joins the *Wady Feiran*. The exact spot of Robinson's Rephidim is a defile in the *esh Sheikh* visited and described by Burckhardt as at about five hours' distance from where it issues from the plain *Er Raheh*, narrowing between abrupt cliffs of blackened granite to about 40 feet in width. Here is also the traditional "Seat of Moses." The fertility and richness of the *Wady Feiran* account, as Stanley thinks, for the Amalekites' struggle to retain possession against those whom they viewed as intrusive aggressors. This view seems to meet the largest amount of possible conditions for a site of Sinai.

Res'en is mentioned only in Gen. x. 12, where it is said to have been one of the cities built by Asshur, and to have lain "*between* Nineveh and Calah." Many writers have been inclined to identify it with the Resina or Rhesaena of the Byzantine authors, and of Ptolemy, which is most probably the modern *Ras-el-ain*. There are no grounds, however, for this identification, except the similarity of name. A far more probable conjecture was that of Bochart, who found Resen in the Larissa of Xenophon, which is most certainly the modern *Nimrud*. As, however, the *Nimrud* ruins seem really to represent CALAH, while those opposite Mosul are the remains of Nineveh, we must look for Resen in the tract lying between these two sites. Assyrian remains of some considerable extent are found in this situation, near the modern village of *Selamiyeh*, and it is perhaps the most probable conjecture that these represent the Resen of Genesis. The later Jews appear to have identified Resen with the *Kŭleh-Sherghat* ruins.

Resh'eph. A son of Ephraim and brother of Rephah (1 Chr. vii. 25).

Re'u. Son of Peleg, in the line of Abraham's ancestors (Gen. xi. 18, 19, 20, 21; 1 Chr. i. 25).

Reu'ben. Jacob's firstborn child (Gen. xxix. 32), the son of Leah, apparently not born till an unusual interval had elapsed after the marriage (31). The notices of the patriarch Reuben in the Book of Genesis and the early Jewish traditional literature are unusually frequent, and on the whole give a favourable view of his disposition. To him, and him alone, the preservation of Joseph's life appears to have been due. His anguish at the disap-

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pearance of his brother, and the frustration of his kindly artifice for delivering him (Gen. xxxvii. 22), his recollection of the minute details of the painful scene many years afterwards (xlii. 22), his offer to take the sole responsibility of the safety of the brother who had succeeded to Joseph's place in the family (xlii. 37), all testify to a warm and (for those rough times) a kindly nature. Of the repulsive crime which mars his history, and which turned the blessing of his dying father into a curse —his adulterous connexion with Bilhah—we know from the Scriptures only the fact (Gen. xxxv. 22). These traits, slight as they are, are those of an ardent, impetuous, unbalanced, but not ungenerous nature; not crafty and cruel, as were Simeon and Levi, but rather, to use the metaphor of the dying patriarch, boiling up like a vessel of water over the rapid wood-fire of the nomad tent, and as quickly subsiding into apathy when the fuel was withdrawn. At the time of the migration into Egypt Reuben's sons were four (Gen. xlvi. 9; 1 Chr. v. 3). From them sprang the chief families of the tribe (Num. xxvi. 5-11). The census at Mount Sinai (Num. i. 20, 21, ii. 11) shows that at the Exodus the numbers of the tribe were 46,500 men above twenty years of age, and fit for active warlike service. During the journey through the wilderness the position of Reuben was on the south side of the Tabernacle. The "camp" which went under his name was formed of his own tribe, that of Simeon and Gad. The Reubenites, like their relatives and neighbours on the journey, the Gadites, had maintained through the march to Canaan, the ancient calling of their forefathers. Their cattle accompanied them in their flight from Egypt (Ex. xii. 38). It followed naturally that when the nation arrived on the open downs east of the Jordan, the three tribes of Reuben, Gad, and the half of Manasseh, should prefer a request to their leader to be allowed to remain in a place so perfectly suited to their requirements. The part selected by Reuben had at that date the special name of "the Mishor," with reference possibly to its evenness. Under its modern name of the *Belka* it is still esteemed beyond all others by the Arab sheepmasters. Accordingly, when the Reubenites and their fellows approach Moses with their request, his main objection is that by what they propose they will discourage the hearts of the children of Israel from going over Jordan into the land which Jehovah had given them (Num. xxxii. 7). It is only on their undertaking to fulfil their part in the conquest of the western country, the land of Canaan proper, and thus satisfying him that their proposal was grounded in no selfish desire to escape a full share of the difficulties of the conquest, that Moses will consent to their proposal. From this time it seems as if a bar, not only the material one of distance, and of the intervening river and mountain-wall, but also of difference in feeling and habits, gradually grew up more substantially between the Eastern and Western tribes. The first act of the former after the completion of the conquest, and after they had taken part in the solemn ceremonial in the Valley between Ebal and Gerizim, shows how wide a gap already existed between their ideas and those of the Western tribes. The pile of stones which they erected on the western bank of the Jordan to mark their boundary was erected in accordance with the unalterable habits of Bedouin tribes both before and since. It was an act identical with that in which Laban and Jacob engaged at parting, with that which is constantly performed by the Bedouins of the present day. But by the Israelites west of Jordan, who were fast relinquishing their nomad habits and feelings for those of more settled permanent life, this act was completely misunderstood, and was construed into an attempt to set up a rival altar to that of the Sacred Tent. No judge, no prophet, no hero of the tribe of Reuben is handed down to us. In the dire extremity of their brethren in the north under Deborah and Barak, they contented themselves with debating the news amongst the streams of the Mishor; the distant distress of his brethren could not move Reuben, he lingered among his sheepfolds and preferred the shepherd's pipe and the bleating of the flocks, to the clamour of the trumpet and the turmoil of battle. His individuality fades more rapidly than Gad's. No person, no incident, is recorded, to place Reuben before us in any distincter form than as a member of the community (if community it can be called) of "the Reubenites, the Gadites, and the half-tribe of Manasseh" (1 Chr. xii. 37). Thus remote from the central seat of the national government and of the national religion, it is not to be wondered at that Reuben relinquished the faith of Jehovah. The last historical notice which we possess of them, while it records this fact, records also as its natural consequence that the Reubenites and Gadites, and the half-tribe of Manasseh were carried off by Pul and Tiglath-Pileser.

Reu'el. **1.** One of the sons of Esau, by his wife Bashemath, sister of Ishmael (Gen. xxxvi. 4, 10, 13, 17; 1 Chr. i. 35, 37).—**2.** One of the names of Moses' father-in-law (Ex. ii. 18); the same which, through adherence to the LXX. form, is given in another passage of the A. V. RAGUEL.—**3.** Father of Eliasaph, the leader of the tribe of Gad, at the time of the census at Sinai (Num. ii. 14).—**4.** A Benjamite, ancestor of Elah (1 Chr. ix. 8).

Re'umah. The concubine of Nahor, Abraham's brother (Gen. xxii. 24).

Revelation of St. John. The following subjects in connexion with this book seem to have the chief claim for a place in this article:—A. CANONICAL AUTHORITY AND AUTHORSHIP. B. TIME AND PLACE OF WRITING. C. LANGUAGE. D. HISTORY OF INTERPRETATION. A. CANONICAL AUTHORITY AND AUTHORSHIP.—The question as to the canonical authority of the Revelation resolves itself into a question of authorship. Was St. John the Apostle and Evangelist the writer of the Revelation? This question was first mooted by Dionysius of Alexandria. The doubt which he modestly suggested has been confidently proclaimed in modern times by Luther, and widely diffused through his influence. But the general belief of the mass of Christians in all ages has been in favour of St. John's authority. The evidence adduced in support of that belief consists of (1) the assertions of the author, and (2) historical tradition. (1) The author's description of himself in the 1st and 22nd chapters is certainly equivalent to an assertion that he is the Apostle. (*a*) He names himself simply John, without prefix or addition. He is also described as (*b*) a servant of Christ, (*c*) one who had borne testimony as an eye-witness of the word of God and of the testimony of Christ—terms which were surely designed to identify him with the writer of the verses John xix. 35, i. 14, and 1 John i. 2. He is (*d*) in Patmos for the word of God and

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the testimony of Jesus Christ. He is also (*e*) a fellow-sufferer with those whom he addresses, and (*f*) the authorised channel of the most direct and important communication that was ever made to the seven churches of Asia, of which churches John the Apostle was at that time the spiritual governor and teacher. Lastly (*g*) the writer was a fellow-servant of angels and a brother of prophets. All these marks are found united together in the Apostle John, and in him alone of all historical persons. A candid reader of the Revelation, if previously acquainted with St. John's other writings and life, must inevitably conclude that the writer intended to be identified with St. John. It is strange to see so able a critic as Lücke meeting this conclusion with the conjecture that some Asiatic disciple and namesake of the Apostle may have written the book in the course of some missionary labours or some time of sacred retirement in Patmos. Unless we are prepared to give up the veracity and divine origin of the whole book, and to treat the writer's account of himself as a mere fiction of a poet trying to cover his own insignificance with an honoured name, we must accept that description as a plain statement of fact, equally credible with the rest of the book, and in harmony with the simple, honest, truthful character which is stamped on the face of the whole narrative. Besides this direct assertion of St. John's authorship, there is also an implication of it running through the book. Generally, the instinct of single-minded, patient, faithful students has led them to recognise not merely the same Spirit as the source of this and other books of Holy Scripture, but also the same peculiarly-formed human instrument employed both in producing this book and the fourth Gospel, and in speaking the characteristic words and performing the characteristic actions recorded of St. John. (2) To come to the historical testimonies in favour of St. John's authorship. (*a*) Justin Martyr, circ. 150 A.D., says:—"A man among us whose name was John, one of the Apostles of Christ, in a revelation which was made to him, prophesied that the believers in our Christ shall live a thousand years in Jerusalem. (*b*) The author of the Muratorian Fragment, circ. 170 A.D., speaks of St. John as the writer of the Apocalypse. (*c*) Melito of Sardis, circ. 170 A.D., wrote a treatise on the Revelation of John. Eusebius (*H. E.* iv. 26) mentions this among the books of Melito which had come to his knowledge; and it may be presumed that he found no doubt as to St. John's authorship in the book of this ancient Asiatic bishop. (*d*) Theophilus, bishop of Antioch (circ. 180), in a controversy with Hermogenes, quotes passages out of the Revelation of John. (*e*) Irenaeus (circ. 195), apparently never having heard a suggestion of any other author than the Apostle, often quotes the Revelation as the work of John. The testimony of Irenaeus as to the authorship of Revelation is perhaps more important than that of any other writer. (*f*) Apollonius (circ. 200) of Ephesus (?), in controversy with the Montanists of Phrygia, quoted passages out of the Revelation of John, and narrated a miracle wrought by John at Ephesus. (*g*) Clement of Alexandria (circ. 200) quotes the book as the Revelation of John, and as the work of an Apostle. (*h*) Tertullian (A.D. 207), in at least one place, quotes by name "the Apostle John in the Apocalypse." (*i*) Hippolytus (circ. 230) is said, in the inscription on his statue at Rome, to have composed an apology for the Apocalypse and Gospel of St. John the Apostle. (*j*) Origen (circ. 233), in his Commentary on St. John, quoted by Eusebius (*H. E.* vi. 25), says of the Apostle, "he wrote also the Revelation." The testimonies of later writers, in the third and fourth centuries, in favour of St. John's authorship of the Revelation, are equally distinct and far more numerous. All the foregoing writers, testifying that the book came from an Apostle, believed that it was a part of Holy Scripture. It is also quoted as having canonical authority by Papias, Cyprian, and in the Epistle from the churches of Lyons and Vienne, A.D. 177. It was admitted into the list of the Third Council of Carthage, A.D. 397. Such is the evidence in favour of St. John's authorship and of the canonical authority of this book. The following facts must be weighed on the other side. Marcion, who regarded all the Apostles except St. Paul as corrupters of the truth, rejected the Apocalypse and all other books of the N. T. which were not written by St. Paul. The Alogi, an obscure sect, circa 180 A.D., rejected the Revelation, saying it was the work, not of John, but of Cerinthus. But the testimony which is considered the most important of all in ancient times against the Revelation is contained in a fragment of Dionysius of Alexandria, circa 240 A.D., the most influential and perhaps the ablest bishop in that age. The principal points in it are these:—Dionysius testifies that some writers before him altogether repudiated the Revelation as a forgery of Cerinthus; many brethren, however, prized it very highly, and Dionysius would not venture to reject it, but received it in faith as containing things too deep and too sublime for his understanding. He would not say that John Mark was the writer, since it is not known that he was in Asia. He supposes it must be the work of some John who lived in Asia. To this extent, and no further, Dionysius is a witness against St. John's authorship. A weightier difficulty arises from the fact that the Revelation is one of the books which are absent from the ancient Peshito version. Eusebius is remarkably sparing in his quotations from the "Revelation of John," and the uncertainty of his opinion about it is best shown by his statement in that "it is likely that the Revelation was seen by the second John (the Ephesian presbyter), if any one is unwilling to believe that it was seen by the Apostle." Jerome states that the Greek Churches felt, with respect to the Revelation, a similar doubt to that of the Latins respecting the Epistle to the Hebrews. B. TIME AND PLACE OF WRITING.—The date of the Revelation is given by the great majority of critics as A.D. 95-97. The weighty testimony of Irenaeus is almost sufficient to prevent any other conclusion. He says: "It (*i. e.* the Revelation) was seen no very long time ago, but almost in our own generation, at the close of Domitian's reign." Eusebius also records that, in the persecution under Domitian, John the Apostle and Evangelist was banished to the island Patmos for his testimony of the divine word. There is no mention in any writer of the first three centuries of any other time or place. Unsupported by any historical evidence, some commentators have put forth the conjecture that the Revelation was written as early as the time of Nero. This is simply their inference from the style and contents of the book. It has been inferred from i. 2, 9, 10, that the Revelation was written in Ephesus, immediately after the Apostle's return from Patmos. But the style

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in which the messages to the seven Churches are delivered rather suggests the notion that the book was written in Patmos. C. LANGUAGE.—The doubt first suggested by Harenberg, whether the Revelation was written in Aramaic, has met with little or no reception. The silence of all ancient writers as to any Aramaic original is alone a sufficient answer to the suggestion. Lücke has also collected internal evidence to show that the original is the Greek of a Jewish Christian. Lücke has also examined in minute detail the peculiarities of language which obviously distinguish the Revelation from every other book of the New Testament. And in subsequent sections he urges with great force the difference between the Revelation on one side and the fourth Gospel and first Epistle on the other, in respect of their style and composition and the mental character and attainments of the writer of each. Hengstenberg, in a dissertation appended to his Commentary, maintains that they are by one writer. It may be admitted that the Revelation has many surprising grammatical peculiarities. But much of this is accounted for by the fact that it was probably written down, as it was seen, "in the Spirit," whilst the ideas, in all their novelty and vastness, filled the Apostle's mind, and rendered him less capable of attending to forms of speech. D. INTERPRETATION.—A short account of the different directions in which attempts have been made to interpret the Revelation, is all that can be given in this place. The interval between the Apostolic age and that of Constantine has been called the Chiliastic period of Apocalyptic interpretation. The visions of St. John were chiefly regarded as representations of general Christian truths, scarcely yet embodied in actual facts, for the most part to be exemplified or fulfilled in the reign of Antichrist, the coming of Christ, the millennium, and the day of judgment. The only extant systematic interpretations in this period, are the interpolated Commentary on the Revelation by the martyr Victorinus, cir. 270 A.D., and the disputed Treatise on Antichrist by Hippolytus. But the prevalent views of that age are to be gathered also from a passage in Justin Martyr, from the later books, especially the fifth, of Irenæus, and from various scattered passages in Tertullian, Origen, and Methodius. The general anticipation of the last days of the world in Lactantius, vii. 14-25, has little direct reference to the Revelation. Immediately after the triumph of Constantine, the Christians, emancipated from oppression and persecution, and dominant and prosperous in their turn, began to lose their vivid expectation of our Lord's speedy Advent, and their spiritual conception of His kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman empire become Christian was regarded no longer as the object of prophetic denunciation, but as the scene of a millennial development. This view, however, was soon met by the figurative interpretation of the millennium as the reign of Christ in the hearts of all true believers. As the barbarous and heretical invaders of the falling empire appeared, they were regarded by the suffering Christians as fulfilling the woes denounced in the Revelation. The chief commentaries belonging to this period are that which is ascribed to Tichonius, circ. 390 A.D.; Primasius, of Adrumetum in Africa, A.D. 550; Andreas of Crete, circ. 650 A.D., Arethas of Cappadocia and Oecumenius of Thessaly in the 10th century; the *Explanatio Apoc.* in the works of Bede, A.D. 735; the *Expositio* of Berengaud; the Commentary of Haymo, A.D. 853; a short Treatise on the Seals by Anselm, bishop of Havilberg, A.D. 1145; the *Expositio* of Abbot Joachim of Calabria, A.D. 1200. The views to which the reputation of Abbot Joachim gave currency became the foundation of that great historical school of interpretation, which up to this time seems the most popular of all. Modern interpreters are generally placed in three great divisions. *a.* The Historical or Continuous expositors, in whose opinion the Revelation is a progressive history of the fortunes of the Church from the first century to the end of time. *b.* The Praeterist expositors, who are of opinion that the Revelation has been almost, or altogether, fulfilled in the time which has passed since it was written; that it refers principally to the triumph of Christianity over Judaism and Paganism, signalised in the downfall of Jerusalem and of Rome. *c.* The Futurist expositors, whose views show a strong reaction against some extravagances of the two preceding schools. They believe that the whole book, excepting perhaps the first three chapters, refers principally, if not exclusively, to events which are yet to come. Each of these three schemes is open to objection. In conclusion, it may be stated that two methods have been proposed by which the student of the Revelation may escape the incongruities and fallacies of the different interpretations, whilst he may derive edification from whatever truth they contain. It has been suggested that the book may be regarded as a prophetic poem, dealing in general and inexact descriptions, much of which may be set down as poetic imagery, mere embellishment. But such a view would be difficult to reconcile with the belief that the book is an inspired prophecy. A better suggestion is made, or rather is revived, by Dr. Arnold in his Sermons *On the Interpretation of Prophecy*: that we should bear in mind that predictions have a lower historical sense, as well as a higher spiritual sense; that there may be one or more than one typical, imperfect, historical fulfilment of a prophecy, in each of which the higher spiritual fulfilment is shadowed forth more or less distinctly.

Res'eph. One of the places which Sennacherib mentions, in his taunting message to Hezekiah, as having been destroyed by his predecessor (2 K. xix. 12; Is. xxxvii. 12). It is perhaps mentioned by Ptolemy (v. 15) under the name of Ῥησάφα.

Res'ia. An Asherite, of the sons of Ulla (1 Chr. vii. 39).

Rez'in. 1. A king of Damascus, contemporary with Pekah in Israel, and with Jotham and Ahaz in Judaea. He attacked Jotham during the latter part of his reign (2 K. xv. 37); but his chief war was with Ahaz, whose territories he invaded, in company with Pekah (about B.C. 741). The combined army laid siege to Jerusalem, where Ahaz was, but "could not prevail against it" (Is. vii. 1; 2 K. xvi. 5). Rezin, however, "recovered Elath to Syria" (2 K. xvi. 6). Soon after this he was attacked, defeated, and slain by Tiglath-Pileser II., king of Assyria (2 K. xvi. 9; compare Tiglath-Pileser's own inscriptions, where the defeat of Rezin and the destruction of Damascus are distinctly mentioned).—**2.** One of the families of the Nethinim (Ezr. ii. 48; Neh. vii. 50).

Res'on. The son of Eliadah, a Syrian, who when

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David defeated Hadadezer king of Zobah, put himself at the head of a band of freebooters and set up a petty kingdom at Damascus (1 K. xi. 23). Whether he was an officer of Hadadezer, who, foreseeing the destruction which David would inflict, prudently escaped with some followers; or whether he gathered his band of the remnant of those who survived the slaughter, does not appear. The latter is more probable. The settlement of Rezon at Damascus could not have been till some time after the disastrous battle in which the power of Hadadezer was broken, for we are told that David at the same time defeated the army of Damascene Syrians who came to the relief of Hadadezer, and put garrisons in Damascus. From his position at Damascus Rezon harassed the kingdom of Solomon during his whole reign. The name is Aramaic, and Ewald compares it with Rezin.

Rhe'gium. The mention of this Italian town (which was situated on the Bruttian coast, just at the southern entrance of the straits of Messina) occurs quite incidentally (Acts xxviii. 13) in the account of St. Paul's voyage from Syracuse to Puteoli, after the shipwreck at Malta. By a curious coincidence the figures on its coins are the very "twin brothers" which gave the name to St. Paul's ship. As to the history of the place, it was originally a Greek colony: it was miserably destroyed by Dionysius of Syracuse: from Augustus it received advantages which combined with its geographical position in making it important throughout the duration of the Roman empire. The modern *Reggio* is a town of 10,000 inhabitants. Its distance across the straits from Messina is only about six miles.

Rhe'sa, son of Zorobabel in the genealogy of Christ (Luke iii. 27). Lord A. Hervey has ingeniously conjectured that Rhesa is no person, but merely the title *Rosh*, i. e. "Prince," originally attached to the name of Zerubbabel.

Rho'da, the name of a maid who announced Peter's arrival at the door of Mary's house after his miraculous release from prison (Acts xii. 13).

Rhodes. The history of this island is so illustrious that it is interesting to see it connected, even in a small degree, with the life of St. Paul. He touched there on his return voyage to Syria from the third missionary journey (Acts xxi. 1). Rhodes is immediately opposite the high Carian and Lycian headlands at the S.W. extremity of the peninsula of Asia Minor. Its position has had much to do with its history. Its real eminence began (about 400 B.C.) with the founding of that city at the N.E. extremity of the island, which still continues to be the capital. After Alexander's death it entered on a glorious period, its material prosperity being largely developed, and its institutions deserving and obtaining general esteem. As we approach the time of the consolidation of the Roman power in the Levant, we have a notice of Jewish residents in Rhodes (1 Macc. xv. 23). The Romans, after the defeat of Antiochus, assigned, during some time, to Rhodes certain districts on the mainland. Its Byzantine history is again eminent. Under Constantine it was the metropolis of the "Province of the Islands." It was the last place where the Christians of the East held out against the advancing Saracens; and subsequently it was once more famous as the home and fortress of the Knights of St. John.

Rhod'ocus, a Jew who betrayed the plans of his countrymen to Antiochus Eupator (2 Macc. xiii. 21).

Rhod'us, 1 Macc. xv. 23. [RHODES.]

Riba'i, the father of Ittai the Benjamite of Gibeah (2 Sam. xxiii. 29; 1 Chr. xi. 31).

Rib'lah. 1. One of the landmarks on the eastern boundary of the land of Israel, as specified by Moses (Num. xxxiv. 11). Its position is noted in this passage with much precision. It was immediately between Shepham and the sea of Cinnereth, and on the "east side of the spring." Unfortunately Shepham has not yet been identified, and which of the great fountains of northern Palestine is intended by "the spring" is uncertain. It seems hardly possible, without entirely disarranging the specification of the boundary, that the Riblah in question can be the same with the "Riblah in the land of Hamath," which is mentioned at a much later period of the history.—2. Riblah in the land of Hamath, a place on the great road between Palestine and Babylonia, at which the kings of Babylonia were accustomed to remain while directing the operations of their armies in Palestine and Phoenicia. Here Nebuchadnezzar waited while the sieges of Jerusalem and of Tyre were being conducted by his lieutenants (Jer. xxxix. 5, 6, lii. 9, 10, 26, 27; 2 K. xxv. 6, 20, 21). In like manner Pharaoh-Necho, after his victory over the Babylonians at Carchemish, returned to Riblah and summoned Jehoahaz from Jerusalem before him (2 K. xxiii. 33). This Riblah has no doubt been discovered, still retaining its ancient name, on the right (east) bank of the *el Asy* (Orontes), upon the great road which connects *Baalbek* and *Hums*, about 35 miles N.E. of the former and 20 miles S.W. of the latter place.

Riddle. The Hebrew word is derived from an Arabic root meaning "to bend off," "to twist," and is used for artifice (Dan. viii. 23), a proverb (Prov. i. 6), a song (Ps. xlix. 4, lxxviii. 2), an oracle (Num. xii. 8), a parable (Ez. xvii. 2), and in general any wise or intricate sentence (Ps. xciv. 4; Hab. ii. 6, &c.), as well as a riddle in our sense of the word (Judg. xiv. 12-19). The riddles which the queen of Sheba came to ask of Solomon (1 K. x. 1; 2 Chr. ix. 1) were rather "hard questions" referring to profound enquiries. Solomon is said, however, to have been very fond of the riddle proper. The word αἴνιγμα occurs only once in the N.T. (1 Cor. xiii. 12, "darkly;" comp. Num. xii. 8); but, in the wider meaning of the word, many instances of it occur in our Lord's discourses. We know that all ancient nations, and especially Orientals, have been fond of riddles. We find traces of the custom among the Arabs (Koran xxv. 35), and indeed several Arabic books of riddles exist; but these are rather emblems and devices than what we call riddles, although they are very ingenious. They were also known to the ancient Egyptians, and were especially used in banquets both by Greeks and Romans. Riddles were generally proposed in verse, like the celebrated riddle of Samson, which, however, was properly no riddle at all, because the Philistines did not possess the only clue on which the solution *could* depend. Junius distinguishes between the *greater* enigma, where the allegory or obscure intimation is continuous throughout the passage (as in Ez. xvii. 2); and the *lesser* enigma, where the difficulty is concentrated in the peculiar use of some one word. It only remains to notice the single instance of a riddle occurring in the N.T., viz. *the number of the beast.* This belongs to a class of riddles very common among Egyptian

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mystics, the Gnostics, some of the Fathers, and the Jewish Cabbalists. The latter called it *Gematria* (i. e. γεωμετρία), of which instances may be found in Carpzov. The most exact analogies to the enigma on the name of the beast are to be found in the so-called Sibylline verses. It would be absurd to doubt that St. John (not *greatly* removed in time from the Christian forgers of the Sibylline verses) intended some *name* as an answer to the number 666. The true answer must be settled by the Apocalyptic commentators.

Rim'mon, a Benjamite of Beeroth, the father of Rechab and Baanah, the murderers of Ishbosheth (2 Sam. iv. 2, 5, 9).

Rim'mon, a deity worshipped by the Syrians of Damascus, where there was a temple or house of Rimmon (2 K. v. 18). Serarius refers the name to the Heb. *rimmon*, a pomegranate, a fruit sacred to Venus, who is thus the deity worshipped under this title. Ursinus explains Rimmon as the pomegranate, the emblem of the fertilising principle of nature, the personified *natura naturans*, a symbol of frequent occurrence in the old religions. But Selden rejects this derivation, and proposes instead that Rimmon is from the root *rám*, "to be high," and signifies "most high," like the Phoenician *Elioun*, and Heb. *'elyón*. Movers regards Rimmon as the abbreviated form of Hadad-Rimmon, Hadad being the sun-god of the Syrians. Combining this with the pomegranate, which was his symbol, Hadad-Rimmon would then be the sun-god of the late summer, who ripens the pomegranate and other fruits.

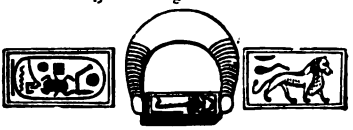
Rim'mon, a city of Zebulun belonging to the Merarite Levites (1 Chr. vi. 77). It is not impossible that DIMNAH (Josh. xxi. 35) may have been originally Rimmon, as the D and R in Hebrew are notoriously easy to confound.

Rim'mon, a town in the southern portion of Judah (Josh. xv. 32), allotted to Simeon (Josh. xix. 7; 1 Chr. iv. 32). In each of the above lists the name succeeds that of AIN, also one of the cities of Judah and Simeon. In the catalogue of the places reoccupied by the Jews after the return from Babylon (Neh. xi. 29) the two are joined, and appear in the A.V. as En-Rimmon. No trace of Rimmon has been yet discovered in the south of Palestine. True, it is mentioned in the *Onomasticon* of Eusebius and Jerome; but they place it 15 miles *north* of Jerusalem, obviously confounding it with the Rock Rimmon.

Rim'mon Pa'rez, the name of a march-station in the wilderness (Num. xxxiii. 19, 20). No place now known has been identified with it.

Rim'mon, the Rock, a cliff or inaccessible natural fastness, in which the six hundred Benjamites who escaped the slaughter of Gibeah took refuge (Judg. xx. 45, 47, xxi. 13). It is described as in the "wilderness," that is, the wild uncultivated country which lies on the east of the central highlands of Benjamin, on which Gibeah was situated—between them and the Jordan Valley. Here the name is still found attached to a village perched on the summit of a conical chalky hill, visible in all directions, and commanding the whole country.

Ring. The ring was regarded as an indispensable article of a Hebrew's attire, inasmuch as it contained his signet. It was hence the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen. xli. 42), by Ahasuerus to Haman (Esth. iii. 10), by Antiochus to Philip (1 Macc. vi. 15). Such rings were worn not only by men, but by women (Is. iii. 21), and are enumerated among the articles presented by men and women for the service of the tabernacle (Ex. xxxv. 22). The signet-ring was worn on the right hand (Jer. xxii. 24). We may conclude, from Ex. xxviii. 11, that the rings contained a stone engraven with a device, or with the owner's name. The custom appears also to have prevailed among the Jews of the Apostolic age; for in James ii. 2, a rich man is described as not simply "with a gold ring," as in the A.V., but "golden-ringed."



Egyptian Rings.

Rin'nah, one of the sons of Shimon in an obscure genealogy of the descendants of Judah (1 Chr. iv. 20).

Ri'phath, the second son of Gomer, and the brother of Ashkenaz and Togarmah (Gen. x. 3). The Hebrew text in 1 Chr. i. 6 gives the form Diphath, but this arises out of a clerical error. The name itself has been variously identified with that of the Rhipaean mountains, the river Rhebas in Bithynia, the Rhibii, a people living eastward of the Caspian Sea, and the Ripheans, the ancient name of the Paphlagonians. The weight of opinion is, however, in favour of the Rhipaean mountains, which are identified with the Carpathian range in the N.E. of Dacia.

Ris'sah, a march-station in the wilderness (Num. xxxiii. 21, 22). It has been considered identical with Rasa in the *Peuting. Itiner.*, 32 Roman miles from Ailah (Elah); but no site has been identified with it.

Rith'mah, a march-station in the wilderness (Num. xxxiii. 18, 19), probably N.E. of Hazeroth.

River. In the sense in which we employ the word, viz. for a perennial stream of considerable size, a river is a much rarer object in the East than in the West. With the exception of the Jordan and the *Litany*, the streams of the Holy Land are either entirely dried up in the summer months, and converted into hot lanes of glaring stones, or else reduced to very small streamlets deeply sunk in a narrow bed, and concealed from view by a dense growth of shrubs. For the various aspects of the streams of the country which such conditions inevitably produced, the ancient Hebrews had very exact terms, which they employed habitually with much precision. 1. For the perennial river, *Nahar*. Possibly used of the Jordan in Ps. lxvi. 6, lxxiv. 15; of the great Mesopotamian and Egyptian rivers generally in Gen. ii. 10; Ex. vii. 19; 2 K. xvii. 6; Ez. iii. 15, &c. But with the definite article, "*the* river," it signifies invariably the Euphrates (Gen. xxxi. 21; Ex. xxiii. 31; Num. xxiv. 6; 2 Sam. x. 16, &c. &c.). It is never applied to the fleeting fugitive torrents of Palestine. 2. The term for these is *nachal*, for which our translators have used promiscuously, and sometimes almost alternately, "valley," "brook," and "river." No one of these words expresses the thing intended; but the term "brook" is peculiarly unhappy. Many of the wadys of Palestine are deep, abrupt chasms or rents in the solid rock of the

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hills, and have a savage, gloomy aspect, far removed from that of an English brook. Unfortunately our language does not contain any single word which has both the meanings of the Hebrew *nachal* and its Arabic equivalent *wady*, which can be used at once for a dry valley and for the stream which occasionally flows through it. 3. *Yeôr*, a word of Egyptian origin, applied to the Nile only, and, in the plural, to the canals by which the Nile water was distributed throughout Egypt, or to streams having a connexion with that country. 4. *Yûbal*, from a root signifying tumult or fulness, occurs only six times, in four of which it is rendered "river," viz. Jer. xvii. 8; Dan. viii. 2, 3, 6. 5. *Peleg*, used for the streams employed in artificial irrigation. 6. *Aphîk*, a torrent, may signify any rush or body of water.

River of Egypt. Two Hebrew terms are thus rendered in the A.V. 1. *Nehar mitsraim* (Gen. xv. 18), "the river of Egypt," that is, the Nile, and here the Pelusiac or easternmost branch. 2. *Nachal mitsraim* (Num. xxxiv. 5; Josh. xv. 4, 47; 1 K. viii. 65; 2 K. xxiv. 7; Is. xxvii. 12, in the last passage translated "the stream of Egypt"). It is the common opinion that this second term designates a desert stream on the border of Egypt, still occasionally flowing in the valley called Wâdi-l-'Areesh. The centre of the valley is occupied by the bed of this torrent, which only flows after rains, as is usual in the desert valleys. This stream is first mentioned as the point where the southern border of the Promised Land touched the Mediterranean, which formed its western border (Num. xxxiv. 3-6). In the later history we find Solomon's kingdom extending from the "entering in of Hamath unto the river of Egypt" (1 K. viii. 65), and Egypt limited in the same manner where the loss of the eastern provinces is mentioned (2 K. xxiv. 7). In certain parallel passages the Nile is distinctly specified instead of "the Nachal of Egypt" (Gen. xv. 18; comp. Josh. xiii. 2, 3). If, with the generality of critics, we think that the Nachal-Mizraim is the Wâdi-l-'Areesh, we must conclude that the name Shihor is also applied to the latter, although elsewhere designating the Nile, for we have seen that Nachal-Mizraim and Shihor are used interchangeably to designate a stream on the border of the Promised Land. The word Nachal may be cited on either side. Certainly in Hebrew it is rather used for a torrent or stream than for a river; but the name Nachal-Mizraim may come from a lost dialect, and the parallel Arabic word wâdee, though ordinarily used for valleys and their winter-torrents, as in the case of the Wâdi-l-'Areesh itself, has been employed by the Arabs in Spain for true rivers, the Guadalquivir, &c. It may, however, be suggested, that in Nachal-Mizraim we have the ancient form of the Neel-Misr of the Arabs, and that Nachal was adopted from its similarity of sound to the original of Νεῖλος.

Riz'pah, concubine to king Saul, and mother of his two sons Armoni and Mephibosheth. Like many others of the prominent female characters of the Old Testament—Ruth, Rahab, Jezebel, &c.—Rizpah would seem to have been a foreigner, a Hivite, descended from one of the ancient worthies of that nation, Ajah or Aiah, son of Zibeon, whose name and fame are preserved in the Ishmaelite record of Gen. xxxvi. After the death of Saul and occupation of the country west of the Jordan by the Philistines, Rizpah accompanied the other members of the royal family to their new residence at Mahanaim; and it is here that her name is first introduced to us as the subject of an accusation levelled at Abner by Ishbosheth (2 Sam. iii. 7). We hear nothing more of Rizpah till the tragic story which has made her one of the most familiar objects to young and old in the whole Bible (2 Sam. xxi. 8-11). Every one can appreciate the love and endurance with which the mother watched over the bodies of her two sons and her five relatives, to save them from an indignity peculiarly painful to the whole of the ancient world (see Ps. lxxix. 2). But it is questionable whether the ordinary conception of the scene is accurate. The seven victims were not, as the A.V. implies, "hung;" they were crucified. The seven crosses were planted in the rock on the top of the sacred hill of Gibeah. The victims were sacrificed at the beginning of barley harvest—the sacred and festal time of the Passover—and in the full blaze of the summer sun they hung till the fall of the periodical rain in October. During the whole of that time Rizpah remained at the foot of the crosses on which the bodies of her sons were exposed: the *Mater dolorosa*, if the expression may be allowed, of the ancient dispensation.

Road This word occurs but once in the Authorised Version of the Bible, viz. in 1 Sam. xxvii. 10, where it is used in the sense of "raid" or "inroad."

Robbery. Whether in the larger sense of plunder, or the more limited sense of theft, systematically organised, robbery has ever been one of the principal employments of the nomad tribes of the East. From the time of Ishmael to the present day the Bedouin has been a "wild man," and a robber by trade (Gen. xvi. 12). An instance of an enterprise of a truly Bedouin character, but distinguished by the exceptional features belonging to its principal actor, is seen in the night-foray of David (1 Sam. xxvi. 6-12). Predatory inroads on a large scale are seen in the incursions of the Sabæans and Chaldæans on the property of Job (Job i. 15, 17); the revenge coupled with plunder of Simeon and Levi (Gen. xxxiv. 28, 29); the reprisals of the Hebrews upon the Midianites (Num. xxxi. 32-54), and the frequent and often prolonged invasions of "spoilers" upon the Israelites (Judg. ii. 14, vi. 3, 4; 1 Sam. xi., xv.; 2 Sam. viii., x.; 2 K. v. 2; 1 Chr. v. 10, 18-22). Similar disorder in the country, complained of more than once by the prophets (Hos. iv. 2, vi. 9; Mic. ii. 8), continued more or less through Maccabæan down to Roman times. In the later history also of the country the robbers, or sicarii, together with their leader, John of Gischala, played a conspicuous part. The Mosaic law on the subject of theft is contained in Ex. xxii. There seems no reason to suppose that the law underwent any alteration in Solomon's time. Manstealing was punishable with death (Ex. xxi. 16; Deut. xxiv. 7). Invasion of right in land was strictly forbidden (Deut. xxvii. 17; Is. v. 8; Mic. ii. 2).

Robo'am, Ecclus. xlvii. 23; Matt. i. 7. [REHOBOAM.]

Roe, Roebuck (Heb. *tzĕbi*, m.; *tzĕbiyyâh*, f.). There seems to be little or no doubt that the Heb. word, which occurs frequently in the O.T., denotes some species of antelope, probably the *Gazella dorcas*, a native of Egypt and North Africa, or the *G. Arabica* of Syria and Arabia, which appears to

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be a variety only of the *dorcas*. The gazelle was allowed as food (Deut. xii. 15, 22, &c.); it is mentioned as very fleet of foot (2 Sam. ii. 18; 1 Chr. xii. 8); it was hunted (Is. xiii. 14; Prov. vi. 5); it was celebrated for its loveliness (Cant. ii. 9, 17, viii. 14). The gazelle is found in Egypt, Barbary, and Syria.

Gazella Arabica.

Ro'gelim, the residence of Barzillai the Gileadite (2 Sam. xvii. 27, xix. 31) in the highlands east of the Jordan. Nothing is said to guide us to its situation.

Roh'gah, an Asherite, of the sons of Shamer (1 Chr. vii. 34).

Ro'imus. REHUM 1 (1 Esd. v. 8).

Roll. A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick, and was unrolled when a person wished to read it. Hence arose the term *mĕgillah*, from *gâlal*, "to roll," strictly answering to the Latin *volumen*, whence comes our *volume*. The use of the term *mĕgillah* implies, of course, the existence of a soft and pliant material, perhaps parchment. The roll was usually written on one side only, and hence the particular notice of one that was "written within and without" (Ez. ii. 10). The writing was arranged in columns. We may here add that the term in Is. viii. 1, rendered in the A. V. "roll," more correctly means *tablet*.

Romam'ti-ez'er, one of the fourteen sons of Heman (1 Chr. xxv. 4, 31).

Roman Empire. The notices of Roman history which occur in the Bible are confined to the last century and a half of the commonwealth and the first century of the imperial monarchy. The first historic mention of Rome in the Bible is in 1 Macc. i. 10. About the year 161 B.C. Judas Maccabaeus heard of the Romans as the conquerors of Philip, Perseus, and Antiochus (1 Macc. viii. 5, 6). In order to strengthen himself against Demetrius king of Syria he sent ambassadors to Rome (viii. 17), and concluded a defensive alliance with the senate (viii. 22-32). This was renewed by Jonathan (xii. 1) and by Simon (xv. 17). In the year 65 B.C., when Syria was made a Roman province by Pompey, the Jews were still governed by one of the Asmonaean princes. Aristobulus had lately driven his brother Hyrcanus from the chief priesthood, and was now in his turn attacked by Aretas, king of Arabia Petraea, the ally of Hyrcanus. Pompey's lieutenant, M. Aemilius Scaurus, interfered in the contest B.C. 64, and the next year Pompey himself marched an army into Judaea and took Jerusalem. From this time the Jews were practically under the government of Rome. Hyrcanus retained the high-priesthood and a titular sovereignty, subject to the watchful control of his minister Antipater, an active partisan of the Roman interests. Finally, Antipater's son, Herod the Great, was made king by Antony's interest, B.C. 40, and confirmed in the kingdom by Augustus, B.C. 30. The Jews, however, were all this time tributaries of Rome, and their princes in reality were mere Roman procurators. On the banishment of Archelaus, A.D. 6, Judaea became a mere appendage of the province of Syria, and was governed by a Roman procurator, who resided at Caesarea. Such were the relations of the Jewish people to the Roman government at the time when the N. T. history begins. An ingenious illustration of this state of things has been drawn from the condition of British India. The Governor-General at Calcutta, the subordinate governors at Madras and Bombay, and the native princes, whose dominions have been at one time enlarged, at another incorporated with the British presidencies, find their respective counterparts in the governor of Syria at Antioch, the procurators of Judaea at Caesarea, and the members of Herod's family, whose dominions were alternately enlarged and suppressed by the Roman emperors. In illustration of the sacred narrative it may be well to give a general account, though necessarily a short and imperfect one, of the position of the emperor, the extent of the empire, and the administration of the provinces in the time of our Lord and His Apostles. I. When Augustus became sole ruler of the Roman world he was in theory simply the first citizen of the republic, entrusted with temporary powers to settle the disorders of the state. The old magistracies were retained, but the various powers and prerogatives of each were conferred upon Augustus. Above all he was the Emperor (Imperator). This word, used originally to designate any one entrusted with the imperium or full military authority over a Roman army, acquired a new significance when adopted as a permanent title by Julius Caesar. By his use of it as a constant prefix to his name in the city and in the camp he openly asserted a paramount military authority over the state. The Empire was nominally elective, but practically it passed by adoption; and till Nero's time a sort of hereditary right seemed to be recognised.—II. *Extent of the Empire.*—Cicero's description of the Greek states and colonies as a "fringe on the skirts of barbarism," has been well applied to the Roman dominions before the conquests of Pompey and Caesar. The Roman Empire was still confined to a narrow strip encircling the Mediterranean Sea. Pompey added Asia Minor and Syria. Caesar added Gaul. The generals of Augustus overran the N.W. portion of Spain, and the country between the Alps and the Danube. The boundaries of the Empire were now, the Atlantic on the W., the Euphrates on the E., the deserts of Africa, the cataracts of the Nile, and the Arabian deserts on the S., the British Channel, the Rhine, the Danube, and the Black Sea on the N. The only subsequent conquests of importance were those of Britain by Claudius and of Dacia by Trajan. The only independent powers of importance were the Parthians on the E. and the Germans on the N. The population of the Empire in the time of

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Augustus has been calculated at 85,000,000.—III. *The Provinces.*—The usual fate of a country conquered by Rome was to become a subject province, governed directly from Rome by officers sent out for that purpose. Sometimes, however, petty sovereigns were left in possession of a nominal independence on the borders, or within the natural limits, of the province. There were differences too in the political condition of cities within the provinces. Some were free cities, *i. e.* were governed by their own magistrates, and were exempted from occupation by a Roman garrison. Other cities were "Colonies," *i. e.* communities of Roman citizens transplanted, like garrisons of the imperial city, into a foreign land. Augustus divided the provinces into two classes: (1.) Imperial, (2.) Senatorial; retaining in his own hands, for obvious reasons, those provinces where the presence of a large military force was necessary, and committing the peaceful and unarmed provinces to the Senate. The Imperial provinces at first were—Gaul, Lusitania, Syria, Phoenicia, Cilicia, Cyprus, and Aegypt. The Senatorial provinces were Africa, Numidia, Asia, Achaia and Epirus, Dalmatia, Macedonia, Sicily, Crete and Cyrene, Bithynia and Pontus, Sardinia, Baetica. Cyprus and Gallia Narbonensis were subsequently given up by Augustus, who in turn received Dalmatia from the Senate. Many other changes were made afterwards. The N. T. writers invariably designate the governors of Senatorial provinces by the correct title of ἀνθύπατοι, proconsuls (Acts xiii. 7, xviii. 12, xix. 38). For the governor of an Imperial province, properly styled "Legatus Caesaris," the word Ἡγεμών (Governor) is used in the N. T. The provinces were heavily taxed for the benefit of Rome and her citizens. They are said to have been better governed under the Empire than under the Commonwealth, and those of the emperor better than those of the Senate. Two important changes were introduced under the Empire. The governors received a fixed pay, and the term of their command was prolonged. The condition of the Roman Empire at the time when Christianity appeared has often been dwelt upon, as affording obvious illustrations of St. Paul's expression that the "fulness of time had come" (Gal. iv. 4). The general peace within the limits of the Empire, the formation of military roads, the suppression of piracy, the march of the legions, the voyages of the corn fleets, the general increase of traffic, the spread of the Latin language in the West as Greek had already spread in the East, the external unity of the Empire, offered facilities hitherto unknown for the spread of a world-wide religion. The tendency too of a despotism like that of the Roman Empire to reduce all its subjects to a dead level, was a powerful instrument in breaking down the pride of privileged races and national religions, and familiarising men with the truth that "God hath made of one blood all nations on the face of the earth" (Acts xvii. 24, 26). But still more striking than this outward preparation for the diffusion of the Gospel was the appearance of a deep and wide-spread corruption which seemed to defy any human remedy. The chief prophetic notices of the Roman Empire are found in the Book of Daniel. According to some interpreters the Romans are intended in Deut. xxviii. 49-57.

Romans, Epistle to the. 1. The *date* of this Epistle is fixed with more absolute certainty and within narrower limits, than that of any other of St. Paul's Epistles. The following considerations determine the time of writing. *First.* Certain names in the salutations point to Corinth, as the place from which the letter was sent. (1.) Phoebe, a deaconess of Cenchreae, one of the port towns of Corinth, is commended to the Romans (xvi. 1, 2). (2.) Gaius, in whose house St. Paul was lodged at the time (xvi. 23), is probably the person mentioned as one of the chief members of the Corinthian Church in 1 Cor. i. 14, though the name was very common. (3.) Erastus, here designated "the treasurer of the city" (xvi. 23, E. V. "chamberlain") is elsewhere mentioned in connexion with Corinth (2 Tim. iv. 20; see also Acts xix. 22). *Secondly.* Having thus determined the place of writing to be Corinth, we have no hesitation in fixing upon the visit recorded in Acts xx. 3, during the winter and spring following the Apostle's long residence at Ephesus, as the occasion on which the Epistle was written. For St. Paul, when he wrote the letter, was on the point of carrying the contributions of Macedonia and Achaia to Jerusalem (xv. 25-27), and a comparison with Acts xx. 22, xxiv. 17, and also 1 Cor. xvi. 4; 2 Cor. viii. 1, 2, ix. 1 ff., shows that he was so engaged at this period of his life. The Epistle then was written from Corinth during St. Paul's third missionary journey, on the occasion of the second of the two visits recorded in the Acts. On this occasion he remained three months in Greece (Acts xx. 3). It was in the winter or early spring of the year that the Epistle to the Romans was written. According to the most probable system of chronology, this would be the year B.C. 58. 2. The Epistle to the Romans is thus placed in *chronological connexion* with the Epistles to the Galatians and Corinthians, which appear to have been written within the twelve months preceding. They present a remarkable resemblance to each other in style and matter—a much greater resemblance than can be traced to any other of St. Paul's Epistles. 3. The *occasion* which prompted this Epistle, and the *circumstances* attending its writing, were as follows. St. Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain (i. 9-13, xv. 22-29). For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans, to supply the lack of his personal teaching. Phoebe, a deaconess of the neighbouring Church of Cenchreae, was on the point of starting for Rome (xvi. 1, 2), and probably conveyed the letter. The body of the Epistle was written at the Apostle's dictation by Tertius (xvi. 22); but perhaps we may infer from the abruptness of the final doxology, that it was added by the Apostle himself. 4. The *Origin of the Roman Church* is involved in obscurity. If it had been founded by St. Peter, according to a later tradition, the absence of any allusion to him both in this Epistle and in the letters written by St. Paul from Rome would admit of no explanation. It is equally clear that no other Apostle was the Founder. The statement in the Clementines that the first tidings of the Gospel reached Rome during the lifetime of our Lord, is evidently a fiction for the purposes of the romance. On the other hand, it is clear that the foundation of this Church dates very far back. It may be that some of those Romans, "both Jews and proselytes," present on the day of Pentecost (Acts ii. 10),

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carried back the earliest tidings of the new doctrine, or the Gospel may have first reached the imperial city through those who were scattered abroad to escape the persecution which followed on the death of Stephen (Acts viii. 4, xi. 19). At first we may suppose that the Gospel was preached there in a confused and imperfect form, scarcely more than a phase of Judaism, as in the case of Apollos at Corinth (Acts xviii. 25), or the disciples at Ephesus (Acts xix. 1-3). As time advanced and better instructed teachers arrived, the clouds would gradually clear away, till at length the presence of the great Apostle himself at Rome, dispersed the mists of Judaism which still hung about the Roman Church. 5. A question next arises as to the *composition of the Roman Church*, at the time when St. Paul wrote. Did the Apostle address a Jewish or a Gentile community, or, if the two elements were combined, was one or other predominant so as to give a character to the whole Church? It is more probable that St. Paul addressed a mixed Church of Jews and Gentiles, the latter perhaps being the more numerous. There are certainly passages which imply the presence of a large number of Jewish converts to Christianity. If we analyse the list of names in the 16th chapter, and assume that this list approximately represents the proportion of Jew and Gentile in the Roman Church (an assumption at least not improbable), we arrive at the same result. Altogether it appears that a very large fraction of the Christian believers mentioned in these salutations were Jews, even supposing that the others, bearing Greek and Latin names, of whom we know nothing, were heathens. Nor does the existence of a large Jewish element in the Roman Church present any difficulty. The captives carried to Rome by Pompeius formed the nucleus of the Jewish population in the metropolis. Since that time they had largely increased. On the other hand, situated in the metropolis of the great empire of heathendom, the Roman Church must necessarily have been in great measure a Gentile Church; and the language of the Epistle bears out this supposition. These Gentile converts, however, were not for the most part native Romans. Strange as the paradox appears, nothing is more certain than that the Church of Rome was at this time a Greek and not a Latin Church. All the literature of the early Roman Church was written in the Greek tongue. The names of the bishops of Rome during the first two centuries are with but few exceptions Greek. And we find that a very large proportion of the names in the salutations of this Epistle are Greek names. When we enquire into the probable rank and station of the Roman believers, an analysis of the names in the list of salutations again gives an approximate answer. These names belong for the most part to the middle and lower grades of society. Many of them are found in the columbaria of the freedmen and slaves of the early Roman emperors. Among the less wealthy merchants and tradesmen, among the petty officers of the army, among the slaves and freedmen of the imperial palace—whether Jews or Greeks—the Gospel would first find a firm footing. To this last class allusion is made in Phil. iv. 22, "they that are of Caesar's household." 6. The heterogeneous composition of this Church explains *the general character of the Epistle to the Romans*. In an assemblage so various, we should expect to find not the exclusive predominance of a single form of error, but the coincidence of different and opposing forms. It was therefore the business of the Christian Teacher to reconcile the opposing difficulties and to hold out a meeting point in the Gospel. This is exactly what St. Paul does in the Epistle to the Romans. Again, it does not appear that the letter was specially written to answer any doubts or settle any controversies then rife in the Roman Church. There were therefore no disturbing influences, such as arise out of personal relations, or peculiar circumstances, to derange a general and systematic exposition of the nature and working of the Gospel. Thus the Epistle to the Romans is more of a treatise than of a letter. In this respect it differs widely from the Epistles to the Corinthians and Galatians, which are full of personal and direct allusions. In one instance alone (xiii. 1) we seem to trace a special reference to the Church of the metropolis. 7. This explanation is in fact to be sought in its *relation to the contemporaneous Epistles*. The letter to the Romans closes the group of Epistles written during the second missionary journey. This group contains besides, as already mentioned, the letters to the Corinthians and Galatians, written probably within the few months preceding. In the Epistles to these two Churches we study the attitude of the Gospel towards the Gentile and Jewish world respectively. These letters are direct and special. The Epistle to the Romans is the summary of what St. Paul had written before, the result of his dealing with the two antagonistic forms of error, the gathering together of the fragmentary teaching in the Corinthian and Galatian letters. 8. Viewing this Epistle then rather in the light of a treatise than of a letter, we are enabled to explain certain *phenomena in the text*. In the received text a doxology stands at the close of the Epistle (xvi. 25-27). The preponderance of evidence is in favour of this position, but there is respectable authority for placing it at the end of ch. xiv. In some texts again it is found in both places, while others omit it entirely. The phenomena of the MSS. seem best explained by supposing that the letter was circulated at an early date (whether during the Apostle's lifetime or not it is idle to inquire) in two forms, both with and without the two last chapters. 9. In describing the *purport* of this Epistle we may start from St. Paul's own words, which, standing at the beginning of the doctrinal portion, may be taken as giving a summary of the contents (i. 16, 17). Accordingly the Epistle has been described as comprising "the religious philosophy of the world's history." The atonement of Christ is the centre of religious history. The Epistle, from its general character, lends itself more readily to an *analysis* than is often the case with St. Paul's Epistles. The following is a table of its contents:—Salutation (i. 1-7). The Apostle at the outset strikes the keynote of the Epistle in the expressions "*called* as an apostle," "*called* as saints." Divine grace is everything, human merit nothing.—I. Personal explanations. Purposed visit to Rome (i. 8-15).—II. Doctrinal (i. 16–xi. 36). The *general proposition*. The Gospel is the salvation of Jew and Gentile alike. This salvation comes by faith (i. 16, 17). (*a*) All alike were under *condemnation* before the Gospel. The heathen (i. 18-32). The Jew (ii. 1-29). Objections to this statement answered (iii. 1-8). And the position itself established from Scripture (iii. 9-20). (*b*) A *righteousness* (justification) is revealed under the Gospel, which being of faith, not of law, is

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also universal (iii. 21-26). And boasting is thereby excluded (iii. 27-31). Of this justification by faith Abraham is an example (iv. 1-25). Thus then we are justified in Christ, in whom alone we glory (v. 1-11). And this acceptance in Christ is as universal as was the condemnation in Adam (v. 12-19). (*c*) The *moral consequences* of our deliverance. The law was given to multiply sin (v. 20, 21). When we died to the law we died to sin (vi. 1-14). The abolition of the law, however, is not a signal for moral license (vi. 15-23). On the contrary, as the law has passed away, so must sin, for sin and the law are correlative; at the same time this is no disparagement of the law, but rather a proof of human weakness (vii. 1-25). So henceforth in Christ we are free from sin, we have the Spirit, and look forward in hope, triumphing over our present afflictions (viii. 1-39). (*d*) The *rejection of the Jews* is a matter of deep sorrow (ix. 1-5). Yet we must remember—(i.) That the promise was not to the whole people, but only to a select seed (ix. 6-13). And the absolute purpose of God in so ordaining is not to be canvassed by man (ix. 14-19). (ii.) That the Jews did not seek justification aright, and so missed it. This justification was promised by *faith*, and is offered to all alike, the preaching to the Gentiles being implied therein. The character and results of the Gospel dispensation are foreshadowed in Scripture (x. 1-21). (iii.) That the rejection of the Jews is not final. This rejection has been the means of gathering in the Gentiles, and through the Gentiles they themselves will ultimately be brought to Christ (xi. 1-36).—III. Practical exhortations (xii. 1–xv. 13). (*a*) To holiness of life and to charity in general, the duty of obedience to rulers being inculcated by the way (xii. 1–xiii. 14). (*b*) And more particularly against giving offence to weaker brethren (xiv. 1–xv. 13). —IV. Personal matters. (*a*) The Apostle's motive in writing the letter, and his intention of visiting the Romans (xv. 14-33). (*b*) Greetings (xvi. 1-23). The letter ends with a benediction and doxology (xvi. 24-27). While this Epistle contains the fullest and most systematic exposition of the Apostle's *teaching*, it is at the same time a very striking expression of his *character*. Nowhere do his earnest and affectionate nature, and his tact and delicacy in handling unwelcome topics appear more strongly than when he is dealing with the rejection of his fellow-countrymen the Jews. 10. Internal evidence is so strongly in favour of the *genuineness* of the Epistle to the Romans that it has never been seriously questioned. But while the Epistle bears in itself the strongest proofs of its Pauline authorship, the external testimony in its favour is not inconsiderable. It is not the practice of the Apostolic fathers to cite the N. T. writers by name, but marked passages from the Romans are found embedded in the Epistles of Clement and Polycarp. It seems also to have been directly cited by the elder quoted in Irenaeus, and is alluded to by the writer of the Epistle to Diognetus, and by Justin Martyr. It has a place moreover in the Muratorian Canon and in the Syriac and Old Latin Versions. Nor have we the testimony of orthodox writers alone. The Epistle was commonly quoted as an authority by the heretics of the subapostolic age, by the Ophites, by Basilides, by Valentinus, by the Valentinians Heracleon and Ptolemaeus, and perhaps also by Tatian, besides being included in Marcion's Canon. In the latter part of the second century the evidence in its favour is still fuller.

Rome, the famous capital of the ancient world, is situated on the Tiber at a distance of about 15 miles from its mouth. The "seven hills" (Rev. xvii. 9) which formed the nucleus of the ancient city stand on the left bank. A full account of the history and topography of the city is given elsewhere (*Dict. of Gr. and Rom. Geogr.* ii. 719). Here it will be considered only in its relation to Bible history. Rome is not mentioned in the Bible except in the books of Maccabees and in three books of the N. T., viz. the Acts, the Epistle to the Romans, and the 2nd Epistle to Timothy. The conquests of Pompey seem to have given rise to the first settlement of Jews at Rome. The Jewish king Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and emigrants were brought to Rome at that time. Many of these Jews were made freedmen. Julius Caesar showed them some kindness. They were favoured also by Augustus. Claudius "commanded all Jews to depart from Rome" (Acts xviii. 2), on account of tumults connected, possibly, with the preaching of Christianity at Rome. This banishment cannot have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of St. Paul's visit (Acts xxviii. 17). It is chiefly in connexion with St. Paul's history that Rome comes before us in the Bible. In illustration of that history it may be useful to give some account of Rome in the time of Nero, the "Caesar" to whom St. Paul appealed, and in whose reign he suffered martyrdom. 1. The city at that time must be imagined as a large and irregular mass of buildings unprotected by an outer wall. The visit of St. Paul lies between two famous epochs in the history of the city, viz. its restoration by Augustus and its restoration by Nero. The boast of Augustus is well known, "that he had found the city of brick and left it of marble." The streets were generally narrow and winding, flanked by densely crowded lodging-houses (insulae) of enormous height. St. Paul's first visit to Rome took place before the Neronian conflagration, but even after the restoration of the city, which followed upon that event, many of the old evils continued. The population of the city has been variously estimated: at half a million, at two millions and upwards, and even at eight millions. Probably Gibbon's estimate of one million two hundred thousand is nearest to the truth. One half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time. Such was the population which St. Paul would find at Rome at the time of his visit. 2. The localities in and about Rome especially connected with the life of St. Paul, are—(1.) The Appian way, by which he approached Rome (Acts xxviii. 15). (2.) "The palace," or "Caesar's court," (Phil. i. 13). This may mean either the great camp of the Praetorian guards which Tiberius established outside the walls on the N. E. of the city, or, as seems more probable, a barrack attached to the

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Imperial residence on the Palatine. 3. The connexion of other localities at Rome with St. Paul's name rests only on traditions of more or less probability. We may mention especially—(1.) The Mamertine prison or Tullianum, built by Ancus Martius near the forum. It still exists beneath the church of *S. Giuseppe dei Falegnami*. Here it is said that St. Peter and St. Paul were fellow-prisoners for nine months. The story, however, of the imprisonment in the Mamertine prison seems inconsistent with 2 Tim., esp. iv. 11. (2.) The chapel on the Ostian road which marks the spot where the two Apostles are said to have separated on their way to martyrdom. (3.) The supposed scene of St. Paul's martyrdom, viz. the church of St. Paolo alle tre fontane on the Ostian road. To these may be added (4.) The supposed scene of St. Peter's martyrdom, viz. the church of St. Pietro in Montorio, on the Janiculum. (5.) The chapel "Domine quo Vadis," on the Appian road, the scene of the beautiful legend of our Lord's appearance to St. Peter as he was escaping from martyrdom. (6.) The places where the bodies of the two Apostles, after having been deposited first in the catacombs, are supposed to have been finally buried —that of St. Paul by the Ostian road—that of St. Peter beneath the dome of the famous Basilica which bears his name. 4. We must add, as sites unquestionably connected with the Roman Christians of the Apostolic age—(1.) The gardens of Nero in the Vatican, not far from the spot where St. Peter's now stands. (2.) The Catacombs. These subterranean galleries, commonly from 8 to 10 feet in height, and from 4 to 6 in width, and extending for miles, especially in the neighbourhood of the old Appian and Nomentan ways, were unquestionably used as places of refuge, or worship, and of burial by the early Christians.

Roof. [HOUSE.]

Room. This word is employed in the A. V. of the New Testament as the equivalent of no less than eight distinct Greek terms. The only one of these, however, which need be noticed here is πρωτοκλισία (Matt. xxiii. 6; Mark xii. 39; Luke xiv. 7, 8, xx. 46), which signifies the highest place on the highest couch round the dinner or supper table—the "uppermost seat," as it is more accurately rendered in Luke xi. 43.

Rose (Heb. *chabatstseleth*) occurs twice only, viz. in Cant. ii. 1; Is. xxxv. 1. There is much difference of opinion as to what particular flower is here denoted. Tremellius and Diodati, with some of the Rabbins, believe the rose is intended, but there seems to be no foundation for such a translation. Celsius has argued in favour of the Narcissus (*Polyanthus narcissus*). Gesenius has no doubt that the plant denoted is the "autumn crocus" (*Colchicum autumnale*). It appears to us more probable that the narcissus is intended than the crocus. The narcissus and the lily (*Lilium candidum*) would be in blossom together in the early spring, while the *Colchicum* is an autumn plant. Chateaubriand mentions the narcissus as growing in the plain of Sharon. Though the Rose is apparently not mentioned in the Hebrew Bible, it is referred to in Ecclus. xxiv. 14 (comp. also ch. l. 8; xxxix. 13; Wisd. ii. 8). Roses are greatly prized in the East, more especially for the sake of the rose-water, which is in much request. Dr. Hooker observed seven species of wild roses in Syria.

Rosh. In the genealogy of Gen. xlvi. 21, Rosh is reckoned among the sons of Benjamin, but the name does not occur elsewhere, and it is extremely probable that "Ehi and Rosh" is a corruption of "Ahiram" (comp. Num. xxvi. 38).

Rosh (Ez. xxxviii. 2, 3, xxxix. 1). The whole sentence thus rendered by the A. V. "Magog the chief prince of Meshech and Tubal," ought to run "Magog the prince of Rosh, Meshech, and Tubal." The meaning is that Magog is the head of the three great Scythian tribes, of which "Rosh" is thus the first. Gesenius considers it beyond doubt that by *Rosh* is intended the tribe on the north of the Taurus, so called from the neighbourhood to the *Rha*, or Volga, and that in this name and tribe we have the first trace of the RUSS or RUSSIAN nation. The name probably occurs again under the altered form of Rasses, in Judith ii. 23.

Rosin. Properly "naphtha," as it is both in the LXX. and Vulg., as well as the Peshito-Syriac. In the Song of the Three Children (23), the servants of the king of Babylon are said to have "ceased not to make the oven hot with *rosin*, pitch, tow, and small wood." Pliny mentions naphtha as a product of Babylonia, similar in appearance to liquid bitumen, and having a remarkable affinity to fire. To this natural product (known also as Persian naphtha, petroleum, rock oil, Rangoon tar, Burmese naphtha, &c.) reference is made in the passage in question.

Rubies (Heb. *pĕnîyyim*; *pĕnînîm*). The invariable rendering of the above-named Hebrew words, concerning the meaning of which there is much difference of opinion and great uncertainty (Job xxviii. 18; see also Prov. iii. 15, viii. 11, xxxi. 10). In Lam. iv. 7 it is said, "the Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than *pĕnînîm*." A. Boote supposed "coral" to be intended. Bochart contends that the Hebrew term denotes pearls, and explains the "ruddiness" alluded to above, by supposing that the original word signifies merely "bright in colour," or "colour of a reddish tinge." On the whole, considering that the Hebrew word is always used in the plural, we are inclined to adopt Bochart's explanation, and understand pearls to be intended.

Rue occurs only in Luke xi. 42. The rue here spoken of is doubtless the common *Ruta graveolens*, a shrubby plant about 2 feet high, of strong medicinal virtues. It is a native of the Mediterranean coasts, and has been found by Hasselquist on Mount Tabor. The Talmud enumerates rue amongst kitchen-herbs, and regards it as free of tithe, as being a plant not cultivated in gardens. In our Lord's time, however, rue was doubtless a garden-plant, and therefore titheable.

Ru'fus is mentioned in Mark xv. 21, along with Alexander, as a son of Simon the Cyrenian (Luke xxiii. 26). Again, in Rom. xvi. 13, the Apostle Paul salutes a Rufus whom he designates as "elect in the Lord." It is generally supposed that this Rufus was identical with the one to whom Mark refers. Yet we are to bear in mind that Rufus was not an uncommon name, and possibly, therefore, Mark and Paul may have had in view different individuals.

Ruha'mah. The margin of our version renders it "having obtained mercy" (Hos. ii. 1). The name, if name it be, is like Lo-ruhamah, symbolical, and as that was given to the daughter of the prophet Hosea, to denote that God's mercy was turned away from Israel, so the name Ruhamah is

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addressed to the daughters of the people to denote that they were still the objects of his love and tender compassion.

Ru'mah, mentioned once only (2 K. xxiii. 36). It has been conjectured to be the same place as Arumah (Judg. ix. 41), which was apparently near Shechem. It is more probable that it is identical with Dumah (Josh. xv. 52).

Rush. [REED.]

Rust occurs as the translation of two different Greek words in Matt. vi. 19, 20, and in Jam. v. 3. In the former passage the word *βρῶσις*, which is joined with "moth," has by some been understood to denote the larva of some moth injurious to corn, as the *Tinea granella*. It can scarcely be taken to signify "rust," for which there is another term *ἰός*, which is used by St. James to express rather the "tarnish" which overspreads silver than "rust," by which name we now understand "oxide of iron."

Ruth. A Moabitish woman, the wife, first, of Mahlon, secondly of Boaz, and by him mother of Obed, the ancestress of David and of Christ, and one of the four women who are named by St. Matthew in the genealogy of Christ. A severe famine in the land of Judah induced Elimelech, a native of Bethlehem Ephratah, to emigrate into the land of Moab, with his wife Naomi, and his two sons, Mahlon and Chilion. At the end of ten years Naomi, now left a widow and childless, having heard that there was plenty again in Judah, resolved to return to Bethlehem, and her daughter-in-law, Ruth, returned with her. They arrived at Bethlehem just at the beginning of barley harvest, and Ruth, going out to glean, chanced to go into the field of Boaz, a wealthy man, and near kinsman of her father-in-law Elimelech. Upon learning who the stranger was, Boaz treated her with the utmost kindness and respect, and sent her home laden with corn which she had gleaned. Encouraged by this incident, Naomi instructed Ruth to claim at the hand of Boaz that he should perform the part of her husband's near kinsman, by purchasing the inheritance of Elimelech, and taking her to be his wife. But there was a nearer kinsman than Boaz, and it was necessary that he should have the option of redeeming the inheritance for himself. He, however, declined, fearing to mar his own inheritance. Upon which, with all due solemnity, Boaz took Ruth to be his wife, amidst the blessings and congratulations of their neighbours.

Rye (Heb. *cussemeth*) occurs in Ex. ix. 32; Is. xxviii. 25: in the latter the margin reads "spelt." In Ez. iv. 9 the text has "fitches" and the margin "rie." There are many opinions as to the signification of *Cussemeth*; some authorities maintaining that fitches are denoted, others oats, and others rye. Celsius has shown that in all probability "spelt" is intended. "Spelt" (*Triticum spelta*) is grown in some parts of the south of Germany; it differs but slightly from our common wheat (*T. vulgare*). There are three kinds of spelt, viz. *T. spelta*, *T. dicoccum* (Rice wheat), and *T. monococcum*.

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Sab'aoth, the Lord of. The name is found in the English Bible only twice (Rom. ix. 29; James v. 4). It is probably more familiar through its occurrence in the Sanctus of the Te Deum—"Holy, Holy, Holy, Lord God of Sabaoth." Sabaoth is the Greek form of the Hebrew word *tsebâôth*, "armies," and occurs in the oft-repeated formula which is translated in the Authorised Version of the Old Test. by "Lord of hosts," "Lord God of *hosts*." In the mouth and the mind of an ancient Hebrew, *Jehovah-tsebâôth* was the leader and commander of the armies of the nation, who "went forth with them" (Ps. xliv. 9), and led them to certain victory over the worshippers of Baal, Chemosh, Molech, Ashtaroth, and other false gods.

Sa'bat. 1. The sons of Sabat are enumerated among the sons of Solomon's servants who returned with Zorobabel (1 Esd. v. 34).—2. The month SEBAT (1 Macc. xvi. 14).

Sabate'as. SHABBETHAI (1 Esd. ix. 48; comp. Neh. viii. 7).

Sab'atus. ZABAD (1 Esd. ix. 28; comp. Ezr. x. 27).

Sab'ban. BINNUI 1 (1 Esd. viii. 63; comp. Ezr. viii. 33).

Sabbath (*shabbâth*, "a day of rest," from *shâbath*, "to cease to do," "to rest"). This is the obvious and undoubted etymology. The name *Sabbath* is applied to divers great festivals, but principally and usually to the seventh day of the week, the strict observance of which is enforced not merely in the general Mosaic code, but in the Decalogue itself. The first Scriptural notice of the weekly Sabbath, though it is not mentioned by name, is to be found in Gen. ii. 3, at the close of the record of the six days' creation. And hence it is frequently argued that the institution is as old as mankind, and is consequently of universal concern and obligation. We cannot, however, approach this question till we have examined the account of its enforcement upon the Israelites. It is in Ex. xvi. 23-29 that we find the first incontrovertible institution of the day, as one given to, and to be kept by, the children of Israel. Shortly afterwards it was re-enacted in the Fourth Commandment. Many of the Rabbis date its first institution from the incident recorded in Ex. xv. 25. This, however, seems to want foundation of any sort. We are not on sure ground till we come to the unmistakeable institution in chap. xvi. in connexion with the gathering of manna. The words in this latter are not in themselves enough to indicate whether such institution was altogether a novelty, or whether it referred to a day the sanctity of which was already known to those to whom it was given. There is plausibility certainly in the opinion of Grotius, that the day was already known, and in some measure observed as holy, but that the rule of abstinence from work was first given then, and shortly afterwards more explicitly imposed in the Fourth Commandment. There it is distinctly set forth, and extended to the whole of an Israelite's household, his son and his daughter, his slaves, male and female, his ox and his ass, and the stranger within his gates. Penalties and provisions in other parts of the Law construed the abstinence from labour prescribed in the commandment. At a later period we find the Prophet Isaiah uttering solemn warnings against profaning, and promising large blessings on the due observance of the day (Is. lviii. 13, 14). In Jeremiah's time there seems to have been an habitual violation of it (Jer. xvii. 21-27). By Ezekiel (xx. 12-24) the profanation of the Sabbath is made foremost among the national sins of the Jews. From Nehemiah x. 31, we learn that

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the people entered into a covenant to renew the observance of the Law, in which they pledged themselves neither to buy nor sell victuals on the Sabbath. The practice was then not infrequent, and Nehemiah tells us (xiii. 15-22) of the successful steps which he took for its stoppage. Henceforward there is no evidence of the Sabbath being neglected by the Jews, except such as (1 Macc. i. 11-15, 39-45) went into open apostasy. When we come to the N. T. we find the most marked stress laid on the Sabbath. In whatever ways the Jew might err respecting it, he had altogether ceased to neglect it. On the contrary, wherever he went its observance became the most visible badge of his nationality. Our Lord's mode of observing the Sabbath was one of the main features of His life, which His Pharisaic adversaries most eagerly watched and criticised. Before proceeding to any of the more curious questions connected with the Sabbath, such as that of its alleged pre-Mosaic origin and observance, it will be well to consider and determine what were its true idea and purpose in that Law of which beyond doubt it formed a leading feature, and among that people for whom, if for none else, we know that it was designed. And we shall do this with most advantage as it seems to us, by pursuing the inquiry in the following order:—I. By considering, with a view to their elimination, the Pharisaic and Rabbinical prohibitions. II. By taking a survey of the general Sabbatical periods of Hebrew time. III. By examining the actual enactments of Scripture respecting the seventh day, and the mode in which such observance was maintained by the best Israelites.—I. Nearly every one is aware that the Pharisaic and Rabbinical schools invented many prohibitions respecting the Sabbath of which we find nothing in the original institution. Of these some may have been legitimate enforcements in detail of that institution, such as the Scribes and Pharisees "sitting in Moses' seat" (Matt. xxiii. 2, 3) had a right to impose. How a general law is to be carried out in particular cases, must often be determined for others by such as have authority to do so. To this class may belong the limitation of a Sabbath-day's journey. Many, however, of these prohibitions were fantastic and arbitrary, in the number of those "heavy burdens and grievous to be borne" which the later expounders of the Law "laid on men's shoulders" (comp. Matt. xii. 1-13; John v. 10). That this perversion of the Sabbath had become very general in our Saviour's time is apparent both from the recorded objections to acts of His on that day, and from His marked conduct on occasions to which those objections were sure to be urged. There is no reason, however, for thinking that the Pharisees had arrived at a sentence against pleasure of every sort on the sacred day. The duty of hospitality was remembered. It was usual for the rich to give a feast on that day; and our Lord's attendance at such a feast, and making it the occasion of putting forth His rules for the demeanour of guests, and for the right exercise of hospitality, show that the gathering of friends and social enjoyment were not deemed inconsistent with the true scope and spirit of the Sabbath. It was thought right that the meats, though cold, should be of the best and choicest, nor might the Sabbath be chosen for a fast. Such are the inferences to which we are brought by our Lord's words concerning, and works on, the sacred day. The declaration that "the Son of Man is Lord also of the Sabbath," must not be viewed as though our Lord held Himself free from the Law respecting it. It is to be taken in connexion with the preceding words, "the Sabbath was made for man," &c., from which it is an inference. If, then, our Lord, coming to fulfil and rightly interpret the Law, did thus protest against the Pharisaical and Rabbinical rules respecting the Sabbath, we are supplied by this protest with a large negative view of that ordinance. The acts condemned by the Pharisees *were not* violations of it.—II. The Sabbath was the keynote to a scale of Sabbatical observance—consisting of itself, the seventh month, the seventh year, and the year of Jubilee. As each seventh day was sacred, so was each seventh month, and each seventh year. Of the observances of the seventh month, little needs be said. That month opened with the Feast of Trumpets, and contained the Day of Atonement and Feast of Tabernacles—the last named being the most joyful of Hebrew festivals. Its great centre was the Feast of Tabernacles or Ingathering, the year and the year's labour having then done their work and yielded their issues. The rules for the Sabbatical year are very precise. As labour was prohibited on the seventh day, so the land was to rest every seventh year. And as each forty-ninth year wound up seven of such weeks of years, so it either was itself, or it ushered in, what was called "the year of Jubilee." In Exodus xxiii. 10, 11, we find the Sabbatical year placed in close connexion with the Sabbath-day, and the words in which the former is prescribed are analogous to those of the Fourth Commandment. This is immediately followed by a renewed proclamation of the law of the Sabbath. It is impossible to avoid perceiving that in these passages the two institutions are put on the same ground, and are represented as quite homogeneous. Their aim, as here exhibited, is eminently a beneficent one. To give rights to classes that would otherwise have been without such, to the bondman and bondmaid, nay, to the beast of the field, is viewed here as their main end. "The stranger," too, is comprehended in the benefit. The same beneficent aim is still more apparent in the fuller legislation respecting the Sabbatical year which we find in Lev. xxv. 2-7. One great aim of both institutions, the Sabbath-day and the Sabbatical year, clearly was to debar the Hebrew from the thought of absolute ownership of anything. The year of Jubilee must be regarded as completing this Sabbatical Scale, whether we consider it as really the forty-ninth year, the seventh of a week of Sabbatical years or the fiftieth, a question on which opinions are divided.—III. We must consider the actual enactments of Scripture respecting the seventh day. However homogeneous the different Sabbatical periods may be, the weekly Sabbath is the tonic or keynote. We commence our inquiry with the institution of it in the wilderness, in connexion with the gathering of manna (Ex. xvi. 23). The prohibition to gather the manna on the Sabbath is accompanied by one to bake or to seethe on that day. The Fourth Commandment gives us but the generality, "all manner of work," and we are left to seek elsewhere for the particular application of the general principle. That general principle in itself, however, obviously embraces an abstinence from worldly labour or occupation, and from the enforcing such on servants or dependents, or on the stranger. By him is most probably meant the partial proselyte. The naming him therefore in the commandment helps to interpret its whole principle, and testifies to its having been a beneficent

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privilege for all who came within it. It gave rights to the slave, to the despised stranger, even to the ox and the ass. This beneficent character of the Fourth Commandment is very apparent in the version of it which we find in Deuteronomy (Deut. v. 12-15). But although this be so, and though it be plain that to come within the scope of the commandment was to possess a franchise, to share in a privilege, yet does the original proclamation of it in Exodus place it on a ground which, closely connected no doubt with these others, is yet higher and more comprehensive. The Divine method of working and rest is there proposed to man as the model after which he is to work and to rest. Time then presents a perfect whole, is then well rounded and entire, when it is shaped into a week, modelled on the six days of creation and their following Sabbath. Six days' work and the seventh day's rest conform the life of man to the method of his Creator. In distributing his life thus, man may look up to God as his Archetype. It is most important to remember that the Fourth Commandment is not limited to a mere enactment respecting one day, but prescribes the due distribution of a week, and enforces the six days' work as much as the seventh day's rest. This higher ground of observance was felt to invest the Sabbath with a theological character, and rendered it the great witness for faith in a personal and creating God. In all this, however, we have but an assertion of the general principle of resting on the Sabbath, and must seek elsewhere for information as to the details wherewith that principle was to be brought out. We have already seen that the work forbidden is not to be confounded with action of every sort. The terms in the commandment show plainly enough the sort of work which is contemplated. They are *servile work*, and *business*. The Pentateuch presents us with but three applications of the general principle (Ex. xvi. 29, xxxv. 3; Num. xv. 32-36). The reference of Isaiah to the Sabbath gives us no details. Those in Jeremiah and Nehemiah show that carrying goods for sale, and buying such, were equally profanations of the day. There is no ground for supposing that to engage the enemy on the Sabbath was considered unlawful before the Captivity. At a subsequent period we know (1 Macc. ii. 34-38) that the scruple existed and was acted on with most calamitous effects. Yet the scruple, like many other scruples, proved a convenience, and under the Roman Empire the Jews procured exemption from military service by means of it. It was not, however, without its evils. In the siege of Jerusalem by Pompey, as well as in the final one by Titus, the Romans took advantage of it. So far therefore as we have yet gone, so far as the negative side of Sabbatical observance is concerned, it would seem that servile labour, whether that of slaves or of hired servants, and all worldly business on the part of masters, was suspended on the Sabbath, and the day was a common right to rest and be refreshed, possessed by all classes in the Hebrew community. It was thus, as we have urged, a beneficent institution. We must now quit the negative for the positive side of the institution. In the first place, we learn from the Pentateuch that the morning and evening sacrifice were both doubled on the Sabbath-day, and that the fresh shew-bread was then baked, and substituted on the Table for that of the previous week. And this at once leads to the observation that the negative rules, proscribing work, lighting of fires, &c., did not apply to the rites of religion. It became a *dictum* that *there was no Sabbath in holy things*. Next, it is clear that individual offerings were not breaches of the Sabbath; and from this doubtless came the feasts of the rich on that day, which were sanctioned by our Saviour's attendance on one such. We have no ground for supposing that anything like the didactic institutions of the synagogue formed part of the original observance of the Sabbath. But from an early period if not, as is most probable, from the very institution, occupation with holy themes was regarded as an essential part of the observance of the Sabbath. It would seem to have been an habitual practice to repair to a prophet on that day, in order, it must be presumed, to listen to his teaching (2 K. iv. 23). Certain Psalms too, *e. g.* the 92nd, were composed for the Sabbath, and probably used in private as well as in the Tabernacle. At a later period we come upon precepts that on the Sabbath the mind should be uplifted to high and holy themes—to God, His character, His revelations of Himself, His mighty works. Still the thoughts with which the day was invested were ever thoughts, not of restriction, but of freedom and of joy. Such indeed would seem, from Neh. viii. 9-12, to have been essential to the notion of a *holy* day. We have more than once pointed out that pleasure, as such, was never considered by the Jews a breach of the Sabbath. We have seen, then, that, for whomsoever else the provision was intended, the chosen race were in possession of an ordinance, whereby neither a man's time nor his property could be considered absolutely his own, the seventh of each week being holy to God, and dedicated to rest after the pattern of God's rest, and giving equal rights to all. We have also seen that this provision was the tonic to a chord of Sabbatical observance, through which the same great principles of God's claim and society's, on every man's time and every man's property, were extended and developed. Of the Sabbatical year, indeed, and of the year of Jubilee, it may be questioned whether they were persistently observed. But no doubt exists that the weekly Sabbath was always partially, and in the Pharisaic and subsequent times very strictly, however mistakenly, observed. We have hitherto viewed the Sabbath merely as a Mosaic ordinance. It remains to ask whether, first, there be indications of its having been previously known and observed; and, secondly, whether it have an universal scope and authority over all men. The first and chief argument of those who maintain that the Sabbath was known before Moses, is the reference to it in Gen. ii. 2, 3. But the whole argument is very precarious. We have no materials for ascertaining, or even conjecturing, which was put forth first, the record of the Creation, or the Fourth Commandment. The next indication of a pre-Mosaic Sabbath has been found in Gen. iv. 3, where we read that "in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." The words rendered *in process of time* mean literally "at the end of days," and it is contended that they designate a fixed period of days, probably the end of a week, the seventh or Sabbath-day. Again, the division of time into weeks seems recognised in Jacob's courtship of Rachel (Gen. xxix. 27, 28). Lastly, the opening of the Fourth Commandment, the injunction to *remember* the Sabbath-day, is appealed to as proof that that day was already known. It is easy to see that all this is but a precarious foun-

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dation on which to build. It is not clear that the words in Gen. iv. 3 denote a fixed division of time of any sort. Those in Gen. xxix. obviously do, but carry us no farther than proving that the week was known and recognised by Jacob and Laban. The argument from the prevalence of the weekly division of time would require a greater approach to universality in such practice than the facts exhibit, to make it a cogent one. While the injunction in the Fourth Commandment to *remember* the Sabbath-day may refer only to its previous institution in connexion with the gathering of manna, or may be but the natural precept to *keep in mind* the rule about to be delivered, on the other hand, the perplexity of the Israelites respecting the double supply of manna on the sixth (Ex. xvi. 22) leads us to infer that the Sabbath for which such extra supply was designed was not then known to them. Moreover the language of Ezekiel (xx.) seems to designate it as an ordinance distinctively Hebrew and Mosaic. We cannot then, from the uncertain notices which we possess, infer more than that the weekly division of time was known to the Israelites and others before the Law of Moses. But to come to our second question, it by no means follows, that even if the Sabbath were no older than Moses, its scope and obligation are limited to Israel, and that itself belongs only to the obsolete enactments of the Levitical Law. That Law contains two elements, the code of a particular nation, and commandments of human and universal character. To which class belongs the Sabbath, viewed simply in itself, is a question which will soon come before us, and one which does not appear hard to settle. Meanwhile, we must inquire into the case as exhibited by Scripture. And here we are at once confronted with the fact that the command to keep the Sabbath forms part of the Decalogue. In some way, therefore, the Fourth Commandment has an authority over, and is to be obeyed by, Christians, though whether in the letter, or in some large spiritual sense and scope, is a question which still remains. The phenomena respecting the Sabbath presented by the New Testament are, 1st, the frequent reference to it in the four Gospels; and 2ndly, the silence of the Epistles, with the exception of one place (Col. ii. 16, 17), where its repeal would seem to be asserted, and perhaps one other (Heb. iv. 9). 1st. The references to it in the four Gospels are numerous enough. We have already seen the high position which it took in the minds of the Rabbis, and the strange code of prohibitions which they put forth in connexion with it. The consequence of this was, that no part of our Saviour's teaching and practice would seem to have been so eagerly and narrowly watched as that which related to the Sabbath. We have already seen the kind of prohibitions against which both His teaching and practice were directed; and His two pregnant declarations, "The Sabbath was made for man, not man for the Sabbath," and "My Father worketh hitherto, and I work," surely exhibit to us the Law of the Sabbath as human and universal. The former sets it forth as a privilege and a blessing. The latter wonderfully exalts the Sabbath by referring it to God as its archetype. 2ndly. The Epistles, it must be admitted, with the exception of one place, and perhaps another to which we have already referred, are silent on the subject of the Sabbath. No rules for its observance are ever given by the Apostles—its violation is never denounced by them, Sabbath-breakers are never included in any list of offenders. Col. ii. 16, 17, seems a far stronger argument for the abolition of the Sabbath in the Christian dispensation than is furnished by Heb. iv. 9 for its continuance; and while the first day of the week is more than once referred to as one of religious observance, it is never identified with the Sabbath. When we turn to the monuments which we possess of the early Church, we find ourselves on the whole carried in the same direction. Again, the observance of the Lord's Day as a Sabbath would have been wellnigh impossible to the majority of Christians in the first ages. When the early Fathers speak of the Lord's Day, they sometimes, perhaps, by comparing, connect it with the Sabbath; but we have never found a passage, previous to the conversion of Constantine, prohibitory of any work or occupation on the former, and any such, did it exist, would have been in a great measure nugatory, for the reasons just alleged. After Constantine things become different at once. His celebrated edict prohibitory of judicial proceedings on the Lord's Day was probably dictated by a wish to give the great Christian festival as much honour as was enjoyed by those of the heathen, rather than by any reference to the Sabbath or the Fourth Commandment; but it was followed by several which extended the prohibition to many other occupations, and to many forms of pleasure held innocent on ordinary days. But it was surely impossible to observe both the Lord's Day, as was done by Christians after Constantine, and to read the Fourth Commandment without connecting the two; and, seeing that such was to be the practice of the developed Church, we can understand how the silence of the N. T. Epistles, and even the strong words of St. Paul (Col. ii. 16, 17), do not impair the human and universal scope of the Fourth Commandment, exhibited so strongly in the very nature of the Law, and in the teaching respecting it of Him who came not to destroy the Law, but to fulfil. In the East, indeed, where the seventh day of the week was long kept as a festival, that would present itself to men's minds as the Sabbath, and the first day of the week would appear rather in its distinctively Christian character, and as of Apostolical and ecclesiastical origin, than in connexion with the Old Law. But in the West the seventh day was kept for the most part as a fast, and that for a reason merely Christian, viz. in commemoration of our Lord's lying in the sepulchre throughout that day. Its observance therefore would not obscure the aspect of the Lord's Day as that of hebdomadal rest and refreshment. Were we prepared to embrace an exposition which has been given of a remarkable passage already referred to (Heb. iv. 8-10), we should find it singularly illustrative of the view just suggested. In ver. 9 we have the words "there remaineth therefore a rest for the people of God." Now it is important that throughout the passage the word for rest is *κατάπαυσις*, and that in the words just quoted it is changed into *σαββατισμός*, which certainly means the keeping of rest, the act of sabbatizing rather than the objective rest itself. It has accordingly been suggested that those words are not the author's conclusion—which is to be found in the form of thesis in the declaration "we which have believed do enter into rest"—but a parenthesis to the effect that "to the people of God," the Christian community, there remaineth *there is left, a Sabbat-*

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izing, the great change that has passed upon them and the mighty elevation to which they have been brought as on other matters, so as regards the Rest of God revealed to them, still leaving scope for and justifying the practice. The objections, however, to this exposition are many and great. It would not have been right, however, to have passed it over in this article without notice, as it relates to a passage of Scripture in which Sabbath and Sabbatical ideas are markedly brought forward. The word *Sabbath* seems sometimes to denote *a week* in the N. T.

Sabbath-day's Journey (Acts i. 12). On occasion of a violation of the commandment by certain of the people who went to look for manna on the seventh day, Moses enjoined every man to "abide in his place," and forbade any man to "go out of his place" on that day (Ex. xvi. 29). It seems natural to look on this as a mere enactment *pro re natâ*, and having no bearing on any state of affairs subsequent to the journey through the wilderness and the daily gathering of manna. Whether the earlier Hebrews did or did not regard it thus, it is not easy to say. In after times the precept in Ex. xvi. was undoubtedly viewed as a permanent law. But as some departure from a man's own place was unavoidable, it was thought necessary to determine the allowable amount, which was fixed at 2000 paces, or about six furlongs, from the wall of the city. The permitted distance seems to have been grounded on the space to be kept between the Ark and the people (Josh. iii. 4) in the wilderness, which tradition said was that between the Ark and the tents. We find the same distance given as the circumference outside the walls of the Levitical cities to be counted as their suburbs (Num. xxxv. 5). The *terminus à quo* was thus not a man's own house, but the wall of the city where he dwelt.

Sabbathe'us. SHABBETHAI the Levite (1 Esd. ix. 14; comp. Ezr. x. 15).

Sabbatical Year. As each seventh day and each seventh month were holy, so was each seventh year, by the Mosaic code. We first encounter this law in Ex. xxiii. 10, 11. The commandment is, to sow and reap for six years, and to let the land rest on the seventh, "that the poor of thy people may eat; and what they leave the beasts of the field shall eat." It is added, "In like manner thou shalt deal with thy vineyard and thy oliveyard." We next meet with the enactment in Lev. xxv. 2-7, and finally in Deut. xv., in which last place the new feature presents itself of the seventh year being one of release to debtors. When we combine these several notices, we find that every seventh year the land was to have rest to *enjoy her Sabbaths*. Neither tillage nor cultivation of any sort was to be practised. This singular institution has the aspect, at first sight, of total impracticability. This, however, wears off when we consider that in no year was the owner allowed to reap the whole harvest (Lev. xix. 9, xxiii. 22). Moreover, it is clear that the owners of land were to lay by corn in previous years for their own and their families' wants (Lev. xxv. 20-22). The release of debtors during the Sabbatical year must not be confounded with the release of slaves on the seventh year of their service. The spirit of this law is the same as that of the weekly Sabbath. Both have a beneficent tendency, limiting the rights and checking the sense of property; the one puts in God's claims on time, the other on the land. There may also have been an eye to the benefit which would accrue to the land from lying fallow every seventh year, in a time when the rotation of crops was unknown. The Sabbatical year opened in the Sabbatical month, and the whole Law was to be read every such year, during the Feast of Tabernacles, to the assembled people. At the completion of a week of Sabbatical years, the Sabbatical scale received its completion in the year of Jubilee. The next question that presents itself regarding the Sabbatical year relates to the time when its observance became obligatory. It is more reasonable to suppose, with the best Jewish authorities, that the law became obligatory fourteen years after the first entrance into the Promised Land, the conquest of which took seven years, and the distribution seven more. A further question arises. At whatever period the obedience to this law ought to have commenced, was it in point of fact obeyed? In the threatenings contained in Lev. xxvi., judgments on the violation of the Sabbatical year are particularly contemplated (vers. 33, 34); and that it was greatly if not quite neglected appears from 2 Chr. xxxvi. 20, 21. Some of the Jewish commentators have inferred from this that their forefathers had neglected exactly seventy Sabbatical years. If such neglect was continuous, the law must have been disobeyed throughout a period of 490 years, *i. e.* through nearly the whole duration of the monarchy; and as there is nothing in the previous history leading to the inference that the people were more scrupulous then, we must look to the return from captivity for indications of the Sabbatical year being actually observed (1 Macc. vi. 49). Alexander the Great is said to have exempted the Jews from tribute during it.

Sabbe'us, 1 Esd. ix. 32. [SHEMAIAH, 14.]

Sabe'ans. [SHEBA.]

Sa'bi [ZEBAIM.] 1 Esd. v. 34.

Sab'tah (Gen. x. 7), or **Sabta** (1 Chr. i. 9), the third in order of the sons of Cush. The statements of Pliny (vi. 32, §155, xii. 32), Ptolemy (vi. 7, p. 411), and Anon. Peripl. (27), respecting Sabbatha, Sabota, or Sobotale, metropolis of the Atramitae (probably the Chatramotitae), seem to point to a trace of the tribe which descended from Sabtah, always supposing that this city Sabbatha was not a corruption or dialectic variation of Saba, Seba, or Sheba. Ptolemy places Sabbatha in 77° long. 16° 30′ lat. It was an important city, containing no less than sixty temples. Gesenius, who sees in Cush only Ethiopia, "has no doubt that Sabtah should be compared with Σαβάτ, Σαβά, Σαβαί, on the shore of the Arabian Gulf, situated just where Arkiko is now." It only remains to add that Michaelis removes Sabtah to Ceuta opposite Gibraltar, called in Arabic Sebtah; and that Bochart prefers to place Sabtah near the western shore of the Persian Gulf, with the Saphtha of Ptolemy, the name also of an island in that gulf.

Sab'techa, and **Sab'techah** (Gen. x. 7; 1 Chr. i. 9), the fifth in order of the sons of Cush, whose settlements would probably be near the Persian Gulf. He has not been identified satisfactorily. Bochart compares Sabtechah with the city of Samydace of Steph. Byz.

Sa'car. **1.** A Hararite, father of Ahiam (1 Chr. xi. 35).—**2.** The fourth son of Obed-edom (1 Chr. xxvi. 4).

Sackbut (Dan. iii. 5, 7, 10, 15), the rendering in the A. V. of the Chaldee *sabbêca*. If this musical instrument be the same as the Greek σαμβύκη

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and Latin *sambuca*, the English translation is entirely wrong. The sackbut was a wind-instrument; the *sambuca* was played with strings. Mr. Chappell says (*Pop. Mus.* i. 35), "The sackbut was a bass trumpet with a slide, like the modern trombone." The *sambuca* was a triangular instrument with four or more strings played with the fingers.

Sackcloth, a coarse texture, of a dark colour, made of goats'-hair (Is. l. 3; Rev. vi. 12), and resembling the *cilicium* of the Romans. It was used (1.) for making sacks (Gen. xlii. 25; Lev. xi. 32; Josh. ix. 4); and (2.) for making the rough garments used by mourners, which were in extreme cases worn next the skin (1 K. xxi. 27; 2 K. vi. 30; Job xvi. 15; Is. xxxii. 11), and this even by females (Joel i. 8; 2 Macc. iii. 19), but at other times were worn over the coat (Jon. iii. 6).in lieu of the outer garment.

Sacrifice. The peculiar features of each kind of sacrifice are referred to under their respective heads; the object of this article will be:—I. To examine the historical development of sacrifice in the Old Testament. II. To sketch briefly the theory of sacrifice, as it is set forth both in the Old and New Testaments, with especial reference to the Atonement of Christ.—I. (A.) ORIGIN OF SACRIFICE.—In tracing the history of sacrifice, from its first beginning to its perfect development in the Mosaic ritual, we are at once met by the long-disputed question, as to the *origin of sacrifice*; whether it arose from a natural instinct of man, sanctioned and guided by God, or whether it was the subject of some distinct primeval revelation. Its universal prevalence, independent of, and often opposed to, man's natural reasonings on his relation to God, shows it to have been primeval, and deeply rooted in the instincts of humanity. Whether it was first enjoined by an external command, or whether it was based on that sense of sin and lost communion with God which is stamped by His hand on the heart of man—is an historical question, perhaps insoluble. The great difficulty in the theory which refers it to a distinct command of God, is the total silence of Holy Scripture. Nor is the fact of the mysterious and supernatural character of the doctrine of Atonement, with which the sacrifices of the O. T. are expressly connected, any conclusive argument on this side of the question. All allow that the eucharistic and deprecatory ideas of sacrifice are perfectly natural to man. The higher view of its expiatory character, dependent, as it is, entirely on its typical nature, appears but gradually in Scripture. It is only in the N. T. (especially in the Epistle to the Hebrews) that its nature is clearly unfolded. It is to be noticed that, except in Gen. xv. 9, the method of patriarchal sacrifice is left free. The inference is at least probable, that when God sanctioned formally a natural rite, then, and not till then, did He define its method. The question, therefore, of the origin of sacrifice is best left in the silence with which Scripture surrounds it.—(B.) ANTE-MOSAIC HISTORY OF SACRIFICE.—In examining the various sacrifices recorded in Scripture before the establishment of the Law, we find that the words specially denoting expiatory sacrifice are not applied to them. This fact does not at all show that they were not actually expiatory, but it justifies the inference that this idea was not then the prominent one in the doctrine of sacrifice. The sacrifice of Cain and Abel is called *minchah*, although in the case of the latter it was a bloody sacrifice. In the case of both it would appear to have been eucharistic. The sacrifice of Noah after the Flood (Gen. viii. 20) is called burnt-offering (*'ôlah*). This sacrifice is expressly connected with the institution of the *Covenant* which follows in ix. 8-17. The sacrifice (*zebach*) of Jacob at Mizpah also marks a covenant with Laban, to which God is called to be a witness and a party. In all these, therefore, the prominent idea seems to have been what is called the *federative*, the recognition of a bond between the sacrificer and God, and the dedication of himself, as represented by the victim, to the service of the Lord. The sacrifice of Isaac (Gen. xxii. 1-13) stands by itself. Yet in its principle it appears to have been of the same nature as before: the voluntary surrender of an only son on Abraham's part, and the willing dedication of himself on Isaac's, are in the foreground; the expiatory idea, if recognised at all, holds certainly a secondary position. In the burnt-offerings of Job for his children (Job i. 5) and for his three friends (xlii. 8), we for the first time find the expression of the desire of expiation for sin. The same is the case in the words of Moses to Pharaoh (Ex. x. 25). Here the main idea is at least deprecatory.—(C.) THE SACRIFICES OF THE MOSAIC PERIOD.—These are inaugurated by the offering of the PASSOVER and the sacrifice of Ex. xxiv. The Passover indeed is unique in its character; but it is clear that the idea of salvation from death by means of sacrifice is brought out in it with a distinctness before unknown. The sacrifice of Ex. xxiv., offered as a solemn inauguration of the Covenant of Sinai, has a similarly comprehensive character. The Law of Leviticus now unfolds distinctly the various forms of sacrifice:—(*a.*) *The burnt-offering*. SELF-DEDICATORY.—(*b.*) *The meat-offering* (*unbloody*); *the peace-offering* (*bloody*). EUCHARISTIC.—(*c.*) *The sin-offering*; *the trespass-offering*. EXPIATORY.—To these may be added,—(*d.*) *The incense* offered after sacrifice in the Holy Place, and (on the Day of Atonement) in the Holy of Holies, the symbol of the intercession of the priest (as a type of the Great High Priest), accompanying and making efficacious the prayer of the people. In the consecration of Aaron and his sons (Lev. viii.) we find these offered in what became ever afterwards the appointed order: first came the sin-offering, to prepare access to God; next, the burnt-offering, to mark their dedication to His service; and thirdly, the meat-offering of thanksgiving. Henceforth the sacrificial system was fixed in all its parts, until He should come whom it typified. It is to be noticed that the Law of Leviticus takes the rite of sacrifice for granted (see Lev. i. 2, ii. 1, &c.), and is directed chiefly to guide and limit its exercise. In consequence of the peculiarity of the Law, it has been argued that the whole system of sacrifice was only a condescension to the weakness of the people, borrowed, more or less, from the heathen nations, especially from Egypt, in order to guard against worse superstition and positive idolatry. Taken as an explanation of the theory of sacrifice, it is weak and superficial; but as giving a reason for the minuteness and elaboration of the Mosaic ceremonial, it may probably have some value.—(D.) POST-MOSAIC SACRIFICES.—It will not be necessary to pursue, in detail, the history of Post-Mosaic Sacrifice, for its main principles were now fixed for ever. The regular sacrifices in the Temple service were:—(*a.*) BURNT-OFFERINGS.

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1. The daily burnt-offerings (Ex. xxix. 38-42). 2. The double burnt-offerings on the Sabbath (Num. xxviii. 9, 10). 3. The burnt-offerings at the great festivals (Num. xxviii. 11-xxix. 39).—(*b.*) MEAT-OFFERINGS. 1. The daily meat-offerings accompanying the daily burnt-offerings (Ex. xxix. 40, 41). 2. The shew-bread, renewed every Sabbath (Lev. xxiv. 5, 9). 3. The special meat-offerings at the Sabbath and the great festivals (Num. xxviii., xxix.). 4. The first-fruits, at the Passover (Lev. xxiii. 10-14), at Pentecost (xxiii. 17-20); the first-fruits of the dough and threshing-floor at the harvest-time (Num. xv. 20, 21; Deut. xxvi. 1-11).—(*c.*) SIN-OFFERINGS. 1. Sin-offering each new moon (Num. xxviii. 15). 2. Sin-offerings at the Passover, Pentecost, Feast of Trumpets, and Tabernacles (Num. xxviii. 22, 30, xxix. 5, 16, 19, 22, 25, 28, 31, 34, 38). 3. The offering of the two goats for the people, and of the bullock for the priest himself, on the Great Day of Atonement (Lev. xvi.).—(*d.*) INCENSE. 1. The morning and evening incense (Ex. xxx. 7, 8). 2. The incense on the Great Day of Atonement (Lev. xvi. 12). Besides these public sacrifices, there were offerings of the people for themselves individually.—II. By the order of sacrifice in its perfect form (as in Lev. viii.) it is clear that the sin-offering occupies the most important place, the burnt-offering comes next, and the meat-offering or peace-offering last of all. The second could only be offered after the first had been accepted; the third was only a subsidiary part of the second. Yet, in actual order of time, it has been seen that the patriarchal sacrifices partook much more of the nature of the peace-offering and burnt-offering; and that, under the Law, by which was "the knowledge of sin" (Rom. iii. 20), the sin-offering was for the first time explicitly set forth. This is but natural, that the deepest ideas should be the last in order of development. It is needless to dwell on the universality of heathen sacrifices, and difficult to reduce to any single theory the various ideas involved therein. It is clear that the sacrifice was often looked upon as a gift or tribute to the gods. It is also clear that sacrifices were used as prayers to obtain benefits, or to avert wrath. On the other hand, that they were regarded as thank-offerings is equally certain. Nor was the higher idea of sacrifice, as a representation of the self-devotion of the offerer, body and soul, to the god, wholly lost, although generally obscured by the grosser and more obvious conceptions of the rite. But, besides all these, there seems always to have been latent the idea of propitiation, that is, the belief in a communion with the gods, natural to man, broken off in some way, and by sacrifice to be restored. Now the essential difference between these heathen views of sacrifice and the Scriptural doctrine of the O. T. is not to be found in its denial of any of these ideas. In fact, it brings out, clearly and distinctly, the ideas which in heathenism were uncertain, vague, and perverted. But the essential points of distinction are two. First, that whereas the heathen conceived of their gods as alienated in jealousy or anger, to be sought after, and to be appeased by the unaided action of man, Scripture represents God Himself as approaching man, as pointing out and sanctioning the way by which the broken covenant should be restored. The second mark of distinction is closely connected with this, inasmuch as it shows sacrifice to be a scheme proceeding from God, and, in His foreknowledge, connected with the one central fact of all human history. It is to be found in the typical character of all Jewish sacrifices, on which, as the Epistle to the Hebrews argues, all their efficacy depended. The nature and meaning of the various kinds of sacrifice is partly gathered from the form of their institution and ceremonial, partly from the teaching of the Prophets, and partly from the N. T., especially the Epistle to the Hebrews. All had relation, under different aspects, to a *Covenant* between God and man. The SIN-OFFERING represented that Covenant as broken by man, and as knit together again, by God's appointment, through the "shedding of blood." The shedding of the blood, the symbol of life, signified that the death of the offender was deserved for sin, but that the death of the victim was accepted for his death by the ordinance of God's mercy. Beyond all doubt the sin-offering distinctly witnessed that sin existed in man, that the "wages of that sin was death," and that God had provided an Atonement by the vicarious suffering of an appointed victim. The ceremonial and meaning of the BURNT-OFFERING were very different. The idea of expiation seems not to have been absent from it, for the blood was sprinkled round about the altar of sacrifice; but the main idea is the offering of the whole victim to God, representing (as the laying of the hand on its head shows) the devotion of the sacrificer, body and soul, to Him (Rom. xii. 1). The death of the victim was, so to speak, an incidental feature. The MEAT-OFFERINGS, the peace or thank-offering, the first-fruits, &c., were simply offerings to God of His own best gifts, as a sign of thankful homage, and as a means of maintaining His service and His servants. The characteristic ceremony in the peace-offering was the eating of the flesh by the sacrificer. It betokened the enjoyment of communion with God. It is clear from this that the idea of sacrifice is a complex idea, involving the propitiatory, the dedicatory, and the eucharistic elements. Any one of these, taken by itself, would lead to error and superstition. All three probably were more or less implied in each sacrifice, each element predominating in its turn. Now the Israelites, while they seem always to have retained the ideas of propitiation and of eucharistic offering, constantly ignored the self-dedication which is the link between the two, and which the regular burnt-offering should have impressed upon them as their daily thought and duty. It is therefore to this point that the teaching of the Prophets is mainly directed (1 Sam. xv. 22; Is. i. 10-20; Jer. vii. 22, 23; Ez. xx. 39-44; Hos. vi. 6; Am. v. 21-27; Mic. vi. 6-8). The same truth, here enunciated from without, is recognised from within by the Psalmist (Ps. xl. 8-11, l. 13, 14, li. 16, 17, cxli. 2). It is not to be argued from these passages that the idea of self-dedication is the main one of sacrifice. The idea of propitiation lies below it, taken for granted by the Prophets as by the whole people, but still enveloped in mystery until the Antitype should come to make all clear. For the evolution of this doctrine we must look to the N. T. Without entering directly on the great subject of the Atonement (which would be foreign to the scope of this article), it will be sufficient to refer to the connexion, established in the N. T., between it and the sacrifices of the Mosaic system. To do this, we need do little more than analyse the Epistle to the Hebrews, which contains the key of the whole sacri-

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ficial doctrine. In the first place, it follows the prophetic books by stating, in the most emphatic terms, the intrinsic nullity of all mere material sacrifices. The very fact of their constant repetition is said to prove this imperfection; but it does not lead us to infer that they actually had no spiritual efficacy, if offered in repentance and faith. On the contrary, the object of the whole Epistle is to show their typical and probationary character, and to assert that in virtue of it alone they had a spiritual meaning. Our Lord is declared (see 1 Pet. i. 20) "to have been foreordained" as a sacrifice "before the foundation of the world;" or (as it is more strikingly expressed in Rev. xiii. 8) "slain from the foundation of the world." The material sacrifices represented this Great Atonement, as already made and accepted in God's foreknowledge; and to those who grasped the ideas of sin, pardon, and self-dedication, symbolized in them, they were means of entering into the blessings which the One True Sacrifice alone procured. They could convey nothing in themselves; yet, as types, they might, if accepted by a true, though necessarily imperfect, faith, be means of conveying in some degree the blessings of the Antitype. This typical character of all sacrifice being thus set forth, the next point dwelt upon is the union in our Lord's Person of the priest, the offerer, and the sacrifice. It is clear that the Atonement, in this Epistle, as in the N. T. generally, is viewed in a twofold light. On the one hand, it is set forth distinctly as a vicarious sacrifice, which was rendered necessary by the sin of man, and in which the Lord "bare the sins of many." It is its essential characteristic that in it He stands absolutely alone, offering His sacrifice without any reference to the faith or the conversion of men. In it He stands out alone as the Mediator between God and man; and His sacrifice is offered once for all, never to be imitated or repeated. Now this view of the Atonement is set forth in the Epistle to the Hebrews, as typified by the sin-offering. All the expiatory and propitiatory sacrifices of the Law are now for the first time brought into full light. As the sin-offering, though not the earliest, is the most fundamental of all sacrifices, so the aspect of the Atonement, which it symbolizes, is the one on which all others rest. On the other hand, the sacrifice of Christ is set forth to us, as the completion of that perfect obedience to the will of the Father, which is the natural duty of sinless man, in which He is the representative of all men, and in which He calls upon us, when reconciled to God, to "take up the Cross and follow Him." In this view His death is not the principal object; we dwell rather on His lowly Incarnation, and His life of humility, temptation, and suffering, to which that death was but a fitting close. The main idea of this view of the Atonement is representative rather than vicarious. It is typified by the burnt-offering, in respect of which the N. T. merely quotes and enforces the language already cited from the O. T., and especially (see Heb. x. 6-9) the words of Ps. xl. 6, &c., which contrast with material sacrifice the "doing the will of God." As without the sin-offering of the Cross, this, our burnt-offering, would be impossible, so also without the burnt-offering the sin-offering will to us be unavailing. With these views of our Lord's sacrifice on earth, as typified in the Levitical sacrifices on the outer altar, is also to be connected the offering of His Intercession for us in heaven, which was represented by the incense. The typical sense of the meat-offering, or peace-offering, is less connected with the sacrifice of Christ Himself, than with those sacrifices of praise, thanksgiving, charity, and devotion, which we, as Christians, offer to God, and "with which He is well pleased" (Heb. xiii. 15, 16) as with "an odour of sweet smell, a sacrifice acceptable to God" (Phil. iv. 18).

Sadami'as. SHALLUM, one of the ancestors of Ezra (2 Esd. i. 1).

Sa'das. AZGAD (1 Esd. v. 13; comp. Ezr. ii. 12).

Sadde'us. IDDO 6 (1 Esd. viii. 45). In 1 Esd. viii. 46, the name is written "Daddeus" in the A. V., as in the Geneva Version of both passages.

Sad'duc. ZADOK the high-priest (1 Esd. viii. 2).

Sadducees (Matt. iii. 7, xvi. 1, 6, 11, 12, xxii 23, 34; Mark xii. 18; Luke xx. 27; Acts iv. 1, v. 17, xxiii. 6, 7, 8), a religious party or school among the Jews at the time of Christ, who denied that the oral law was a revelation of God to the Ismelites, and who deemed the written law alone to be obligatory on the nation, as of divine authority.—*Origin of the name.*—The Hebrew word by which they are called in the Mishna is *Tsedúkim*, the plural of *Tsâdôk*, which undoubtedly means "just," or "righteous;" but which is never used in the Bible except as a proper name. The most obvious translation of the word, therefore, is to call them Zadoks or Zadokites. The ordinary Jewish statement is that they are named from a certain Zadok, a disciple of the Antigonus of Socho, who is mentioned in the Mishna as having received the oral law from Simon the Just, the last of the men of the Great Synagogue. Another ancient suggestion concerning the origin of the name "Sadducees," is in Epiphanius, who states that the Sadducees called themselves by that name from "righteousness," the interpretation of the Hebrew word Zedek; "and that there was likewise anciently a Zadok among the priests, but that they did not continue in the doctrines of their chief." This explanation of the origin of the word Sadducees must be rejected with that given by the Jews. In these circumstances, if recourse is had to conjecture, the first point to be considered is whether the word is likely to have arisen from the meaning of "righteousness," or from the name of an individual. This must be decided in favour of the latter alternative, inasmuch as the word Zadok never occurs in the Bible, except as a proper name; and then we are led to inquire as to who the Zadok of the Sadducees is likely to have been. Now, according to the existing records of Jewish history, there was one Zadok of transcendent importance, and only one; viz. the priest who acted such a prominent part at the time of David, and who declared in favour of Solomon, when Abiathar took the part of Adonijah as successor to the throne (1 K. i. 32-45). His line of priests appears to have had decided pre-eminence in subsequent history. Now, as the transition from the expression "sons of Zadok," and "priests of the seed of Zadok," to Zadokites, is easy and obvious, and as in the Acts of the Apostles, v. 17, it is said, "*Then the high-priest rose, and all they that were with him, which is the sect of the Sadducees*, and were filled with indignation," it has been conjectured by Geiger that the Sadducees or Zadokites were originally identical with the sons of Zadok, and constituted what may be termed a kind of sacerdotal aristocracy. To these were afterwards

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attached all who for any reason reckoned themselves as belonging to the aristocracy; such, for example, as the families of the high-priest, who had obtained consideration under the dynasty of Herod. These were for the most part judges, and individuals of the official and governing class.—I. The leading tenet of the Sadducees was the negation of the leading tenet of their opponents. As the Pharisees asserted, so the Sadducees denied, that the Israelites were in possession of an Oral Law transmitted to them by Moses. For an equitable estimate of the Sadducees, it is proper to bear in mind emphatically how destitute of historical evidence the doctrine was which they denied. That doctrine is at the present day rejected, probably by almost all, if not by all, Christians; and it is indeed so foreign to their ideas, that the greater number of Christians have never even heard of it, though it is older than Christianity, and has been the support and consolation of the Jews under a series of the most cruel and wicked persecutions to which any nation has ever been exposed during an equal number of centuries. It is likewise now maintained, all over the world, by those who are called the orthodox Jews. It must not be assumed that the Sadducees, because they rejected a Mosaic Oral Law, rejected likewise all traditions and all decisions in explanation of passages in the Pentateuch. Although they protested against the assertion that such points had been divinely settled by Moses, they probably, in numerous instances, followed practically the same traditions as the Pharisees. This will explain why in the Mishna specific points of difference between the Pharisees and Sadducees are mentioned, which are so unimportant.—II. The second distinguishing doctrine of the Sadducees, the denial of man's resurrection after death, followed in their conceptions as a logical conclusion from their denial that Moses had revealed to the Israelites the Oral Law. For on a point so momentous as a second life beyond the grave, no religious party among the Jews would have deemed themselves bound to accept any doctrine as an article of faith, unless it had been proclaimed by Moses, their great legislator; and it is certain that in the written Law of the Pentateuch there is a total absence of any assertion by Moses of the resurrection of the dead. This fact is presented to Christians in a striking manner by the well-known words of the Pentateuch which are quoted by Christ in argument with the Sadducees on this subject (Ex. iii. 6, 16; Mark xii. 26, 27; Matt. xxii. 31, 32; Luke xx. 37). It cannot be doubted that in such a case Christ would quote to his powerful adversaries the most cogent text in the Law; and yet the text actually quoted does not do more than suggest an *inference* on this great doctrine. It is true that in other parts of the O. T. there are individual passages which express a belief in a resurrection, such as in Is. xxvi. 19, Dan. xii. 2, Job xix. 26, and in some of the Psalms; and it may at first sight be a subject of surprise that the Sadducees were not convinced by the authority of those passages. But although the Sadducees regarded the books which contained these passages as sacred, it is more than doubtful whether any of the Jews regarded them as sacred in precisely the same sense as the written Law. To the Jews Moses was and is a colossal Form, pre-eminent in authority above all subsequent prophets. Hence scarcely any Jew would have deemed himself bound to believe in man's resurrection, unless the doctrine had been proclaimed by Moses; and as the Sadducees disbelieved the transmission of any Oral Law by Moses, the striking absence of that doctrine from the written Law freed them from the necessity of accepting the doctrine as divine. In connexion with the disbelief of a resurrection by the Sadducees, it is proper to notice the statement (Acts xxiii. 8) that they likewise denied there was "angel or spirit." A perplexity arises as to the precise sense in which this denial is to be understood. The two principal explanations which have been suggested are, either that the Sadducees regarded the angels of the Old Testament as transitory unsubstantial representations of Jehovah, or that they disbelieved, not the angels of the Old Testament, but merely the angelical system which had become developed in the popular belief of the Jews after their return from the Babylonian Captivity. Perhaps, however, another suggestion is admissible. It appears from Acts xxiii. 9, that some of the scribes on the side of the Pharisees suggested the possibility of a spirit or an angel having spoken to St. Paul, on the very occasion when it is asserted that the Sadducees denied the existence of angel or spirit. Now the Sadducees may have disbelieved in the occurrence of any such phenomena in their own time, although they accepted all the statements respecting angels in the Old Testament; and thus the key to the assertion in the 8th verse that the Sadducees denied "angel or spirit" would be found exclusively in the 9th verse.—III. The opinions of the Sadducees respecting the freedom of the will, and the way in which those opinions are treated by Josephus, have been noticed elsewhere [PHARISEES]; and an explanation has been there suggested of the prominence given to a difference in this respect between the Sadducees and the Pharisees. It may be here added that possibly the great stress laid by the Sadducees on the freedom of the will may have had some connexion with their forming such a large portion of that class from which criminal judges were selected. The sentiment of the lines—

> "Our acts our Angels are, or good or ill,
> Our fatal shadows that walk by us still,"

would express that portion of truth on which the Sadducees, in inflicting punishments, would dwell with most emphasis: and as, in some sense, they disbelieved in angels, these lines have a peculiar claim to be regarded as a correct exponent of Sadducean thought.—IV. Some of the early Christian writers, such as Epiphanius, Origen, and Jerome, attribute to the Sadducees the rejection of all the Sacred Scriptures except the Pentateuch. The statement of these Christian writers is, however, now generally admitted to have been founded on a misconception of the truth, and probably to have arisen from a confusion of the Sadducees with the Samaritans. Josephus is wholly silent as to an antagonism on this point between the Sadducees and the Pharisees. What probably had more influence than anything else in occasioning this misconception respecting the Sadducees, was the circumstance that in arguing with them on the doctrine of a future life, Christ quoted from the Pentateuch only, although there are stronger texts in favour of the doctrine in some other books of the Old Testament.—V. In conclusion, it may be proper to notice a fact which, while it accounts for misconceptions of early Christian writers respecting the Sadducees, is on other grounds well worthy to arrest the attention. This fact is the rapid disappearance of the Sadducees

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from history after the first century, and the subsequent predominance among the Jews of the opinions of the Pharisees. Two circumstances indirectly, but powerfully, contributed to produce this result: 1st, The state of the Jews after the capture of Jerusalem by Titus; and 2ndly, The growth of the Christian religion. As to the first point it is difficult to over-estimate the consternation and dismay which the destruction of Jerusalem occasioned in the minds of sincerely religious Jews. In this their hour of darkness and anguish, they naturally turned to the consolations and hopes of a future state; and the doctrine of the Sadducees that there was nothing beyond the present life, would have appeared to them cold, heartless, and hateful. Again, while they were sunk in the lowest depths of depression, a new religion which they despised as a heresy and a superstition, of which one of their own nation was the object, and another the unrivalled missionary to the heathen, was gradually making its way among the subjects of their detested conquerors, the Romans. One of the causes of its success was undoubtedly the vivid belief in the resurrection of Jesus, and a consequent resurrection of all mankind. Consciously, therefore, or unconsciously, many circumstances combined to induce the Jews, who were not Pharisees, but who resisted the new heresy, to rally round the standard of the Oral Law, and to assert that their holy legislator, Moses, had transmitted to his faithful people by word of mouth, although not in writing, the revelation of a future state of rewards and punishments. This doctrine, the pledge of eternal life to them, as the resurrection of Jesus to Christians, is still maintained by the majority of our Jewish contemporaries; and it will probably continue to be the creed of millions long after the present generation of mankind has passed away from the earth.

Sa'doc. 1. ZADOK the ancestor of Ezra (2 Esd. i. 1; comp. Ezr. vii. 2).—2. A descendant of Zerubbabel in the genealogy of Jesus Christ (Matt. i. 14).

Saffron (Heb. *carcôm*). There is not the slightest doubt that "saffron" is the correct rendering of the Hebrew word (Cant. iv. 14); the Arabic *Kurkum* is similar to the Hebrew, and denotes the *Crocus sativus*, or "saffron crocus." Saffron has from the earliest times been in high esteem as a perfume: "it was used," says Rosenmüller, "for the same purposes as the modern pot-pourri." Kitto says that the Safflower (*Carthamus tinctorius*), is cultivated in Syria for the sake of the flowers which are used in dyeing, but the *Karkôm* no doubt denotes the *Crocus sativus*. The word saffron is derived from the Arabic *Zafran*, "yellow."

Sa'la. SALAH, or SHELAH, the father of Eber (Luke iii. 35).

Sa'lah. The son of Arphaxad and father of Eber (Gen. x. 24, xi. 12-14; Luke iii. 35). The name is significant of *extension*. It thus seems to imply the historical fact of the gradual extension of a branch of the Shemitic race from its original seat in Northern Assyria towards the river Euphrates.

Sal'amis, a city at the east end of the island of Cyprus, and the first place visited by Paul and Barnabas, on the first missionary journey, after leaving the mainland at Seleucia. Here alone, among all the Greek cities visited by St. Paul, we read expressly of "synagogues" in the plural (Acts xiii. 5). Hence we conclude that there were many Jews in Cyprus. And this is in harmony with what we read elsewhere. Jewish residents in the island are mentioned during the period when the Seleucidae reigned at Antioch (1 Macc. xv. 23). At a later period, in the reigns of Trajan and Hadrian, we are informed of dreadful tumults here, caused by a vast multitude of Jews. Salamis was not far from the modern *Famagousta*. It was situated near a river called the Pedineus, on low ground, which is in fact a continuation of the plain running up into the interior towards the place where *Nicosia*, the present capital of Cyprus, stands.

Salasada'i. ZURISHADDAI in Jud. viii. 1.

Sala'thiel, son of Jechonias king of Judah, and father of Zorobabel, according to Matt. i. 12; but son of Neri, and father of Zorobabel, according to Luke iii. 27; while the genealogy in 1 Chr. iii. 17-19, leaves it doubtful whether he is the son of Assir or Jechonias, and makes Zerubbabel his nephew. Upon the incontrovertible principle that no genealogy would assign to the true son and heir of a king any inferior and private parentage, whereas, on the contrary, the son of a private person would naturally be placed in the royal pedigree on his becoming the rightful heir to the throne; we may assert, with the utmost confidence, that St. Luke gives us the true state of the case, when he informs us that Salathiel was the son of Neri, and a descendant of Nathan the son of David. And from his insertion in the royal pedigree, both in 1 Chr. and St. Matthew's gospel, after the childless Jechonias, we infer, with no less confidence, that, on the failure of Solomon's line, he was the next heir to the throne of David. It may therefore be considered as certain, that Salathiel was the son of Neri, and the heir of Jechoniah. As regards the orthography of the name, it has, as noted above, two forms in Hebrew. The A. V. has Salathiel in 1 Chr. iii. 17, but everywhere else in the O. T. SHEALTIEL.

Sal'cah. A city named in the early records of Israel as the extreme limit of Bashan (Deut. iii. 10; Josh. xiii. 11) and of the tribe of Gad (1 Chr. v. 11). On another occasion the name seems to denote a district rather than a town (Josh. xii. 5). It is doubtless identical with the town of *Sûlkhad*, which stands at the southern extremity of the Jebel Hauran, twenty miles S. of *Kunawat* (the ancient Kenath), which was the southern outpost of the *Leja*, the Argob of the Bible. Immediately below *Sûlkhad* commences the plain of the great Euphrates desert. The town is of considerable size, two to three miles in circumference, surrounding a castle on a lofty isolated hill.

Sal'chah. Another form of SALCAH (Deut. iii. 10).

Sa'lem. 1. The place of which Melchizedek was king (Gen. xiv. 18; Heb. vii. 1, 2). No satisfactory identification of it is perhaps possible. The indications of the narrative are not sufficient to give any clue to its position. It is not even safe to infer, as some have done, that it lay between Damascus and Sodom. Dr. Wolff—no mean authority on Oriental questions—in a striking passage in his last work, implies that Salem was—what the author of the Epistle to the Hebrews understood it to be—a title, not the name of a place. To revert, however, to the topographical question; two main opinions have been current from the earliest ages of interpretation. 1. That of the Jewish commentators, who with one voice affirm that Salem is

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Jerusalem, on the ground that Jerusalem is so called in Ps. lxxvi. 2. 2. Jerome himself, however, is not of the same opinion. He states without hesitation, that the Salem of Melchizedek was not Jerusalem, but a town near Scythopolis, which in his day was still called Salem. Elsewhere he places it more precisely at eight Roman miles from Scythopolis, and gives its then name as Salumias. Further, he identifies this Salem with the Salim of St. John the Baptist. 3. Professor Ewald pronounces that Salem is a town on the further side of Jordan, on the road from Damascus to Sodom, quoting at the same time John iii. 23. 4. A tradition given by Eupolemus differs in some important points from the Biblical account. According to this the meeting took place in the sanctuary of the city Argarizin, which is interpreted by Eupolemus to mean "the Mountain of the Most High." Argarizin is of course *har Gerizzim*. 5. A Salem is mentioned in Judith iv. 4, among the places which were seized and fortified by the Jews on the approach of Holofernes. If Αὐλών is here, according to frequent usage, the Jordan valley, then the Salem referred to must surely be that mentioned by Jerome. Or, as is perhaps still more likely, it refers to another *Salim* near *Zerin* (Jezreel).—**2.** Ps. lxxvi. 2. It seems to be agreed on all hands that Salem is here employed for Jerusalem, but whether as a mere abbreviation to suit some exigency of the poetry, and point the allusion to the peace (*salem*) which the city enjoyed through the protection of God, or whether, after a well-known habit of poets, it is an antique name preferred to the more modern and familiar one, is a question not yet decided.

Sa'lim. A place named (John iii. 23) to denote the situation of Aenon, the scene of St. John's last baptisms—Salim being the well-known town or spot, and Aenon a place of fountains, or other water, near it. Eusebius and Jerome, both affirm unhesitatingly that it existed in their day near the Jordan, eight Roman miles south of Scythopolis. Jerome adds (under "Salem") that its name was then Salumias. Various attempts have been more recently made to determine the locality of this interesting spot. 1. Some propose SHILHIM and AIN, in the arid country far in the south of Judaea, entirely out of the circle of associations of St. John or our Lord. Others identify it with the SHALIM of 1 Sam. ix. 4, but this latter place is itself unknown. 2. Dr. Robinson suggests the modern village of *Salîm*, three miles E. of *Nablûs*, but this is no less out of the circle of St. John's ministrations, and is too near the Samaritans. A writer in the *Colonial Ch. Chron.*, No. cxxvi. 464, who concurs in this opinion of Dr. Robinson, was told of a village an hour east (?) of *Salim* "named *Ain-ûn*, with a copious stream of water." 3. Dr. Barclay is filled with an "assured conviction" that Salim is to be found in *Wady Seleim*, and Aenon in the copious springs of *Ain Farah*, among the deep and intricate ravines some five miles N.E. of Jerusalem. 4. The name of *Salim* has been lately discovered by Mr. Van de Velde in a position exactly in accordance with the notice of Eusebius, viz. six English miles south of *Beisân*, and two miles west of the Jordan. *Salim* fulfils also the conditions implied in the name of Aenon (springs), and the direct statement of the text, that the place contained abundance of water.

Salla'i. **1.** A Benjamite, who settled in Jerusalem after the Captivity (Neh. xi. 8).—**2.** The head of one of the courses of priests who went up from Babylon with Zerubbabel (Neh. xii. 20).

Sal'lu. **1.** The son of Meshullam, a Benjamite (1 Chr. ix. 7; Neh. xi. 7).—**2.** SALLAI 2 (Neh. xii. 7).

Sallu'mus. SHALLUM (1 Esd. ix. 25).

Sal'ma, or **Sal'mon.** Son of Nahshon, the prince of the children of Judah, and father of Boaz, the husband of Ruth. On the entrance of the Israelites into Canaan, Salmon took Rahab of Jericho to be his wife, and from this union sprang the Christ. Two circumstances connected with Salmon have caused some perplexity. One, the variation in the orthography of his name. The other, an apparent variation in his genealogy. As regards the first, the variation in proper names is so extremely common, that such slight differences are scarcely worth noticing. The variation in Salma's genealogy is more apparent than real. It arises from the circumstance that Bethlehem Ephratah, which was Salmon's inheritance, was part of the territory of Caleb, the grandson of Ephratah; and this caused him to be reckoned among the sons of Caleb.

Salmana'sar. SHALMANEZER (2 Esd. xiii. 40).

Sal'mon. The name of a hill near Shechem, on which Abimelech and his followers cut down the boughs with which they set the tower of Shechem on fire (Judg. ix. 48). Its exact position is not known. It is usually supposed that this hill is mentioned in a verse of perhaps the most difficult of all the Psalms (Ps. lxviii. 14); and this is probable, though the passage is peculiarly difficult, and the precise allusion intended by the poet seems hopelessly lost. This is not the place for an exhaustive examination of the passage. It may be mentioned, however, that the literal translation of the words is, "Thou makest it snow," or "It snows," with liberty to use the word either in the past or in the future tense. As notwithstanding ingenious attempts, this supplies no satisfactory meaning, recourse is had to a translation of doubtful validity, "Thou makest it white as snow," or "It is white as snow"—words to which various metaphorical meanings have been attributed. The allusion which is most generally received, is that the words refer to the ground being snow-white with bones after a defeat of the Canaanite kings; and this may be accepted by those who will admit the scarcely permissible meaning, "white as snow," and who cannot rest satisfied without attaching some definite signification to the passage. In despair of understanding the allusion to Salmon, some suppose that Salmôn, i. e. *Tsalmôn*, is not a proper name in this passage, but merely signifies "darkness." Unless the passage is given up as corrupt, it seems more in accordance with reason to admit that there was some allusion present to the poet's mind, the key to which is now lost.

Sal'mon the father of Boaz (Ruth iv. 20, 21; Matt. i. 4, 5; Luke iii. 32). [SALMA.]

Salmo'ne. The east point of the island of CRETE (Acts xxvii. 7).

Sa'lom. The Greek form **1.** of Shallum, the father of Hilkiah (Bar. i. 7). [SHALLUM.]—**2.** Of Salu the father of Zimri (1 Macc. ii. 26). [SALU.]

Salo'me. **1.** The wife of Zebedee, as appears from comparing Matt. xxvii. 56 with Mark xv. 40. It is further the opinion of many modern critics that she was the sister of Mary, the mother of Jesus, to whom reference is made in John xix. 25. The words admit, however, of another and hitherto

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generally received explanation, according to which they refer to the "Mary the wife of Cleophas" immediately afterwards mentioned. We can hardly regard the point as settled, though the weight of modern criticism is decidedly in favour of the former view. The only events recorded of Salome are that she preferred a request on behalf of her two sons for seats of honour in the kingdom of heaven (Matt. xx. 20), that she attended at the crucifixion of Jesus (Mark xv. 40), and that she visited his sepulchre (Mark xvi. 1). She is mentioned by name only on the two later occasions.—**2.** The daughter of Herodias by her first husband, Herod Philip (Matt. xiv. 6). She married in the first place Philip the tetrarch of Trachonitis, her paternal uncle, and secondly Aristobulus, the king of Chalcis.

Salt. Indispensable as salt is to ourselves, it was even more so to the Hebrews, being to them not only an appetizing condiment in the food both of man (Job vi. 6) and beast (Is. xxx. 24, see margin), and a most valuable antidote to the effects of the heat of the climate on animal food, but also entering largely into their religious services as an accompaniment to the various offerings presented on the altar (Lev. ii. 13). They possessed an inexhaustible and ready supply of it on the southern shores of the Dead Sea. [SEA, THE SALT.] Salt might also be procured from the Mediterranean Sea, and from this source the Phoenicians would naturally obtain the supply necessary for salting fish (Neh. xiii. 16) and for other purposes. The Jews appear to have distinguished between rock-salt and that which was gained by evaporation, as the Talmudists particularize one species (probably the latter) as the "salt of Sodom." The salt-pits formed an important source of revenue to the rulers of the country, and Antiochus conferred a valuable boon on Jerusalem by presenting the city with 375 bushels of salt for the Temple service. In addition to the uses of salt already specified, the inferior sorts were applied as a manure to the soil, or to hasten the decomposition of dung (Matt. v. 13; Luke xiv. 35). Too large an admixture, however, was held to produce sterility; and hence also arose the custom of sowing with salt the foundations of a destroyed city (Judg. ix. 45), as a token of its irretrievable ruin. The associations connected with salt in Eastern countries are important. As one of the most essential articles of diet, it symbolized hospitality; as an antiseptic, durability, fidelity, and purity. Hence the expression, "covenant of salt" (Lev. ii. 13; Num. xviii. 19; 2 Chr. xiii. 5), as betokening an indissoluble alliance between friends; and again the expression, "salted with the salt of the palace" (Ezr. iv. 14), not necessarily meaning that they had "maintenance from the palace," as the A. V. has it, but that they were bound by sacred obligations of fidelity to the king. So in the present day, "to eat bread and salt together" is an expression for a league of mutual amity. It was probably with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God.

Salt, City of. The fifth of the six cities of Judah which lay in the "wilderness" (Josh. xv. 62). Dr. Robinson expresses his belief that it lay somewhere near the plain at the south end of the Salt Sea. On the other hand, Mr. Van de Velde mentions a *Nahr Maleh* which he passed in his route from *Wady el-Rmail* to *Sebbeh*. It is one of four ravines which unite to form the *Wady el-Bedun*.

Salt, Valley of. A certain valley, or perhaps more accurately a "ravine," in which occurred two memorable victories of the Israelite arms. 1. That of David over the Edomites (2 Sam. viii. 13; 1 Chr. xviii. 12). 2. That of Amaziah (2 K. xiv. 7; 2 Chr. xxv. 11). Neither of these notices affords any clue to the situation of the Valley of Salt, nor does the cursory mention of the name ("Gemela" and "Mela") in the *Onomasticon*. By Josephus it is not named on either occasion. Seetzen was probably the first to suggest that it was the broad open plain which lies at the lower end of the Dead Sea, and intervenes between the lake itself and the range of heights which crosses the valley at six or eight miles to the south. The same view is taken (more decisively) by Dr. Robinson. It may be well to call attention to some considerations which seem to stand in the way of the implicit reception which most writers have given it since the publication of Dr. R.'s *Researches*. (*a.*) The word *Ge*, employed for the place in question, is not, to the writer's knowledge, elsewhere applied to a broad valley or sunk plain of the nature of the lower *Ghôr*. (*b.*) *A priori*, one would expect the tract in question to be called in Scripture by the peculiar name uniformly applied to the more northern parts of the same valley—*ha-Arâbâh*. (*c.*) The name "Salt," though at first sight conclusive, becomes less so on reflection. It does not follow, because the Hebrew word *melach* signifies salt, that therefore the valley *was* salt. Just as *el-Milh* is the Arabic representative of the Hebrew Moladah, so possibly was *ge-melach* the Hebrew representative of some archaic Edomite name. (*d.*) What little can be inferred from the narrative as to the situation of the Ge-Melach is in favour of its being nearer to Petra.

Sa'lu. The father of Zimri the prince of the Simeonites, who was slain by Phinehas (Num. xxv. 14). Called also SALOM.

Sa'lum. **1.** SHALLUM 8 (1 Esd. v. 28).—**2.** SHALLUM 6 (1 Esd. viii. 1).

Salutation. Salutations may be classed under the two heads of conversational and epistolary. The salutation at meeting consisted in early times of various expressions of blessing, such as "God be gracious unto thee" (Gen. xliii. 29); "Blessed be thou of the Lord" (Ruth iii. 10; 1 Sam. xv. 13); "The Lord be with you," "The Lord bless thee" (Ruth ii. 4); "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Ps. cxxix. 8). Hence the term "bless" received the secondary sense of "salute." The Hebrew term used in these instances (*shâlôm*) has no special reference to "peace," as stated in the marginal translation, but to general well-being, and strictly answers to our "welfare." The salutation at parting consisted originally of a simple blessing (Gen. xxiv. 60, xxviii. 1, xlvii. 10; Josh. xxii. 6), but in later times the term *shâlôm* was introduced here also in the form "Go in peace," or rather "Farewell" (1 Sam. i. 17, xx. 42; 2 Sam. xv. 9). In modern times the ordinary mode of address current in the East resembles the Hebrew:—*Es-selâm aleykum*, "Peace be on you," and the term "salam" has been introduced into our own language to describe the Oriental salutation. The epistolary salutations in the period subsequent to the O. T. were framed on the model of the Latin style: the addi-

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tion of the term "peace" may, however, be regarded as a vestige of the old Hebrew form (2 Macc. i. 1). The writer placed his own name first, and then that of the person whom he saluted; it was only in special cases that this order was reversed (2 Macc. i. 1, ix. 19; 1 Esdr. vi. 7). A combination of the first and third persons in the terms of the salutation was not unfrequent (Gal. i. 1, 2; Philem. 1; 2 Pet. i. 1). A form of prayer for spiritual mercies was also used. The concluding salutation consisted occasionally of a translation of the Latin *valete* (Acts xv. 29, xxiii. 30), but more generally of the term ἀσπάζομαι, "I salute," or the cognate substantive, accompanied by a prayer for peace or grace.

Sam'aal, a variation for (margin) Salamiel [SHELUMIEL] in Jud. viii. 1.

Samai'as. 1. SHEMAIAH 23 (1 Esd. i. 9).—2. SHEMAIAH (1 Esd. viii. 39).—3. The "great Samaias," father of Ananias and Jonathas (Tob. v. 13).

Sama'ria (Heb. *Shomerôn*), a city of Palestine. The word *Shomerôn* means, etymologically, "pertaining to a watch," or "a watch-mountain;" and we should almost be inclined to think that the peculiarity of the situation of Samaria gave occasion to its name. In the territory originally belonging to the tribe of Joseph, about six miles to the north-west of Shechem, there is a wide basin-shaped valley, encircled with high hills, almost on the edge of the great plain which borders upon the Mediterranean. In the centre of this basin, which is on a lower level than the valley of Shechem, rises a less elevated oblong hill, with steep yet accessible sides, and a long flat top. This hill was chosen by Omri, as the site of the capital of the kingdom of Israel. He "bought the hill of Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of the owner of the hill, Samaria" (1 K. xvi. 23, 24). From the date of Omri's purchase, B.C. 925, Samaria retained its dignity as the capital of the ten tribes. Ahab built a temple to Baal there (1 K. xvi. 32, 33); and from this circumstance a portion of the city, possibly fortified by a separate wall, was called "the city of the house of Baal" (2 K. x. 25). Samaria must have been a place of great strength. It was twice besieged by the Syrians, in B.C. 901 (1 K. xx. 1), and in B.C. 892 (2 K. vi. 24–vii. 20); but on both occasions the siege was ineffectual. The possessor of Samaria was considered *de facto* king of Israel (2 K. xv. 3, 14); and woes denounced against the nation were directed against it by name (Is. vii. 9, &c.). In B.C. 721, Samaria was taken, after a siege of three years, by Shalmaneser king of Assyria (2 K. xviii. 9, 10), and the kingdom of the ten tribes was put an end to. Some years afterwards the district of which Samaria was the centre was repeopled by Esarhaddon; but we do not hear especially of the city until the days of Alexander the Great. That conqueror took the city, which seems to have somewhat recovered itself, killed a large portion of the inhabitants, and suffered the remainder to settle at Shechem. He replaced them by a colony of Syro-Macedonians. These Syro-Macedonians occupied the city until the time of John Hyrcanus, who took it after a year's siege, and did his best to demolish it entirely. After this disaster (which occurred in B.C. 109), the Jews inhabited what remained of the city; at least we find it in their possession in the time of Alexander Jannaeus, and until Pompey gave it back to the descendants of its original inhabitants. By directions of Gabinius, Samaria and other demolished cities were rebuilt. But its more effectual rebuilding was undertaken by Herod the Great. He called it *Sebaste*, Σεβαστή = *Augusta*, after the name of his patron. How long Samaria maintained its splendour after Herod's improvements we are not informed. In the N. T. the city itself does not appear to be mentioned, but rather a portion of *the district* to which, even in older times, it had extended its name (Matt. x. 5; John iv. 4, 5). Henceforth its history is very unconnected. Septimius Severus planted a Roman colony there in the beginning of the third century. Sebaste fell into the hands of the Mohammedans during the siege of Jerusalem. At this day the city of Omri and of Herod is represented by a small village retaining few vestiges of the past except its name, *Sebûstiyeh*, an Arabic corruption of Sebaste. Some architectural remains it has, partly of Christian construction or adaptation, as the ruined church of St. John the Baptist, partly, perhaps, traces of Idumaean magnificence. St. Jerome, whose acquaintance with Palestine imparts a sort of probability to the tradition which prevailed so strongly in later days, asserts that Sebaste, which he invariably identifies with Samaria, was the place in which St. John the Baptist was imprisoned and suffered death. He also makes it the burial-place of the prophets Elisha and Obadiah.—2. The Samaria named in the present text of 1 Macc. v. 66 is evidently an error. The true correction is doubtless supplied by Josephus, who has Marissa (i. e. MARESHA).—3. SAMARIA, SAMARITANS. In the strictest sense of the term, a SAMARITAN would be an inhabitant of the *city* of Samaria. But it is not found at all in this sense, exclusively at any rate, in the O. T. In fact, it only occurs there once, and then in a wider signification, in 2 K. xvii. 29. There it is employed to designate those whom the king of Assyria had "placed in the *cities* of Samaria instead of the children of Israel." SAMARIA at first included all the tribes over which Jeroboam made himself king, whether east or west of the river Jordan (1 K. xiii. 32). In other places in the historical books of the O. T. (with the exception of 2 K. xvii. 24, 26, 28, 29) Samaria seems to denote the *city* exclusively. But the prophets use the word in a greatly extended sense. Hence the word Samaritan must have denoted every one subject to the king of the northern capital. But whatever extent the word might have acquired, it necessarily became contracted as the limits of the kingdom of Israel became contracted. In all probability the territory of Simeon and that of Dan were very early absorbed in the kingdom of Judah. This would be one limitation. Next, in B.C. 771 and 740 respectively, "Pul king of Assyria, and Tilgath-pilneser king of Assyria, carried away the Reubenites and the Gadites, and the half-tribe of Manasseh" (1 Chr. v. 26). This would be a second limitation. But the latter of these kings went further: "He took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria" (2 K. xv. 29). This would be a third limitation. But we have yet to arrive at a fourth limitation of the kingdom of Samaria, and, by consequence, of the word Samaritan. It is evident from an occurrence in Heze-

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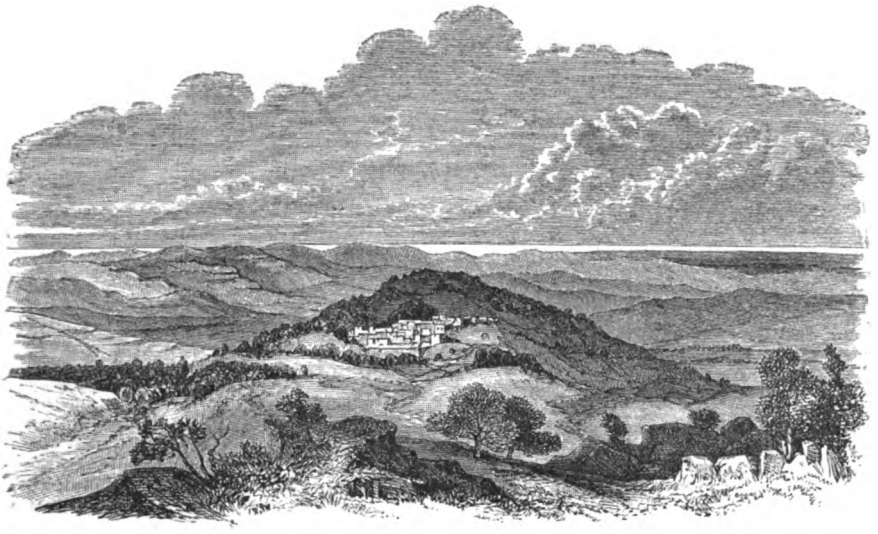

Sebustiyeh, the ancient SAMARIA, from the E.N.E.

Behind the city are the mountains of Ephraim, verging on the Plain of Sharon. The Mediterranean Sea is in the furthest distance. The original sketch from which this view is taken was made by William Tipping, Esq., in 1842, and is engraved by his kind permission.

kiah's reign, that just before the deposition and death of Hoshea, the last king of Israel, the authority of the king of Judah, or, at least, his influence, was recognised by portions of Asher, Issachar, and Zebulun, and even of Ephraim and Manasseh (2 Chr. xxx. 1-26). Men came from all those tribes to the Passover at Jerusalem. This was about B.C. 726. Samaria (the city), and a few adjacent cities or villages only, represented that dominion which had once extended from Bethel to Dan northwards, and from the Mediterranean to the borders of Syria and Ammon eastwards. This brings us more closely to the second point of our discussion, the origin of those who are in 2 K. xvii. 29, and in the N. T., called Samaritans. Shalmaneser, as we have seen (2 K. xvii. 5, 6, 26), carried Israel, *i. e.* the remnant of the ten tribes which still acknowledged Hoshea's authority, into Assyria. This remnant consisted, as has been shown, of Samaria (the city) and a few adjacent cities and villages. Now, 1. Did he carry away all their inhabitants, or no? 2. Whether they were wholly or only partially desolated, who replaced the deported population? In reference to the former of these inquiries, it may be observed that the language of Scripture admits of scarcely a doubt. "Israel was carried away" (2 K. xvii. 6, 23), and other nations were placed "in the cities of Samaria *instead* of the children of Israel" (2 K. xvii. 24). There is no mention whatever, as in the case of the somewhat parallel destruction of the kingdom of Judah, of "the poor of the land being left to be vine-dressers and husbandmen" (2 K. xxv. 12). We may then conclude that the cities of Samaria were not merely partially but wholly evacuated of their inhabitants in B.C. 721, and that they remained in this desolated state until, in the words of 2 K. xvii. 24, "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava (Ivah, 2 K. xviii. 34), and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." Thus the new Samaritans—for such we must now call them—were Assyrians by birth or subjugation, were utterly strangers in the cities of Samaria, and were exclusively the inhabitants of those cities. An incidental question, however, arises, Who was the king of Assyria that effected this colonization? The Samaritans themselves, in Ezr. iv. 2, 10, attributed their colonization not to Shalmaneser, but to "Esar-haddon king of Assur," or to "the great and noble Asnapper," either the king himself or one of his generals (about B.C. 677). The fact too, that some of these foreigners came from Babylon would seem to direct us to Esar-haddon, rather than to his grandfather, Shalmaneser. And there is another reason why this date should be preferred. It coincides with the termination of the sixty-five years of Isaiah's prophecy, delivered B.C. 742, within which "Ephraim should be broken that it should not be a people" (Is. vii. 8). These strangers, whom we will now assume to have been placed in "the cities of Samaria" by Esarhaddon, were of course idolaters, and worshipped a strange medley of divinities. God's displeasure was kindled, and they were infested by beasts of prey, which had probably increased to a great extent before their entrance upon it. On their explaining their miserable condition to the king of Assyria, he despatched one of the captive priests to teach them "how they should fear the Lord." The priest came accordingly, and henceforth, in the language of the sacred historian, they "feared the Lord, and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day" (2 K. xvii. 41). Such was the origin of the post-captivity or new Samaritans —men not of Jewish extraction, but from the further East. A gap occurs in their history until Judah has returned from captivity. They then desire to

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be allowed to participate in the rebuilding of the Temple at Jerusalem. But they do not call it a *national* undertaking. They advance no pretensions to Jewish blood. They confess their Assyrian descent, and even put it forward ostentatiously, perhaps to enhance the merit of their partial conversion to God. Ezra, no doubt, from whose pen we have a record of the transaction, saw them through and through. On this the Samaritans throw off the mask, and become open enemies, frustrate the operations of the Jews through the reigns of two Persian kings, and are only effectually silenced in the reign of Darius Hystaspis, B.C. 519. The feud, thus unhappily begun, grew year by year more inveterate. Matters at length came to a climax. About B.C. 409, a certain Manasseh, a man of priestly lineage, on being expelled from Jerusalem by Nehemiah for an unlawful marriage, obtained permission from the Persian king of his day, Darius Nothus, to build a temple on Mount Gerizim, for the Samaritans, with whom he had found refuge. The animosity of the Samaritans became more intense than ever. They are said to have done everything in their power to annoy the Jews. Their own temple on Gerizim they considered to be much superior to that at Jerusalem. There they sacrificed a passover. Towards the mountain, even after the temple on it had fallen, wherever they were, they directed their worship. To their copy of the Law they arrogated an antiquity and authority greater than attached to any copy in the possession of the Jews. The Law (*i. e.* the five books of Moses) was their sole code; for they rejected every other book in the Jewish canon. The Jews, on the other hand, were not more conciliatory in their treatment of the Samaritans. The copy of the Law possessed by that people they declared to be the legacy of an apostate (Manasseh), and cast grave suspicions upon its genuineness. Certain other Jewish renegades had from time to time taken refuge with the Samaritans. Hence, by degrees, the Samaritans claimed to partake of Jewish blood, especially if doing so happened to suit their interest. A remarkable instance of this is exhibited in a request which they made to Alexander the Great, about B.C. 332. They desired to be excused payment of tribute in the Sabbatical year, on the plea that as true Israelites, descendants of Ephraim and Manasseh, sons of Joseph, they refrained from cultivating their land in that year. Another instance of claim to Jewish descent appears in the words of the woman of Samaria to our Lord, John iv. 12, "Art thou greater than our father Jacob, who gave us the well?" Very far were the Jews from admitting this claim to consanguinity on the part of these people. They were ever reminding them that they were after all mere Cuthaeans, mere strangers from Assyria. The traditional hatred in which the Jew held the Samaritan is expressed in Ecclus. l. 25, 26. And so long was it before such a temper could be banished from the Jewish mind, that we find even the Apostles believing that an inhospitable slight shown by a Samaritan village to Christ would be not unduly avenged by calling down fire from heaven. Such were the Samaritans of our Lord's day: a people distinct from the Jews, though lying in the very midst of the Jews; a people preserving their identity, though seven centuries had rolled away since they had been brought from Assyria by Esarhaddon, and though they had abandoned their polytheism for a sort of ultra Mosaicism; a people, who—though their limits had gradually contracted, and the rallying-place of their religion on Mount Gerizim had been destroyed one hundred and sixty years before by John Hyrcanus (B.C. 130), and though Samaria (the city) had been again and again destroyed, and though their territory had been the battle-field of Syria and Egypt—still preserved their nationality, still worshipped from Shechem and their impoverished settlements towards their sacred hill; still retained their nationality, and could not coalesce with the Jews. Not indeed that we must suppose that the whole of the country called in our Lord's time Samaria, was in the possession of the Cuthaean Samaritans, or that it had ever been so. It was bounded northward by the range of hills which commences at Mount Carmel on the west, and, after making a bend to the south-west, runs almost due east to the valley of the Jordan, forming the southern border of the plain of Esdraelon. It touched towards the south, as nearly as possible, the northern limits of Benjamin. Thus it comprehended the ancient territory of Ephraim, and of those Manassites who were west of Jordan. The Cuthaean Samaritans, however, possessed only a few towns and villages of this large area, and these lay almost together in the centre of the district. At *Nâblus* the Samaritans have still a settlement, consisting of about 200 persons. The view maintained in the above remarks, as to the purely Assyrian origin of the New Samaritans, is that of Suicer, Reland, Hammond, Drusius in the *Critici Sacri*, Maldonatus, Hengstenberg, Hävernick, Robinson, and Abp. Trench. Others, as Winer, Döllinger, and Dr. Davidson, have held a different view, which may be expressed thus in Döllinger's own words: "In the northern part of the Promised Land (as opposed to Judaea proper) there grew up a mingled race which drew its origin from the remnant of the Israelites who were left behind in the country on the removal of the Ten Tribes, and also from the heathen colonists who were transplanted into the cities of Israel. Their religion was as hybrid as their extraction: they worshipped Jehovah, but, in addition to Him, also the heathen idols of Phoenician origin which they had brought from their native land" (*Heidenthum und Judenthum*, p. 739, §7).

Samaritan Pentateuch, a Recension of the commonly received Hebrew Text of the Mosaic Law, in use with the Samaritans, and written in the ancient Hebrew (*Ibri*), or so-called Samaritan character. This recension is found vaguely quoted by some of the early Fathers of the Church, under the name of "Παλαιότατον Ἑβραϊκὸν τὸ παρὰ Σαμαρείταις." Eusebius of Caesarea observes that the LXX. and the Sam. Pent. agree against the Received Text in the number of years from the Deluge to Abraham. Cyril of Alexandria speaks of certain words (Gen. iv. 8), wanting in the Hebrew, but found in the Samaritan. The Talmud, on the other hand, mentions the Sam. Pent. distinctly and contemptuously as a clumsily forged record. Down to within the last two hundred and fifty years, however, no copy of this divergent Code of Laws had reached Europe, and it began to be pronounced a fiction, and the plain words of the Church-Fathers—the better known authorities—who quoted it, were subjected to subtle interpretations. Suddenly, in 1616, Pietro della Valle, one of the first discoverers also of the Cuneiform inscriptions, acquired

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a complete Codex from the Samaritans in Damascus. In 1623 it was presented by Achille Harley de Sancy to the Library of the Oratory in Paris, and in 1628 there appeared a brief description of it by J. Morinus in his preface to the Roman text of the LXX. It was published in the Paris Polyglott, whence it was copied, with few emendations from other codices, by Walton. The number of MSS. in Europe gradually grew to sixteen. During the present century another, but very fragmentary copy, was acquired by the Gotha Library. A copy of the entire (?) Pentateuch, with Targum (? Sam. Version), in parallel columns, 4to., on parchment, was brought from *Nâblus* by Mr. Grove in 1861, for the Comte de Paris, in whose library it is. Respecting the external condition of these MSS., it may be observed that their sizes vary from 12mo. to folio, and that no scroll, such as the Jews and the Samaritans use in their synagogues, is to be found among them. Their material is vellum or cotton-paper; the ink used is black in all cases save the scroll used by the Samaritans at *Nâblus*, the letters of which are in gold. There are neither vowels, accents, nor diacritical points. The individual words are separated from each other by a dot. Greater or smaller divisions of the text are marked by two dots placed one above the other, and by an asterisk. A small line above a consonant indicates a peculiar meaning of the word, an unusual form, a passive, and the like: it is, in fact, a contrivance to bespeak attention. The whole Pentateuch is divided into nine hundred and sixty-four paragraphs, or *Kazzin*, the termination of which is indicated by these figures, =, ∴, or <. To none of the MSS. which have as yet reached Europe, can be assigned a higher date than the 10th Christian century. The scroll used in *Nâblus* is said by the Samaritans to have been written by Abishua the son of Phinehas. Its true date is not known. The *Exercitationes* of Morinus, which placed the Samaritan Pentateuch far above the Received Text in point of genuineness, excited and kept up for nearly two hundred years one of the most extraordinary controversies on record. Characteristically enough, however, this was set at rest once for all by the very first systematic investigation of the point at issue. Ravius succeeded in finally disposing of this point of the superiority (*Exercitt. Phil. in Houbig. Prol.* Lugd. Bat. 1755). It was from his day forward allowed, almost on all hands, that the Masoretic text was the genuine one, but that in doubtful cases, when the Samaritan had an "unquestionably clearer" reading, this was to be adopted, since a certain amount of value, however limited, did attach to it. Here the matter rested until 1815, when Gesenius (*De Pent. Sam. Origine, Indole, et Auctoritate*) abolished the remnant of the authority of the Sam. Pent. We will now proceed to lay specimens of these once so highly prized variants before the reader, in order that he may judge for himself. We shall follow in this the commonly received arrangement of Gesenius, who divides all these readings into eight classes; to which, as we shall afterwards show, Frankel has suggested the addition of two or three others, while Kirchheim enumerates thirteen, which we will name hereafter. 1. The *first* class, then, consists of readings by which emendations of a grammatical nature have been attempted. (*a.*) The quiescent letters, or so-called *matres lectionis*, are supplied. (*b.*) The more poetical forms of the pronouns, probably less known to the Sam., are altered into the more common ones. (*c.*) The same propensity for completing apparently incomplete forms is noticeable in the flexion of the verbs. (*d.*) On the other hand the paragogical letters ן and ה at the end of nouns, are almost universally struck out by the Sam. corrector; and, in the ignorance of the existence of nouns of a common gender, he has given them genders according to his fancy. (*e.*) The infin. absol. is, in the quaintest manner possible, reduced to the form of the finite verb. For obsolete or rare forms, the modern and more common ones have been substituted in a great number of places. 2. The *second* class of variants consists of glosses and interpretations received into the text. 3. The *third* class exhibits conjectural emendations of real or imaginary difficulties in the Masoretic text. 4. The *fourth* class exhibits readings in which apparent deficiencies have been corrected or supplied from parallel passages in the common text. 5. The *fifth* class is an extension of the one immediately preceding, and comprises larger phrases, additions, and repetitions from parallel passages. 6. To the *sixth* class belong those "emendations" of passages and words of the Hebrew text which contain something objectionable in the eyes of the Samaritans, on account either of historical improbability or apparent want of dignity in the terms applied to the Creator. Thus in the Sam. Pent. no one in the antediluvian times, begets his first son after he has lived 150 years: but one hundred years are, where necessary, subtracted before, and added after the birth of the first son. An exceedingly important and often discussed emendation of this class is the passage in Ex. xii. 40, which in our text reads, "Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years." The Samaritan has "The sojourning of the children of Israel [*and their fathers who dwelt in the land of Canaan and in the land of Egypt*] was four hundred and thirty years:" an interpolation of very late date indeed. Again, in Gen. ii. 2, "And God [?] had finished on the seventh day," is altered into "the *sixth*," lest God's rest on the Sabbath-day might seem incomplete. 7. The *seventh* class comprises what we might briefly call Samaritanisms, *i. e.* certain Hebrew forms, translated into the idiomatic Samaritan. 8. The *eighth* and last class contains alterations made in favour or on behalf of Samaritan theology, hermeneutics, and domestic worship. Thus the word *Elohim*, four times construed with the plural verb in the Hebrew Pentateuch, is in the Samaritan Pent. joined to the singular verb (Gen. xx. 13, xxxi. 53, xxxv. 7; Ex. xxii. 9); and further, anthropomorphisms as well as anthropopathisms are carefully expunged—a practice very common in later times. The last and perhaps most momentous of all intentional alterations is the constant change of all the phrases, "God will choose a spot," into "He has chosen," viz. Gerizim, and the well-known substitution of Gerizim for Ebal in Deut. xxvii. 4 (A. V. 5). In Exodus as well as in Deuteronomy the Sam. has, immediately after the Ten Commandments, the following insertions from Deut. xxvii. 2-7 and xi. 30: "And it shall be on the day when ye shall pass over Jordan . . . ye shall set up these stones . . . on Mount *Gerizim* . . . and there shalt thou build an altar . . . '*That mountain*' on the other side Jordan by the way where the sun goeth down . . . in the champaign over against Gilgal, beside the plains of Moreh, '*over against Shechem:*'"—this last superfluous

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addition, which is also found in Deut. xi. 30 of the Sam. Pent., being ridiculed in the Talmud. From the immense number of these worse than worthless variants Gesenius has singled out four, which he thinks preferable on the whole to those of the Masoretic Text. We will confine ourselves to mentioning them, and refer the reader to the recent commentaries upon them: he will find that they too have since been, all but unanimously, rejected. (1.) After the words, "And Cain spoke to his brother Abel" (Gen. iv. 8), the Sam. adds, "let us go into the field." (2.) In Gen. xxii. 13 the Sam. reads instead of "behind him a ram," "*one* ram." (3.) For (Gen. xlix. 14) "an ass of bone," *i. e.* a strong ass, the Sam. has "an ass of strangers." And (4.) for "he led forth his trained servants" (Gen. xiv. 14), the Sam. reads "he numbered." Important additions to this list have been made by Frankel, such as the Samaritans' preference of the imperat. for the 3rd pers.; ignorance of the use of the abl. absol.; Galileanisms,—to which also belongs the permutation of the letters *Ahevi* in the Samaritan Cod.; the occasional softening down of the ב into ב, of כ into ג, ע into ו, &c., and chiefly the presence of words and phrases in the Sam. which are *not* interpolated from parallel passages, but are entirely wanting in our text. Frankel derives from these passages chiefly the conclusion that the Sam. Pent. was, partly at least, emendated from the LXX., Onkelos, and other very late sources. We now subjoin, for the sake of completeness, the beforementioned thirteen classes of Kirchheim. 1. Additions and alterations in the Samaritan Pentateuch in favour of Gerizim. 2. Additions for the purpose of completion. 3. Commentary, glosses. 4. Change of verbs and moods. 5. Change of nouns. 6. Emendation of seeming irregularities by assimilating forms, &c. 7. Permutation of letters. 8. Pronouns. 9. Gender. 10. Letters added. 11. Addition of prepositions, conjunctions, articles, &c. 12. Junction of separated, and separation of joined words. 13. Chronological alterations. For our own part we cannot but think that as long as—(1) the history of the Samaritans remains involved in the obscurities of which a former article will have given an account; (2) we are restricted to a small number of comparatively recent Codices; (3) neither these Codices themselves have, as has just been observed, been thoroughly collated and recollated, nor (4) more than a feeble beginning has been made with anything like a collation between the various readings of the Sam. Pent. and the LXX.;—so long must we have a variety of the most divergent opinions, all based on "probabilities," which are designated on the other side as "false reasonings" and "individual crotchets," and which, moreover, not unfrequently start from flagrantly false premisses. We shall, under these circumstances, confine ourselves to a simple enumeration of the leading opinions, and the chief reasons and arguments alleged for and against them:—(1.) The Samaritan Pentateuch came into the hands of the Samaritans as an inheritance from the ten tribes whom they succeeded. Because (*a.*) It seems improbable that the Samaritans should have accepted their code at the hands of the Jews after the Exile, since there existed an intense hatred between the two nationalities. (*b.*) The Samaritan Canon has only the Pentateuch in common with the Hebrew Canon: had that book been received at a period when the Hagiographa and the Prophets were in the Jews' hands, it would be surprising if they had not also received those. (*c.*) The Sam. letters, avowedly the more ancient, are found in the Sam. Cod.: therefore it was written before the alteration of the character into the square Hebrew—which dates from the end of the Exile—took place. On the other side it is argued:—(*a.*) There existed no *religious* animosity whatsoever between Judah and Israel when they separated. The ten tribes could not therefore have bequeathed such an animosity to those who succeeded them. On the contrary, the contest between the slowly judaized Samaritans and the Jews, only dates from the moment when the latter refused to recognise the claims of the former, of belonging to the people of God, and rejected their aid in building the Temple. (*b.*) The jealousy with which the Samaritans regarded Jerusalem, and the intense hatred which they naturally conceived against the post-Mosaic writers of national Jewish history, would sufficiently account for their rejecting the other books, in all of which, save Joshua, Judges, and Job, either Jerusalem, as the centre of worship, or David and his House, are extolled. (*c.*) The present Hebrew character was *not* introduced by Ezra after the return from the Exile, but came into use at a much later period. The Samaritans might therefore have received the Pentateuch at the hands of the returned exiles, who, according to the Talmud, *afterwards* changed their writing, and in the Pentateuch only, so as to distinguish it from the Samaritan. (2.) The second leading opinion on the age and origin of the Sam. Pent. is that it was introduced by Manasseh at the time of the foundation of the Samaritan Sanctuary on Mount Gerizim. In support of this opinion are alleged, the idolatry of the Samaritans before they received a Jewish priest through Esarhaddon (2 K. xvii. 24-33), and the immense number of readings common to the LXX. and this Code, against the Masoretic Text. (3.) Other, but very isolated notions, are those of Morin, Le Clerc, Poncet, &c., that the Israelitish priest sent by the king of Assyria to instruct the new inhabitants in the religion of the country brought the Pentateuch with him. Further, that the Samaritan Pentateuch was the production of an impostor, Dositheus, who lived during the time of the Apostles, and who falsified the sacred records in order to prove that he was the Messiah (Ussher). Against which there is only this to be observed, that there is not the slightest alteration of such a nature to be found. Finally, that it is a very late and faulty recension, made after the Masoretic Text (sixth Century after Christ), into which glosses from the LXX. had been received (Frankel). The chief opinions with respect to the agreement of the numerous and as yet uninvestigated readings of the LXX. and the Sam. Pent. are:—1. That the LXX. have translated from the Sam. 2. That mutual interpolations have taken place. 3. That both Versions were formed from Hebrew Codices, which differed among themselves as well as from the one which afterwards obtained public authority in Palestine; that however very many wilful corruptions and interpolations have crept in in later times. 4. That the Samar. has in the main been altered from the LXX. It must, on the other hand, be stated also, that the Sam. and LXX. quite as often disagree with each other, and follow each the Masor. Text. Also, that the quotations in the N. T. from the LXX., where they coincide with the Sam. against the Hebr. Text, are so small in number and of so unimportant a nature that they

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cannot be adduced as any argument whatsoever.—II. VERSIONS.—1. *Samaritan.*—According to the Samaritans themselves, their high-priest Nathaniel, who died about 20 B.C., is its author. Gesenius puts its date a few years after Christ. Juynboll thinks that it had long been in use in the second post-Christian century. Frankel places it in the post-Mohammedan time. It seems certain, however, that it was composed before the destruction of the second temple; and being intended, like the Targums, for the use of the people exclusively, it was written in the popular Samaritan idiom, a mixture of Hebrew, Aramaic, and Syriac. In this version the original has been followed, with a very few exceptions, in a slavish and sometimes perfectly childish manner, the sense evidently being of minor consideration. In other cases, where no Samaritan equivalent could be found for the Hebrew word, the translator, instead of paraphrasing it, simply transposes its letters, so as to make it *look* Samaritan. On the whole it may be considered a very valuable aid towards the study of the Samar. Text, on account of its very close verbal adherence. A few cases, however, may be brought forward, where the Version has departed from the Text, either under the influence of popular religious notions, or for the sake of explanation. Anthropomorphisms are avoided. A great difficulty is offered by the proper names which this version often substitutes, they being, in many cases, less intelligible than the original ones. The similarity it has with Onkelos occasionally amounts to complete identity; but no safe conclusion as to the respective relation of the two versions can be drawn from this. This Version has likewise, in passing through the hands of copyists and commentators, suffered many interpolations and corruptions. The first copy of it was brought to Europe by De la Valle, together with the Sam. Text, in 1616. Joh. Nedrinus first published it together with a faulty Latin translation in the Paris Polyglott, whence it was, with a few emendations, reprinted in Walton, with some notes by Castell. 2. Τὸ Σαμαρειτικόν. The hatred between the Samaritans and the Jews is supposed to have caused the former to prepare a Greek translation of their Pent. in opposition to the LXX. of the Jews. In this way at least the existence of certain fragments of a Greek Version of the Sam. Pent., preserved in some MSS. of the LXX., together with portions of Aquila, Symmachus, Theodotion, &c., is accounted for. These fragments are supposed to be alluded to by the Greek Fathers under the name Σαμαρειτικόν. It is doubtful however whether it ever existed in the shape of a complete translation, or only designated a certain number of scholia translated from the Sam. Version. Other critics again see in it only a corrected edition of certain passages of the LXX. 3. In 1070 an *Arabic* Version of the Sam. Pent. was made by Abu Said in Egypt, on the basis of the Arabic translation of Saadiah haggaon. Like the original Samaritan it avoids Anthropomorphisms and Anthropopathisms, replacing the latter by Euphemisms, besides occasionally making some slight alterations, more especially in proper nouns. It appears to have been drawn up from the Sam. Text, not from the Sam. Version. Often also it renders the original different from the Samar. Version. 4. To this Arabic version Abu Barachat, a Syrian, wrote in 1208 a somewhat paraphrastic commentary, which has by degrees come to be looked upon as a new Version—the *Syriac.*—III. SAMARITAN LITERATURE. — It may perhaps not be superfluous to add here a concise account of the Samaritan literature in general, since to a certain degree it bears upon our subject. 1. *Chronicon Samaritanum.*—Of the Pentateuch and its Versions we have spoken. We have also mentioned that the Samaritans have no other book of our Received Canon. Joshua alone seems to have found favour in their eyes; but the *Book of Joshua*, which they perhaps possessed in its original form, gradually came to form only the groundwork of a fictitious national Samaritan history, overgrown with the most fantastic and anachronistic legends. This is the so-called "Samaritan Joshua," or *Chronicon Samaritanum*, sent to Scaliger by the Samaritans of Cairo in 1584. It was edited by Juynboll (Leyden, 1848), and his acute investigations have shown that it was redacted into its present form about A.D. 1300, out of four special documents, three of which were Arabic, and one Hebrew (*i. e.* Samaritan). The chronicle embraces the time from Joshua to about A. D. 350, and was originally written in, or subsequently translated into, Arabic. 2. From this work chiefly has been compiled another Chronicle written in the 14th century (1355), by Abu'l Fatah. This comprises the history of the Jews and Samaritans from Adam to A. H. 756 and 798 (A.D. 1355 and 1397) respectively. It is of equally low historical value; its only remarkable feature being the adoption of certain Talmudical legends, which it took at second hand from Josippon ben Gorion. 3. Another "historical" work is on the history and genealogy of the patriarchs, from Adam to Moses, attributed to Moses himself; perhaps the same which Petermann saw at *Nâblus*, and which consisted of sixteen vellum leaves (supposed, however, to contain the history of the world down to the end). 4. Of other Samaritan works chiefly in Arabic—their Samaritan and Hebrew literature having mostly been destroyed by the Emperor Commodus—may be briefly mentioned Commentaries upon the whole or parts of their Pentateuch, by Zadaka b. Manga b. Zadaka; further, by Maddin Eddin Jussuf b. Abi Said b. Khalef; by Ghazal Ibn Abu-l-Surur Al-Safawi Al-Ghazzi (A. H. 1167-8, A.D. 1753-4, Brit. Mus.), &c. Theological works chiefly in Arabic, mixed with Samaritanisms, by Abul Hassan of Tyre, *On the religious Manners and Customs of the Samaritans, and the World to come*; by Mowaffek Eddin Zadaka el Israili, *A Compendium of Religion, on the Nature of the Divine Being, on Man, on the Worship of God*; by Amin Eddin Abu'l Baracat, *On the Ten Commandments*; by Abu'l Hassan Ibn el Markum Gonajem ben Abulfaraj' Ibn Chatár, *On Penance*; by Muhaddib Eddin Jussuf Ibn Salamah Ibn Jussuf Al Askari, *An Exposition of the Mosaic Laws*, &c., &c. Some grammatical works may be further mentioned, by Abu Ishak Ibrahim, *On the Hebrew Language*; by Abu Said, *On reading the Hebrew Text.* 5. Their Liturgical literature is more extensive, and not without a certain poetical value. It consists chiefly of hymns (Defter, Durrân) and prayers for Sabbath and Feast days, and of occasional prayers at nuptials, circumcisions, burials, and the like.—IV. We shall only briefly touch here, in conclusion, upon the strangely contradictory rabbinical laws framed for the regulation of the intercourse between the two rival nationalities of Jews and Samaritans in religious and ritual matters; discrepancies due partly to the ever-shifting phases of their mutual relations, partly to the modifications brought

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about in the Samaritan creed, and partly to the now less now greater acquiescence of the Jews in the religious state of the Samaritans. Thus we find the older Talmudical authorities disputing whether the Cuthim (Samaritans) are to be considered as "Real Converts," or only converts through fear—"Lion Converts"—in allusion to the incident related in 2 K. xvii. 25. It would appear that notwithstanding their rejection of all but the Pentateuch, they had adopted many traditional religious practices from the Jews—principally such as were derived direct from the Books of Moses. It was acknowledged that they kept these ordinances with even greater rigour than those from whom they adopted them. Their unleavened bread for the Passover is commended; their cheese; and even their whole food is allowed to the Jews. Their testimony was valued in that most stringent matter of the letter of divorce. They were admitted to the office of circumcising Jewish boys. The criminal law makes no difference whatever between them and the Jews. By degrees, however, inhibitions began to be laid upon the use of their wine, vinegar, bread. We hear of their exclusion by R. Meïr, in the third generation of the Tanaim, and later again under R. Abbuha, the Amora, at the time of Diocletian; this time the exclusion was unconditional and final. Partaking of their bread was considered a transgression, to be punished like eating the flesh of swine. In Matt. x. 5 Samaritans and Gentiles are already mentioned together; and in Luke xvii. 18 the Samaritan is called "a stranger." The reason for this exclusion is variously given.

Sam'atus. One of the sons of Ozora in the list of 1 Esd. ix. 34.

Samei'us. SHEMAIAH 13 (1 Esd. ix. 21).

Sam'gar-Ne'bo. One of the princes or generals of the king of Babylon who commanded the victorious army of the Chaldaeans at the capture of Jerusalem (Jer. xxxix. 3). The *Nebo* is the Chaldaean Mercury; about the Samgar, opinions are divided.

Sa'mi. SHOBAI (1 Esd. v. 28).

Sa'mis. SHIMEI 13 (1 Esd. ix. 34).

Sam'lah, Gen. xxxvi. 36, 37; 1 Chr. i. 47, 48. One of the kings of Edom, successor to Hadad or Hadar.

Sam'mus. SHEMA (1 Esd. ix. 43).

Sa'mos. A very illustrious Greek island off that part of Asia Minor where IONIA touches CARIA. Samos is a very lofty and commanding island. The Ionian Samos comes before our notice in the detailed account of St. Paul's return from his third missionary journey (Acts xx. 15). He had been at Chios, and was about to proceed to Miletus, having passed by Ephesus without touching there. The topographical notices given incidentally by St. Luke are most exact. In the time of Herod the Great, and when St. Paul was there, it was politically a "free city" in the province of ASIA.

Samothra'cia. The mention of this island in the account of St. Paul's first voyage to Europe (Acts xvi. 11) is for two reasons worthy of careful notice. In the first place, being a very lofty and conspicuous island, it is an excellent landmark for sailors, and must have been full in view, if the weather was clear, throughout that voyage from Troas to Neapolis. Secondly, this voyage was made with a fair wind. Not only are we told that it occupied only parts of two days, whereas on a subsequent return-voyage (Acts xx. 6) the time spent at sea was five: but the technical word here used implies that they ran before the wind. Now the position of Samothrace is exactly such as to correspond with these notices, and thus incidentally to confirm the accuracy of a most artless narrative. St. Paul and his companions anchored for the night off Samothrace. The ancient city, and therefore probably the usual anchorage, was on the N. side, which would be sufficiently sheltered from a S.E. wind. In St. Paul's time Samothrace had, according to Pliny, the privileges of a small free state, though it was doubtless considered a dependency of the province of Macedonia.

Samp'sames (1 Macc. xv. 23). The name probably not of a sovereign, but of a place, which Grimm identifies with *Samsun* on the coast of the Black Sea, between Sinope and Trebizond.

Sam'son, son of Manoah, a man of the town of Zorah, in the tribe of Dan, on the border of Judah (Josh. xv. 33, xix. 41). The miraculous circumstances of his birth are recorded in Judg. xiii.; and the three following chapters are devoted to the history of his life and exploits. Samson takes his place in Scripture, (1) as a judge—an office which he filled for twenty years (Judg. xv. 20, xvi. 31); (2) as a Nazarite (Judg. xiii. 5, xvi. 17); and, (3) as one endowed with supernatural power by the Spirit of the Lord (Judg. xiii. 25, xiv. 6, 19, xv. 14). (1.) As a judge his authority seems to have been limited to the district bordering upon the country of the Philistines, and his action as a deliverer does not seem to have extended beyond desultory attacks upon the dominant Philistines. It is evident from Judg. xiii. 1, 5, xv. 9-11, 20, and the whole history, that the Israelites, or at least Judah and Dan, which are the only tribes mentioned, were subject to the Philistines through the whole of Samson's judgeship; so that Samson's twenty years of office would be included in the forty years of the Philistine dominion. From the angel's speech to Samson's mother (Judg. xiii. 5), it appears further that the Israelites were already subject to the Philistines at his birth; and as Samson cannot have begun to be judge before he was twenty years of age, it follows that his judgeship must have coincided with the last twenty years of Philistine dominion. But when we turn to the First Book of Samuel, and especially to vii. 1-14, we find that the Philistine dominion ceased under the judgeship of Samuel. Hence it is obvious to conclude that the early part of Samuel's judgeship coincided with the latter part of Samson's; and that the capture of the ark by the Philistines in the time of Eli occurred during Samson's lifetime. There are besides several points in the respective narratives of the times of Samson and Samuel which indicate great proximity. There is no allusion whatever to other parts of Israel during Samson's judgeship, except the single fact of the men of the border tribe of Judah, 3000 in number, fetching him from the rock Etam to deliver him up to the Philistines (Judg. xv. 9-13). The whole narrative is entirely local, and, like the following story concerning Micah (Judg. xvii., xviii.), seems to be taken from the annals of the tribe of Dan. (2.) As a Nazarite, Samson exhibits the law in Num. vi. in full practice. (3.) Samson is one of those who are distinctly spoken of in Scripture as endowed with supernatural power by the Spirit of the Lord. "The Spirit of the Lord began to move him at times in Mahaneh-Dan." "The Spirit of the Lord came mightily upon him,

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and the cords that were upon his arms became as flax burnt with fire." "The Spirit of the Lord came upon him, and he went down to Askelon, and slew thirty men of them." The phrase, "the Spirit of the Lord came upon him," is common to him with Othniel and Gideon (Judg. iii. 10, vi. 34); but the connexion of supernatural power with the integrity of the Nazaritic vow, and the particular gift of great strength of body, are quite peculiar to Samson. Indeed, his whole character and history have no exact parallel in Scripture. It is easy, however, to see how forcibly the Israelites would be taught, by such an example, that their national strength lay in their complete separation from idolatry, and consecration to the true God; and that He could give them power to subdue their mightiest enemies, if only they were true to His service (comp. 1 Sam. ii. 10). It is an interesting question whether any of the legends which have attached themselves to the name of Hercules may have been derived from Phoenician traditions of the strength of Samson. The combination of great strength with submission to the power of women; the slaying of the Nemaean lion; the coming by his death at the hands of his wife; and especially the story told by Herodotus of the captivity of Hercules in Egypt, are certainly remarkable coincidences. Phoenician traders might easily have carried stories concerning the Hebrew hero to the different countries where they traded, especially Greece and Italy; and such stories would have been moulded according to the taste or imagination of those who heard them. Whatever is thought, however, of such coincidences, it is certain that the history of Samson is an historical, and not an allegorical narrative. It has also a distinctly supernatural element which cannot be explained away. The history, as we now have it, must have been written several centuries after Samson's death (Judg. xv. 19, 20, xviii. 1, 30, xix. 1), though probably taken from the annals of the tribe of Dan. The only mention of Samson in the N. T. is that in Heb. xi. 32.

Sam'uel. The last Judge, the first of the regular succession of Prophets, and the founder of the monarchy. He was the son of Elkanah, an Ephrathite or Ephraimite, and Hannah or Anna. The descent of Elkanah is involved in great obscurity. In 1 Sam. i. 1 he is described as an Ephraimite. In 1 Chr. vi. 22, 23 he is made a descendant of Korah the Levite. His birthplace is one of the vexed questions of sacred geography, as his descent is of sacred genealogy. [See RAMATHAIM-ZOPHIM.] The combined family must have been large. Peninnah had several children, and Hannah had, besides Samuel, three sons and two daughters. It is on the mother of Samuel that our chief attention is fixed in the account of his birth. She is described as a woman of a high religious mission. Almost a Nazarite by practice (1 Sam. i. 15), and a prophetess in her gifts (1 Sam. ii. 1), she sought from God the gift of the child for which she longed with a passionate devotion of silent prayer, of which there is no other example in the O. T., and when the son was granted, the name which he bore, and thus first introduced into the world, expressed her sense of the urgency of her entreaty—*Samuel*, "the Asked or Heard of God." Living in the great age of vows, she had before his birth dedicated him to the office of a Nazarite. As soon as he was weaned, she herself with her husband brought him to the Tabernacle at Shiloh, where she had received the first intimation of his birth, and there solemnly consecrated him. The hymn which followed on this consecration is the first of the kind in the sacred volume. From this time the child is shut up in the tabernacle. He seems to have slept within the Holiest Place (1 Sam. iii. 3), and his special duty was to put out, as it would seem, the sacred candlestick, and to open the doors at sunrise. In this way his childhood was passed. It was whilst thus sleeping in the tabernacle that he received his first prophetic call (1 Sam. iii. 1-18). From this moment the prophetic character of Samuel was established. His words were treasured up, and Shiloh became the resort of those who came to hear him (iii. 19-21). In the overthrow of the sanctuary, which followed shortly on this vision, we hear not what became of Samuel (iv. 11). He next appears, probably twenty years afterwards, suddenly amongst the people, warning them against their idolatrous practices (vii. 3, 4). He convened an assembly at Mizpeh. It was at the moment that he was offering up a sacrifice, and sustaining this loud cry, that the Philistine host suddenly burst upon them. A violent thunderstorm came to the timely assistance of Israel. The Philistines fled, and, exactly at the spot where twenty years before they had obtained their great victory, they were totally routed. A stone was set up, which long remained as a memorial of Samuel's triumph, and gave to the place its name of Eben-ezer, "the Stone of Help" (1 Sam. vii. 12). This was Samuel's first and, as far as we know, his only military achievement. But it was apparently this which raised him to the office of "Judge" (comp. 1 Sam. xii. 11, and Ecclus. xlvi. 15-18). He visited, in discharge of his duties as ruler, the three chief sanctuaries on the west of Jordan—Bethel, Gilgal, and Mizpeh (1 Sam. vii. 16). His own residence was still his native city, Ramah or Ramathaim, which he further consecrated by an altar (vii. 17). Here he married, and two sons grew up to repeat under his eyes the same perversion of high office that he had himself witnessed in his childhood in the case of the two sons of Eli. In his old age he shared his power with them (1 Sam. viii. 1-4.) 2. Down to this point in Samuel's life there is but little to distinguish his career from that of his predecessors. But his peculiar position in the sacred narrative turns on the events which follow. He is the inaugurator of the transition from what is commonly called the theocracy to the monarchy. The misdemeanor of his own sons precipitated the catastrophe which had been long preparing. The people demanded a king. For the whole night he lay fasting and sleepless, in the perplexity of doubt and difficulty. In the vision of that night, as recorded by the sacred historian, is given the dark side of the new institution, on which Samuel dwells on the following day (1 Sam. viii. 9-18). This presents his reluctance to receive the new order of things. The whole narrative of the reception and consecration of Saul gives his acquiescence in it. The final conflict of feeling and surrender of his office is given in the last assembly over which he presided, and in his subsequent relations with Saul. The assembly was held at Gilgal, immediately after the victory over the Ammonites. The monarchy was a second time solemnly inaugurated, and (according to the LXX.) "Samuel" (in the Hebrew text "Saul") "and all the men of Israel rejoiced greatly." Then takes place his farewell address. It is the most signal example afforded

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in the O. T. of a great character reconciling himself to a changed order of things, and of the Divine sanction resting on his acquiescence. 3. His subsequent relations with Saul are of the same mixed kind. The two institutions which they respectively represented ran on side by side. Samuel was still Judge. He judged Israel "*all the days of his life*" (vii. 15), and from time to time came across the king's path. But these interventions are chiefly in another capacity, which this is the place to unfold. Samuel is called emphatically "the Prophet" (Acts iii. 24, xiii. 20). He was especially known in his old age as "Samuel the Seer" (1 Sam. ix. 11, 18, 19; 1 Chr. ix. 22, xxvi. 28, xxix. 29). He was consulted far and near on the small affairs of life 1 Sam. ix. 7, 8). From this faculty, combined with his office of ruler, an awful reverence grew up around him. No sacrificial feast was thought complete without his blessing (ib. ix. 13). A peculiar virtue was believed to reside in his intercession. There was something peculiar in the long-sustained cry or shout of supplication, which seemed to draw down as by force the Divine answer (1 Sam. vii. 8, 9). But there are two other points which more especially placed him at the head of the prophetic order as it afterwards appeared. The first is brought out in his relation with Saul, the second in his relation with David. (*a*). He represents the independence of the moral law, of the Divine Will, as distinct from regal or sacerdotal enactments, which is so remarkable a characteristic of all the later prophets. He was, if a Levite, yet certainly not a Priest; and all the attempts to identify his opposition to Saul with a hierarchical interest are founded on a complete misconception of the facts of the case. From the time of the overthrow of Shiloh, he never appears in the remotest connexion with the priestly order. When he counsels Saul, it is not as the priest but as the prophet. Saul's sin in both cases where he came into collision with Samuel, was not of intruding into sacerdotal functions, but of disobedience to the prophetic voice. The first was that of not waiting for Samuel's arrival, according to the sign given by Samuel at his original meeting at Ramah (1 Sam. x. 8, xiii. 8); the second was that of not carrying out the stern prophetic injunction for the destruction of the Amalekites. The parting was not one of rivals, but of dear though divided friends. The King throws himself on the Prophet with all his force; not without a vehement effort the prophet tears himself away. (*b*). He is the first of the regular succession of prophets (Acts iii. 24). Moses, Miriam, and Deborah, perhaps Ehud, had been prophets. But it was only from Samuel that the continuous succession was unbroken. His mother, though not expressly so called, was in fact a prophetess. But the connexion of the continuity of the office with Samuel appears to be still more direct. It is in his lifetime, long after he had been "established as a prophet" (1 Sam. iii. 20), that we hear of the companies of disciples, called in the O. T. "the sons of the prophets," by modern writers "the schools of the prophets." In those schools, and learning to cultivate the prophetic gifts, were some, whom we know for certain, others whom we may almost certainly conjecture, to have been so trained or influenced. One was Saul. Twice at least he is described as having been in the company of Samuel's disciples (1 Sam. x. 10, 11, xix. 24). Another was DAVID. The first acquaintance of Samuel with David was when he privately anointed him at the house of Jesse. But the connexion thus begun with the shepherd boy must have been continued afterwards. David, at first, fled to "Naioth in Ramah," as to his second home (1 Sam. xix. 19). It is needless to enlarge on the importance with which these incidents invest the appearance of Samuel. He there becomes the spiritual father of the Psalmist king. He is also the Founder of the first regular institutions of religious instruction, and communities for the purposes of education. The death of Samuel is described as taking place in the year of the close of David's wanderings. It is said with peculiar emphasis, as if to mark the loss, that "*all* the Israelites were gathered together" from all parts of this hitherto divided country, and "lamented him," and "buried him," not in any consecrated place, nor outside the walls of his city, but within his own house, thus in a manner consecrated by being turned into his tomb (1 Sam. xxv. 1). The place long pointed out as his tomb is the height, most conspicuous of all in the neighbourhood of Jerusalem, immediately above the town of Gibeon, known to the Crusaders as "Montjoye," as the spot from whence they first saw Jerusalem, now called *Neby Samwil*, "the Prophet Samuel." Heman, his grandson, was one of the chief singers in the Levitical choir (1 Chr. vi. 33, xv. 17, xxv. 5). The apparition of Samuel at Endor (1 Sam. xxviii. 14; Ecclus. xlvi. 20) belongs to the history of SAUL.

Samuel, Books of. Two historical books of the Old Testament, which are not separated from each other in the Hebrew MSS., and which, from a critical point of view, must be regarded as one book. The present division was first made in the Septuagint translation, and was adopted in the Vulgate from the Septuagint. It was not till the year 1518 that the division of the Septuagint was adopted in Hebrew, in the edition of the Bible printed by the Bombergs at Venice. The book was called by the Hebrews "Samuel," probably because the birth and life of Samuel were the subjects treated of in the beginning of the work. *Authorship and Date of the Book.*—1st, as to the authorship. In common with all the historical books of the Old Testament, except the beginning of Nehemiah, the Book of Samuel contains no mention in the text of the name of its author. It is indisputable that the title "Samuel" does not imply that the prophet was the author of the Book of Samuel as a whole; for the death of Samuel is recorded in the beginning of the 25th chapter. Again, in reference to the Book of Samuel, the absence of the historian's name from both the text and the title is not supplied by any statement of any other writer, made within a reasonable period from the time when the book may be supposed to have been written. No mention of the author's name is made in the Book of Kings, nor, as will be hereafter shown, in the Chronicles, nor in any other of the sacred writings. In like manner, it is not mentioned either in the Apocrypha or in Josephus. There is a similar silence in the Mishna, where, however, the inference from such silence is far less cogent. And it is not until we come to the Babylonian Gemara, which is supposed to have been completed in its present form somewhere about 500 A.D., that any Jewish statement respecting the authorship can be pointed out, and then it is for the first time asserted that "Samuel wrote his book," *i.e.* as the words imply, the book which bears his name. But this statement cannot

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be proved to have been made earlier than 1550 years after the death of Samuel; and unsupported as it is by reference to any authority of any kind, it would be unworthy of credit, even if it were not opposed to the internal evidence of the book itself. At the revival of learning, an opinion was propounded by Abrabanel, a learned Jew, † A.D. 1508, that the Book of Samuel was written by the prophet Jeremiah, and this opinion was adopted by Hugo Grotius. Notwithstanding the eminence, however, of these writers, this opinion must be rejected as highly improbable. In our own time the most prevalent idea in the Anglican Church seems to have been that the first twenty-four chapters of the Book of Samuel were written by the prophet himself, and the rest of the chapters by the prophets Nathan and Gad. Two circumstances have probably contributed to the adoption of this opinion at the present day:—1st, the growth of stricter ideas as to the importance of knowing who was the author of any historical work which advances claims to be trustworthy; and 2ndly, the mistranslation of an ambiguous passage in the First Book of Chronicles (xxix. 29), respecting the authorities for the life of David. The first point requires no comment. On the second point it is to be observed that the following appears to be the correct translation of the passage in question:—"Now the history of David first and last, behold it is written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer"—in which the Hebrew word *dibrê*, here translated "history," has the same meaning given to it each of the four times that it is used. And it may be deemed morally certain that this passage of the Chronicles is no authority for the supposition that, when it was written, any work was in existence of which either Gad, Nathan, or Samuel was the author. 2. Although the authorship of the Book of Samuel cannot be ascertained, there are some indications as to the date of the work. And yet even on this point no precision is attainable. The earliest undeniable external evidence of the existence of the book would seem to be the Greek translation of it in the Septuagint. The exact date, however, of the translation itself is uncertain. The next best external testimony is that of a passage in the Second Book of Maccabees (ii. 13), in which it is said of Nehemiah, that "he, founding a library, gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts." Now, although this passage cannot be relied on for proving that Nehemiah himself did in fact ever found such a library, yet it is good evidence to prove that the Acts of the Kings were in existence when the passage was written; and it cannot reasonably be doubted that this phrase was intended to include the Book of Samuel, which is equivalent to the two first Books of Kings in the Septuagint. Hence there is external evidence that the Book of Samuel was written before the Second Book of Maccabees. And lastly, the passage in the Chronicles already quoted (1 Chr. xxix. 29) seems likewise to prove externally that the Book of Samuel was written before the Chronicles. In this case, admitting the date assigned, on internal grounds, to the Chronicles by a modern Jewish writer of undoubted learning and critical powers, there would be external evidence for the existence of the Book of Samuel earlier than 247 B.C., though not earlier than 312 B.C., the era of the Seleucidae.

If the internal evidence respecting the Book of Samuel is examined, there are indications of its having been written some centuries earlier. 1. The Book of Samuel seems to have been written at a time when the Pentateuch, whether it was or was not in existence in its present form, was at any rate not acted on as the rule of religious observances. This circumstance points to the date of the Book of Samuel as earlier than the reformation of Josiah. 2. It is in accordance with this early date of the Book of Samuel that allusions in it even to the existence of Moses are so few. After the return from the Captivity, and more especially after the changes introduced by Ezra, Moses became that great central figure in the thoughts and language of devout Jews which he could not fail to be when all the laws of the Pentateuch were observed, and they were all referred to him as the divine prophet who communicated them directly from Jehovah. This transcendent importance of Moses must already have commenced at the finding of the Book of the Law at the reformation of Josiah. Now it is remarkable that the Book of Samuel is the historical work of the Old Testament in which the name of Moses occurs most rarely. To a religious Jew, when the laws of the Pentateuch were observed, Moses could not fail to be the predominant idea in his mind; but Moses would not necessarily be of equal importance to a Hebrew historian who lived before the reformation of Josiah. 3. It tallies with an early date for the composition of the Book of Samuel that it is one of the best specimens of Hebrew prose in the golden age of Hebrew literature. In prose it holds the same place which Joel and the undisputed prophecies of Isaiah hold in poetical or prophetical language. At the same time this argument from language must not be pushed so far as to imply that, standing alone, it would be conclusive; for some writings, the date of which is about the time of the Captivity, are in pure Hebrew. Assuming, then, that the work was composed at a period not later than the reformation of Josiah—say B.C. 622—the question arises as to the very earliest point of time at which it could have existed in its present form? And the answer seems to be, that the earliest period was subsequent to the secession of the Ten Tribes (B.C. 975). If we go beyond this, and endeavour to assert the precise time between 975 B.C. and 622 B.C., when it was composed, all certain indications fail us. All that can be asserted as undeniable is, that the book, as a whole, can scarcely have been composed later than the reformation of Josiah, and that it could not have existed in its present form earlier than the reign of Rehoboam. It is to be added that no great weight, in opposition to this conclusion, is due to the fact that the death of David, although in one passage evidently implied (2 Sam. v. 5), is not directly recorded in the Book of Samuel. From this fact Hävernick deems it a certain inference that the author lived not long after the death of David. But this is a very slight foundation for such an inference. In this absolute ignorance of the author's name, and vague knowledge of the date of the work, there has been a controversy whether the Book of Samuel is or is not a compilation from pre-existing documents; and if this is decided in the affirmative, to what extent the work is a compilation. It is not intended to enter fully here into this controversy, respecting which the reader is referred to Dr. Davidson's *Introduction to*

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the Critical Study and Knowledge of the Holy Scriptures, London, Longman, 1856, in which this subject is dispassionately and fairly treated. *Sources of the Book of Samuel.*—Assuming that the book is a compilation, it is a subject of rational inquiry to ascertain the materials from which it was composed. But our information on this head is scanty. The only work actually quoted in this book is the Book of Jasher; *i. e.* the Book of the Upright. Notwithstanding the great learning which has been brought to bear on this title by numerous commentators, the meaning of the title must be regarded as absolutely unknown, and the character of the book itself as uncertain. The best conjecture hitherto offered as an induction from facts is, that it was a Book of Poems; but the facts are too few to establish this as a positive general conclusion. Without reference, however, to the Book of Jasher, the Book of Samuel contains several poetical compositions, on each of which a few observations may be offered; commencing with the poetry of David. (1.) David's Lamentation over Saul and Jonathan, called "The Bow." (2.) David's Lamentation on the death of Abner (2 Sam. iii. 33, 34). There is no reason to doubt the genuineness of this short poetical ejaculation. (3.) 2 Sam. xxii. A Song of David. For poetical beauty, the song is well worthy to be the production of David. The following difficulties, however, are connected with it. (*a.*) The date of the composition is assigned to the day when David had been delivered not only out of the hand of all his enemies, but likewise "out of the hand of Saul." Now David reigned forty years after Saul's death (2 Sam. v. 4, 5), and it was as king that he achieved the successive conquests to which allusion is made in the Psalm. (*b.*) In the closing verse (2 Sam. xxii. 51), Jehovah is spoken of as showing "mercy to His anointed, unto David and his seed for evermore." These words would be more naturally written *of* David than *by* David. They may, however, be a later addition. (*c.*) In some passages of the Psalm, the strongest assertions are made of the poet's uprightness and purity. Now it is a subject of reasonable surprise that, at any period after the painful incidents of his life in the matter of Uriah, David should have used this language concerning himself. (4.) A song, called "last words of David," 2 Sam. xxiii. 2-7. (5.) One other song remains, which is perhaps the most perplexing in the Book of Samuel. This is the Song of Hannah, a wife of Elkanah (1 Sam. ii. 1-10). Thenius conjectures that it was written by David after he had slain Goliath, and the Philistines had been defeated in a great battle. There is no historical warrant for this supposition; but the song is certainly more appropriate to the victory of David over Goliath, than to Hannah's having given birth to a child under the circumstances detailed in the first chapter of Samuel. It would, however, be equally appropriate to some other battles of the Israelites. In advancing a single step beyond the songs of the Book of Samuel, we enter into the region of conjecture as to the materials which were at the command of the author; and in points which arise for consideration, we must be satisfied with a suspense of judgment, or a slight balance of probabilities. For example, it being plain that in some instances there are two accounts of the same transaction, it is desirable to form an opinion whether these were founded on distinct written documents, or on distinct oral traditions. This point is open to dispute; but the theory of written documents seems preferable. In the absence of any external evidence on this point, it is safer to suspend our judgment as to whether any portion of the Book of Samuel is founded on the writing of a contemporary, or on a tradition entitled to any peculiar credit. Perhaps the two conjectures respecting the composition of the Book of Samuel which are most entitled to consideration are—1st, That the list which it contains of officers or public functionaries under David is the result of contemporary registration; and 2ndly, That the Book of Samuel was the compilation of some one connected with the schools of the prophets, or penetrated by their spirit. In conclusion, it may be observed that it is very instructive to direct the attention to the passages in Samuel and the Chronicles which treat of the same events, and, generally, to the manner in which the life of David is treated in the two histories. A comparison of the two works tends to throw light on the state of the Hebrew mind at the time when the Book of Samuel was written, compared with the ideas prevalent among the Jews some hundred years later, at the time of the compilation of the Chronicles. It only remains to add, that in the numerous instances wherein there is a close verbal agreement between passages in Samuel and in the Chronicles, the sound conclusion seems to be, that the Chronicles were copied from Samuel, and not that both were copied from a common original. At the same time it would be unreasonable to deny, and it would be impossible to disprove, that the compiler, in addition to the Book of Samuel, made use of other historical documents which are no longer in existence.

Sanabas'sar. SHESHBAZZAR (1 Esd. ii. 12, 15).

Sanabas'sarus. SHESHBAZZAR (1 Esd. vi. 18, 20).

San'asib. The sons of Sanasib were priests who returned with Zorobabel (1 Esd. v. 24).

Sanbal'lat. A Moabite of Horonaim, as appears by his designation "Sanballat the Horonite" (Neh. ii. 10, 19, xiii. 28). All that we know of him from Scripture is that he had apparently some civil or military command in Samaria, in the service of Artaxerxes (Neh. iv. 2), and that, from the moment of Nehemiah's arrival in Judaea, he set himself to oppose every measure for the welfare of Jerusalem, and was a constant adversary to the Tirshatha. His companions in this hostility were Tobiah the Ammonite, and Geshem the Arabian (Neh. ii. 19, iv. 7). For the details of their opposition the reader is referred to the articles NEHEMIAH and NEHEMIAH, BOOK OF, and to Neh. vi. The only other incident in his life is his alliance with the high-priest's family by the marriage of his daughter with one of the grandsons of Eliashib, which, from the similar connexion formed by Tobiah the Ammonite (Neh. xiii. 4), appears to have been part of a settled policy concerted between Eliashib and the Samaritan faction. The expulsion from the priesthood of the guilty son of Joiada by Nehemiah must have still further widened the breach between him and Sanballat, and between the two parties in the Jewish state. Here, however, the Scriptural narrative ends—owing, probably, to Nehemiah's return to Persia—and with it likewise our knowledge of Sanballat.

Sandal. The sandal appears to have been the article ordinarily used by the Hebrews for protecting the feet. It consisted simply of a sole attached to the foot by thongs. The Hebrew term *na'al* im-

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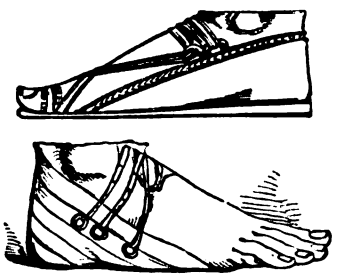
plies such an article, its proper sense being that of *confining* or shutting in the foot with thongs: we have also express notice of the thong (A. V. "shoe-latchet") in several passages (Gen. xiv. 23; Is. v. 27; Mark i. 7). The Greek term ὑπόδημα properly applies to the sandal exclusively, as it means what is bound *under* the foot; but no stress can be laid on the use of the term by the Alexandrine writers. A similar observation applies to σανδάλιον. We learn from the Talmudists that the materials employed in the construction of the sole were either leather, felt, cloth, or wood, and that it was occasionally shod with iron. In Egypt various fibrous substances, such as palm leaves and papyrus stalks, were used in addition to leather, while in Assyria wood or leather was employed. In Egypt the sandals were usually turned up at the toe like our skates, though other forms, rounded and pointed, are also exhibited. In Assyria the heel and the side of the foot were encased, and sometimes the sandal consisted of little else than this. Sandals were worn by all classes of society in Palestine, even by the very poor (Am. viii. 6), and both the sandal and the thong or shoe-latchet were so cheap and common, that they passed into a proverb for the most insignificant thing (Gen. xiv. 23; Ecclus. xlvi. 19).



Assyrian Sandals. (From Layard, ii. 234.)

They were not, however, worn at all periods; they were dispensed with in-doors, and were only put on by persons about to undertake some business away from their homes; such as a military expedition (Is. v. 27; Eph. vi. 15), or a journey (Ex. xii. 11; Josh. ix. 5, 13; Acts xii. 8): on such occasions persons carried an extra pair. During meal-times the feet were undoubtedly uncovered, as implied in Luke vii. 38; John xiii. 5, 6. It was a mark of reverence to cast off the shoes in approaching a place or person of eminent sanctity (Ex. iii. 5; Josh. v. 15). It was also an indication of violent emotion, or of mourning, if a person appeared barefoot in public (2 Sam. xv. 30; Is. xx. 2; Ez. xxiv. 17, 23). To carry or to unloose a person's sandal was a menial office betokening great inferiority on the part of the person performing it (Matt. iii. 11; Mark i. 7; John i. 27; Acts xiii. 25). The expression in Ps. lx. 8, cviii. 9, "over Edom I cast out my shoe," evidently signifies the subjection of that country, but the exact point of the comparison is obscure. The use of the shoe in the transfer of property is noticed in Ruth iv. 7, 8.

San'hedrim (accurately Sanhedrin), called also in the Talmud *the great Sanhedrin*, the supreme council of the Jewish people in the time of Christ and earlier. 1. The *origin* of this assembly is traced in the Mishna (*Sanhedr.* i. 6) to the seventy elders whom Moses was directed (Num. xi. 16, 17) to associate with him in the government of the Israelites. This body continued to exist, according to the Rabbinical accounts, down to the close of the Jewish commonwealth. Since the time of Vorstius it has been generally admitted that the tribunal established by Moses was probably temporary, and did not continue to exist after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrim, it can only be said in general that the Greek etymology of the name seems to point to a period subsequent to the Macedonian supremacy in Palestine. In the silence of Philo, Josephus, and the Mishna respecting the constitution of the Sanhedrim, we are obliged to depend upon the few incidental notices in the New Testament. From these we gather that it consisted of chief priests, or the heads of the twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law (Matt. xxvi. 57, 59; Mark xv. 1; Luke xxii. 66; Acts v. 21). 2. The *number of members* is usually given as seventy-one, but this is a point on which there is not a perfect agreement among the learned. The president of this body was styled *Nasi*, and, according to Maimonides, was chosen on account of his eminence in worth and wisdom. Often, if not generally, this pre-eminence was accorded to the high-priest. The vice-president, called in the Talmud "father of the house of judgment," sat at the right hand of the president. Some writers speak of a second vice-president, but this is not sufficiently confirmed. While in session the Sanhedrim sat in the form of a half-circle. 3. The *place* in which the sessions of the Sanhedrim were ordinarily held was, according to the Talmud, a hall called *Gazzith*, supposed by Lightfoot to have been situated in the south-east corner of one of the courts near the Temple building. In special exigencies, however, it seems to have met in the residence of the high-priest (Matt. xxvi. 3). Forty years before the destruction of Jerusalem, and consequently while the Saviour was teaching in Palestine, the sessions of the Sanhedrim were removed from the hall Gazzith to a somewhat greater distance from the temple building, although still on Mt. Moriah. After several other changes, its seat was finally established at Tiberias. As a judicial body the Sanhedrim constituted a supreme court, to which belonged in the first instance the trial of a tribe fallen into idolatry, false prophets, and the high-priest; also the other priests. As an administrative council it determined other important matters. Jesus was arraigned before this body as a false prophet (John xi. 47), and Peter, John, Stephen, and Paul as teachers of error and deceivers of the people. From Acts ix. 2 it appears that the Sanhedrim exercised a degree of authority beyond the limits of Palestine. According to the Jerusalem Gemara the power of inflicting capital punishment was taken away from this tribunal forty years before the destruction of Jerusalem. With this agrees the answer of the Jews to Pilate (John xix. 31). The Talmud also mentions a *lesser Sanhedrim* of twenty-three members in every city in Palestine in which were not less than 120 householders.

Sansan'nah, one of the towns in the south district of Judah, named in Josh. xv. 31 only. The towns of this district are not distributed into small groups, like those of the highlands or the Shefelah;

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and as only very few of them have been yet identified, we have nothing to guide us to the position of Sansannah. It does not appear to be mentioned by any explorer, ancient or modern.

Saph, one of the sons of the giant slain by Sibbechai the Hushathite (2 Sam. xxi. 18). In 1 Chr. xx. 4 he is called SIPPAI.

Sa'phat. SHEPHATIAH 2 (1 Esd. v. 9).

Saphati'as. SHEPHATIAH 2 (1 Esd. viii. 34).

Sa'phath. SHEPHATIAH (1 Esd. v. 33).

Sa'phir, one of the villages addressed by the Prophet Micah (i. 11), but not elsewhere mentioned. By Eusebius and Jerome it is described as "in the mountain district between Eleutheropolis and Ascalon." In this direction a village called *es-Sawâfir* still exists (or rather three of that name, two with affixes), possibly the representative of the ancient Saphir. *Es-Sawâfir* lies seven or eight miles to the N.E. of Ascalon, and about twelve W. of *Beit-Jibrin*, to the right of the coast-road from Gaza. Tobler prefers a village called Saber, close to *Sawâfir*. Schwarz suggests the village of *Safiriyeh*, a couple of miles N.W. of Lydda (136).

Sapphi'ra, the wife of Ananias, and the participator both in his guilt and in his punishment (Acts v. 1-10).

Sapphire (Heb. *sappîr*), a precious stone, apparently of a bright blue colour (see Ex. xxiv. 10). The *sappîr* was the second stone in the second row of the high-priest's breastplate (Ex. xxviii. 18); it was extremely precious (Job xxviii. 16); it was one of the precious stones that ornamented the king of Tyre (Ez. xxviii. 13). Notwithstanding the identity of name between our sapphire and the σάπφειρος, and *sapphirus* of the Greeks and Romans, it is generally agreed that the *sapphirus* of the ancients was not our gem of that name, viz. the azure or indigo-blue, crystalline variety of Corundum, but our *Lapis-lazuli* (*Ultra-marine*). It is, however, not so certain that the *Sappîr* of the Hebrew Bible is identical with the Lapis-lazuli. Rosenmüller and Braun argue in favour of its being our sapphire or precious Corundum. We are inclined to adopt this latter opinion, but are unable to come to any satisfactory conclusion.

Sa'ra. 1. SARAH, the wife of Abraham (Heb. xi. 11; 1 Pet. iii. 6).—2. The daughter of Raguel, in the apocryphal history of Tobit.

Sarabi'as. SHEREBIAH (1 Esd. ix. 48).

Sa'rah. 1. The wife of Abraham, and mother of Isaac. Of her birth and parentage we have no certain account in Scripture. Her name is first introduced in Gen. xi. 29, as follows: "Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah." In Gen. xx. 12, Abraham speaks of her as "his sister, the daughter of the same father, but not the daughter of the same mother." The common Jewish tradition is that Sarai is the same as Iscah, the daughter of Haran, and the sister of Lot. The change of her name from "Sarai" to "Sarah" was made at the same time that Abram's name was changed to Abraham, on the establishment of the covenant of circumcision between him and God. That the name "Sarah" signifies "princess" is universally acknowledged; but the meaning of "Sarai" is still a subject of controversy. The older interpreters suppose it to mean "my princess." Her history is of course that of Abraham. She came with him from Ur to Haran, from Haran to Canaan, and accompanied him in all the wanderings of his life. Her only independent action is the demand that Hagar and Ishmael should be cast out. The times in which she plays the most important part in the history are the times when Abraham was sojourning, first in Egypt, then in Gerar, and where Sarah shared his deceit towards Pharaoh (Gen. xii. 11-15) and towards Abimelech (Gen. xx. 9-11). She died at Hebron at the age of 127 years, 28 years before her husband, and was buried by him in the cave of Machpelah. She is referred to in the N. T. as a type of conjugal obedience in 1 Pet. iii. 6, and as one of the types of faith in Heb. xi. 11.—2. SERAH, the daughter of Asher (Num. xxvi. 46).

Sara'i, the original name of Sarah, the wife of Abraham. It is always used in the history from Gen. xi. 29 to xvii. 15, when it was changed to Sarah. The meaning of the name appears to be, as Ewald has suggested, "contentious."

Sarai'as. 1. SERAIAH, the high-priest (1 Esd. v. 5).—2. SERAIAH, the father of Ezra (1 Esd. viii. 1; 2 Esd. i. 1).

Sar'amel, the name of the place in which the assembly of the Jews was held at which the high-priesthood was conferred upon Simon Maccabaeus (1 Macc. xiv. 28). Some have treated it as a corruption of Jerusalem, but this is inadmissible. The following are some of the other conjectures:—1. *Hahatsar Millo*, "the court of Millo." 2. *Hahatsar Am El*, "the court of the people of God, that is, the great court of the Temple." 3. *Hashaar Am El*, "the gate of the people of God." 4. *Hassar Am El*, "prince of the people of God," as if not the name of a place, but the title of Simon. None of these explanations, however, can be regarded as entirely satisfactory.

Sa'raph. Mentioned in 1 Chr. iv. 22, among the descendants of Shelah the son of Judah.

Sarche'donus, a collateral form of the name Esar-haddon (Tob. i. 21).

Sarde'us. AZIZA (1 Esd. ix. 28).

Sardine, Sardius (Heb. *ôdem*), is, according to the LXX. and Josephus, the correct rendering of the Heb. term (which occurs in Ex. xxviii. 17, xxxix. 10; Ez. xxviii. 13) as the name of the stone which occupied the first place in the first row of the high-priest's breastplate. In Rev. iv. 3, St. John declares that he whom he saw sitting on the heavenly throne "was to look upon like a jasper and a *sardine* stone." The sixth foundation of the wall of the heavenly Jerusalem was a *sardius* (Rev. xxi. 20). There can scarcely be a doubt that either the sard or the sardonyx is the stone denoted by *ôdem*. The sard, which is a superior variety of agate, has long been a favourite stone for the engraver's art. Sards differ in colour: there is a bright red variety which, in Pliny's time, was the most esteemed, and perhaps the Heb. *ôdem*, from a root which means "to be red," points to this kind.

Sar'dis, a city situated about two miles to the south of the river Hermus, just below the range of Tmolus (*Bos Dagh*), on a spur of which its acropolis was built. It was the ancient residence of the kings of Lydia. Sardis was in very early times, both from the extremely fertile character of the neighbouring region, and from its convenient position, a commercial mart of importance. Chestnuts were first produced in the neighbourhood. The art of dyeing wool is said by Pliny to have been invented there; and at any rate Sardis was the

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entrepôt of the dyed woollen manufactures. Sardis too was the place where the metal *electrum* was procured; and it was thither that the Spartans sent, in the 6th century B.C., to purchase gold for the purpose of gilding the face of the Apollo at Amyclæ. Sardis recovered the privilege of municipal government (and, as was alleged several centuries afterwards, the right of a sanctuary) upon its surrender to Alexander the Great, but its fortunes for the next three hundred years are very obscure. It changed hands more than once in the contests between the dynasties which arose after the death of Alexander. In the year 214 B.C. it was taken and sacked by the army of Antiochus the Great. After the ruin of Antiochus's fortunes it passed, with the rest of Asia on that side of Taurus, under the dominion of the kings of Pergamus, whose interests led them to divert the course of traffic between Asia and Europe away from Sardis. Its productive soil must always have continued a source of wealth; but its importance as a central mart appears to have diminished from the time of the invasion of Asia by Alexander. Of the few inscriptions which have been discovered, all, or nearly all, belong to the time of the Roman empire. Yet there still exist considerable remains of the earlier days. The massive temple of Cybele still bears witness in its fragmentary remains to the wealth and architectural skill of the people that raised it. On the north side of the acropolis, overlooking the valley of the Hermus, is a theatre near 400 feet in diameter, attached to a stadium of about 1000. This probably was erected after the restoration of Sardis by Alexander. The modern name of the ruins at Sardis is *Sert-Kalessi*. Travellers describe the appearance of the locality, on approaching it from the N.W., as that of complete solitude. The Pactolus is a mere thread of water, all but evanescent in summer time. The *Wadis-tchai* (Hermus), in the neighbourhood of the town, is between 50 and 60 yards wide, and nearly 3 feet deep. In the time of the emperor Tiberius, Sardis was desolated by an earthquake. The whole face of the country is said to have been changed by this convulsion. In the case of Sardis the calamity was increased by a pestilential fever which followed. In the time of Pliny it was included in the same *conventus juridicus* with Philadelphia. The only passage in which Sardis is mentioned in the Bible is Rev. iii. 1-6.

Sar'dites, the, descendants of Sered the son of Zebulun (Num. xxvi. 26).

Sardonyx is mentioned in the N. T. once only, viz. in Rev. xxi. 20. The sardonyx consists of "a white opaque layer, superimposed upon a red transparent stratum of the true red sard" (King, *Antique Gems*, p. 9). It is, like the sard, merely a variety of agate, and is frequently employed by engravers for the purposes of a signet-ring.

Sare'a, one of the five scribes "ready to write swiftly" whom Esdras was commanded to take (2 Esd. xiv. 24).

Sarep'ta, the Greek form of the name ZAREPHATH (Luke iv. 26).

Sar'gon was one of the greatest of the Assyrian kings. His name is read in the native inscriptions as Sargina, while a town which he built and called after himself (now Khorsabad) was known as *Sarghún* to the Arabian geographers. He is mentioned by name only once in Scripture (Is. xx. 1). Vitringa, Offerhaus, Eichhorn, and Hupfeld, identified him with Shalmaneser; Grotius, Lowth, and Keil, with Sennacherib; Perizonius, Kalinsky, and Michaëlis, with Esarhaddon. All these conjectures are now shown to be wrong by the Assyrian inscriptions, which prove Sargon to have been distinct from the several monarchs named, and fix his place in the list between Shalmaneser and Sennacherib. He was certainly Sennacherib's father, and there is no reason to doubt that he was his immediate predecessor. He ascended the throne of Assyria, as we gather from his annals, in the same year that Merodach-Baladan ascended the throne of Babylon, which, according to Ptolemy's Canon, was B.C. 721. He seems to have been an usurper. Sargon was undoubtedly a great and successful warrior. In his annals, which cover a space of fifteen years (from B.C. 721 to B.C. 706), he gives an account of his warlike expeditions against Babylonia and Susiana on the south, Media on the east, Armenia and Cappadocia towards the north, Syria, Palestine, Arabia, and Egypt towards the west and the south-west. In this last direction he seems to have waged three wars—one in his second year (B.C. 720), for the possession of Gaza; another in his sixth year (B.C. 715), when Egypt itself was the object of attack; and a third in his ninth (B.C. 712), when the special subject of contention was Ashdod, which Sargon took by one of his generals. This is the event which causes the mention of Sargon's name in Scripture. The year of the attack, being B.C. 712, would fall into the reign of the first Ethiopian king, Sabaco I., who probably conquered Egypt in B.C. 714. It is not as a warrior only that Sargon deserves special mention among the Assyrian kings. He was also the builder of useful works, and of one of the most magnificent of the Assyrian palaces. He probably reigned nineteen years, from B.C. 721 to B.C. 702, when he left the throne to his son, the celebrated Sennacherib.

Sa'rid, a chief landmark of the territory of Zebulun (Josh. xix. 10, 12). All that can be gathered of its position is that it lay to the west of Chisloth-Tabor.

Sa'ron, the district in which Lydda stood (Acts ix. 35 only); the SHARON of the O. T.

Saro'thie. "The sons of Sarothie" are among the sons of the servants of Solomon who returned with Zorobabel (1 Esd. v. 34).

Sar'sechim, one of the generals of Nebuchadnezzar's army at the taking of Jerusalem (Jer. xxxix. 3). He appears to have held the office of chief eunuch. In Jer. xxxix. 13, Nebushasban is called Rab-saris, "chief eunuch;" and the question arises whether Nebushasban and Sarsechim may not be names of the same person. In Gesenius' *Thesaurus* it is conjectured that Sarsechim and Rab-saris may be identical, and both titles of the same office.

Sa'ruch. SERUG the son of Ren (Luke iii. 35).

Sa'tan. The word itself, the Hebrew *sâtân*, is simply an "adversary," and is so used in 1 Sam. xxix. 4; 2 Sam. xix. 22; 1 K. v. 4, xi. 14, 23, 25; Num. xxii. 22, 32; Ps. cix. 6. This original sense is still found in our Lord's application of the name to St. Peter in Matt. xvi. 23. It is used as a proper name or title only four times in the O. T. viz. (with the article) in Job i. 6, 12, ii. 1, Zech. iii. 1, and (without the article) in 1 Chr. xxi. 1. It is with the scriptural revelation on the subject that we are here concerned; and it is clear, from this simple enumeration of passages, that it is to be ought in the New, rather than in the Old Testa-

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ment. It divides itself naturally into the consideration of his existence, his nature, and his power and action.—(A.) His Existence.—It would be a waste of time to prove, that, in various degrees of clearness, the personal existence of a Spirit of Evil is revealed again and again in Scripture. Every quality, every action which can indicate personality, is attributed to him in language which cannot be explained away. The tendency of the mind in its inquiry as to the origin of evil is generally towards one or other of two extremes. The first is to consider evil as a negative imperfection, arising, in some unknown and inexplicable way, from the nature of matter, or from some disturbing influences which limit the action of goodness on earth. The other is the old Persian or Manichaean hypothesis, which traces the existence of evil to a rival Creator, not subordinate to the Creator of Good, though perhaps inferior to Him in power, and destined to be overcome by Him at last. The Revelation of Scripture, speaking with authority, meets the truth, and removes the error, inherent in both these hypotheses. It asserts in the strongest terms the perfect supremacy of God, so that under His permission alone, and for His inscrutable purposes, evil is allowed to exist (see for example Prov. xvi. 4; Is. xlv. 7; Am. iii. 6; comp. Rom. ix. 22, 23). It regards this evil as an anomaly and corruption, to be taken away by a new manifestation of Divine Love in the Incarnation and Atonement. The conquest of it began virtually in God's ordinance after the Fall itself, was effected actually on the Cross, and shall be perfected in its results at the Judgment Day. Still Scripture recognises the existence of evil in the world, not only as felt in outward circumstances ("the world"), and as inborn in the soul of man ("the flesh"), but also as proceeding from the influence of an Evil Spirit, exercising that mysterious power of free will, which God's rational creatures possess, to rebel against Him, and to draw others into the same rebellion ("the devil"). In accordance with the "economy" and progressiveness of God's revelation, the existence of Satan is but gradually revealed. In the first entrance of evil into the world, the temptation is referred only to the serpent. Throughout the whole period of the patriarchal and Jewish dispensation, this vague and imperfect revelation of the Source of Evil alone was given. The Source of all Good is set forth in all His supreme and unapproachable Majesty; evil is known negatively as the falling away from Him. The Book of Job stands, in any case, alone on the basis of "natural religion," apart from the gradual and orderly evolutions of the Mosaic revelation. In it, for the first time, we find a distinct mention of "Satan," the "adversary" of Job. But it is important to remark the emphatic stress laid on his subordinate position, on the absence of all but delegated power, of all terror, and all grandeur in his character. It is especially remarkable that no power of spiritual influence, but only a power over outward circumstances, is attributed to him. The Captivity brought the Israelites face to face with the great dualism of the Persian mythology, the conflict of Ormuzd with Ahriman, the co-ordinate Spirit of Evil. In the books written after the Captivity we have again the name of "Satan" twice mentioned (1 Chr. xxi. 1; Zech. iii. 1, 2); but it is confessed by all that the Satan of Scripture bears no resemblance to the Persian Ahriman. His subordination and inferiority are as strongly marked as ever. In the interval between the Old and New Test. the Jewish mind had pondered on the scanty revelations already given of evil spiritual influence. But the Apocryphal Books (as, for example, Tobit and Judith), while dwelling on "demons," have no notice of Satan. The same may be observed of Josephus. But, while a mass of fable and superstition grew up on the general subject of evil spiritual influence, still the existence and nature of Satan remained in the background, felt, but not understood. The N. T. first brings it plainly forward. From the beginning of the Gospel, when he appears as the personal tempter of our Lord, through all the Gospels, Epistles, and Apocalypse, it is asserted or implied, again and again, as a familiar and important truth. Without dwelling on other passages, the plain, solemn, and unmetaphorical words of John viii. 44, must be sufficient. —(B.) His Nature.—Of the nature and original state of Satan, little is revealed in Scripture. He is spoken of as a "spirit" in Eph. ii. 2, as the prince or ruler of the "demons" in Matt. xii. 24-26, and as having "angels" subject to him in Matt. xxv. 41; Rev. xii. 7, 9. The whole description of his power implies spiritual nature and spiritual influence. We conclude therefore that he was of angelic nature, a rational and spiritual creature, superhuman in power, wisdom, and energy; and not only so, but an archangel, one of the "princes" of heaven. We cannot, of course, conceive that anything essentially and originally evil was created by God. We can only conjecture, therefore, that Satan is a fallen angel, who once had a time of probation, but whose condemnation is now irrevocably fixed. But of the time, cause, and manner of his fall. Scripture tells us scarcely anything. It limits its disclosures, as always, to that which we need to know. The passage on which all the fabric of tradition and poetry has been raised is Rev. xii. 7, 9. Whatever be the meaning of this passage, it is certain that it cannot refer to the original fall of Satan. The only other passage which refers to the fall of the angels is 2 Pet. ii. 4, with the parallel passage in Jude 6. Here again the passage is mysterious; but it seems hardly possible to consider Satan as one of these; for they are in chains and guarded till the Great Day; he is permitted still to go about as the Tempter and the Adversary, until his appointed time be come. Setting these passages aside, we have still to consider the declaration of our Lord in Luke x. 18, "I beheld Satan, as lightning, fall from heaven." This may refer to the fact of his original fall; but, in any case, it tells nothing of its cause or method. There is also the passage already quoted (John viii. 44); but here it seems likely the words refer to the beginning of his action upon man. Perhaps the only one, which has any value, is 1 Tim. iii. 6, "lest being lifted up by pride he fall into the condemnation of the devil." It is concluded from this that pride was the cause of the devil's condemnation. But, while these points are passed by almost in silence, Scripture describes to us distinctly the moral nature of the Evil One. This is no matter of barren speculation to those who, by yielding to evil, may become the "children of Satan," instead of "children of God." The ideal of goodness is made up of the three great moral attributes of God—Love, Truth, and Purity or Holiness; combined with that spirit which is the natural temper of a finite and dependent creature, the spirit of Faith. We find,

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accordingly, that the opposites of these qualities are dwelt upon as the characteristics of the devil.—(C.) His Power and Action.—The power of Satan over the soul is represented as exercised either directly or by his instruments. His direct influence over the soul is simply that of a powerful and evil nature on those in whom lurks the germ of the same evil, differing from the influence exercised by a wicked man in degree rather than in kind; but it has the power of acting by suggestion of thoughts, without the medium of action or words—a power which is only in very slight degree exercised by men upon each other. This influence is spoken of in Scripture in the strongest terms, as a real external influence, correlative to, but not to be confounded with, the existence of evil within. Yet at the same time it is to be observed that its language is very far from countenancing, even for a moment, the horrors of the Manichaean theory. The influence of Satan is always spoken of as temporary and limited, subordinated to the Divine counsel, and broken by the Incarnate Son of God. It is brought out visibly, in the form of possession, in the earthly life of our Lord, only in order that it may give the opportunity of His triumph. The history of the Book of Job shows plainly, what is elsewhere constantly implied, that Satanic influence is permitted in order to be overruled to good, to teach humility, and therefore faith. The mystery of the existence of evil is left unexplained, but its present subordination and future extinction are familiar truths. So accordingly, on the other hand, his power is spoken of as capable of being resisted by the will of man, when aided by the grace of God. Besides his own direct influence, the Scripture discloses to us the fact that Satan is the leader of a host of evil spirits or angels who share his evil work, and for whom the "everlasting fire is prepared" (Matt. xxv. 41). Of their origin and fall we know no more than of his, for they cannot be the same as the fallen and imprisoned angels of 2 Pet. ii. 4, and Jude 6; but one passage (Matt. xii. 24-26) identifies them distinctly with the δαιμόνια (A. V. "devils") who had power to possess the souls of men. They are mostly spoken of in Scripture in reference to possession; but in Eph. vi. 12, they are described in various lights, as "principalities," "powers," "rulers of the darkness of this world," and "spiritual powers of wickedness in heavenly places" (or "things"); and in all as "wrestling" against the soul of man. In Rev. xii. 7-9, they are spoken of as fighting with "the dragon, the old serpent called the devil and Satan," against "Michael and his angels," and as cast out of heaven with their chief. Taking all these passages together, we find them sharing the enmity to God and man implied in the name and nature of Satan; but their power and action are but little dwelt upon in comparison with his. But the Evil One is not only the "prince of the demons," but also he is called the "prince of this world," in John xii. 31, xiv. 30, xvi. 11, and even the "god of this world" in 2 Cor. iv. 4; the two expressions being united in Eph. vi. 12. This power he claimed for himself, *as a delegated authority*, in the temptation of our Lord (Luke iv. 6); and the temptation would have been unreal had he spoken altogether falsely. It implies another kind of indirect influence exercised through earthly instruments. There are some indications in Scripture of the exercise of this power through inanimate instruments, of an influence over the powers of nature, and what men call the "chances" of life. Most of all is this indirect action of Satan manifested in those who deliberately mislead and tempt men. The method of his action is best discerned by an examination of the title by which he is designated in Scripture. He is called emphatically ὁ διάβολος, "the devil." The derivation of the word in itself implies only the endeavour to break the bonds between others, and "set them at variance;" but common usage adds to this general sense the special idea of "setting at variance *by slander*." In the application of the title to Satan, both the general and special senses should be kept in view. His general object is to break the bonds of communion between God and man, and the bonds of truth and love which bind men to each other. The slander of God to man is seen best in the words of Gen. iii. 4, 5. They attribute selfishness and jealousy to the Giver of all good. The slander of man to God is illustrated by the Book of Job (Job i. 9-11, ii. 4, 5). In reference to it, Satan is called the "adversary" of man in 1 Pet. v. 8, and represented in that character in Zech. iii. 1, 2; and more plainly still designated in Rev. xii. 10, as "the accuser of our brethren, who accused them before our God day and night." It is difficult for us to understand what can be the need of accusation, or the power of slander, under the all-searching eye of God. But these points, important as they are, are of less moment than the disclosure of the method of Satanic action upon the heart itself. It may be summed up in two words—Temptation and Possession. The subject of temptation is illustrated, not only by abstract statements, but also by the record of the temptations of Adam and of our Lord. It is expressly laid down (as in James i. 2-4) that "temptation," properly so called, *i. e.* "trial," is essential to man, and is accordingly ordained for him and sent to him by God (as in Gen. xxii. 1). Man's nature is progressive; his faculties, which exist at first only in capacity, must be brought out to exist in actual efficiency by free exercise. His appetites and passions need to be checked by the reason and conscience, and this need constitutes a trial. Besides this, the will itself delights in independence of action. The need of giving up the individual will, freely and by conviction, so as to be in harmony with the will of God, is a still severer trial. It is this tentability of man, even in his original nature, which is represented in Scripture as giving scope to the evil action of Satan. He is called the "tempter" (as in Matt. iv. 3; 1 Thess. iii. 5). He has power, first, to present to the appetites or passions their objects in vivid and captivating forms; and next, to act upon the false desire of the will for independence. It is a power which can be resisted, because it is under the control and overruling power of God (1 Cor. x. 13; James iv. 7, &c.). It is exercised both negatively and positively. Its negative exercise is referred to in the parable of the sower. Its positive exercise is set forth in the parable of the wheat and the tares. This exercise of the Tempter's power is possible, even against a sinless nature. We see this in the Temptation of our Lord. But in the temptation of a fallen nature Satan has a greater power. Every sin committed makes a man the "servant of sin" for the future (John viii. 34; Rom. vi. 16): it therefore creates in the spirit of man a positive tendency to evil, which sympathises with, and aids,

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the temptation of the Evil One. This is a fact recognised by experience. It is this which St. Paul calls "a law," *i. e.* an external power "of sin" over man, bringing the inner man into captivity (Rom. vii. 14-24). Its power is broken by the Atonement and the gift of the Spirit, but yet not completely cast out. It is to this spiritual power of evil, the tendency to falsehood, cruelty, pride, and unbelief, independently of any benefits to be derived from them, that Satan is said to appeal in tempting us. This twofold power of temptation is frequently referred to in Scripture, as exercised, chiefly by the suggestion of evil thoughts, but occasionally by the delegated power of Satan over outward circumstances. The subject itself is the most startling form of the mystery of evil; it is one on which, from our ignorance of the connexion of the First Cause with Second Causes in nature, and of the process of origination of human thought, experience can hardly be held to be competent either to confirm or to oppose the testimony of Scripture. On the subject of Possession see DEMONIACS.

Sathrabu'zanes. SHETHARBOZNAI (1 Esd. vi. 3, 7, 27).

Satyrs (Heb. *sĕirim*), the rendering in the A. V. of the above-named plural noun, which, having the meaning of "hairy" or "rough," is frequently applied to "he-goats;" the *Sĕirim*, however, of Is. xiii. 21, and xxxiv. 14, where the prophet predicts the desolation of Babylon, have, probably, no allusion to any species of goat whether wild or tame. According to the old versions, and nearly all the commentators, our own translation is correct, and Satyrs, that is, demons of woods and desert places, half men and half goats (comp. Lev. xvii. 7; 2 Chr. xi. 15). The opinion held by Michaelis and Lichtenstein, that the *Sĕirim* probably denote some species of ape, has been sanctioned by Hamilton Smith in Kitto's *Cyc.* That some species of *Cynocephalus* (dog-faced baboon) was an animal that entered into the theology of the ancient Egyptians, is evident from the monuments and from what Horapollo has told us. The other explanation, however, has the sanction of Gesenius, Bochart, Rosenmuller, Parkhurst, Maurer, Fürst, and others.

Saul, more accurately SHAUL. The name of various persons in the Sacred History.—**1.** Saul of Rehoboth by the River was one of the early kings of Edom, and successor of Samlah (Gen. xxxvi. 37, 38). In 1 Chr. i. 48 he is called SHAUL.—**2.** The first king of Israel. There is a contradiction between the pedigree in 1 Sam. ix. 1, xiv. 51, which represents Saul and Abner as the grandsons of Abiel, and 1 Chr. viii. 33, ix. 39, which represents them as his great-grandsons. If we adopt the more elaborate pedigree in the Chronicles, we must suppose either that a link has been dropped between Abiel and Kish, in 1 Sam. ix. 1, or that the elder Kish, the son of Abiel (1 Chr. iv. 36), has been confounded with the younger Kish, the son of Ner (1 Chr. ix. 39). The pedigree in 1 Chr. viii. is not free from confusion, as it omits amongst the sons of Abiel, Ner, who in 1 Chr. ix. 36 is the fifth son, and who in both is made the father of Kish. His character is in part illustrated by the fierce, wayward, fitful nature of the tribe, and in part accounted for by the struggle between the old and new systems in which he found himself involved. To this we must add a taint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. He was remarkable for his strength and activity (2 Sam. i. 23), and like the Homeric heroes, of gigantic stature, taller by head and shoulders than the rest of the people, and of that kind of beauty denoted by the Hebrew word "good" (1 Sam. ix. 2), and which caused him to be compared to the gazelle, "the gazelle of Israel." The birthplace of Saul is not expressly mentioned; but, as Zelah was the place of Kish's sepulchre (2 Sam. xxi.), it was probably his native village. His father, Kish, was a powerful and wealthy chief, though the family to which he belonged was of little importance (ix. 1, 21). A portion of his property consisted of a drove of asses. In search of these asses, gone astray on the mountains, he sent his son Saul, accompanied by a servant, who acted also as a guide and guardian of the young man (ix. 3-10). It was while prosecuting this adventure that Saul met with Samuel for the first time. A Divine intimation had indicated to him the approach and the future destiny of the youthful Benjamite. Surprised at his language, but still obeying his call, they ascended to the high place, and in the inn or caravanserai at the top found thirty or (LXX., and Joseph.) seventy guests assembled, amongst whom they took the chief place. In anticipation of some distinguished stranger, Samuel had bade the cook reserve a boiled shoulder, from which Saul, as the chief guest, was bidden to tear off the first morsel. They then descended to the city, and a bed was prepared for Saul on the housetop. At daybreak Samuel roused him. They descended again to the skirts of the town, and there (the servant having left them) Samuel poured over Saul's head the consecrated oil, and with a kiss of salutation announced to him that he was to be the ruler and (LXX.) deliverer of the nation (ix. 25–x. 1). From that moment a new life dawned upon him. He returned by a route which, like that of his search, it is impossible to make out distinctly; and at every step homeward it was confirmed by the incidents which, according to Samuel's prediction, awaited him (x. 9, 10). This is what may be called the private, inner view of his call. The outer call, which is related independently of the other, was as follows:—An assembly was convened by Samuel at Mizpeh, and lots were cast to find the tribe and the family which was to produce the king. Saul was named—and, by a Divine intimation, found hid in the circle of baggage which surrounded the encampment (x. 17-24). His stature at once conciliated the public feeling, and for the first time the shout was raised, afterwards so often repeated in modern times, "Long live the king" (x. 23-24), and he returned to his native Gibeah. He was (having apparently returned to his private life) on his way home, driving his herd of oxen, when he heard one of those wild lamentations in the city of Gibeah, such as mark in Eastern towns the arrival of a great calamity. It was the tidings of the threat issued by Nahash king of Ammon against Jabesh Gilead. "The Spirit of the Lord came upon him," as on the ancient Judges. The shy, retiring nature which we have observed, vanished never to return. Three (or six, LXX.) hundred thousand followed from Israel, and thirty (or seventy, LXX.) thousand from Judah: and Jabesh was rescued. The effect was instantaneous on the people—the punishment of the murmurers was demanded—but refused by Saul, and the monarchy was inaugurated anew at Gilgal (xi. 1-15). It should be, however, observed that according to 1 Sam. xii. 12, the affair of Nahash *preceded* and

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occasioned the election of Saul. He becomes king of Israel. But he still so far resembles the earlier Judges, as to be virtually king only of his own tribe, Benjamin, or of the immediate neighbourhood. Almost all his exploits are confined to this circle of territory or associations. Samuel, who had up to this time been still named as ruler with Saul (xi. 7, 12, 14), now withdrew, and Saul became the acknowledged chief. In the 2nd year of his reign, he began to organise an attempt to shake off the Philistine yoke which pressed on his country; not least on his own tribe, where a Philistine officer had long been stationed even in his own field (x. 5, xiii. 3). An army of 3000 was formed, which he soon afterwards gathered together round him; and Jonathan, apparently with his sanction, rose against the officer and slew him (xiii. 2-4). This roused the whole force of the Philistine nation against him. The spirit of Israel was completely broken. In this crisis, Saul, now on the very confines of his kingdom at Gilgal, found himself in the position long before described by Samuel; longing to exercise his royal right of sacrifice, yet deterred by his sense of obedience to the Prophet. At last on the 7th day, he could wait no longer, but just after the sacrifice was completed Samuel arrived, and pronounced the first curse, on his impetuous zeal (xiii. 5-14). Meanwhile the adventurous exploit of Jonathan at Michmash brought on the crisis which ultimately drove the Philistines back to their own territory. It was signalised by two remarkable incidents in the life of Saul. One was the first appearance of his madness in the rash vow which all but cost the life of his son (1 Sam. xiv. 24, 44). The other was the erection of his first altar, built either to celebrate the victory, or to expiate the savage feast of the famished people (xiv. 35). The expulsion of the Philistines (although not entirely completed, xiv. 52) at once placed Saul in a position higher than that of any previous ruler of Israel. The warlike character of his reign naturally still predominated, and he was now able to attack the neighbouring tribes of Moab, Ammon, Edom, Zobah, and finally Amalek (xiv. 47). The war with Amalek is twice related, first briefly (xiv. 48), and then at length (xv. 1-9). Its chief connexion with Saul's history lies in the disobedience to the prophetical command of Samuel; shown in the sparing of the king, and the retention of the spoil. This second act of disobedience called down the second curse, and the first distinct intimation of the transference of the kingdom to a rival. The struggle between Samuel and Saul in their final parting is indicated by the rent of Samuel's robe of state, as he tears himself away from Saul's grasp (for the gesture, see Joseph. *Ant.* vi. 7, § 5), and by the long mourning of Samuel for the separation — "Samuel mourned for Saul." "How long wilt thou mourn for Saul?" (xiv. 35, xvi. 1.) The rest of Saul's life is one long tragedy. The frenzy, which had given indications of itself before, now at times took almost entire possession of him. It is described in mixed phrases as "an evil spirit of God" (much as we might speak of "religious madness"), which, when it came upon him, almost choked or strangled him from its violence. In this crisis David was recommended to him by one of the young men of his guard. From this time forward their lives are blended together. [DAVID.] In Saul's better moments he never lost the strong affection which he had contracted for David. Occasionally too his prophetical gift returned, blended with his madness (xix. 24). But his acts of fierce, wild zeal increased. At last the monarchy itself, which he had raised up, broke down under the weakness of its head. The Philistines re-entered the country, and with their chariots and horses occupied the plain of Esdraelon. Their camp was pitched on the southern slope of the range now called Little Hermon, by Shunem. On the opposite side, on Mount Gilboa, was the Israelite army, clinging as usual to the heights which were their safety. It was near the spring of Gideon's encampment, hence called the spring of Harod or "trembling"—and now the name assumed an evil omen, and the heart of the king as he pitched his camp there "trembled exceedingly" (1 Sam. xxviii. 5). In the loss of all the usual means of consulting the Divine Will, he determined, with that wayward mixture of superstition and religion which marked his whole career, to apply to one of the necromancers who had escaped his persecution. She was a woman living at Endor, on the other side of Little Hermon. According to the Hebrew tradition mentioned by Jerome, she was the mother of Abner. Volumes have been written on the question, whether in the scene that follows we are to understand an imposture or a real apparition of Samuel. At this distance of time it is impossible to determine the relative amount of fraud or of reality, though the obvious meaning of the narrative itself tends to the hypothesis of some kind of apparition. She recognises the disguised king first by the appearance of Samuel, seemingly from his threatening aspect or tone as towards his enemy. Saul apparently saw nothing, but listened to her description of a god-like figure of an aged man, wrapped round with the royal or sacred robe. On hearing the denunciation, which the apparition conveyed, Saul fell the whole length of his gigantic stature (see xxviii. 20, margin) on the ground, and remained motionless till the woman and his servants forced him to eat. The next day the battle came on, and according to Josephus, perhaps according to the spirit of the sacred narrative, his courage and self-devotion returned. The Israelites were driven up the side of Gilboa. The three sons of Saul were slain (1 Sam. xxxi. 2). Saul himself with his armour-bearer was pursued by the archers and the charioteers of the enemy (1 Sam. xxxi. 3; 2 Sam. i. 6). He was wounded. His shield was cast away (2 Sam. i. 21). According to one account, he fell upon his own sword (1 Sam. xxxi. 4). According to another account, an Amalekite came up at the moment of his death-wound, and found him "fallen," but leaning on his spear (2 Sam. i. 6, 10). The dizziness of death was gathered over him (LXX., 2 Sam. i. 9), but he was still alive; and he was, at his own request, put out of his pain by the Amalekite, who took off his royal diadem and bracelet, and carried the news to David (2 Sam. i. 7-10). The body on being found by the Philistines was stripped, and decapitated. The armour was sent into the Philistine cities, as if in retribution for the spoliation of Goliath, and finally deposited in the temple of Astarte, apparently in the neighbouring Canaanitish city of Bethshan; and over the walls of the same city was hung the naked headless corpse, with those of his three sons (ver. 9, 10). The head was deposited (probably at Ashdod) in the temple of Dagon (1 Chr. x. 10). The corpse was removed from Bethshan by the gratitude of the inhabitants of Jabesh-gilead, who came over the Jordan by

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night, carried off the bodies, burnt them, and buried them under the tamarisk at Jabesh (1 Sam. xxxi. 13). Thence, after the lapse of several years, his ashes and those of Jonathan were removed by David to their ancestral sepulchre at Zelah in Benjamin (2 Sam. xxi. 14).—3. The Jewish name of ST. PAUL. This was the most distinguished name in the genealogies of the tribe of Benjamin, to which the Apostle felt some pride in belonging (Rom. xi. 1; Phil. iii. 5). Nothing certain is known about the change of the Apostle's name from Saul to Paul (Acts xiii. 9). Two chief conjectures prevail concerning the change. (1.) That of Jerome and Augustine, that the name was derived from SERGIUS PAULUS, the first of his Gentile converts. (2.) That which appears due to Lightfoot, that Paulus was the Apostle's Roman name as a citizen of Tarsus, naturally adopted into common use by his biographer when his labours among the heathen commenced.

Sav'aran, an erroneous form of the title *Avaran*, borne by Eleazar the son of Mattathias (1 Macc. vi. 43).

Savi'as. UZZI the ancestor of Ezra (1 Esd. viii. 2).

Saw. Egyptian saws, so far as has yet been discovered, were single-handed, though St. Jerome has been thought to allude to circular saws. As is the case in modern Oriental saws, the teeth usually incline towards the handle, instead of away from it like ours. They have, in most cases, bronze blades, apparently attached to the handles by leathern thongs, but some of those in the British Museum have their blades let into them like our knives. A double-handed iron saw has been found at Nimrûd. No evidence exists of the use of the saw applied to stone in Egypt, nor without the double-handed saw does it seem likely that this should be the case; but we read of sawn stones used in the Temple (1 K. vii. 9). The saws "under" or "in" which David is said to have placed his captives were of iron. The expression in 2 Sam. xii. 31, does not necessarily imply torture, but the word "cut" in 1 Chr. xx. 3, can hardly be understood otherwise.

Scape-goat. [ATONEMENT, DAY OF.]

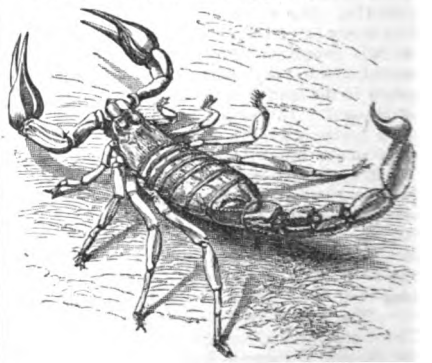
Scarlet. [COLOURS.]

Sceptre. The Hebrew term *shêbet*, like its Greek equivalent *σκῆπτρον*, and our derivative *sceptre*, originally meant a *rod* or *staff*. It was thence specifically applied to the shepherd's crook (Lev. xxvii. 32; Mic. vii. 14), and to the wand or sceptre of a ruler. The use of the staff as a symbol of authority was not confined to kings; it might be used by any leader, as instanced in Judg. v. 14, where for "pen of the writer," as in the A. V., we should read "sceptre of the leader." The allusions to it are all of a metaphorical character, and describe it simply as one of the insignia of supreme power (Gen. xlix. 10; Num. xxiv. 17; Ps. xlv. 6; Is. xiv. 5; Am. i. 5; Zech. x. 11; Wisd. x. 14; Bar. vi. 14). We are consequently unable to describe the article from any Biblical notices; we may infer that it was probably made of wood. The sceptre of the Persian monarch is described as "golden," *i. e.* probably of massive gold (Esth. iv. 11). A carved ivory staff discovered at Nimrûd is supposed to have been a sceptre.

Sce'va. A Jew residing at Ephesus at the time of St. Paul's second visit to that town (Acts xix. 14-16). He is described as a "high-priest," either as having exercised the office at Jerusalem, or as being chief of one of the twenty-four classes.

Science. In the A. V. this word occurs only in Dan. i. 4, and 1 Tim. vi. 20. Its use in Dan. i. 4 is probably to be explained by the number of synonymous words in the verse, forcing the translators to look out for diversified equivalents in English. Why it should have been chosen for 1 Tim. vi. 20 is not so obvious. Its effect is injurious, as leading the reader to suppose that St. Paul is speaking of something else than the "knowledge" of which both the Judaizing and the mystic sects of the Apostolic age continually boasted, against which he so urgently warns men (1 Cor. viii. 1, 7), the counterfeit of the true knowledge which he prizes so highly (1 Cor. xii. 8, xiii. 2; Phil. i. 9; Col. iii. 10). A natural perversion of the meaning of the text has followed from this translation.

Scorpion (Heb. *'akrâb*). The well-known animal of that name, belonging to the class *Arachnida* and order *Pulmonaria*, which is twice mentioned in the O. T. (Deut. viii. 15; Ez. ii. 6), and four times in the N. T. (Luke x. 19, xi. 12; Rev. ix. 3, 10). The wilderness of Sinai is especially alluded to as being inhabited by scorpions at the time of the exodus, and to this day these animals are common in the same district, as well as in some parts of Palestine. Ehrenberg enumerates five species as occurring near Mt. Sinai, some of which are found also in the Lebanon. Scorpions are generally found in dry and in dark places, under stones and in ruins, chiefly in warm climates. They are carnivorous in their habits, and move along in a threatening attitude with the tail elevated. The sting, which is situated at the extremity of the tail, has at its base a gland that secretes a poisonous fluid, which is discharged into the wound by two minute orifices at its extremity. In hot climates the sting often occasions much suffering, and sometimes alarming symptoms. The "scorpions" of 1 K. xii. 11, 14, 2 Chr. x. 11, 14, have clearly no allusion whatever to the animal, but to some instrument of scourging —unless indeed the expression is a mere figure. Celsius thinks the "scorpion" scourge was the spiny stem of what the Arabs call *Hedek*, the *Solanum melongena*, var. *esculentum*, egg-plant.



Scorpion.

Scourging. The punishment of scourging was prescribed by the Law in the case of a betrothed bondwoman guilty of unchastity, and perhaps in the case of both the guilty persons (Lev. xix. 20). The instrument of punishment in ancient Egypt, as it is also in modern times generally in the East, was usually the stick, applied to the soles of the feet—bastinado. Under the Roman method the cul-

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prit was stripped, stretched with cords or thongs on a frame, and beaten with rods.

Screech-owl. [OWL.]

Scribes (Heb. *sôpherîm*). I. *Name.*—(1.) Three meanings are connected with the verb *sâphar*, the root of *Sôpherîm*—(1) to write, (2) to set in order, (3) to count. The explanation of the word has been referred to each of these. The *Sôpherîm* were so called because they wrote out the Law, or because they classified and arranged its precepts, or because they counted with scrupulous minuteness every clause and letter it contained. The traditions of the Scribes, glorying in their own achievements, were in favour of the last of these etymologies. The second fits in best with the military functions connected with the word in the earlier stages of its history. The authority of most Hebrew scholars is with the first. The Greek equivalent answers to the derived rather than the original meaning of the word. The *γραμματεὺς* of a Greek state was not the mere writer, but the keeper and registrar of public documents (Thuc. iv. 118, vii. 10; so in Acts xix. 35). (2.) The name of KIRJATH-SEPHER (Josh. xv. 15; Judg. i. 12) may possibly connect itself with some early use of the title. In the song of Deborah (Judg. v. 14) the word appears to point to military functions of some kind. The "pen of the writer" of the A. V. is probably the rod or sceptre of the commander numbering or marshalling his troops. Three men are mentioned as successively filling the office of Scribe under David and Solomon (2 Sam. viii. 17, xx. 25; 1 K. iv 3). We may think of them as the king's secretaries, writing his letters, drawing up his decrees, managing his finances (comp. 2 K. xii. 10). At a later period the word again connects itself with the act of numbering the military forces of the country (Jer. lii. 25, and probably Is. xxxiii. 18). Other associations, however, began to gather round it about the same period. The zeal of Hezekiah led him to foster the growth of a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (Prov. xxv. 1). To this period accordingly belongs the new significance of the title. It no longer designates only an officer of the king's court, but a class, students and interpreters of the Law, boasting of their wisdom (Jer. viii. 8). (3.) The seventy years of the Captivity gave a fresh glory to the name. The exiles would be anxious above all things to preserve the sacred books, the laws, the hymns, the prophecies of the past. The words of Ezr. vii. 10 describe the high ideal of the new office. The Scribe is "to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." (4.) Of the time that followed we have but scanty records. The Scribes' office apparently became more and more prominent. They appear as a distinct class, "the families of the Scribes," with a local habitation (1 Chr. ii. 55). They compile, as in the two Books of Chronicles, *excerpta* and epitomes of larger histories (1 Chr. xxix. 29; 2 Chr. ix. 29).—II. *Development of Doctrine.*—(1.) It is characteristic of the Scribes of this period that, with the exception of Ezra and Zadok (Neh. xiii. 13), we have no record of their names. A later age honoured them collectively as the men of the Great Synagogue. Never, perhaps, was so important a work done so silently. In the words of later Judaism they devoted themselves to the *Mikra* (*i. e.* recitation, reading, as in Neh. viii. 8), the careful study of the text, and laid down rules for transcribing it with the most scrupulous precision. (2.) A saying is ascribed to Simon the Just (B.C. 300-290), which embodies the principle on which they had acted, and enables us to trace the next stage of the growth of their system. "Our fathers have taught us," he said, "three things, to be cautious in judging, to train many scholars, and to set a fence about the Law." They wished to make the Law of Moses the rule of life for the whole nation and for individual men. The Jewish teacher could recognise no principles beyond the precepts of the Law. (3.) The result showed that, in this as in other instances, the idolatry of the letter was destructive of the very reverence in which it had originated. Step by step the Scribes were led to conclusions at which we may believe the earlier representatives of the order would have started back with horror. Decisions on fresh questions were accumulated into a complex system of casuistry. The new precepts, still transmitted orally, more precisely fitting in to the circumstances of men's lives than the old, came practically to take their place. The right relation of moral and ceremonial laws was not only forgotten, but absolutely inverted. (4.) Here it will be enough to notice what way the teaching of the Scribes in our Lord's time was making to that result. Their first work was to report the decisions of previous Rabbis. These were the *Halachoth* (the *current* precepts of the schools)—precepts binding on the conscience. A new code, a second *Corpus Juris*, the Mishna, grew out of them. The anecdotes of the schools or courts of law, the *obiter dicta* of Rabbis, the wildest fables of Jewish superstition (Tit. i. 14), were brought in, and the *Gemara* (completeness) filled up the measure of the Institutes of Rabbinic Law. The Mishna and the Gemara together were known as the Talmud (instruction). (5.) Side by side with this was a development in another direction. The sacred books were not studied as a code of laws only. To *search* into their meaning had from the first belonged to the ideal office of the Scribe. But here also the book suggested thoughts which could not logically be deduced from it. The fruit of the effort to find what was not there appears in the *Midrashim* (searchings, investigations) on the several books of the O. T. The process by which the meaning, moral or mystical, was elicited, was known as *Hagada* (saying, opinion). There was obviously no assignable limit to such a process. But there lay a stage higher even than the Hagada. The mystical school of interpretation culminated in the *Kabbala* (reception, the received doctrine). Every letter, every number, became pregnant with mysteries.—III. *History.*—(1.) The names of the earlier scribes passed away, as has been said, unrecorded. Simon the Just (circ. B.C. 300-290) appears as the last of the men of the Great Synagogue, the beginner of a new period. The memorable names of the times that followed—Antigonus of Socho, Zadok, Boöthos—connect themselves with the rise of the first opposition to the traditional system which was growing up. The tenet of the Sadducees, however, never commanded the adhesion of more than a small minority. It tended by maintaining the sufficiency of the letter of the Law, to destroy the very occupation of a Scribe, and the class, as such, belonged to the party of its opponents. The words "Scribes" and "Pharisees" were bound together by the closest possible alliance (Matt. xxiii. *passim*; Luke v. 30). To

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understand their relation to each other in our Lord's time, or their connexion with His life and teaching, we must look back to what is known of the five pairs of teachers who represented the scribal succession. (2.) The two names that stand first in order are Joses ben-Joezer, a priest, and Joses ben-Jochanan (circ. B.C. 140-130). The precepts ascribed to them indicate a tendency to a greater elaboration of all rules connected with ceremonial defilement. The brave struggle with the Syrian kings had turned chiefly on questions of this nature, and it was the wish of the two teachers to prepare the people for any future conflict by founding a fraternity (the *Chaberim*, or associates) bound to the strictest observance of the Law. (3.) Joshua ben-Perachiah and Nithai of Arbela were contemporary with John Hyrcanus (circ. B.C. 135-108), and enjoyed his favour till towards the close of his reign, when caprice or interest led him to pass over to the camp of the Sadducees. (4.) The secession of Hyrcanus involved the Pharisees, and therefore the Scribes as a class, in difficulties, and a period of confusion followed. The meetings of the Sanhedrim were suspended or became predominantly Sadducean. Under his successor, Alexander Jannai, the influence of Simon ben-Shetach over the queen-mother Salome re-established for a time the ascendancy of the Scribes. The Sanhedrim once again assembled, with none to oppose the dominant Pharisaic party. The return of Alexander from his campaign against Gaza again turned the tables. Eight hundred Pharisees took refuge in a fortress, were besieged, taken, and put to death. Joshua ben-Perachiah, the venerable head of the order, was driven into exile. The Sadducees failed, however, to win the confidence of the people. On the death of Jannai the influence of his widow Alexandra was altogether on the side of the Scribes, and Simon ben-Shetach and Judah ben-Tabbai entered on their work as joint teachers. Under them the juristic side of the Scribe's functions became prominent. Their rules turn chiefly on the laws of evidence. (5.) The two that followed, Shemaiah and Abtalion, were conspicuous for another reason. Now, for the first time, the teachers who sat in Moses' seat were not even of the children of Abraham. Proselytes themselves, or the sons of proselytes, their pre-eminence in the knowledge of the Law raised them to this office. The lot of these two also was cast upon evil days. They had courage to attempt to check the rising power of Herod in his bold defiance of the Sanhedrim. When he showed himself to be irresistible they had the wisdom to submit, and were suffered to continue their work in peace. Its glory was, however, in great measure, gone. The doors of their school were no longer thrown open to all comers so that crowds might listen to the teacher. A fixed fee had to be paid on entrance. On the death of Shemaiah and Abtalion there were no qualified successors to take their place. Two sons of Bethera, otherwise unknown, for a time occupied it, but they were themselves conscious of their incompetence. (6.) The name of Hillel (born circ. B.C. 112) has hardly received the notice due to it from students of the Gospel history. The noblest and most genial representative of his order, we may see in him the best fruit which the system of the Scribes was capable of producing. It is instructive to mark at once how far he prepared the way for the higher teaching which was to follow, how far he inevitably fell short of it. In the earlier days of his activity Hillel had as his colleague Menahem, probably the same as the Essene Manaen of Josephus. He, however, was tempted by the growing power of Herod, and, with a large number of his followers, abandoned at once their calling as Scribes and their habits of devotion. The place thus vacant was soon filled by Shammai. The two were held in nearly equal honour. One, in Jewish language, was the Nasi, the other the Ab-beth-din of the Sanhedrim. They did not teach, however, as their predecessors had done, in entire harmony with each other. Within the party of the Pharisees, within the order of the Scribes, there came for the first time to be two schools with distinctly opposed tendencies, one vehemently, rigidly orthodox, the other orthodox also, but with an orthodoxy which, in the language of modern politics, might be classed as Liberal Conservative. The points on which they differed were almost innumerable. In most of them, questions as to the causes and degrees of uncleanness, as to the law of contracts or of wills, we can find little or no interest. On the former class of subjects the school of Shammai represented the extremest development of the Pharisaic spirit. (7.) The teaching of Hillel showed some capacity for wider thoughts. His personal character was more loveable and attractive. While on the one side he taught as from a mind well stored with the traditions of the elders, he was, on the other, anything but a slavish follower of those traditions. He was the first to lay down principles for an equitable construction of the Law with a dialectic precision which seems almost to imply a Greek culture. The genial character of the man comes out in some of his sayings, which remind us of the tone of Jesus the son of Sirach, and present some faint approximations to a higher teaching. (8.) The contrast showed itself in the conduct of the followers not less than in the teachers. The disciples of Shammai were conspicuous for their fierceness, appealed to popular passions, and used the sword to decide their controversies. Out of that school grew the party of the Zealots, fierce, fanatical, vindictive, the Orangemen of Pharisaism. Those of Hillel were like their master (comp. *e.g.* the advice of Gamaliel, Acts v. 34-42), cautious, gentle, tolerant, unwilling to make enemies, content to let things take their course. One sought to impose upon the proselyte from heathenism the full burden of the Law, the other that he should be treated with some sympathy and indulgence. (9.) Outwardly the teaching of our Lord must have appeared to men different in many ways from both. But in most of the points at issue between the two parties, He must have appeared in direct antagonism to the school of Shammai, in sympathy with that of Hillel. So far, on the other hand, as the temper of the Hillel school was one of mere adaptation to the feeling of the people, cleaving to tradition, wanting in the intuition of a higher life, the teaching of Christ must have been felt as unsparingly condemning it. (10.) It adds to the interest of this inquiry to remember that Hillel himself lived, according to the tradition of the Rabbis, to the great age of 120, and may therefore have been present among the doctors of Luke ii. 46, and that Gamaliel, his grandson and successor, was at the head of this school during the whole of the ministry of Christ, as well as in the early portion of the history of the Acts. We are thus able to explain the fact, which so many passages in the Gospels lead us to infer, the existence all along of a party

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among the Scribes themselves, more or less disposed to recognise Jesus of Nazareth as a teacher.—IV. *Education and Life.*—(1.) The special training for a Scribe's office began, probably, about the age of thirteen. According to the *Pirke Aboth* (v. 24) the child began to read the Mikra at five and the Mishna at ten. Three years later every Israelite became a child of the Law, and was bound to study and obey it. The great mass of men rested in the scanty teaching of their synagogues, in knowing and repeating their Tephillim, the texts inscribed on their phylacteries. For the boy who was destined by his parents, or who devoted himself, to the calling of a Scribe, something more was required. He made his way to Jerusalem, and applied for admission to the school of some famous Rabbi. If he were poor, it was the duty of the synagogue of his town or village to provide for the payment of his fees, and in part also for his maintenance. The master and his scholars met, the former sitting on a high chair, the elder pupils on a lower bench, the younger on the ground, both literally "at his feet." The class-room might be the chamber of the Temple set apart for this purpose, or the private school of the Rabbi. The education was chiefly catechetical, the pupil submitting cases and asking questions, the teacher examining the pupil (Luke ii.). Parables entered largely into the method of instruction. (2.) After a sufficient period of training, probably at the age of thirty, the probationer was solemnly admitted to his office. The presiding Rabbi pronounced the formula, "I admit thee, and thou art admitted to the Chair of the Scribe," solemnly ordained him by the imposition of hands, and gave to him, as the symbol of his work, tablets on which he was to note down the sayings of the wise, and the "key of knowledge" (comp. Luke xi. 52), with which he was to open or to shut the treasures of Divine wisdom. (3.) There still remained for the disciple after his admission the choice of a variety of functions, the chances of failure and success. He might rise to high places, become a doctor of the law, an arbitrator in family litigations (Luke xii. 14), the head of a school, a member of the Sanhedrim. He might have to content himself with the humbler work of a transcriber, copying the Law and the Prophets for the use of synagogues, or Tephillim for that of the devout, or a notary writing out contracts of sale, covenants of espousals, bills of repudiation. The position of the more fortunate was of course attractive enough. (4.) In regard to social position there was a like contradiction between theory and practice. The older Scribes had had no titles; Shemaiah emphatically warned his disciples against them. In our Lord's time the passion for distinction was insatiable. Drawing to themselves, as they did, nearly all the energy and thought of Judaism, the close hereditary caste of the priesthood was powerless to compete with them. Unless the priest became a Scribe also, he remained in obscurity. (5.) The character of the order was marked under these influences by a deep, incurable hypocrisy, all the more perilous because, in most cases, it was unconscious. We must not infer from this that all were alike tainted, or that the work which they had done, and the worth of their office, were not recognised by Him who rebuked them for their evil.

Scrip (Heb. *yalkût*). The Hebrew word thus translated appears in 1 Sam. xvii. 40, as a synonym for the bag in which the shepherds of Palestine carried their food or other necessaries. In Symmachus and the Vulg. *pera*, and in the marginal reading of A. V. "scrip," appear in 2 K. iv. 42, for the *tsiklon*, which in the text of the A. V. is translated *husk*. The scrip of the Galilean peasants was of leather, used especially to carry their food on a journey, and slung over their shoulders.

Scripture. The chief facts relating to the books to which, individually and collectively, this title has been applied, will be found under BIBLE and CANON. It will fall within the scope of this article to trace the history of the word, and to determine its exact meaning in the language of the O. and N. T. (1.) It is not till the return from the Captivity that the word meets us with any distinctive force. In the earlier books we read of the Law, the Book of the Law. In Ex. xxxii. 16, the Commandments written on the tables of testimony are said to be "the writing of God," but there is no special sense in the word taken by itself. In the passage from Dan. x. 21, where the A. V. has "the Scripture of Truth," the words do not probably mean more than "a true writing." The thought of *the* Scripture as a whole is hardly to be found in them. This first appears in 2 Chr. xxx. 5, 18 ("as it was written," A. V.). The Greek word, as will be seen, kept its ground in this sense. A slight change passed over that of the Hebrew, and led to the substitution of another. The word *cêthûbîm* (= writings), in the Jewish arrangement of the O. T., used for a part and not the whole of the O. T. (the Hagiographa; comp. BIBLE). Another word was therefore wanted, and it was found in the *Mikra* (מִקְרָא, Neh. viii. 8), or "reading," the thing read or recited, recitation. This accordingly we find as the equivalent for the collective *γραφαί*. (2.) With this meaning the word *γραφή* passed into the language of the N. T. Used in the singular it is applied chiefly to this or that passage quoted from the O. T. (Mark xii. 10; John vii. 38, xiii. 18, xix. 37; Luke iv. 21; Rom. ix. 17; Gal. iii. 8, &c.). In two passages of some difficulty, some have seen the wider, some the narrower sense. (1.) *Πᾶσα γραφὴ θεόπνευστος* (2 Tim. iii. 16) has been translated in the A. V. "All Scripture is given by inspiration of God." There is a preponderance of authority in favour of the rendering, "Every *γραφή*, being inspired, is also profitable, . . ." (2.) The meaning of the genitive in *πᾶσα προφητεία γραφῆς* (2 Pet. i. 20) seems at first sight distinctly collective. "Every prophecy of, *i. e.* contained in, the O. T. Scripture." A closer examination of the passage will perhaps lead to a different conclusion. (3.) In the plural, as might be expected, the collective meaning is prominent. In 2 Pet. iii. 16, we find an extension of the term to the Epistles of St. Paul; but it remains uncertain whether "the other Scriptures" are the Scriptures of the O. T. exclusively, or include other writings, then extant, dealing with the same topics. (4.) In one passage, *τὰ ἱερὰ γράμματα* (2 Tim. iii. 15) answers to "The Holy Scriptures" of the A. V.

Scyth'ian occurs in Col. iii. 11 as a generalised term for rude, ignorant, degraded. The same view of Scythian barbarism appears in 2 Macc. iv. 47, and 3 Macc. vii. 5. The Scythians dwelt mostly on the north of the Black Sea, and the Caspian stretching thence indefinitely into inner Asia, and were regarded by the ancients as standing extremely low in point of intelligence and civilisation.

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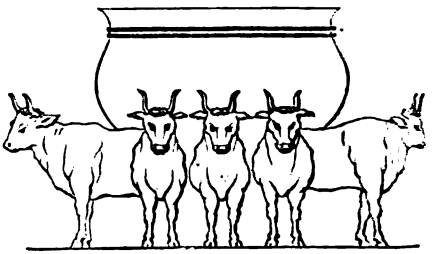
Scythop'olis, that is, "the city of the Scythians," occurs in the A. V. of Jud. iii. 10 and 2 Macc. xii. 29 only. Bethshean has now, like so many other places in the Holy Land, regained its ancient name, and is known as *Beisân* only. A mound close to it on the west is called *Tell Shûk*, in which it is perhaps just possible that a trace of Scythopolis may linger. But although there is no doubt whatever of the identity of the place, there is considerable difference of opinion as to the origin of the name. The LXX. and Pliny attribute it to the Scythians, who in the words of the Byzantine historian George Syncellus, "overran Palestine, and took possession of Baisan, which from them is called Scythopolis." This has been in modern times generally referred to the invasion recorded by Herodotus (i. 104-6), when the Scythians, after their occupation of Media, passed through Palestine on their road to Egypt (about B.C. 600). Reland, however, discarded this explanation, and suggested that Scythopolis was a corruption of Succothopolis—the chief town of the district of Succoth. Since, however, the objection of Reland to the historical truth of Herodotus is now removed, the necessity for this suggestion seems not to exist. Dr. Robinson suggests that, after all, *City of the Scythians* may be right; the word *Scythia* being used as in the N. T. as equivalent to a barbarian or savage. In this sense he thinks it may have been applied to the wild Arabs, who then, as now, inhabited the *Ghôr*, and at times may have had possession of Bethshean. Scythopolis was the largest city of the Decapolis, and only one of the ten which lay west of Jordan. It was surrounded by a district of its own of the most abundant fertility. It became the seat of a Christian bishop, and its name is found in the lists of signatures as late as the Council of Constantinople, A.D. 536. The latest mention of it under the title of Scythopolis is probably that of William of Tyre (xxii. 16 and 26). He mentions it as if it was then actually so called, carefully explaining that it was formerly Bethshean.

Sea. The Sea, *yâm*, is used in Scripture to denote—1. The "gathering of the waters" (*yâmim*), encompassing the land, or what we call in a more or less definite sense, "the Ocean" (Gen. i. 2, 10); Deut. xxx. 13, &c.). 2. Some portion of this, as the Mediterranean Sea (Deut. xi. 24), or the Red Sea (Ex. xv. 4). 3. Inland lakes, whether of salt or fresh water. 4. Any great collection of water, as the rivers Nile or Euphrates, especially in a state of overflow (Is. xix. 5; Am. viii. 8). The qualities or characteristics of the sea and sea-coast mentioned in Scripture are, 1. The sand, whose abundance on the coast both of Palestine and Egypt furnishes so many illustrations (Gen. xxii. 17, xli. 49; Judg. vii. 12; 1 Sam. xiii. 5; 1 K. iv. 20, 29; Is. x. 22; Matt. vii. 26). 2. The shore. 3. Creeks or inlets. 4. Harbours. 5. Waves or billows. It may be remarked that almost all the figures of speech taken from the sea in Scripture, refer either to its power or its danger. The place "where two seas met" (Acts xxvii. 41), may perhaps mean one where two currents, caused by the intervention of the island, met and produced an eddy, which made it desirable at once to ground the ship.

Sea, Molten. In the place of the laver of the tabernacle, Solomon caused a laver to be cast for a similar purpose, which from its size was called a sea. It was made partly or wholly of the brass, or rather copper, which had been captured by David from "Tibhath and Chun, cities of Hadarezer king of Zobah" (1 K. vii. 23-26; 1 Chr. xviii. 8). Its dimensions were as follows:—Height, 5 cubits; diameter, 10 cubits; circumference, 30 cubits; thickness, 1 handbreadth; and it is said to have been capable of containing 2000, or according to 2 Chr. iv. 5, 3000 baths. Below the brim there was a double row of "knops," 10 (*i. e.* 5+5) in each cubit. These were probably a running border or double fillet of tendrils, and fruits, said to be gourds, of an oval shape. The brim itself, or lip, was wrought "like the brim of a cup, with flowers of lilies," *i. e.* curved outwards like a lily or lotus flower. The laver stood on twelve oxen, three towards each quarter of the heavens, and all looking outwards. It was mutilated by Ahaz, by being removed from its basis of oxen and placed on a stone base, and was finally broken up by the Assyrians (2 K. xvi. 14, 17, xxv. 13). Josephus says that the form of the sea was hemispherical, and that it held 3000 baths; and he elsewhere tells us that the bath was equal to 72 Attic ξέσται, or 1 μετρητής = 8 gallons 5·12 pints. The question arises, which occurred to the Jewish writers themselves, how the contents of the laver, as they are given in the sacred text, are to be reconciled with its dimensions. The Jewish writers supposed that it had a square hollow base for 3 cubits of its height, and 2 cubits of the circular form above. A far more probable suggestion is that of Thenius, in which Keil agrees, that it was of a bulging form below, but contracted at the mouth to the dimensions named in 1 K. vii. 23.



Hypothetical restoration of the Laver. From Keil.

Sea, the Salt. The usual, and perhaps the most ancient, name, for the remarkable lake, which to the Western world is now generally known as the Dead Sea.—I. 1. It is found only, and but rarely, in the Pentateuch (Gen. xiv. 3; Num. xxxiv. 3, 12; Deut. iii. 17), and in the Book of Joshua (iii. 16, xii. 3, xv. 2, 5, xviii. 19). 2. Another, and possibly a later name, is the SEA OF THE ARABAH (A. V. "sea of the plain"), which is found in Deut. iv. 49, and 2 K. xiv. 25; and combined with the former—"the sea of the Arabah, the salt sea"—in Deut. iii. 17; Josh. iii. 16, xii. 3. 3. In the prophets (Joel ii. 20; Ezek. xlvii. 18; Zech. xiv. 8) it is mentioned by the title of THE EAST SEA. 4. In Ez. xlvii. 8, it is styled, without previous reference, THE SEA, and distinguished from "the great sea"—the Mediterranean (ver. 10). 5. Its connexion with Sodom is first suggested in the Bible in the book of 2 Esdras (v. 7) by the name "Sodomitish sea." 6. In the Talmudical books it is called both the "Sea of Salt," and "Sea of Sodom." 7. Josephus, and before him

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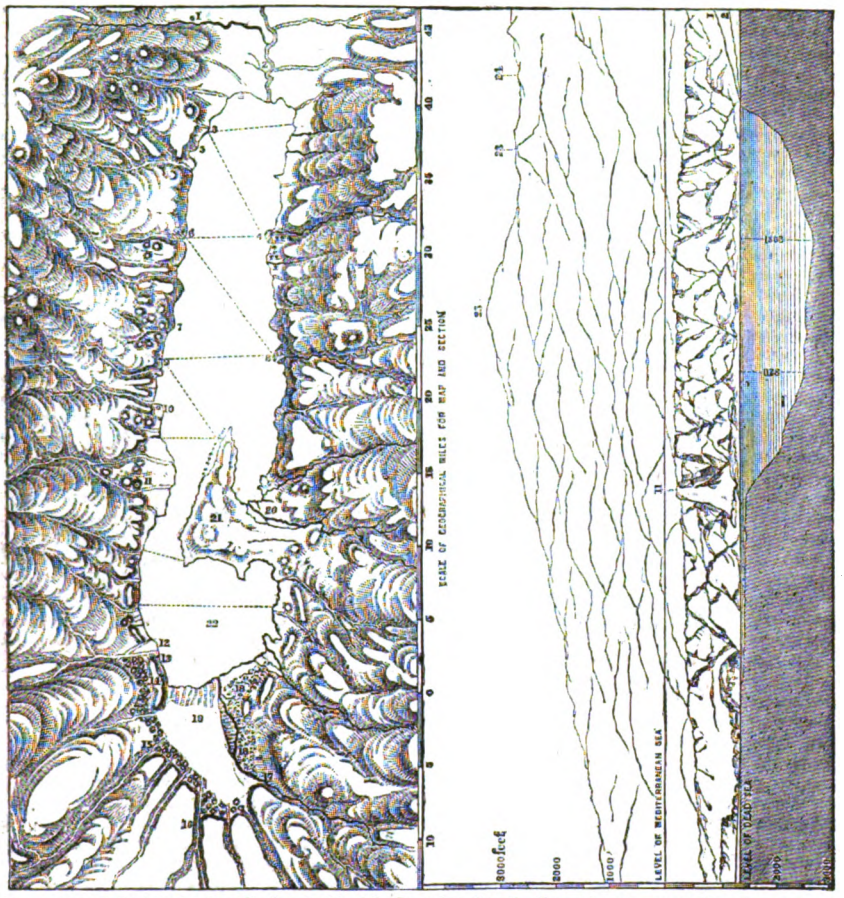

Map, and Longitudinal Section (from North to South), of the DEAD SEA, from the Observations, Surveys, and Soundings of Lynch Robinson, De Saulcy, Van de Velde, and others, drawn under the superintendence of Mr. Grove by Trelawney Saunders, and engraved by J. D. Cooper.

References.—1. Jericho. 2. Ford of Jordan. 3. Wady Goumran. 4. Wady Zûrka Ma'în. 5. Ras el Feshkhah. 6. Ain Terâbeh. 7. Ras Mersed. 8. Wady Mojîb. 9. Ain Jidy. 10. Birket el Khulîl. 11. Sebbeh. 12. Wady Zuweirah. 13. Um Zoghal. 14. Khashm Usdum. 15. Wady Fikreh. 16. Wady el Jeib. 17. Wady Tufieh. 18. Ghor es Safieh. 19. Plain es Sabkah. 20. Wady ed Dra'ah. 21. The Peninsula. 22. The Lagoon. 23. The Frank Mountain. 24. Bethlehem. 25. Hebron.

Diodorus Siculus, names it the Asphaltic Lake. 8. The name "Dead Sea" appears to have been first used in Greek by Pausanias (v. 7) and Galen (iv. 9), and in Latin (*mare mortuum*) by Justin (xxxvi. 3, §6), or rather by the older historian, Trogus Pompeius (cir. B.C. 10), whose work he epitomized. 9. The Arabic name is *Bahr Lût*, the "Sea of Lot."—II. 1. The so-called DEAD SEA is the final receptacle of the river Jordan, the lowest and largest of the three lakes which interrupt the rush of its downward course. It is the deepest portion of that very deep natural fissure which runs like a furrow from the Gulf of Akaba to the range of Lebanon, and from the range of Lebanon to the extreme north of Syria. 2. Viewed on the map, the lake is of an oblong form, of tolerably regular contour, interrupted only by a large and long peninsula which projects from the eastern shore, near its southern end, and virtually divides the expanse of the water into two portions, connected by a long, narrow, and somewhat devious, passage. Its water surface is from N. to S. as nearly as possible 40 geographical, or 46 English miles long. Its greatest width (some 3 miles S. of *Ain Jidy*) is about 9 geogr. miles, or 10½ Eng. miles. The ordinary area of the upper portion is about 174 square geogr. miles; of the channel 29; and of the lower portion, hereafter styled "the lagoon," 46; in all about 250 square geographical miles. At its northern end the lake receives the stream of the Jordan: on its Eastern side the *Zûrka Ma'în* (the ancient Callirrhoë, and possibly the more ancient en-Eglaim), the *Mojîb* (the Arnon of the Bible), and the *Beni-Hemâd*. On the South the *Kurâhy* or *el-Ahsy*; and on the West that of *Ain Jidy*. These are probably all perennial, though variable, streams; but, in addition, the beds of the torrents which lead through the mountains East and West, and over the flat shelving plains on both North and South of the lake, show that in the winter a very large quantity of water must be poured into it.

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There are also all along the western side a considerable number of springs, which appear to run continually, and all find their way into its waters. The lake has no visible outlet. 3. Excepting the last circumstance, nothing has yet been stated about the Dead Sea that may not be stated of numerous other inland lakes. The depression of its surface, however, and the depth which it attains below that surface, combined with the absence of any outlet, render it one of the most remarkable spots on the globe. According to the observations of Lieut. Lynch, the surface of the lake in May 1848 was 1316·7 feet below the level of the Mediterranean at Jaffa, and although we cannot absolutely rely on the accuracy of that dimension, still there is reason to believe that it is not very far from the fact. The measurements of the depth of the lake taken by the same party are probably more trustworthy. The upper portion is a perfect basin, descending rapidly till it attains, at about one-third of its length from the north end, a depth of 1308 feet. Immediately west of the upper extremity of the peninsula, however, this depth decreases suddenly to 336 feet, then to 114, and by the time the west point of the peninsula is reached, to 18 feet. Below this the southern portion is a mere lagoon of almost even bottom, varying in depth from 12 feet in the middle to 3 at the edges. 4. The level of the lake is liable to variation according to the season of the year. Since it has no outlet, its level is a balance struck between the amount of water poured into it, and the amount given off by evaporation. If more water is supplied than the evaporation can carry off, the lake will rise until the evaporating surface is so much increased as to restore the balance. On the other hand, should the evaporation drive off a larger quantity than the supply, the lake will descend until the surface becomes so small as again to restore the balance. The extreme differences in level resulting from these causes have not yet been carefully observed. 5. The change in level necessarily causes a change in the dimensions of the lake. This will chiefly affect the southern end. The shore of that part slopes up from the water with an extremely gradual incline. Over so flat a beach a very slight rise in the lake would send the water a considerable distance. Dr. Anderson, the geologist of the American expedition, conjectured that the water occasionally extended as much as 8 or 10 miles south of its then position. On the peninsula, the acclivity of which is much greater than that of the southern shores of the lagoon, and in the early part of the summer (June 2), Irby and Mangles found the "high-water mark a mile distant from the water's edge." At the northern end the shore being steeper, the water-line probably remains tolerably constant. The variation in breadth will not be so much. 6. The mountains which form the walls of the great fissure in whose depths the lake is contained, continue a nearly parallel course throughout its entire length. Viewed from the beach at the northern end of the lake—the only view within the reach of most travellers—there is little perceptible difference between the two ranges. Each is equally bare and stern to the eye. 7. Of the eastern side but little is known. One traveller in modern times (Seetzen) has succeeded in forcing his way along its whole length. Both Dr. Robinson from *Ain Jidy* (i. 502), and Lieut. Molyneux (127) from the surface of the lake, record their impression that the eastern mountains are much more lofty than the western, and much more broken by clefts and ravines. In colour they are brown, or red,—a great contrast to the grey and white tones of the western mountains. Both sides of the lake, however, are alike in the absence of vegetation—almost entirely barren and scorched. 8. Seetzen's journey, just mentioned, was accomplished in 1807. He started in January from the ford of the Jordan through the upper country, by *Mkaur*, *Attarus*, and the ravine of the *Wady Mojib* to the peninsula; returning immediately after by the lower level, as near the lake as it was possible to go. He was on foot with but a single guide. He represents the general structure of the mountains as limestone, capped in many places by basalt, and having at its foot a red ferruginous sandstone, which forms the immediate margin of the lake. The rocks lie in a succession of enormous terraces, apparently more vertical in form than those on the west. The streams of the *Mojib* and *Zürka* issue from portals of dark red sandstone of romantic beauty, the overhanging sides of which no ray of sun ever enters. Palms are numerous; but except near the streams, there is no vegetation. 9. One remarkable feature of the northern portion of the eastern heights is a plateau which divides the mountains halfway up, apparently forming a gigantic landing-place in the slope, and stretching northwards from the Wady *Zürka Ma'in*. 10. The western shores of the lake have been more investigated than the eastern, although they cannot be said to have been yet more than very partially explored. Two travellers have passed over their entire length:—De Saulcy in January 1851, from North to South, *Voyage dans la Syrie*, &c., 1853; and *Narrative of a Journey*, &c., London, 1854; and Poole in Nov. 1855, from South to North (*Geogr. Journal*, xxvi. 55). Others have passed over considerable portions of it, and have recorded observations both with pen and pencil. 11. The western range preserves for the greater part of its length a course hardly less regular than the eastern. That it does not appear so regular when viewed from the north-western end of the lake is owing to the projection of a mass of the mountain eastward from the line sufficiently far to shut out from view the range to the south of it. It is Dr. Robinson's opinion that the projection consists of the *Rus el Feshkhah* and its "adjacent cliffs" only. But it seems probable that the projection really commences further south, at the *Ras Mersed*, north of *Ain Jidy*. 12. The accompanying woodcut represents the view looking southward from the spring of *Ain Jidy*, a point about 700 feet above the water. It is taken from a drawing by the accurate pencil of Mr. Tipping, and gives a good idea of the course of that portion of the western heights, and of their ordinary character. 13. The portion actually represented in this view is described by Dr. Anderson as "varying from 1200 to 1500 feet in height, bold and steep, admitting nowhere of the ascent or descent of beasts of burden, and practicable only here and there to the most intrepid climber." 14. Further south the mountain-sides assume a more abrupt and savage aspect, and in the *Wady Zuweirah*, and still more at *Sebbeh*—the ancient Masada—reach a pitch of rugged and repulsive, though at the same time impressive, desolation, which perhaps cannot be exceeded anywhere on the face of the earth. 15. The region which lies on the top of the western heights was probably at one time a wide table-land, rising

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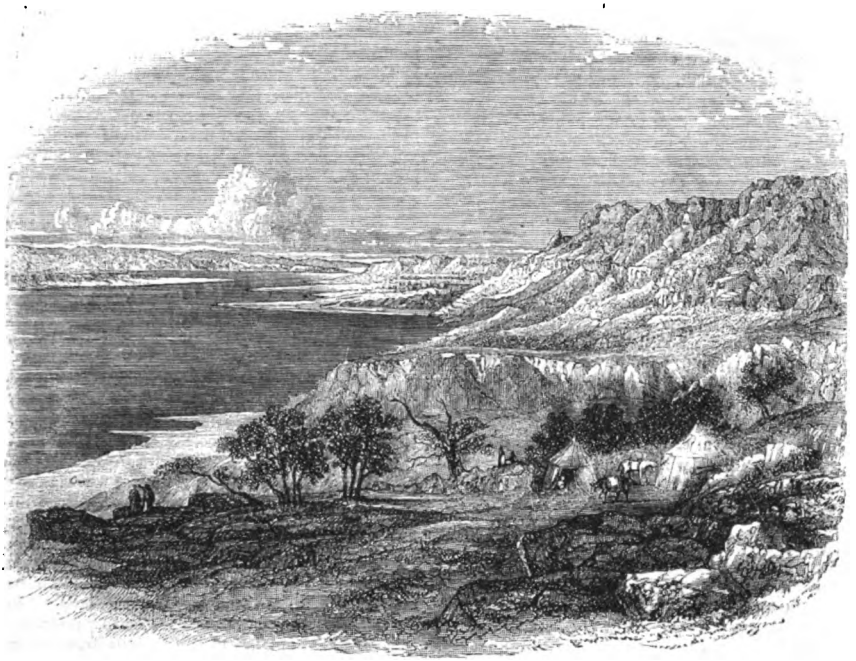

THE DEAD SEA.—View from *Ain Jidy*, looking South. From a drawing made on the spot in 1842, by W. Tipping, Esq.

gradually towards the high lands which form the central line of the country. It is now cut up by deep and difficult ravines, separated by steep and inaccessible summits; but portions of the table-lands still remain in many places to testify to the original conformation. The material is a soft cretaceous limestone. The surface is entirely desert, with no sign of cultivation. 16. Of the elevation of this region we hitherto possess but scanty observations. Between *Ain Jidy* and *Ain Terâbeh* the summit is a table-land 740 feet above the lake. Further north, above *Ain Terâbeh*, the summit of the pass is 1305·75 feet above the lake, within a few feet the height of the plain between the *Wady en-Nar* and *Goumran*, which is given by Mr. Poole at 1340 feet. 17. A beach of varying width skirts the foot of the mountains on the western side. Above *Ain Jidy* it consists mainly of the deltas of the torrents—fan-shaped banks of *débris* of all sizes, at a steep slope, spreading from the outlet of the torrent like those which become so familiar to travellers, in Northern Italy for example. In one or two places—as at the mouth of the Kidron and at *Ain Terâbeh*—the beach may be 1000 to 1400 yards wide, but usually it is much narrower, and often is reduced to almost nothing by the advance of the headlands. For its major part, as already remarked, it is impassable. Below *Ain Jidy*, however, a marked change occurs in the character of the beach. Alternating with the shingle, solid deposits of a new material, soft friable chalk, marl, and gypsum, with salt, begin to make their appearance. The width of the beach thus formed is considerably greater than that above *Ain Jidy*. From the *Birket el-Khŭlil* to the wady south of *Sebbeh*, a distance of six miles, it is from one to two miles wide, and is passable for the whole distance. One feature of the beach is too characteristic to escape mention—the line of driftwood which encircles the lake, and marks the highest, or the ordinary high, level of the water. 18. At the south-west corner of the lake, below where the wadys *Zuweirah* and *Mahauwat* break down through the enclosing heights, the beach is encroached on by the salt mountain or ridge of *Khashm Usdum*. This remarkable object is hitherto but imperfectly known. It is a long level ridge or dyke, of several miles long. Its northern portion runs S.S.E.; but after more than half its length it makes a sudden and decided bend to the right, and then runs S.W. It is from 300 to 400 feet in height, of inconsiderable width, consisting of a body of crystallized rock-salt, more or less solid, covered with a capping of chalky limestone and gypsum. The lower portion, the salt rock, rises abruptly from the glossy plain at its eastern base, sloping back at an angle of not more than 45°, often less. Between the north end of *K. Usdum* and the lake is a mound covered with stones and bearing the name of *um-Zoghal*. It is about 60 feet in diameter and 10 or 12 high, evidently artificial, and not improbably the remains of an ancient structure. 19. It follows from the fact that the lake occupies a portion of a longitudinal depression, that its northern and southern ends are not enclosed by highland, as its east and west sides are. The floor of the Ghor or Jordan Valley has been already described. [PALESTINE.] 20. A small piece of land lies off the shore about halfway between the entrance of the Jordan and the western side of the lake. It is nearly circular in form. Its sides are sloping, and therefore its size varies with the height of the water. When the writer went to it

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in Sept. 1858, it was about 100 yards in diameter, 10 or 12 feet out of the water, and connected with the shore by a narrow neck or isthmus of about 100 yards in length. 21. Beyond the island the north-western corner of the lake is bordered by a low plain, extending up to the foot of the mountains of *Neby Musa*, and south as far as *Ras Feshkhah*. This plain must be considerably lower than the general level of the land north of the lake, since its appearance implies that it is often covered with water. A similar plain (the *Ghôr el-Belka*, or *Ghôr Seisaban*) appears to exist on the N.E. corner of the lake between the embouchure of the Jordan and the slopes of the mountains of Moab. 22. The southern end is like the northern, a wide plain, and like it retains among the Arabs the name of *El Ghôr*. It has been visited by but few travellers. The plain is bounded on the west side, below the *Khashm Usdum*, by a tract thickly studded with a confused mass of unimportant eminences, "low cliffs and conical hills," of chalky indurated marl. In height they vary from 50 to 150 feet. In colour they are brilliant white. 23. The waters of two-thirds of the *Arabah* drain northwards into the plain at the south of the lake, and thence into the lake itself. The *Wady el Jeib*—the principal channel by which this vast drainage is discharged on to the plain—is very large, "a huge channel," "not far from half a mile wide," "bearing traces of an immense volume of water, rushing along with violence, and covering the whole breadth of the valley." The body of detritus discharged by such a river must be enormous. 24. Of the eastern boundary of the plain we possess hardly any information. We know that it is formed by the mountains of Moab, and we can just discern that, adjacent to the lake, they consist of sandstone, red and yellow, with conglomerate containing porphyry and granite. 25. Of the plain itself hardly more is known than of its boundaries. Its greatest width from W. to E. is estimated at from 5 to 6 miles, while its length from the cave in the salt mountain to the range of heights on the south, appears to be about 8. Thus the breadth of the *Ghôr* seems to be here considerably less than it is anywhere north of the lake, or across the lake itself. That part of it which more immediately adjoins the lake consists of two very distinct sections, divided by a lane running nearly N. and S. Of these the western is a region of salt and barrenness, bounded by the salt mountain of *Khashm Usdum*. Near the lake it bears the name of *es Sabkah*, *i. e.* the plain of salt mud. 26. To this the eastern section of the plain is an entire contrast. A dense thicket of reeds, almost impenetrable, divides it from the *Sabkah*. This past, the aspect of the land completely changes. It is a thick copse of shrubs similar to that around Jericho, and, like that, cleared here and there in patches where the *Ghawarîneh*, or Arabs of the *Ghôr*, cultivate their wheat and durra, and set up their wretched villages. The variety of trees appears to be remarkable. Here, as at Jericho, the secret of this vegetation is an abundance of fresh water acting on a soil of extreme richness. This district, so well wooded and watered, is called the *Ghôr es-Safieh*. Its width is less than that of the *Sabkah*. 27. The eastern mountains which form the background to this district of woodland, are no less naked and rugged than those on the opposite side of the valley. They consist, according to the reports of Seetzen, Poole, and Lynch, of a red sandstone, with limestone above it—the sandstone in horizontal strata with vertical cleavage. Of their height nothing is known, but all travellers concur in estimating them as higher than those on the west, and as preserving a more horizontal line to the south. After passing from the *Ghôr es-Safieh* to the north, a salt plain is encountered resembling the *Sabkah*, and like it overflowed by the lake when high. 28. We have now arrived at the peninsula which projects from the eastern shore and forms the north enclosure of the lagoon. Among the Arabs it appears to bear the names *Ghôr el Mezra'ah* and *Ghôr el Lisân*. 29. Its entire length from north to south is about 10 geogr. miles—and its breadth from 5 to 6—though these dimensions are subject to some variation according to the time of year. It appears to be formed entirely of recent aqueous deposits, late or post-tertiary, very similar, if not identical, with those which face it on the western shore, and with the "mounds" which skirt the plains at the south and N.W. of the lake. It consists of a friable carbonate of lime intermixed with sand or sandy marls, and with frequent masses of sulphate of lime (gypsum). The whole is impregnated strongly with sulphur, and also with salt. At the north it is worn into a short ridge or mane, with very steep sides and serrated top. Towards the south the top widens into a table-land. A scanty growth of shrubs, so scanty as to be almost invisible, is found over the table-land. 30. There seems no reason to doubt that this peninsula is the remnant of a bed of late aqueous strata which were deposited at a period when the water of the lake stood very much higher than it now does, but which, since it attained its present level, and thus exposed them to the action of the winter torrents, are gradually being disintegrated and carried down into the depths of the lake. It may have been deposited either by the general action of the lake, or by the special action of a river, possibly in the direction of *Wady Kerak*. 31. The extraordinary difference between the depth of the two portions of the lake—north and south of the peninsula—has been already alluded to. The former is a bowl, which at one place attains the depth of more than 1300 feet, while the average depth along its axis may be taken as not far short of 1000. On the other hand the southern portion is a flat plain, with the greater part of its area nearly level, a very few feet only below the surface. 32. Thus the circular portion below the peninsula, and a part of the channel, form a mere lagoon, entirely distinct and separate from the basin of the lake proper. This portion, and the plain at the south as far as the rise or offset at which the Arabah commences—a district in all of some 16 miles by 8—would appear to have been left by the last great change in the form of the ground at a level not far below its present one, and consequently much higher than the bottom of the lake itself. But surrounded as it is on three sides by highlands, the waters of which have no other outlet, it has become the delta into which those waters discharge themselves. It is difficult to speak with confidence on any of the geological features of the lake, in the absence of reports by competent observers. But the theory that the lagoon was lowered by a recent change, and overflowed, seems directly contrary to the natural inference from the fact that such large torrents discharge themselves into that spot. 33. The water of the lake is not less remarkable than its other

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features. Its most obvious peculiarity is its great weight. Its specific gravity has been found to be as much as 12·28; that is to say, a gallon of it would weigh over 12¼ lbs. instead of 10 lbs., the weight of distilled water. Water so heavy must not only be extremely buoyant, but must possess great inertia. Its buoyancy is a common theme of remark by the travellers who have been upon it or in it. Dr. Robinson "could never swim before, either in fresh or salt water," yet here he "could sit, stand, lie, or swim without difficulty" (*B. R.* i. 506). 34. So much for its buoyancy. Of its weight and inertia the American expedition had also practical experience. In the gale in which the party were caught on their first day on the lake, between the mouth of the Jordan and *Ain Feshkah*, "it seemed as if the bows of the boats were encountering the sledge-hammers of the Titans." At ordinary times there is nothing remarkable in the action of the surface of the lake. Its waves rise and fall, and surf beats on the shore, just like the ocean. 35. One or two phenomena of the surface may be mentioned. Many of the old travellers, and some modern ones, mention that the turbid yellow stream of the Jordan is distinguishable for a long distance in the lake. The haze or mist which perpetually broods over the water has been already mentioned. It is the result of the prodigious evaporation. 36. The remarkable weight of this water is due to the very large quantity of mineral salts which it holds in solution. From the analysis of the U. S. expedition it appears that each gallon of the water, weighing 12¼ lbs., contains nearly 3½ lbs. (3·319) of matter in solution—an immense quantity when we recollect that sea-water, weighing 10¼ lbs. per gallon, contains less than ½ a lb. Of this 3½ lbs. nearly 1 lb. is common salt (chloride of sodium); about 2 lbs. chloride of magnesium, and less than ½ a lb. chloride of calcium (or muriate of lime). The most unusual ingredient is bromide of magnesium, which exists in truly extraordinary quantity. 37. The sources of the components of the water may be named generally without difficulty. The lime and magnesia proceed from the dolomitic limestone of the surrounding mountains; from the gypsum which exists on the shores, nearly pure, in large quantities; and from the carbonate of lime and carbonate of magnesia found on the peninsula and elsewhere. The chloride of sodium is supplied from *Khashm Usdum*, and the copious brine springs on both shores. Balls of nearly pure sulphur (probably the deposit of some sulphurous stream) are found in the neighbourhood of the lake, on the peninsula, on the western beach and the north-western heights, and on the plain S. of Jericho. Manganese, iron, and alumina have been found on the peninsula, and the other constituents are the product of the numerous mineral springs which surround the lake, and the washings of the aqueous deposits on the shores, which are gradually restoring to the lake the salts they received from it ages back when covered by its waters. The strength of these ingredients is heightened by the continual evaporation. 38. It has been long supposed that no life whatever existed in the lake. But recent facts show that some inferior organizations can and do find a home even in these salt and acrid waters. The Cabinet d'Hist. Naturelle at Paris contains a fine specimen of a coral called *Stylophora pistillata*, which is stated to have been brought from the lake in 1837 by the Marq. de l'Escalopier, and has every appearance of having been a resident there, and not an ancient or foreign specimen. Ehrenberg discovered 11 species of Polygaster, 2 of Polythalamiae, and 5 of Phytolitharieae, in mud and water brought home by Lepsius. The copious phosphorescence mentioned by Lynch is also a token of the existence of life in the waters. The ducks seen diving by Poole must surely have been in search of some form of life, either animal or vegetable. 39. The statements of ancient travellers and geographers to the effect that no living creature could exist on the shores of the lake, or bird fly across its surface, are amply disproved by later travellers. The cane brakes of *Ain Feshkah*, and the other springs on the margin of the lake, harbour snipe, partridges, ducks, nightingales, and other birds, as well as frogs; hawks, doves, and hares are found along the shore, and the thickets of *Ain Jidy* contain "innumerable birds." 40. Of the temperature of the water more observations are necessary before any inferences can be drawn. Lynch states that a stratum at 59° Fahr. is almost invariably found at 10 fathoms below the surface. Between *Wady Zûrka* and *Ain Terâbeh* the temp. at surface was 76°, gradually decreasing to 62° at 1044 ft. deep, with the exception just named. At other times, and in the lagoon, the temp. ranged from 82° to 90°, and from 5° to 10° below that of the air. 41. Nor does there appear to be anything inimical to life in the atmosphere of the lake or its shores, except what naturally proceeds from the great heat of the climate. The *Ghawârineh* and *Rashaîdeh* Arabs, who inhabit the southern and western sides and the peninsula, are described as a poor stunted race; but this is easily accounted for by the heat and relaxing nature of the climate, and by their meagre way of life, without inferring anything specially unwholesome in the exhalations of the lake. 42. Of the Botany of the Dead Sea little or nothing can be said. Dr. Hooker, in his portion of the article PALESTINE, has spoken of the vegetation of the *Ghôr* in general, and of that of *Ain Jidy* and the N.W. shore of the lake in particular. Beyond these, the only parts of the lake which he explored, nothing accurate is known. A few plants are named by Seetzen as inhabiting the *Ghôr es-Safieh* and the peninsula. 43. Of the Zoology of the shores, it is hardly too much to say that nothing is known. The birds and animals mentioned by Lynch and Robinson have been already named, but their accurate identification must await the visit of a traveller versed in natural history. 44. The appearance of the lake does not fulfil the idea conveyed by its popular name. "The Dead Sea," says a recent traveller, "did not strike me with that sense of desolation and dreariness which I suppose it ought. I thought it a pretty, smiling lake—a nice ripple on its surface." Seetzen, in a lengthened and unusually enthusiastic passage extols the beauties of the view from the delta at the mouth of the *Wady Mojib*, and the advantages of that situation for a permanent residence. 45. The truth lies, as usual, somewhere between these two extremes. On the one hand the lake certainly is not a gloomy, deadly, smoking, gulf. In this respect it does not at all fulfil the promise of its name. At sunrise and sunset the scene must be astonishingly beautiful. Every one who has been in the West of Scotland knows what extraordinary pictures are sometimes seen mirrored in the sea-water lochs when they lie

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unruffled in the calm of early morning or of sunset. The reflexions from the bosom of the Dead Sea are said to surpass those, as far as the hues of the mountains which encircle it, when lit up by the gorgeous rising and setting suns of Syria, surpass in brilliancy and richness those of the hills around Loch Fyne and Loch Goyle. But on the other hand, there is something in the prevalent sterility and the dry, burnt, look of the shores, the overpowering heat, the occasional smell of sulphur, the dreary salt marsh at the southern end, and the fringe of dead driftwood round the margin, which must go far to excuse the title which so many ages have attached to the lake, and which we may be sure it will never lose. 46. It does not appear probable that the condition or aspect of the lake in biblical times was materially different from what it is at present. Other parts of Syria may have deteriorated in climate and appearance owing to the destruction of the wood which once covered them, but there are no traces either of the ancient existence of wood in the neighbourhood of the lake, or of anything which would account for its destruction supposing it to have existed. When Machaerus and Callirrhoë were inhabited, and when the plain of Jericho was occupied with the crowded population necessary for the cultivation of its balsam-gardens, vineyards, sugar-plantations, and palm-groves, there may have been a little more life on the shores. But this can never have materially affected the lake. 47. The connexion between this singular lake and the Biblical history is very slight. In the topographical records of the Pentateuch and the Book of Joshua, it forms one among the landmarks of the boundaries of the whole country as well as of the inferior divisions of Judah and Benjamin. As a landmark it is once named in what appears to be a quotation from a lost work of the prophet Jonah (2 K. xiv. 25), itself apparently a reminiscence of the old Mosaic statement (Num. xxxiv. 8, 12). Besides this the name occurs once or twice in the imagery of the Prophets. In the New Testament there is not even an allusion to it. There is, however, one passage in which the "Salt Sea" is mentioned in a different manner to any of those already quoted, viz., as having been in the time of Abraham the Vale of Siddim (Gen. xiv. 3). 48. Now the evidence of the spot is sufficient to show that no material change has taken place in the upper and deeper portion of the lake for a period very long anterior to the time of Abraham. In the lower portion—the lagoon and the plain below it—if any change has occurred, it appears to have been rather one of reclamation than of submersion—the gradual silting up of the district by the torrents which discharge their contents into it. Owing to the gentle slope of the plain, temporary fluctuations in the level of the lake would affect this portion very materially; and it is quite allowable to believe that a few wet winters followed by cold summers, would raise the level of the lake sufficiently to lay the whole of the district south of the lagoon under water, and convert it for the time into a part of the "Salt Sea." Such an exceptional state of things the writer of the words in Gen. xiv. 3 may have witnessed and placed on record. 49. This is merely stated as a possible explanation; and it assumes the Vale of Siddim to have been the plain at the south end of the lake, for which there is no evidence. But it seems to the writer more natural to believe that the author of this note on a document which even in his time was probably of great antiquity, believed that the present lake covered a district which in historic times had been permanently habitable dry land. Such was the implicit belief of the whole modern world—with the exception perhaps of Reland—till within less than half a century. At the same time it must not be overlooked that the passage in question is the only one in the whole Bible—Old Testament, Apocrypha, or New Testament—to countenance the notion that the cities of the plain were submerged: a notion which the present writer has endeavoured elsewhere [SIDDIM; SODOM; ZOAR] to show does not date earlier than the Christian era. 50. The writer has there also attempted to prove that the belief which prompted the statements just quoted from modern writers, viz. that the Dead Sea was formed by the catastrophe which overthrew the "Cities of the Plain"—is a mere assumption. It is not only unsupported by Scripture, but is directly in the teeth of the evidence of the ground itself. Of the situation of those cities we only know that, being in the "Plain of the Jordan," they must have been to the north of the lake. Of the catastrophe which destroyed them, we only know that it is described as a shower of ignited sulphur descending from the skies. Its date is uncertain, but we shall be safe in placing it within the limit of 2000 years before Christ. The destruction of Sodom and Gomorrah may have been by volcanic action, but it may be safely asserted that no traces of it have yet been discovered, and that, whatever it was, it can have had no connexion with that far vaster and far more ancient event which opened the great valley of the Jordan and the Dead Sea, and at some subsequent time cut it off from communication with the Red Sea by forcing up between them the tract of the *Wady Arabah*.

Seal. The importance attached to seals in the East is so great that without one no document is regarded as authentic. The use of some method of sealing is obviously, therefore, of remote antiquity. Among such methods used in Egypt at a very early period were engraved stones, pierced through their length and hung by a string or chain from the arm or neck, or set in rings for the finger. The most ancient form used for this purpose was the scarabaeus, formed of precious or common stone, or even of blue pottery or porcelain, on the flat side of which the inscription or device was engraved. Cylinders of stone or pottery bearing devices were also used as signets. But in many cases the seal consisted of a lump of clay, impressed with the seal and attached to the document, whether of papyrus or other material, by strings. The use of clay in sealing is noticed in the Book of Job (xxxviii. 14), and the signet-ring as an ordinary part of a man's equipment in the case of Judah (Gen. xxxviii. 18), who probably, like many modern Arabs, wore it suspended by a string from his neck or arm (Cant. viii. 6). The ring or the seal as an emblem of authority both in Egypt, in Persia, and elsewhere, is mentioned in the cases of Pharaoh with Joseph (Gen. xli. 42), of Ahab (1 K. xxi. 8), of Ahasuerus (Esth. iii. 10, 12, viii. 2), of Darius (Dan. vi. 17; also 1 Macc. vi. 15), and as an evidence of a covenant in Jer. xxxii. 10, 54; Neh. ix. 38, x. 1; Hag. ii. 23. Its general importance is denoted by the metaphorical use of the word, Rev. v. 1, ix. 4. Engraved signets were in use among the Hebrews in early times, as is evident in the de-

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scription of the high-priest's breastplate, Ex. xxviii. 11, 36, xxxix. 6, and the work of the engraver as a distinct occupation is mentioned in Ecclus. xxxviii. 27.

Se'ba (pl. *Sebâim*: A. V. incorrectly rendered SABEANS), heads the list of the sons of Cush. The list of the sons of Cush seems to indicate the position of the Cushite nation or country Seba. Nimrod, who is mentioned at the close of the list, ruled at first in Babylonia, and apparently afterwards in Assyria: of the names enumerated between Seba and Nimrod, it is highly probable that some belong to Arabia. We thus may conjecture a curve of Cushite settlements, one extremity of which is to be placed in Babylonia, the other, if prolonged far enough in accordance with the mention of the African Cush, in Ethiopia. The more exact position of Seba will be later discussed. Besides the mention of Seba in the list of the sons of Cush (Gen. x. 7; 1 Chr. i. 9), there are but three, or, as some hold, four notices of the nation (Ps. lxxii. 10; Is. xliii. 3, xlv. 14). The doubtful notice is in Ezekiel, in a difficult passage: "and with men of the multitude of Adam [were] brought drunkards [but the Keri reads 'people of Seba'] from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads" (xxiii. 42). The first clause would seem to favour the idea that a nation is meant, but the reading of the text is rather supported by what follows the mention of the "drunkards." These passages seem to show (if we omit the last) that Seba was a nation of Africa, bordering on or included in Cush, and in Solomon's time independent and of political importance. We are thus able to conjecture the position of Seba. No ancient Ethiopian kingdom of importance could have excluded the island of Meroë, and therefore this one of Solomon's time may be identified with that which must have arisen in the period of weakness and division of Egypt that followed the Empire, and have laid the basis of that power that made SHEBEK, or Sabaco, able to conquer Egypt, and found the Ethiopian dynasty which ruled that country as well as Ethiopia. Josephus says that Saba was the ancient name of the Ethiopian island and city of Meroë, but he writes Seba, in the notice of the Noachian settlements, Sabas. The island of Meroë lay between the Astaboras, the Atbara, the most northern tributary of the Nile, and the Astapus, the Bahr el-Azrak or "Blue River," the eastern of its two great confluents; it is also described as bounded by the Astaboras, the Astapus, and the Astasobas, the latter two uniting to form the Blue River, but this is essentially the same thing. It was in the time of the kingdom rich and productive. The chief city was Meroë, which was an oracle of Jupiter Ammon. The remains of the city Meroë have not been identified with certainty.

Se'bat. [MONTH.]

Seca'cah. One of the six cities of Judah which were situated in the *Midbar* ("wilderness"), that is the tract bordering on the Dead Sea (Josh. xv. 61). Its position is not known.

Sechenī'as. **1.** SHECHANIAH 2 (1 Esd. viii. 29).—**2.** SHECHANIAH 3 (1 Esd. viii. 32).

Se'chu. A place mentioned once only (1 Sam. xix. 22), apparently as lying on the route between Saul's residence, Gibeah, and Ramah (Ramathaim Zophim), that of Samuel. It was notorious for "the great well" (or rather cistern) which it contained. Assuming that Saul started from Gibeah (*Tuleil el-Ful*), and that *Neby Samwil* is Ramah, then *Bir Neballa* (the well of Neballa), alleged by a modern traveller to contain a large pit, would be in a suitable position for the great well of Sechu.

Secun'dus was a Thessalonian who went with the Apostle Paul from Corinth as far as Asia, on his return to Jerusalem from his third missionary tour (see Acts xx. 4).

Sedeci'as. **1.** The father of Maaseiah (Bar. i. 1), and apparently identical with the false prophet in Jer. xxix. 21, 22.—**2.** Zedekiah, king of Judah (Bar. i. 8).

Seer. [PROPHET].

Se'gub. **1.** The youngest son of Hiel the Bethelite, who rebuilt Jericho (1 K. xvi. 34).—**2.** Son of Hezron (1 Chr. ii. 21, 22).

Seir, Mount. We have both "land of Seir" (Gen. xxxii. 3, xxxvi. 30), and "Mount Seir" (Gen. xiv. 6). **1.** The original name of the mountain ridge extending along the east side of the valley of Arabah, from the Dead Sea to the Elanitic Gulf. The name may either have been derived from Seir the Horite, who appears to have been the chief of the aboriginal inhabitants (Gen. xxxvi. 20), or, what is perhaps more probable, from the rough aspect of the whole country. The name Gebala, or Gebalene, was applied to this province by Josephus, and also by Eusebius and Jerome. The northern section of Mount Seir, as far as Petra, is still called Jebâl, the Arabic form of Gebal. The Mount Seir of the Bible extended much farther south than the modern province, as is shown by the words of Deut. ii. 1-8. It had the Arabah on the west (vers. 1 and 8); it extended as far south as the head of the Gulf of Akabah (ver. 8); its eastern border ran along the base of the mountain range where the plateau of Arabia begins. Its northern border is not so accurately determined. The land of Israel, as described by Joshua, extended from "the Mount Halak that goeth up to Seir, even unto Baal Gad" (Josh. xi. 17). As no part of Edom was given to Israel, Mount Halak must have been upon its northern border. Now there is a line of "naked" (*halak* signified "naked") white hills or cliffs which runs across the great valley about eight miles south of the Dead Sea, forming the division between the Arabah proper and the deep Ghor north of it. The view of these cliffs, from the shore of the Dead Sea, is very striking. They appear as a line of hills shutting in the valley, and extending up to the mountains of Seir. The impression left by them on the mind of the writer was that this is the very "Mount Halak that goeth up to Seir." **2.** An entirely different place from the foregoing; one of the landmarks on the north boundary of the territory of Judah (Josh. xv. 10 only). It lay westward of Kirjath-jearim, and between it and Beth-shemesh. If *Kuriet el Enab* be the former, and *Ain-shems* the latter of these two, then Mount Seir cannot fail to be the ridge which lies between the *Wady Aly* and the *Wady Ghurab*. How the name of Seir came to be placed so far to the north of the main seats of the Seirites we have no means of knowing. Perhaps, like other names occurring in the tribe of Benjamin, it is a monument of an incursion by the Edomites which has escaped record. But it is more probable that it derived its name from some peculiarity in the form or appearance of the spot.

Sei'rath. The place to which Ehud fled after his

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murder of Eglon (Judg. iii. 26, 27). It was in "Mount Ephraim" (27), a continuation, perhaps, of the same wooded shaggy hills (such seems to be the signification of *Seir* and *Seirath*) which stretched even so far south as to enter the territory of Judah (Josh. xv. 10). It has hitherto escaped observation in modern times.

Se'la and **Se'lah**, 2 K. xiv. 7; Is. xvi. 1: rendered "the rock" in the A. V., in Judg. i. 36, 2 Chr. xxv. 12, Obad. 3. Probably the city later known as Petra, the ruins of which are found about two days' journey N. of the top of the gulf of Akaba, and three or four S. from Jericho. It was in the midst of Mount Seir, in the neighbourhood of Mount Hor, and therefore Edomite territory, taken by Amaziah, and called JOKTHEEL. In the end of the fourth century B.C. it appears as the head-quarters of the Nabatheans, who successfully resisted the attacks of Antigonus. About 70 B.C. Petra appears as the residence of the Arab princes named Aretas. It was by Trajan reduced to subjection to the Roman empire. The city Petra lay, though at a high level, in a hollow shut in by mountain-cliffs, and approached only by a narrow ravine through which, and across the city's site, the river winds.

Sela-Ham-Mahlekoth (*i.e.* "the cliff of escapes" or "of divisions"). A rock or cliff in the wilderness of Maon, the scene of one of those remarkable escapes which are so frequent in the history of Saul's pursuit of David (1 Sam. xxiii. 28). No identification has yet been suggested.

Se'lah. This word, which is only found in the poetical books of the Old Testament, occurs seventy-one times in the Psalms, and three times in Habakkuk. In sixteen Psalms it is found once, in fifteen twice, in seven three times, and in one four times—always at the end of a verse, except in Ps. lv. 19 [20], lvii. 3 [4], and Hab. iii. 3, 9, where it is in the middle, though at the end of a clause. All the Psalms in which it occurs, except eleven (iii. vii. xxiv. xxxii. xlviii. l. lxxxii. lxxxiii. lxxxvii. lxxxix. cxliii.), have also the musical direction, "to the Chief Musician" (comp. also Hab. iii. 19); and in these exceptions we find the words *mizmôr* (A. V. "Psalm"), Shiggaion, or Maschil, which sufficiently indicate that they were intended for music. Besides these, in the titles of the Psalms in which Selah occurs, we meet with the musical term Alamoth (xlvi.), Altaschith (lvii. lix. lxxv.), Gittith (lxxxi. lxxxiv.), Mahalath Leannoth (lxxxviii.), Michtam (lvii. lix. lx.), Neginah (lxi.), Neginoth (iv. liv. lv. lxvii. lxxvi.; comp. Hab. iii. 19), and Shushan-eduth (lx.); and on this association alone might be formed a strong presumption that, like these, Selah itself is a term which had a meaning in the musical nomenclature of the Hebrews. What that meaning may have been is now a matter of pure conjecture. In by far the greater number of instances the Targum renders the word by "for ever," "for ever and ever." In Ps. xlix. 13 [14] it has "for the world to come;" in Ps. xxxix. 5 [6] "for the life everlasting;" and in Ps. cxl. 5 [6], "continually." This interpretation, which is the one adopted by the majority of Rabbinical writers, is purely traditional, and based upon no etymology whatever. It is followed by Aquila, Symmachus, Theodotion, Jerome, and the Peshito Syriac in some instances. That this rendering is manifestly inappropriate in some passages, as for instance Ps. xxi. 2 [3], xxxii. 4, lxxxi. 7 [8], and Hab. iii. 3, and superfluous in others, as Ps. xliv. 8 [9], lxxxiv. 4 [5], lxxxix. 4 [5], was pointed out long since by Aben Ezra. In the Psalms the uniform rendering of the LXX. is διάψαλμα. The Vulgate omits it entirely. The rendering διάψαλμα of the LXX. and other translators is in every way as traditional as that of the Targum "for ever," and has no foundation in any known etymology. With regard to the meaning of διάψαλμα itself there is great doubt. Jerome enumerates the various opinions which have been held upon the subject; that *diapsalma* denotes a change of metre, a cessation of the Spirit's influence, or the beginning of another sense. Others, he says, regard it as indicating a difference of rhythm, and the silence of some kind of music in the choir. On the whole, the rendering διάψαλμα rather increases the difficulty, for it does not appear to be the true meaning of Selah, and its own signification is obscure. Leaving the Versions and the Fathers, we come to the Rabbinical writers, the majority of whom follow the Targum and the dictum of R. Eliezer in rendering Selah "for ever." But Aben Ezra (on Ps. iii. 3) showed that in some passages this rendering was inappropriate, and expressed his own opinion that Selah was a word of emphasis, used to give weight and importance to what was said, and to indicate its truth. Kimchi explained it as a musical term, signifying a raising or elevating the voice. Among modern writers there is the same diversity of opinion. Gesenius derives Selah from *sâlâh*, to suspend. In accordance with his derivation, he interprets Selah to mean either, "suspend the voice," that is, "be silent," a hint to the singers; or "raise, elevate the stringed instruments." In either case he regards it as denoting a pause in the song, which was filled up by an interlude played by the choir of Levites. Ewald arrives at substantially the same result by a different process. He regards the phrase "Higgaion, Selah," in Ps. ix. 16 [17], as the full form, signifying "music, strike up!"—an indication that the voices of the choir were to cease while the instruments alone came in. Hengstenberg follows Gesenius, De Wette, and others, in the rendering *pause!* but refers it to the contents of the psalm, and understands it of the silence of the music in order to give room for quiet reflection. If this were the case, Selah at the end of a psalm would be superfluous. The same meaning of *pause* or *end* is arrived at by Fürst. Davidson says:—"The word denotes *elevation* or *ascent*, i. e. *loud, clear*. The music which commonly accompanied the singing was soft and feeble. In cases where it was to burst in more strongly during the silence of the song, *Selah* was the sign. At the end of a verse or strophe, where it commonly stands, the music may have readily been strongest and loudest." Augusti thought it was an exclamation, like *hallelujah!* and the same view was taken by the late Prof. Lee, who classes it among the interjections, and renders it *praise!* Beyond the fact that Selah is a musical term, we know absolutely nothing about it, and are entirely in the dark as to its meaning.

Sel'ed. One of the sons of Nadab, a descendant of Jerahmeel (1 Chr. ii. 30).

Selemi'a. One of the five men "ready to write swiftly," whom Esdras was commanded to take (2 Esd. xiv. 24).

Selemi'as. SHELEMIAH 1 (1 Esd. ix. 34).

Seleuci'a, near the mouth of the Orontes, was practically the seaport of ANTIOCH. The distance

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between the two towns was about 16 miles. We are expressly told that St. Paul, in company with Barnabas, sailed from Seleucia at the beginning of his first missionary circuit (Acts xiii. 4); and it is almost certain that he landed there on his return from it (xiv. 26). This strong fortress and convenient seaport was constructed by the first Seleucus, and here he was buried. It retained its importance in Roman times, and in St. Paul's day it had the privileges of a free city. The remains are numerous.

Seleu'cus IV. (Philopator), "king of Asia" (2 Macc. iii. 3), that is, of the provinces included in the Syrian monarchy, according to the title claimed by the Seleucidae, even when they had lost their footing in Asia Minor (comp. 1 Macc. viii. 6, xi. 13, xii. 39, xiii. 32), was the son and successor of Antiochus the Great. He took part in the disastrous battle of Magnesia (B.C. 190), and three years afterwards, on the death of his father, ascended the throne. He was murdered, after a reign of twelve years (B.C. 175), by Heliodorus, one of his own courtiers (Dan. xi. 20). His son Demetrius I. (Soter), whom he had sent, while still a boy, as hostage to Rome, after a series of romantic adventures, gained the crown in 162 B.C. (1 Macc. vii. 1; 2 Macc. xiv. 1). The general policy of Seleucus towards the Jews, like that of his father (2 Macc. iii. 2, 3), was conciliatory, and he undertook a large share of the expenses of the Temple-service (2 Macc. iii. 3, 6). On one occasion, by the false representations of Simon, a Jewish officer [SIMON 3], he was induced to make an attempt to carry away the treasures deposited in the Temple, by means of the same Heliodorus who murdered him. The attempt signally failed, but it does not appear that he afterwards showed any resentment against the Jews (2 Macc. iv. 5, 6).

Sem. SHEM the patriarch (Luke iii. 36).

Semachi'ah. One of the sons of Shemaiah 9 (1 Chr. xxvi. 7).

Sem'ei. 1. SHIMEI 14 (1 Esd. ix. 33).—**2.** SHIMEI 16 (Esth. xi. 2). —**3.** The father of Mattathias in the genealogy of Jesus Christ (Luke iii. 26).

Semel'lius. SHIMSHAI (1 Esd. ii. 16, 17, 25, 30).

Sem'is. SHIMEI 13 (1 Esd. ix. 23).

Semitic Languages. [SHEMITIC LANGUAGES.]

Sen'aah. The "children of Senaah" are enumerated amongst the "people of Israel" who returned from the Captivity with Zerubbabel (Ezr. ii. 35; Neh. vii. 38). In Neh. iii. 3, the name is given with the article, has-Senaah. The names in these lists are mostly those of towns; but Senaah does not occur elsewhere in the Bible as attached to a town. The Magdal-Senna, or "great Senna" of Eusebius and Jerome, seven miles N. of Jericho ("Senna") however, is not inappropriate in position. Bertheau suggests that Senaah represents not a single place but a district; but there is nothing to corroborate this.

Sen'eh. The name of one of the two isolated rocks which stood in the "passage of Michmash" (1 Sam. xiv. 4). It was the southern one of the two (ver. 5), and the nearest to Geba. The name in Hebrew means a "thorn," or thorn-bush. Josephus mentions that the last encampment of Titus's army was at a spot "which in the Jews' tongue is called the valley" or perhaps the plain "of thorns, near to a village called Gabathsaoulé," *i.e.* Gibeath of Saul.

Sen'ir. This name occurs twice in the A. V., viz. 1 Chr. v. 23, and Ez. xxvii. 5; but it should be found in two other passages, in each of which the Hebrew word is exactly similar to the above, viz. Deut. iii. 9, and Cant. iv. 8. In these it appears in the A. V. as SHENIR. It is the Amorite name for the mountain in the north of Palestine which the Hebrews called HERMON, and the Phoenicians SIRION; or perhaps it was rather the name for a portion of the mountain than the whole. Abulfeda reports that the part of Anti-Lebanon north of Damascus — that usually denominated *Jebel esh Shurky*, "the East Mountain"—was in his day called *Senîr*.

Sennach'erib was the son and successor of Sargon. His name in the original is read as *Sinakhi-irib*, which is understood to mean, "Sin (or the Moon) increases brothers:" an indication that he was not the first-born of his father. We know little or nothing of Sennacherib during his father's lifetime. From his name, and from a circumstance related by Polyhistor, we may gather that he was not the eldest son, and not the heir to the crown till the year before his father's death. Sennacherib mounted the throne B.C. 702. His first efforts were directed to crushing the revolt of Babylonia, which he invaded with a large army. Merodach-Baladan ventured on a battle, but was defeated and driven from the country. In his third year (B.C. 700) he turned his arms towards the west, chastised Sidon, took tribute from Tyre, Aradus, and the other Phoenician cities, as well as from Edom and Ashdod, besieged and captured Ascalon, made war on Egypt, which was still dependent on Ethiopia, took Libnah and Lachish on the Egyptian frontier, and, having probably concluded a convention with his chief enemy, finally marched against Hezekiah, king of Judah. It was at this time that "Sennacherib came up against all the fenced cities of Judah, and took them" (2 K. xviii. 13). There can be no doubt that the record which he has left of his campaign against "Hiskiah" in his third year, is the war with Hezekiah so briefly touched in the four verses of this chapter (vers. 13-16). In the following year (B.C. 699), Sennacherib invaded Babylonia for the second time. It was perhaps in this same year that Sennacherib made his second expedition into Palestine. Hezekiah had again revolted, and claimed the protection of Egypt. Instead, therefore, of besieging Jerusalem, the Assyrian king marched past it to the Egyptian frontier, attacked once more Lachish and Libna, but apparently failed to take them, sent messengers from the former to Hezekiah (2 K. xviii. 17), and on their return without his submission wrote him a threatening letter (2 K. xix. 14). Tirhaka was hastening to the aid of the Egyptians when an event occurred which relieved both Egypt and Judaea from their danger. In one night the Assyrians lost, either by a pestilence or by some more awful manifestation of divine power, 185,000 men! The camp immediately broke up—the king fled. Sennacherib reached his capital in safety, and was not deterred, by the terrible disaster which had befallen his arms, from engaging in other wars, though he seems thenceforward to have carefully avoided Palestine. In his fifth year he led an expedition into Armenia and Media; after which, from his sixth to his eighth year, he was engaged in wars with Susiana and Babylonia. From this point his annals fail us. Sennacherib reigned

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twenty-two years. The date of his accession is fixed by the Canon of Ptolemy to B.C. 702, the first year of Belibus or Elibus. The date of his death is marked in the same document by the accession of Asaridanus (Esar-Haddon) to the throne of Babylon in B.C. 680. The monuments are in exact conformity with these dates, for the 22nd year of Sennacherib has been found upon them, while they have not furnished any notice of a later year. It is impossible to reconcile these dates with the chronology of Hezekiah's reign, according to the numbers of the present Hebrew text. Sennacherib was one of the most magnificent of the Assyrian kings. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His greatest work is the grand palace at Koyunjik. He also erected monuments in distant countries. Of the death of Sennacherib nothing is known beyond the brief statement of Scripture, that "as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the sword, and escaped into the land of Armenia" (2 K. xix. 37; Is. xxxvii. 38).

Sen'uah. Properly Hassenuah, with the def. article. A Benjamite, the father of Judah, who was second over the city after the return from Babylon (Neh. xi. 9).

Se'orim. The chief of the fourth of the twenty-four courses of priests instituted by David (1 Chr. xxiv. 8).

Se'phar. It is written, after the enumeration of the sons of Joktan, "and their dwelling was from Mesha as thou goest unto Sephar, a mount of the east" (Gen. x. 30). The immigration of the Joktanites was probably from west to east, and they occupied the south-western portion of the peninsula. The undoubted identifications of Arabian places and tribes with their Joktanite originals are included within these limits, and point to Sephar as the eastern boundary. There appears to be little doubt that the ancient seaport town called Dhafári or Zafari, and Dhafár or Zafár, without the inflexional termination, represents the Biblical site or district. All the evidence is clearly in favour of this site being that of the Sephar of the Bible, and the identification has accordingly been generally accepted by critics. More accurately, it appears to preserve the name mentioned in Gen. x. 30, and to be in the district anciently so named. It is situate on the coast, in the province of Hadramäwt, and near to the district which adjoins that province on the east, called Esh-Shihr. M. Fresnel gives almost all that is known of the present state of this old site in his *Lettres sur l'Hist. des Arabes avant l'Islamisme*. Zafár, he tells us, pronounced by the modern inhabitants "Isfôr," is now the name of a series of villages situate some of them on the shore, and some close to the shore, of the Indian Ocean, between Mirbát and Rás-Sájir, extending a distance of two days' journey, or 17 or 18 hours, from east to west. Proceeding in this direction, those near the shore are named Tákah, Ed-Dahâreez, El-Beleed, El-Háfeh, Saláhah, and Awkad. The first four are on the sea-shore, and the last two at a small distance from it. El-Beleed, otherwise called Harkám, is, in M. Fresnel's opinion, the ancient Zafár. It is on a small peninsula lying between the ocean and a bay, and the port is on the land side of the town. The classical writers mention Sapphar metropolis or Saphar, in long. 88°, lat. 14° 30', according to Ptol., the capital of the Sapharitae, placed by Ptol. near the Homeritae; but their accounts are obscure, and probably from hearsay.

Seph'arad. A name which occurs in Obad. ver. 20 only. Its situation has always been a matter of uncertainty, and cannot even now be said to be settled. (1.) The reading of the LXX., ἕως Ἐφραθᾶ, is probably a mere conjecture, though it may point to a modified form of the name in the then original, *viz.* Sepharath. (2.) The reading of the Vulgate, *Bosporus*, was adopted by Jerome from his Jewish instructor. We have no means of knowing to which Bosporus Jerome's teacher alluded—the Cimmerian or the Thracian. The Targum Jonathan and the Peshito-Syriac, and from them the modern Jews, interpret Sepharad as Spain (Ispamia and Ispania). (3.) Others have suggested the identity of Sepharad with Sipphara in Mesopotamia, but that is more probably SEPHARVAIM. (4.) The name has perhaps been discovered in the cuneiform Persian inscriptions of *Nakshi-Rustum* and *Behistun*; and also in a list of Asiatic nations given by Niebuhr. In the latter it occurs between Ka Ta Pa TUK (Cappadocia) and Ta UNA (Ionia). De Sacy was the first to propose the identification of this with Sepharad, and subsequently it was suggested by Lassen that S Pa Ra D was identical with Sardis, the ancient capital of Lydia. (5.) Ewald considers that Sepharad has a connexion with Zarephath in the preceding verse; and suggests that the true reading is Sepharam, and that it is to be found in a place three hours from *Akka*, i.e. doubtless the modern *Shefa 'Omar*. (6.) Michaelis, among other conjectures, ingeniously suggests that the "Spartans" of 1 Macc. xii. 15 are accurately "Sepharadites."

Sepharva'im is mentioned by Sennacherib in his letter to Hezekiah as a city whose king had been unable to resist the Assyrians (2 K. xix. 13; Is. xxxvii. 13; comp. 2 K. xviii. 34). It is coupled with Hena and Ava, or Ivah, which were towns on the Euphrates above Babylon. Again, it is mentioned, in 2 K. xvii. 24, where it is again joined with Ava, and also with Cuthah and Babylon. These indications are enough to justify us in identifying the place with the famous town of Sippara, on the Euphrates above Babylon, which was near the site of the modern Mosaib. The dual form indicates that there were two Sipparas, one on either side of the river. Berosus called Sippara, "a city of the sun;" and in the inscriptions it bears the same title, being called *Tsipar sha Shamas*, or "Sippara of the Sun"—the sun being the chief object of worship there (comp. 2 K. xvii. 31).

Sephe'la. The Greek form of the ancient word *has-Shĕfēlâh*, the native name for the southern division of the low-lying flat district which intervenes between the central highlands of the Holy Land and the Mediterranean, the other and northern portion of which was known as SHARON. The name occurs throughout the topographical records of Joshua, the historical works, and the topographical passages in the Prophets; always with the article prefixed, and always denoting the same region (Deut. i. 7; Josh. ix. 1, x. 40, xi. 2, 16 *a*, xii. 8, xv. 33; Judg. i. 9; 1 K. x. 27; 1 Chr. xxvii. 28; 2 Chr. i. 15, ix. 27, xxvi. 10, xxviii. 18; Jer. xvii. 26, xxxii. 44, xxxiii. 13; Obad. 19; Zech.

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vii. 7). In each of these passages, however, the word is treated in the A. V. not as a proper name, analogous to *the Campagna, the Wolds, the Carse,* but as a mere appellative, and rendered "the vale," "the valley," "the plain," "the low plains," and "the low country." The name Shefelah is retained in the old versions, even those of the Samaritans, and Rabbi Joseph on Chronicles (probably as late as the 11th century A.D.). It was actually in use down to the 5th century. No definite limits are mentioned to the Shefelah, nor is it probable that there were any. In the list of Joshua (xv. 33-47) it contains 43 "cities," as well as the hamlets and temporary villages dependent on them. Of these, as far as our knowledge avails us, the most northern was Ekron, the most southern Gaza, and the most western Nezib (about 7 miles N.N.W. of Hebron). A large number of these towns, however, were situated not in the plain, nor even on the western slopes of the central mountains, but in the mountains themselves. The Shefelah was, and is, one of the most productive regions in the Holy Land. It was in ancient times the corn-field of Syria, and as such the constant subject of warfare between Philistines and Israelites, and the refuge of the latter when the harvests in the central country were ruined by drought (2 K. viii. 1-3). But it was also, from its evenness, and from its situation on the road between Egypt and Assyria, exposed to continual visits from foreign armies, visits which at last led to the destruction of the Israelite kingdom.

Septuagint. The causes which produced this version, the number and names of the translators, the times at which different portions were translated, are all uncertain. It appears at the present day in four principal editions. 1. Biblia Polyglotta Complutensis, A.D. 1514-1517. 2. The Aldine Edition, Venice, A.D. 1518. 3. The Roman Edition, edited under Pope Sixtus V., A.D. 1587. 4. Facsimile Edition of the Codex Alexandrinus, by H. H. Baber, A.D. 1816. 1, 2. The texts of (1) and (2) were probably formed by collation of several MSS. 3. The Roman edition (3) is printed from the venerable *Codex Vaticanus*. A transcript of the Codex Vaticanus, prepared by Cardinal Mai, was lately published at Rome, by Vercelloni. It is much to be regretted that this edition is not so accurate as to preclude the necessity of consulting the MS. 4. The Facsimile Edition, by Mr. Baber, is printed with types made after the form of the letters in the *Codex Alexandrinus.*—*Manuscripts.* The various readings given by Holmes and Parsons enable us to judge, in some measure, of the character of the several MSS. and of the degree of their accordance with the Hebrew text. They are distinguished thus by Holmes: the *uncial* by Roman numerals, the *cursive* by Arabic figures. Among them may be specially noted, with their probable dates and estimates of value as given by Holmes in his Preface to the Pentateuch:—

Uncial.[a]	Probable date. Century.
I. Cottonianus. Brit. Mus. (fragments)	4
II. Vaticanus. Vat. Library, Rome	4
III. Alexandrinus. Brit. Mus.	5
VII. Ambrosianus. Ambros. Lib., Milan.	7
X. Coislinianus. Bibl. Imp., Paris	7

[a] The Codex Sinaiticus, an uncial MS., is supposed by Tischendorf to be as ancient as Cod. Vaticanus (II.).

Cursive	Probable date Century
16. Mediceus. Med. Laurentian Lib., Florence	11
19. Chigianus. Similar to Complut. Text and 108, 118	10
25. Monachiensis. Munich	10
58. Vaticanus. (num. x.). Vat. Lib., similar to 72	13
59. Glasguensis	12
61. Bodleianus. Laud. 36, notae optimae	12
64. Parisiensis (11). Imperial Library.	10 or 11
72. Venetus. Maximi faciendus.	13
75. Oxoniensis. (Univ. Coll.)	12
84. Vaticanus (1901), optimae notae	11
106. } Ferrariensis. These two agree 107. }	14
108. } Vaticanus (330) } Similar to Complut. 118. } Parisiensis. Imp. Lib. } (Text. and 19)	14 13

The texts of these MSS. differ considerably from each other, and consequently differ in various degrees from the Hebrew original. The following are the results of a comparison of the readings in the first eight chapters of Exodus:—1. Several of the MSS. agree well with the Hebrew; others differ very much. 2. The chief variance from the Hebrew is in the addition or omission of words and clauses. 3. Taking the Roman text as the basis, there are found 80 places (α) where some of the MSS. differ from the Roman text, either by addition or omission, *in agreement with the Hebrew*; 26 places (β) where differences of the same kind are *not in agreement with the Hebrew.* There is therefore a large balance against the Roman text, in point of accordance with the Hebrew. 4. Those MSS. which have the largest number of differences of class (α) have the smallest number of class (β). There is evidently some strong reason for this close accordance with the Hebrew in these MSS. But whence these varieties of text? Was the Version at first more in accordance with the Hebrew, as in (72) and (59), and did it afterwards degenerate into the less accurate state of the Codex Vaticanus? Or was the Version at first less accurate, like the Vatican text, and afterwards brought, by critical labours, into the more accurate form of the MSS. which stand highest in the scale? History supplies the answer. Jerome speaks of two copies, one older and less accurate, κοινή, fragments of which are believed to be represented by the still extant remains of the old Latin Version; the other more faithful to the Hebrew, which he took as the basis of his own new Latin Version. In another place he speaks of the corruption of the ancient translation, and the great variety of copies used in different countries. Origen, finding great discordance in the several copies of the LXX., laid this version side by side with the other three translations of Aquila, Theodotion, and Symmachus; and, *taking their accordance with each other as the test of their agreement with the Hebrew,* marked the copy of the LXX. with an *obelos* ÷, where he found superfluous words, and supplied the deficiencies of the LXX. by words taken from the other versions, with an *asterisc,* *, prefixed. From Eusebius we learn that this work of Origen was called τετραπλᾶ, *the fourfold Bible.* But this was only the earlier and the smaller portion of Origen's labours: he rested not till he had acquired the knowledge of Hebrew, and compared the Septuagint directly with the Hebrew copies. Eusebius thus describes the labours which led to the greater work, the *Hexapla*; the last clause of the passage refers to the *Tetrapla*: "So careful was Origen's investigation of the sacred

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oracles, that he learnt the Hebrew tongue, and made himself master of the original Scriptures received among the Jews, in the Hebrew letters; and reviewed the versions of the other interpreters of the Sacred Scriptures, besides the LXX.; and discovered some translations varying from the well-known versions of Aquila, Symmachus, and Theodotion, which he searched out and brought to light from their long concealment in neglected corners; . . . . and in his Hexapla, after the four principal versions of the Psalms, added a fifth, yea, a sixth and seventh translation, stating that one of these was found in a cask at Jericho, in the time of Antoninus, son of Severus: and bringing these all into one view, and dividing them in columns, over against one another, together with the Hebrew text, he left to us the work called *Hexapla*; having arranged separately, in the *Tetrapla*, the versions of Aquila, Symmachus, and Theodotion, together with the version of the Seventy." From Jerome we learn that in the Hexapla the Hebrew text was placed in one column in Hebrew letters, in the next column in Greek letters. The fate of this laborious work is unknown. It was brought from Tyre and laid up in the Library at Caesarea, and there probably perished by the flames, A.D. 653. One copy, however, had been made by Pamphilus and Eusebius, of the column containing the corrected text of the Septuagint, with Origen's *asteriscs* and *obeli*, and the letters denoting from which of the other translators each addition was taken. This copy is probably the ancestor of those Codices which now approach most nearly to the Hebrew, and are entitled *Hexaplar*. To these main sources of our existing MSS. must be added the recensions of the Septuagint mentioned by Jerome and others, viz. those of Lucian of Antioch and Hesychius of Egypt, not long after the time of Origen. Each of these had a wide range: that of Lucian in the Churches from Constantinople to Antioch; that of Hesychius in Alexandria and Egypt; while the Churches lying between these two regions used the Hexaplar text copied by Eusebius and Pamphilus.—I. HISTORY OF THE VERSION.—The ancient text, called *κοινή*, which was current before the time of Origen, whence came it? 1. This version was highly esteemed by the Hellenistic Jews before the coming of Christ. An annual festival was held at Alexandria in remembrance of the completion of the work. The manner in which it is quoted by the writers of the New Testament proves that it had been long in general use. It was found wherever the Greek language prevailed, or the Jews were scattered. To the wide dispersion of this version we may ascribe in great measure that general persuasion which prevailed over the whole East of the near approach of the Redeemer. 2. Not less wide was the influence of the Septuagint in the spread of the Gospel. Many of those Jews who were assembled at Jerusalem on the day of Pentecost, from Asia Minor, from Africa, from Crete and Rome, used the Greek language; from Antioch and Alexandria in the East, to Rome and Massilia in the West, the voice of the Gospel sounded forth in Greek. For a long period the Septuagint was the Old Testament of the far larger part of the Christian Church. Let us now try to ascend towards the source. Can we find any clear, united, consistent testimony to the origin of the Septuagint? (1) Where and (2) when was it made? and (3) by whom? and (4) whence the title? (1) The only point in which all agree is that Alexandria was the birthplace of the Version. (2) The Version was made, or at least commenced, in the time of the earlier Ptolemies, in the first half of the third century B.C. (3) *By whom was it made?*—The following are some of the traditions current among the Fathers:—Irenaeus (lib. iii. c. 24) relates that Ptolemy Lagi, wishing to adorn his Alexandrian Library with the writings of all nations, requested from the Jews of Jerusalem a Greek version of their Scriptures; that they sent seventy elders well skilled in the Scriptures and in later languages; that the king *separated them from one another*, and bade them all translate the several books. When they came together before Ptolemy and showed their versions, God was glorified, for *they all agreed exactly*, from beginning to end, in every phrase and word, so that all men may know *that the Scriptures are translated by the inspiration of God*. Epiphanius says that the translators were divided into pairs, in 36 cells, each pair being provided with two scribes; and that 36 versions, agreeing in every point, were produced, *by the gift of the Holy Spirit*. But Jerome boldly throws aside the whole story of the cells and the inspiration, and refers to the relation of Aristaeus, or Aristeas, and to Josephus, the former being followed by the latter. This (so called) letter of Aristeas to his brother Philocrates is still extant. It gives a splendid account of the origin of the Septuagint; of the embassy and presents sent by King Ptolemy to the high-priest at Jerusalem, by the advice of *Demetrius Phalereus, his librarius*, 50 talents of gold and 50 talents of silver, &c.: the Jewish slaves whom he set free, paying their ransom himself; the letter of the king; the answer of the high-priest; the choosing of six interpreters from each of the twelve tribes, and their names; the copy of the Law, in letters of gold; their arrival at Alexandria on the anniversary of the king's victory over Antigonus; the feast prepared for the seventy-two, which continued for seven days; the questions proposed to each of the interpreters in turn, with the answers of each; their lodging by the sea-shore; and the accomplishment of their work in seventy-two days, *by conference and comparison*. This is the story which probably gave to this version the title of the *Septuagint*. A simpler account, and probably more genuine, is that given by Aristobulus (2nd century B.C.). For before Demetrius Phalereus a translation had been made, by others, of the history of the Hebrews' going forth out of Egypt, and of all that happened to them, and of the conquest of the land, and of the exposition of the whole Law. But the entire translation of our whole Law was made in the time of the king named Philadelphus, a man of greater zeal, under the direction of Demetrius Phalereus. The Prologue of the Wisdom of Jesus the Son of Sirach makes mention of "the Law itself, the Prophets, and the rest of the books," having been translated from the Hebrew into another tongue. The letter of Aristeas was received as genuine and true for many centuries. The general belief of scholars now is, that it was the work of some Alexandrian Jew, whether with the object of enhancing the dignity of his Law, or the credit of the Greek version, or for the meaner purpose of gain. But the Pseudo-Aristeas had a basis of fact for his fiction; on three points of his story there is no material difference of opinion, and they are confirmed by the study of the Version itself:—1. The

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Version was made at Alexandria. 2. It was begun in the time of the earlier Ptolemies, about 280 B.C. 3. The Law (*i. e.* the Pentateuch) alone was translated at first. But by whom was the Version made? As Hody justly remarks, "it is of little moment whether it was made at the command of the king or spontaneously by the Jews; but it is a question of great importance whether the Hebrew copy of the Law, and the interpreters (as Pseudo-Aristeas and his followers relate), were summoned from Jerusalem, and sent by the high-priest to Alexandria." On this question no testimony can be so conclusive as the evidence of the Version itself, which bears upon its face the marks of imperfect knowledge of Hebrew, and exhibits the forms and phrases of the Macedonic Greek prevalent in Alexandria, with a plentiful sprinkling of Egyptian words. The question as to the moving cause which gave birth to the Version is one which cannot be so decisively answered either by internal evidence or by historical testimony. The balance of probability must be struck between the tradition of the king's intervention and the simpler account suggested by the facts of history, and the phenomena of the Version itself. It is well known that, after the Jews returned from the Captivity of Babylon, having lost in great measure the familiar knowledge of the ancient Hebrew, the readings from the Books of Moses in the synagogues of Palestine were explained to them in the Chaldaic tongue, in Targums or Paraphrases; and the same was done with the Books of the Prophets, when, at a later time, they also were read in the synagogues. The Jews of Alexandria had probably still less knowledge of Hebrew; their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers soon after the time of Alexander, and under the earlier Ptolemies. They would naturally follow the same practice as their brethren in Palestine; the Law first and afterwards the Prophets would be explained in Greek, and from this practice would arise in time an entire Greek Version. 4. *Whence the title?*—It seems unnecessary to suppose, with Eichhorn, that the title *Septuagint* arose from the approval given to the Version by an Alexandrian Sanhedrim of 70 or 72; that title appears sufficiently accounted for above by the prevalence of the letter of Aristeas, describing the mission of 72 interpreters from Jerusalem.—II. CHARACTER OF THE SEPTUAGINT.—*The Character of the Version.*—Is it faithful in substance? Is it minutely accurate in details? Does it bear witness for or against the tradition of its having been made by special inspiration? These are some of the chief questions: there are others which relate to particulars. א. Was the Version made from Hebrew MSS. with the vowel points now used? ב. Were the Hebrew words divided from one another, and were the final letters, ך. ם. ן. ף. ץ. in use when the Septuagint was made? A minute examination shows that the Hebrew MSS. used by the Greek translators were not pointed as at present, that they were written without intervals between the words, and that the present final forms were not then in use. In a few cases the translators appear to have preserved the true pointing and division of the words. We now proceed to the larger questions. A. *Is the Septuagint faithful in substance?*—1. It has been clearly shown by Hody, Frankel, and others, that the several books were translated by different persons, without any comprehensive revision to harmonise the several parts. Names and words are rendered differently in different books. 2. Thus the character of the Version varies much in the several books; those of the Pentateuch are the best. 3. The poetical parts are, generally speaking, inferior to the historical, the original abounding with rarer words and expressions. 4. In the Major Prophets (probably translated nearly 100 years after the Pentateuch) some of the most important prophecies are sadly obscured. Ezekiel and the Minor Prophets (speaking generally) seem to be better rendered. 5. Supposing the numerous glosses and duplicate renderings, which have evidently crept from the margin into the text, to be removed, and forming a rough estimate of what the Septuagint was in its earliest state, we may perhaps say of it that it is the image of the original seen through a glass not adjusted to the proper focus; the larger features are shown, but the sharpness of definition is lost.—B. We have anticipated the answer to the second question—*Is the Version minutely accurate in details?*—but will give a few examples. 1. The *same* word in the same chapter is often rendered by *differing* words. 2. *Differing* words by the *same* word. 3. The divine names are frequently interchanged. 4. Proper names are sometimes translated, sometimes not. 5. The translators are often misled by the similarity of Hebrew words. In very many cases the error may be thus traced to the similarity of some of the Hebrew letters; in some it is difficult to see any connexion between the original and the Version. 6. Besides the above deviations, and many like them, which are probably due to accidental causes, the change of a letter, or doubtful writing in the Hebrew, there are some passages which seem to exhibit a studied variation in the LXX. from the Hebrew (*e. g.* Gen. ii. 2; Ex. xii. 40). Frequently the strong expressions of the Hebrew are softened down, where human parts are ascribed to GOD. The Version is therefore not minutely accurate in details.—Γ. We shall now be prepared to weigh the tradition of the Fathers, that the Version was made by inspiration. If there be such a thing as an *inspiration of translators*, it must be an effect of the Holy Spirit on their minds, enabling them to do their *work of translation* more perfectly than by their own abilities and acquirements; to overcome the difficulties arising from defective knowledge, from imperfect MSS., from similarity of letters, from human infirmity and weariness; and so to produce a copy of the Scriptures, setting forth the Word of God, and the history of his people, in its original truth and purity. The reader will be able to judge whether the Septuagint Version satisfies this test. If it does, it will be found not only substantially faithful, but minutely accurate in details; it will be, in short, a republication of the original text, purified from the errors of human hands and eyes, stamped with fresh authority from Heaven. This is a question to be decided by facts, by the phenomena of the Version itself. We will simply declare our own conviction that, instead of such a Divine repub lication of the original, we find a marked distinction between the original and the Septuagint.—III. WHAT, THEN, ARE THE BENEFITS TO BE DERIVED FROM THE STUDY OF THE SEPTUAGINT?—1. For the Old Testament. The Septuagint gives evidence of the character and condition of the Hebrew MSS. from which it was made, with

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respect to vowel points and the mode of writing. Being made from MSS. far older than the Masoretic recension, the Septuagint often indicates readings more ancient and more correct than those of our present Hebrew MSS. and editions; and often speaks decisively between the conflicting readings of the present MSS. (*e. g.* Ps. xvi. 10, xxii. 17; Hos. vi. 5). In Gen. iv. 8, a clause necessary to the sense is omitted in the Hebrew, but preserved in the LXX. In all these cases we do not attribute any paramount *authority* to the Septuagint on account of its superior antiquity to the extant Hebrew MSS.; but we take it as an evidence of a more ancient Hebrew text, as an eye-witness of the texts, 280 or 180 years B.C. 2. The close connexion between the Old and New Testament makes the study of the Septuagint extremely valuable, and almost indispensable to the theological student. It was manifestly the chief storehouse from which the Apostles drew their proofs and precepts. 3. Further, the language of the Septuagint is the mould in which the thoughts and expressions of the Apostles and Evangelists are cast. In this version Divine Truth has taken the Greek language as its shrine, and adapted it to the things of GOD. 4. The frequent citations of the LXX. by the Greek Fathers, and of the Latin Version of the LXX. by the Fathers who wrote in Latin, form another strong reason for the study of the Septuagint. 5. On the value of the Septuagint as a monument of the Greek language in one of its most curious phases, this is not the place to dwell.—OBJECTS TO BE ATTAINED BY THE CRITICAL SCHOLAR.—1. A question of much interest still waits for a solution: the relation between the Septuagint and the Samaritan Pentateuch. 2. For the critical scholar it would be a worthy object of pursuit to ascertain, as nearly as possible, the original text of the Septuagint as it stood in the time of the Apostles and Philo. The critic would probably take as his basis the Roman edition, from the Codex Vaticanus, as representing most nearly the ancient (κοινή) texts. The collection of fragments of Origen's *Hexapla*, by Montfaucon and others, would help him to eliminate the additions which have been made to the LXX. from other sources, and to purge out the glosses and double renderings; the citations in the New Testament and in Philo, in the early Christian Fathers, both Greek and Latin, would render assistance of the same kind; and perhaps the most effective aid of all would be found in the fragments of the Old Latin Version collected by Sabatier in 3 vols. folio (Rheims, 1743). 3. Another work, of more practical and general interest, still remains to be done, viz. to provide a Greek version, accurate and faithful to the Hebrew original, for the use of the Greek Church, and of students reading the Scriptures in that language for purposes of devotion or mental improvement. Such an edition might prepare the way for the correction of the blemishes which remain in our Authorised English Version.

Sepulchre. [BURIAL.]

Se'rah, the daughter of Asher (Gen. xlvi. 17; 1 Chr. vii. 30), called in Num. xxvi. 46, SARAH

Serai'ah. **1.** The king's scribe or secretary in the reign of David (2 Sam. viii. 17).—**2.** The high-priest in the reign of Zedekiah (2 K. xxv. 18; 1 Chr. vi. 14; Jer. lii. 24).—**3.** The son of Tanhumeth the Netophathite (2 K. xv. 23; Jer. xl. 8).—**4.** The son of Kenaz, and brother of Othniel (1 Chr. iv. 13, 14).—**5.** Ancestor of Jehu, a Simeonite chieftain (1 Chr. iv. 35).—**6.** One of the children of the province who returned with Zerubbabel (Ezr. ii. 2).—**7.** One of the ancestors of Ezra the scribe (Ezr. vii. 1), but whether or not the same as Seraiah the high-priest seems uncertain.—**8.** A priest, or priestly family, who signed the covenant with Nehemiah (Neh. x. 2).—**9.** A priest, the son of Hilkiah (Neh. xi. 11).—**10.** The head of a priestly house which went up from Babylon with Zerubbabel (Neh. xii. 1, 12).—**11.** The son of Neriah, and brother of Baruch (Jer. li. 59, 61). He went with Zedekiah to Babylon in the fourth year of his reign, or, as the Targum has it, "in the mission of Zedekiah," and is described as *sar mĕnûchâh* (lit. "prince of rest;" A. V. "a quiet prince;" marg. "or, prince of Menuchah, or, chief chamberlain"), a title which is interpreted by Kimchi as that of the office of chamberlain. Perhaps he was an officer who took charge of the royal caravan on its march, and fixed the place where it should halt. Seraiah was commissioned by the prophet Jeremiah to take with him on his journey the roll in which he had written the doom of Babylon, and sink it in the midst of the Euphrates, as a token that Babylon should sink, never to rise again (Jer. li. 60-64).

Ser'aphim. An order of celestial beings, whom Isaiah beheld in vision standing above Jehovah as He sat upon His throne (Is. vi. 2). They are described as having each of them three pairs of wings, with one of which they covered their faces (a token of humility); with the second they covered their feet (a token of respect); while with the third they flew. They seem to have borne a general resemblance to the human figure, for they are represented as having a face, a voice, feet, and hands (ver. 6). Their occupation was twofold—to celebrate the praises of Jehovah's holiness and power (ver. 3), and to act as the medium of communication between heaven and earth (ver. 6). From their antiphonal chant ("one cried unto another") we may conceive them to have been ranged in opposite rows on each side of the throne. The idea of a winged human figure was not peculiar to the Hebrews: among the sculptures found at *Mourghâb* in Persia, we meet with a representation of a man with two pairs of wings, springing from the shoulders, and extending, the one pair upwards, the other downwards, so as to admit of covering the head and the feet. The meaning of the word "seraph" is extremely doubtful; the only word which resembles it in the current Hebrew is *saraph*, "to burn," whence the idea of *brilliancy* has been extracted; but it is objected that the Hebrew term never bears this secondary sense. Gesenius connects it with an Arabic term signifying *high* or *exalted*; and this may be regarded as the generally received etymology.

Ser'ed, the firstborn of Zebulon (Gen. xlvi. 14; Num. xxvi. 26).

Ser'gius Paulus was the name of the proconsul of Cyprus when the Apostle Paul visited that island with Barnabas on his first missionary tour (Acts xiii. 7 sq.). He is described as an intelligent man, truth-seeking, eager for information from all sources within his reach. It was this trait of his character which led him in the first instance to admit to his society Elymas the Magian, and afterwards to seek out the missionary strangers and learn from them the nature of the Christian doctrine. But Sergius

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was not effectually or long deceived by the arts of the impostor; for on becoming acquainted with the Apostle he examined at once the claims of the Gospel, and yielded his mind to the evidence of its truth.

Se'ron, a general of Antiochus Epiph., in chief command of the Syrian army (1 Macc. iii. 13, 24), who was defeated at Bethhoron by Judas Maccabaeus (B.C. 166).

Serpent. The following Hebrew words denote serpents of some kind or other:—*'Acshûb*, *pethen*, *tzepha'* or *tziph'óni*, *shephiphôn*, *nâchâsh*, and *eph'eh*. The first four are noticed under the articles ADDER and ASP: the two remaining names we proceed to discuss. 1. *Nâchâsh*, the generic name of any serpent, occurs frequently in the O. T. The following are the principal Biblical allusions to this animal:—Its subtilty is mentioned in Gen. iii. 1; its wisdom is alluded to by our Lord in Matt. x. 16; the poisonous properties of some species are often mentioned (see Ps. lviii. 4; Prov. xxiii. 32); the sharp tongue of the serpent, which it would appear some of the ancient Hebrews believed to be the instrument of poison, is mentioned in Ps. cxl. 3; Job xx. 16, "the viper's tongue shall slay him;" although in other places, as in Prov. xxiii. 32, Eccl. x. 8, 11, Num. xxi. 9, the venom is correctly ascribed to the bite, while in Job xx. 14 the gall is said to be the poison; the habit serpents have of lying concealed in hedges is alluded to in Eccl. x. 8, and in holes of walls, in Am. v. 19; their dwelling in dry sandy places, in Deut. viii. 15; their wonderful mode of progression did not escape the observation of the author of Prov. xxx., who expressly mentions it as "one of the three things which were too wonderful for him" (19); the oviparous nature of most of the order is alluded to in Is. lix. 5, where the A. V., however, has the unfortunate rendering of "cockatrice." The art of taming and charming serpents is of great antiquity, and is alluded to in Ps. lviii. 5; Eccl. x. 11; Jer. viii. 17, and doubtless intimated by St. James (iii. 7), who particularises serpents among all other animals that "have been tamed by man." It was under the form of a serpent that the devil seduced Eve: hence in Scripture Satan is called "the old serpent" (Rev. xii. 9, and comp. 2 Cor. xi. 3). The part which the serpent played in the transaction of the Fall must not be passed over without some brief comment, being full of deep and curious interest. First of all, then, we have to note the subtilty ascribed to this reptile. It was an ancient belief, both amongst Orientals and the people of the western world, that the serpent was endued with a large share of sagacity. The particular wisdom alluded to by our Lord refers, it is probable, to the sagacity displayed by serpents in avoiding danger. The disciples were warned to be as prudent in not incurring unnecessary persecution. It has been supposed by many commentators that the serpent, prior to the Fall, moved along in an erect attitude. It is quite clear that an erect mode of progression is utterly incompatible with the structure of a serpent: consequently, had the snakes before the Fall moved in an erect attitude, they must have been formed on a different plan altogether. There is no reason whatever to conclude from the language of Scripture that the serpent underwent any change of form on account of the part it played in the history of the Fall. The typical form of the serpent and its mode of progression were in all probability the same before the Fall as after it: but subsequent to the Fall its form and progression were to be regarded with hatred and disgust by all mankind, and thus the animal was cursed "above all cattle," and a mark of condemnation was for ever stamped upon it. Serpents are said in Scripture to "eat dust" (see Gen. iii. 14; Is. lxv. 25; Mic. vii. 17); these animals, which for the most part take their food on the ground, do consequently swallow with it large portions of sand and dust. "Almost throughout the East," writes Dr. Kalisch, "the serpent was used as an emblem of the evil principle, of the spirit of disobedience and contumacy. A few exceptions only can be discovered. The Phoenicians adored that animal as a beneficent genius; and the Chinese consider it as a symbol of superior wisdom and power, and ascribe to the kings of heaven (*tien-hoangs*) bodies of serpents. Some other nations fluctuated in their conceptions regarding the serpent." The evil spirit in the form of a serpent appears in the Ahriman or lord of evil who, according to the doctrine of Zoroaster, first taught men to sin under the guise of this reptile. But compare the opinion of Dr. Kalisch, who says "the serpent is the reptile, not an evil demon that had assumed its shape. . . . If the serpent represented Satan, it would be extremely surprising that the former only was cursed; and that the latter is not even mentioned. . . . it would be entirely at variance with the Divine justice for ever to curse the animal whose shape it had pleased the evil one to assume." Much has been written on the question of the "fiery serpents" of Num. xxi. 6, 8, with which it is usual erroneously to identify the "fiery flying serpent" of Is. xxx. 6, and xiv. 29. There is no occasion to refer the venomous snakes in question to the kind of which Niebuhr speaks, and which the Arabs at Basra denominate *Heie sursurle*, or *Heie thâre*, "flying serpents," which obtained that name from their habit of "springing" from branch to branch of the date-trees they inhabit. The Hebrew term rendered "fiery" by the A. V. is by the Alexandrine edition of the LXX. represented by "deadly;" Onkelos, the Arabic version of Saadias, and the Vulg. translate the word "burning," in allusion to the sensation produced by the bite; other authorities understand a reference to the bright colour of the serpents. It is impossible to point out the species of poisonous snake which destroyed the people in the Arabian desert. It is obvious that either the *Cerastes*, or the *Naia haje*, or any other venomous species frequenting Arabia, may denote the "serpent of the burning bite" which destroyed the children of Israel. The "fiery flying serpent" of Isaiah (*l. c.*) can have no existence in nature. Monstrous forms of snakes with birds' wings occur on the Egyptian sculptures.—2. *Eph'eh* occurs in Job xx. 16; Is. xxx. 6, and lix. 5 (A. V. "viper"). There is no Scriptural allusion by means of which it is possible to determine the species of serpent indicated by the Hebrew term, which is derived from a root which signifies "to hiss." Shaw speaks of some poisonous snake which the Arabs call Leffah (*El effah*): "it is the most malignant of the tribe, and rarely above a foot long." Jackson also mentions this serpent: from his description it would seem to be the Algerine adder (*Echidna arietans*, var. *Mauritanica*). The snake that fastened on St. Paul's hand when he was at Melita

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(Acts xxviii. 3) was probably the common viper of this country (*Pelias berus*), or else the *Vipera aspis*.

Serpent, Brazen. The familiar history of the brazen serpent need not be repeated here. The scene of the history, determined by a comparison of Num. xxi. 3, and xxxiii. 42, must have been either Zalmonah or Punon. I. The truth of the history will, in this place, be taken for granted. Those who prefer it may choose among the hypotheses by which men halting between two opinions have endeavoured to retain the historical and to eliminate the supernatural element. To most of the Israelites it must have seemed as strange then as it did afterwards to the later Rabbis, that any such symbol should be employed. The Second Commandment appeared to forbid the likeness of any living thing. The golden calf had been destroyed as an abomination. What reason was there for the difference? In part, of course, the answer may be, that the Second Commandment forbade, not all symbolic forms as such, but those that men made for themselves to worship; but the question still remains, why was *this* form chosen? It is hardly enough to say, with Jewish commentators, that *any* outward means might have been chosen. It is hardly enough again to say, with most Christian interpreters, that it was intended to be a type of Christ. If the words of our Lord in John iii. 14, 15, point to the fulfilment of the type, there must yet have been another meaning for the symbol. To present the serpent-form as deprived of its power to hurt, impaled as the trophy of a conqueror, was to assert that evil, physical and spiritual, had been overcome, and thus help to strengthen the weak faith of the Israelites in a victory over both. To some writers this has commended itself as the simplest and most obvious view. Others, again, have started from a different ground. They look to Egypt as the starting-point for all the thoughts which the serpent could suggest, and they find there that it was worshipped as an *agathodaemon*, the symbol of health and life. Contrasted as these views appear, they have, it is believed, a point of contact. The idea primarily connected with the serpent in the history of the Fall, as throughout the proverbial language of Scripture, is that of wisdom (Gen. iii. 1; Matt. x. 16; 2 Cor. xi. 3). Wisdom, apart from obedience to a divine order, allying itself to man's lower nature, passes into cunning. Man's nature is envenomed and degraded by it. But wisdom, the self-same power of understanding, yielding to the divine law, is the source of all healing and restoring influences, and the serpent-form thus becomes a symbol of deliverance and health. The Israelites were taught that it would be so to them in proportion as they ceased to be sensual and rebellious.—II. The next stage in the history of the brazen serpent shows how easily even a legitimate symbol, retained beyond its time, after it had done its work, might become the occasion of idolatry. It appears in the reign of Hezekiah as having been, for some undefined period, an object of worship. The zeal of that king leads him to destroy it. We are left to conjecture when the worship began, or what was its locality. All that we know of the reign of Ahaz makes it probable that it was under his auspices that it received a new development. The church of St. Ambrose, at Milan, has boasted for centuries of possessing the brazen serpent which Moses set up in the wilderness. The earlier history of the relic, so called, is matter for conjecture.—III. When the material symbol had perished, its history began to suggest deeper thoughts to the minds of men. The writer of the Book of Wisdom sees in it "a sign of salvation;" "he that turned himself was not saved by the thing that he saw, but by Thee that art the Saviour of all" (Wisd. xvi. 6, 7). The Targum of Jonathan paraphrases Num. xxi. 8: "He shall be healed if he direct his heart unto the Name or the Word of the Lord." Philo, with his characteristic taste for an ethical, mystical interpretation, represents the history as a parable of man's victory over his lower sensuous nature. The facts just stated may help us to enter into the bearing of the words of John iii. 14, 15.—IV. A full discussion of the typical meaning here unfolded belongs to Exegesis rather than to a Dictionary. It will be enough to note here that which connects itself with facts or theories already mentioned. On the one side the typical interpretation has been extended to all the details. On the other it has been maintained that the serpent was from the beginning, and remains still exclusively the symbol of evil; that the lifting-up of the Son of Man answered to that of the serpent, because on the cross the victory over the serpent was accomplished. It will not surprise us to find that, in the spiritual as in the historical interpretation, both theories have an element of truth.

Serpent-Charming. There can be no question at all of the remarkable power which, from time immemorial, has been exercised by certain people in the East over poisonous serpents. The art is most distinctly mentioned in the Bible, and probably alluded to by St. James (iii. 7). The usual species operated upon, both in Africa and in India, are the hooded snakes (*Naia tripudians*, and *Naia haje*) and the horned *Cerastes*. That the charmers frequently, and perhaps generally, take the precaution of extracting the poison-fangs before the snakes are subjected to their skill, there is much probability for believing; but that this operation is not always attended to is clear from the testimony of Bruce and numerous other writers. Some have supposed that the practice of taking out or breaking off the poison-fangs is alluded to in Ps. lviii. 6, "Break their teeth, O God, in their mouth." The serpent-charmer's usual instrument is a flute. Those who

Serpent-charming.

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professed the art of taming serpents were called by the Hebrews *mĕnachâshîm*, while the art itself was called *lachash* (Jer. viii. 17; Eccl. x. 11); but these terms were not always used in this restricted sense.

Seru'g. Son of Reu, and great-grandfather of Abraham. His age is given in the Hebrew Bible as 230 years (Gen. xi. 20-23); 30 years before he begat Nahor, and 200 years afterwards. Bochart conjectures that the town of *Seruj*, a day's journey from Charrae in Mesopotamia, was named from this patriarch. Suidas and others ascribe to him the deification of dead benefactors of mankind. Epiphanius states that, though in his time idolatry took its rise, yet it was confined to pictures. He characterises the religion of mankind up to Serug's days as Scythic.

Servant. The Hebrew terms *na'ar* and *meshârêth*, which alone answer to our "servant," in as far as this implies the notions of liberty and voluntariness, are of comparatively rare occurrence. On the other hand, *'ebed*, which is common and equally rendered "servant" in the A. V., properly means a *slave*. The terms above given refer to the exceptional cases of young or confidential attendants. Joshua, for instance, is described as at once the *na'ar* and *meshârêth* of Moses (Ex. xxxiii. 11); Elisha's servant sometimes as the former (2 K. iv. 12, v. 20), sometimes as the latter (2 K. iv. 43, vi. 15). Amnon's servant was a *meshârêth* (2 Sam. xiii. 17, 18), while young Joseph was a *na'ar* to the sons of Bilhah (Gen. xxxvii. 2). The confidential designation *meshârêth* is applied to the priests and Levites, in their relation to Jehovah (Ezr. viii. 17; Is. lxi. 6; Ez. xliv. 11).

Ses'ia. SHASHAI (1 Esd. ix. 34).

Ses'thel. BEZALEEL of the sons of Pahath-Moab (1 Esd. ix. 31).

Seth, Gen. iv. 25, v. 3; 1 Chr. i. 1. The third son of Adam, and father of Enos. The signification of his name is "appointed" or "put" in the place of the murdered Abel; but Ewald thinks that another signification, which he prefers, is indicated in the text, viz. "seedling," or "germ." In the 4th century there existed in Egypt a sect calling themselves Sethians, who are classed by Neander among those Gnostic sects which, in opposing Judaism, approximated to paganism.

Sethu'r. The Asherite spy, son of Michael (Num. xiii. 13).

Seven. The frequent recurrence of certain numbers in the sacred literature of the Hebrews is obvious to the most superficial reader; and it is almost equally obvious that these numbers are associated with certain ideas, so as in some instances to lose their numerical force, and to pass over into the province of symbolic signs. This is more or less true of the numbers three, four, seven, twelve, and forty; but seven so far surpasses the rest, both in the frequency with which it recurs, and in the importance of the objects with which it is associated, that it may fairly be termed the *representative* symbolic number. It has hence attracted considerable attention, and may be said to be the keystone on which the symbolism of numbers depends. The origin of this symbolism is a question that meets us at the threshold of any discussion as to the number seven. The views of Biblical critics may be ranged under two heads, according as the symbolism is attributed to theoretical speculations as to the internal properties of the number itself, or to external associations of a physical or historical character. According to the former of these views, the symbolism of the number seven would be traced back to the symbolism of its component elements three and four, the first of which = Divinity, and the second = Humanity, whence seven = Divinity + Humanity, or, in other words, the union between God and Man, as effected by the manifestations of the Divinity in creation and revelation. This theory is seductive from its ingenuity, and its appeal to the imagination, but there appears to be little foundation for it. We turn to the second class of opinions which attribute the symbolism of the number seven to external associations. The influence of the number seven was not restricted to the Hebrews; it prevailed among the Persians (Esth. i. 10, 14), among the ancient Indians, among the Greeks and Romans to a certain extent, and probably among all nations where the week of seven days was established, as in China, Egypt, Arabia, &c. The wide range of the word *seven* is in this respect an interesting and significant fact: with the exception of "six," it is the only numeral which the Shemitic languages have in common with the Indo-European. In the countries above enumerated, the institution of seven as a cyclical number is attributed to the observation of the changes of the moon, or to the supposed number of the planets. The peculiarity of the Hebrew view consists in the special dignity of the *seventh*, and not simply in that of *seven*. We cannot trace back the peculiar associations of the Hebrews farther than to the point when the seventh day was consecrated to the purposes of religious rest. Assuming this, therefore, as our starting-point, the first idea associated with seven would be that of *religious periodicity*. The Sabbath, being the seventh day, suggested the adoption of seven as the *coefficient*, so to say, for the appointment of all sacred periods; and we thus find the 7th month ushered in by the Feast of Trumpets, and signalised by the celebration of the Feast of Tabernacles and the great Day of Atonement; 7 weeks as the interval between the Passover and the Pentecost; the 7th year as the Sabbatical year; and the year succeeding 7 × 7 years as the Jubilee year. From the idea of periodicity, it passed by an easy transition to the *duration* or *repetition* of religious proceedings; and thus 7 days were appointed as the length of the Feasts of Passover and Tabernacles; 7 days for the ceremonies of the consecration of priests, and so on; 7 victims to be offered on any special occasion, as in Balaam's sacrifice (Num. xxiii. 1), and especially at the ratification of a treaty, the notion of seven being embodied in the very term signifying to swear, literally meaning to *do seven times* (Gen. xxi. 28). The number seven, having thus been impressed with the seal of sanctity as the symbol of all connected with the Divinity, was adopted generally as a *cyclical* number, with the subordinate notions of perfection or completeness. It is mentioned in a variety of passages too numerous for quotation (*e.g.* Job v. 19; Jer. xv. 9; Matt. xii. 45) in a sense analogous to that of a "round number," but with the additional idea of sufficiency and completeness. The foregoing applications of the number seven become of great practical importance in connexion with the interpretation of some of the prophetical portions of the Bible, and particularly of the Apocalypse. We have but to run over the chief subjects of that book, in order to see the necessity of deciding whether the number is to be accepted in a literal or a metaphorical sense—in other words, whether it represents a number or a

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quality. The decision of this question affects not only the number seven, but also the number which stands in a relation of antagonism to seven, viz. the half of seven, which appears under the form of forty-two months, = 3½ years (Rev. xiii. 5), twelve hundred and sixty days, also = 3½ years (xi. 3, xii. 6), and again a time, times, and half a time = 3½ years (xii. 14). If the number seven express the notion of completeness, then the number half-seven = incompleteness and the secondary ideas of suffering and disaster: if the one represent divine agency, the other we may expect to represent human agency.

Shaal'abbin. A town in the allotment of Dan, named between Ir-Shemesh and Ajalon (Josh. xix. 42).

Sha'albim. The commoner form of the name of a town of Dan which in one passage is found as Shaalabbin. It occurs in an ancient fragment of history inserted in Judg. i. enumerating the towns of which the original inhabitants of Canaan succeeded in keeping possession after the general conquest. It is mentioned with Aijalon again in Josh. xix. 42 (Shaalabbin), and with Bethshemesh both there and in 1 K. iv. 9. By Eusebius and Jerome it is mentioned in the *Onomasticon* as a large village in the district of Sebaste (*i. e.* Samaria), and as then called Selaba. But this is not very intelligible. It is also at variance with another notice of Jerome (on Ezek. xlviii. 22). No trace appears to have been yet discovered of any name resembling Shaalbim, in the neighbourhood of *Yalo* or *Ain-shems*, or indeed anywhere else.

Shaal'bonite, the. Eliahba the Shaalbonite was one of David's thirty-seven heroes (2 Sam. xxiii. 32; 1 Chr. xi. 33). He was the native of a place named Shaalbon, which is unmentioned elsewhere, unless it is identical with SHAALBIM or SHAALABBIN of the tribe of Dan.

Sha'aph. 1. The son of Jahdai (1 Chr. ii. 47). —2. The son of Caleb the brother of Jerahmeel by his concubine Maachah (1 Chr. ii. 49).

Shaara'im. A city in the territory allotted to Judah (Josh. xv. 36; in A. V. incorrectly Sharaim). It is mentioned again in the account of the rout which followed the fall of Goliath (1 Sam. xvii. 52). These two notices are consistent with each other. Shaaraim is therefore probably to be looked for somewhere west of *Shuweikeh*, on the lower slopes of the hills, where they subside into the great plain. We find the name mentioned once more in a list of the towns of Simeon (1 Chr. iv. 31), occupying the same place with Sharuhen and Sansannah, in the corresponding lists of Joshua. It is impossible that the same Shaaraim can be intended, and indeed it is quite doubtful whether it be not a mere corruption of one of the other two names.

Shaash'gaz. The eunuch in the palace of Xerxes who had the custody of the women in the second house (Esth. ii. 14).

Shabbetha'i. 1. A Levite in the time of Ezra (Ezr. x. 15). It is apparently the same who with Jeshua and others instructed the people in the knowledge of the Law (Neh. viii. 7).—2. One of the chief of the Levites after the return from Babylon (Neh. xi. 16). Possibly 1. and 2. are identical.

Shachi'a. Properly "Shabiah," a son of Shaharaim by his wife Hodesh (1 Chr. viii. 10).

Shadda'i. An ancient name of God, rendered "Almighty" everywhere in the A. V. In all passages of Genesis, except one (xlix. 25), in Ex. vi. 3, and in Ez. x. 5, it is found in connexion with *êl*, "God," El Shaddai being there rendered "God Almighty," or "the Almighty God." It occurs six times in Genesis, once in Exodus (vi. 3), twice in Numbers (xxiv. 4, 16), twice in Ruth (i. 20, 21), thirty-one times in Job, twice in the Psalms (lxviii. 14 [15], xci. 1), once in Isaiah (xiii. 6), twice in Ezekiel (i. 24, x. 5), and once in Joel (i. 15). In Genesis and Exodus it is found in what are called the Elohistic portions of those books, in Numbers in the Jehovistic portion, and throughout Job the name Shaddai stands in parallelism with Elohim, and never with Jehovah. By the name or in the character of El-Shaddai, God was known to the patriarchs (Gen. xvii. 1, xxviii. 3, xliii. 14, xlviii. 3, xlix. 25), before the name Jehovah, in its full significance, was revealed (Ex. vi. 3). The prevalent idea attaching to the name in all the passages in which it occurs is that of strength and power, and our translators have probably given to "Shaddai" its true meaning when they rendered it "Almighty." The derivations assigned to Shaddai are various. We may mention, only to reject, the Rabbinical etymology which connects it with *dai*, "sufficiency." According to this, Shaddai signifies "He who is sufficient," "the all-sufficient One;" and so "He who is sufficient in himself," and therefore self-existent. Gesenius (*Gram.* § 86, and *Jesaia*, xiii. 6) regards *shaddai*, as the plural of majesty from a singular noun, *shad*, root *shadad*, of which the primary notion seems to be, "to be strong." It is evident that this derivation was present to the mind of the prophet from the play of words in Is. xiii. 6. On the whole there seems no reasonable objection to the view taken by Gesenius, which Lee also adopts.

Shad'rach. The Chaldee name of Hananiah, the chief of the "three children," whose song, as given in the apocryphal Daniel, forms part of the service of the Church of England, under the name of "Benedicite, omnia opera." A longer prayer in the furnace is also ascribed to him in the LXX. and Vulgate, but this is thought to be by a different hand from that which added the song. The history of Shadrach, or Hananiah, as told in Dan. i.–iii., is well known. After their deliverance from the furnace, we hear no more of Shadrach, Meshach, and Abed-nego in the O. T.; neither are they spoken of in the N. T., except in the pointed allusion to them in the Epistle to the Hebrews, as having "through faith quenched the violence of fire" (Heb. xi. 33, 34). But there are repeated allusions to them in the later apocryphal books, and the martyrs of the Maccabaean period seem to have been much encouraged by their example. See 1 Macc. ii. 59, 60; 3 Macc. vi. 6; 4 Macc. xiii. 9, xvi. 3, 21, xviii. 12.

Sha'ge. Father of Jonathan the Hararite, one of David's guard (1 Chr. xi. 34). [See SHAMMAH 5.]

Shahara'im. A Benjamite whose history and descent are alike obscure in the present text (1 Chr. viii. 8). It is more intelligible if we remove the full stop from the end of ver. 7, and read on thus: "and begat Uzza and Ahihud, and Shaharaim he begat in the field of Moab," &c.

Shahaz'imah. One of the towns of the allotment of Issachar (Josh. xix. 22 only).

Sha'lem, Gen. xxxiii. 18. It seems more than probable that this word should not here be taken as a proper name, but that the sentence should be rendered, "Jacob came *safe* to the city of She-

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chem." It is certainly remarkable that there should be a modern village bearing the name of *Salim* in a position to a certain degree consistent with the requirements of the narrative when so interpreted:—viz. 3 miles east of *Nâblus* (the ancient Shechem), and therefore between it and the Jordan Valley, where the preceding verse (ver. 17) leaves Jacob settled. But there are several considerations which weigh very much against this being more than a fortuitous coincidence. 1. If Shalem was the city in front of which Jacob pitched his tent, then it certainly was the scene of the events of chap. xxxiv.; and the well of Jacob and the tomb of Joseph must be removed from the situation in which tradition has so appropriately placed them to some spot further eastward and nearer to *Salîm*. 2. Though east of *Nâblus*, *Salîm* does not appear to lie near any actual line of communication between it and the Jordan Valley. 3. With the exception of the LXX., Peshito-Syriac, and Vulgate, among the ancients, and Luther's and the Auth. Vers. among the moderns, the unanimous voice of translators and scholars is in favour of treating *shalem* as a mere appellative. *Salîm* does not appear to have been visited by any traveller.

Sha'lim, the Land of. A district through which Saul passed on his journey in quest of his father's asses (1 Sam. ix. 4, only). The spelling of the name in the original, properly *Sha'ălîm*, shows that it had no connexion with Shalem, or with the modern *Salîm*, east of *Nâblus*. It is more possibly identical with the "land of Shual." But this can only be taken as a conjecture.

Shal'isha, the Land of. One of the districts traversed by Saul when in search of the asses of Kish (1 Sam. ix. 4, only). It apparently lay between "Mount Ephraim" and the "land of Shaalim," a specification which with all its evident preciseness is irrecognisable. The difficulty is increased by placing Shalisha at *Sâris* or *Khirbet Sâris*, a village a few miles west of Jerusalem. If the land of Shalisha contained, as it not impossibly did, the place called BAAL-SHALISHA (2 K. iv. 42), then the whole disposition of Saul's route would be changed.

Shallech'eth, the Gate. One of the gates of the "house of Jehovah," whether by that expression be intended the sacred tent of David or the Temple of Solomon (1 Chr. xxvi. 16). It was the gate "to the causeway of the ascent." As the causeway is actually in existence, the gate Shallecheth can hardly fail to be identical with the *Bab Silsileh*, or *Sinsleh*, which enters the west wall of the Haram about 600 feet from the south-west corner of the Haram wall.

Shal'lum, the fifteenth king of Israel, son of Jabesh, conspired against Zechariah, son of Jeroboam II., killed him, and brought the dynasty of Jehu to a close, B.C. 770. In the English version of 2 K. xv. 10, we read, "And Shallum the son of Jabesh conspired against him, and smote him *before the people*, and slew him, and reigned in his stead." But in the LXX. we find Κεβλαάμ instead of *before the people*, i. e. Shallum and Keblaam killed Zechariah. Ewald accepts this translation, and considers that Qobolam or Κεβλαάμ was a fellow-conspirator or rival of Shallum, of whose subsequent fate we have no information. On the death of Zechariah, Shallum was made king, but, after reigning in Samaria for a month only, was in his turn dethroned and killed by Menahem.—**2.** The husband (or son, according to the LXX. in 2 K.) of Huldah the prophetess (2 K. xxii. 14; 2 Chr. xxxiv. 22) in the reign of Josiah. He appears to have been keeper of the priestly vestments in the Temple.—**3.** A descendant of Shesham (1 Chr. ii. 40, 41).—**4.** The third son of Josiah king of Judah, known in the Books of Kings and Chronicles as Jehoahaz (1 Chr. iii. 15; Jer. xxii. 11). Hengstenberg regards the name as symbolical, "the recompensed one," and given to Jehoahaz in token of his fate, as one whom God recompensed according to his deserts. But it is more probably the original name of the king, which was changed to Jehoahaz when he came to the crown.—**5.** Son of Shaul the son of Simeon (1 Chr. iv. 25).—**6.** A high-priest, son of Zadok and ancestor of Ezra (1 Chr. vi. 12, 13; Ezr. vii. 2).—**7.** A son of Naphtali (1 Chr. vii. 13).—**8.** The chief of a family of porters or gatekeepers of the east gate of the Temple (1 Chr. ix. 17). His descendants were among those who returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45).—**9.** Son of Kore, a Korahite (1 Chr. ix. 19, 31). With this Shallum we may identify Meshelemiah and Shelemiah (1 Chr. xxvi. 1, 2, 9, 14), but he seems to be different from the last-mentioned Shallum.—**10.** Father of Jehizkiah, an Ephraimite (2 Chr. xxviii. 12).—**11.** One of the porters of the Temple who had married a foreign wife (Ezr. x. 24).—**12.** One of the sons of Bani (Ezr. x. 42).—**13.** The son of Halohesh and ruler of a district of Jerusalem (Neh. iii. 12).—**14.** The uncle of Jeremiah (Jer. xxxii. 7); perhaps the same as 2.—**15.** Father or ancestor of Maaseiah (Jer. xxxv. 4); perhaps the same as 9.

Shal'lun. The son of Col-hozeh, and ruler of a district of the Mizpah (Neh. iii. 15).

Shalma'i. The children of Shalmai (or SHAMLAI, as in the margin of Ezr. ii. 46) were among the Nethinim who returned with Zerubbabel (Ezr. ii. 46; Neh. vii. 48). In Neh. the name is properly SALMAI.

Shal'man. Shalmaneser king of Assyria (Hos. x. 14).

Shalmane'ser was the Assyrian king who reigned immediately before Sargon, and probably immediately after Tiglath-pileser. He can scarcely have ascended the throne earlier than B.C. 730, and may possibly not have done so till a few years later. It must have been soon after his accession that he led the forces of Assyria into Palestine, where Hoshea, the last king of Israel, had revolted against his authority (2 K. xvii. 3). No sooner was he come than Hoshea submitted, acknowledged himself a "servant" of the Great King, and consented to pay him a fixed tribute annually. He soon after concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In B.C. 723 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to Samaria. The siege lasted to the third year (B.C. 721), when the Assyrian arms prevailed (2 K. xvii. 4-6, xviii. 9-11). It is uncertain whether Shalmaneser conducted the siege to its close, or whether he did not lose his crown to Sargon before the city was taken.

Sha'ma. One of David's guard, son of Hothan of Aroer (1 Chr. xi. 44).

Shamari'ah. Son of Rehoboam (2 Chr. xi. 19).

Sha'med. Properly SHAMER, or Shemer; one of the sons of Elpaal the Benjamite (1 Chr. viii. 12).

Sha'mer. 1. A Merarite Levite (1 Chr. vi. 46).

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—2. SHOMER the son of Heber an Asherite (1 Chr. vii. 34).

Sham'gar. Son of Anath, judge of Israel after Ehud, and before Barak, though possibly contemporary with the latter, since he seems to be spoken of in Judg. v. 6 as a contemporary of Jael, if the reading is correct. It is not improbable from his patronymic that Shamgar may have been of the tribe of Naphtali, since Beth-anath is in that tribe (Judg. i. 33). In the days of Shamgar, Israel was in a most depressed condition, and the whole nation was cowed. At this conjuncture Shamgar was raised up to be a deliverer. With no arms in his hand but an ox-goad (Judg. iii. 31; comp. 1 Sam. xiii. 21), he made a desperate assault upon the Philistines, and slew 600 of them. But it was reserved for Deborah and Barak to complete the deliverance.

Sham'huth. The fifth captain for the fifth month in David's arrangement of his army (1 Chr. xxvii. 8). From a comparison of the lists in 1 Chr. xi., xxvii., it would seem that Shamhuth is the same as SHAMMOTH the Harorite.

Sha'mir. The name of two places in the Holy Land. 1. A town in the mountain district of Judah (Josh. xv. 48, only). It probably lay some eight or ten miles south of Hebron, but it has not been yet discovered.—2. A place in Mount Ephraim, the residence and burial-place of Tola the judge (Judg. x. 1, 2). It is singular that this judge, a man of Issachar, should have taken up his official residence out of his own tribe. Shamir is not mentioned by the ancient topographers. Schwarz proposes to identify it with *Samûr*, half-way between Samaria and *Jenîn*, about eight miles from each. Van de Velde proposes *Khirbet Sammer*, ten miles E.S.E. of *Nâblus*.

Sha'mir. A Kohathite, son of Micah, or Michah, the first-born of Uzziel (1 Chr. xxiv. 24).

Sham'ma. One of the sons of Zophar, an Asherite (1 Chr. vii. 37).

Sham'mah. 1. The son of Reuel the son of Esau (Gen. xxxvi. 13, 17; 1 Chr. i. 37). — 2. The third son of Jesse, and brother of David (1 Sam. xvi. 9, xvii. 13). Called also SHIMEA, SHIMEAH, and SHIMMA. — 3. One of the three greatest of David's mighty men. He was with him during his outlaw life in the cave of Adullam, and signalised himself by defending a piece of ground full of lentiles against the Philistines on one of their marauding incursions. This achievement gave him a place among the first three heroes (2 Sam. xxiii. 11-17). The text of Chronicles at this part is clearly very fragmentary, and what is there attributed to Eleazar the son of Dodo properly belongs to Shammah. There is still, however, a discrepancy in the two narratives. The scene of Shammah's exploit is said in Samuel to be a field of lentiles, and in 1 Chron. a field of barley. Kennicott proposes in both cases to read "burley."—4. The Harodite, one of David's mighties (2 Sam. xxiii. 25). He is called "SHAMMOTH the Harorite" in 1 Chr. xi. 27, and in 1 Chr. xxvii. 8 "SHAMHUTH the Izrahite," Kennicott maintained the true reading in both to be "Shamhoth the Harodite."— 5. In the list of David's mighty men in 2 Sam. xxiii. 32, 33, we find "Jonathan, Shammah the Hararite;" while in the corresponding verse of 1 Chr. xi. 34, it is "Jonathan, the son of Shage the Hararite." Combining the two, Kennicott proposes to read "Jonathan, the son of Shamha, the Hararite."

Shamma'i. 1. The son of Onam (1 Chr. ii. 28, 32). — 2. Son of Rekem (1 Chr. ii. 44, 45). — 3. The brother of Miriam and Ishbah the founder of Eshtemoa, in an obscure genealogy of the descendants of Judah (1 Chr. iv. 17).

Sham'moth. The Harorite, one of David's guard (1 Chr. xi. 27).

Shammu'a. 1. The Reubenite spy, son of Zaccur (Num. xiii. 4). — 2. Son of David, by his wife Bathsheba (1 Chr. xiv. 4).—3. A Levite, the father of Abda (Neh. xi. 17). The same as SHEMAIAH 6. — 4. The representative of the priestly family of Bilgah, or Bilgai, in the days of Joiakim (Neh. xii. 18).

Shammu'ah. Son of David (2 Sam. v. 14); elsewhere called SHAMMUA, and SHIMEA.

Shamshera'i. One of the sons of Jeroham, a Benjamite (1 Chr. viii. 26).

Sha'pham. A Gadite of Bashan (1 Chr. v. 12).

Sha'phan. The scribe or secretary of king Josiah. He was the son of Azaliah (2 K. xxii. 3; 2 Chr. xxxiv. 8), father of Ahikam (2 K. xxii. 12; 2 Chr. xxxiv. 20), Elasah (Jer. xxix. 3), and Gemariah (Jer. xxxvi. 10, 11, 12), and grandfather of Gedaliah (Jer. xxxix. 14, xl. 5, 9, 11, xli. 2, xliii. 6), Michaiah (Jer. xxxvi. 11), and probably of Jaazaniah (Ez. viii. 11). There seems to be no sufficient reason for supposing that Shaphan the father of Ahikam, and Shaphan the scribe, were different persons. The history of Shaphan brings out some points with regard to the office of scribe which he held. He appears on an equality with the governor of the city and the royal recorder, with whom he was sent by the king to Hilkiah to take an account of the money which had been collected by the Levites for the repair of the Temple and to pay the workmen (2 K. xxii. 4; 2 Chr. xxxiv. 9; comp. 2 K. xii. 10). Ewald calls him Minister of Finance (*Gesch.* iii. 697). It was on this occasion that Hilkiah communicated his discovery of a copy of the Law, which he had probably found while making preparations for the repair of the Temple. Shaphan was then apparently an old man, for his son Ahikam must have been in a position of importance, and his grandson Gedaliah was already born. Be this as it may, Shaphan disappears from the scene, and probably died before the fifth year of Jehoiakim, eighteen years later, when we find Elishama was scribe (Jer. xxxvi. 12).

Sha'phat. 1. The Simeonite spy, son of Hori (Num. xiii. 5). — 2. The father of the prophet Elisha (1 K. xix. 16, 19; 2 K. iii. 11, vi. 31).— 3. One of the six sons of Shemaiah in the royal line of Judah (1 Chr. iii. 22).—4. One of the chiefs of the Gadites in Bashan (1 Chr. v. 12).—5. The son of Adlai, who was over David's oxen in the valleys (1 Chr. xxvii. 29).

Sha'pher, Mount (Num. xxxiii. 23). The name of a desert station where the Israelites encamped. No site has been suggested for it.

Shara'i. One of the sons of Bani (Ezr. x. 40:

Shara'im. An imperfect version (Josh. xv. 36 only) of the name SHAARAIM.

Sha'rar. The father of Ahiam the Hararite (2 Sam. xxiii. 33). In 1 Chr. xi. 35 he is called SACAR, which Kennicott thinks the true reading.

Share'zer was a son of Sennacherib, whom, in conjunction with his brother Adrammelech, he murdered (2 K. xix. 37).

Sha'ron. A district of the Holy Land occasionally referred to in the Bible (1 Chr. v. 16, xxvii. 29; Is. xxxiii. 9, xxxv. 2, lxv. 10; Cant. ii. 1;

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Acts ix. 35, A. V. SARON). The name has on each occurrence, with one exception only, the definite article (1 Chr. v. 16). It would therefore appear that "the Sharon" was some well-defined region familiar to the Israelites. The only guide to its locality furnished by Scripture is its mention with Lydda in Acts ix. 35. There is, however, no doubt of the identification of Sharon. It is that broad rich tract of land which lies between the mountains of the central part of the Holy Land and the Mediterranean—the northern continuation of the SHEFELAH. Eusebius and Jerome, under the name of Saronas, specify it as the region extending from Caesarea to Joppa. A general sketch of the district is given under the head of PALESTINE (p. 671).— **2.** The SHARON of 1 Chr. v. 16, to which allusion has already been made, is distinguished from the western plain by not having the article attached to its name as the other invariably has. It is also apparent from the passage itself that it was some district on the east of Jordan in the neighbourhood of Gilead and Bashan. The name has not been met with in that direction. Dr. Stanley suggests that Sharon may here be a synonym for the *Mishor*.

Sha'ronite, the. Shitrai, who had charge of the royal herds pastured in Sharon (1 Chr. xxvii. 29), is the only Sharonite mentioned in the Bible.

Shar'uhen. A town named in Josh. xix. 6 only, amongst those which were allotted within Judah to Simeon. Sharuhen does not appear in the catalogue of the cities of Judah; but instead of it, and occupying the same position with regard to the other names, we find SHILHIM (xv. 32). In the list of 1 Chr. on the other hand, the same position is occupied by SHAARAIM (iv. 31). Whether these are different places, or different names of the same place, or mere variations of careless copyists; and, in the last case, which is the original form, it is perhaps impossible now to determine.

Shasha'i. One of the sons of Bani in the time of Ezra (Ezr. x. 40).

Sha'shak. A Benjamite, one of the sons of Beriah (1 Chr. viii. 14, 25).

Sha'ul. **1.** The son of Simeon by a Canaanitish woman (Gen. xlvi. 10; Ex. vi. 15; Num. xxvi. 13; 1 Chr. iv. 24), and founder of the family of the SHAULITES. — **2.** One of the kings of Edom (1 Chr. i. 48, 49). In the A. V. of Gen. xxxvi. 37 he is less accurately called SAUL. — **3.** A Kohathite, son of Uzziah (1 Chr. vi. 24).

Sha'veh, the Valley of. A name found only in Gen. xiv. It is one of those archaic names with which this venerable chapter abounds—so archaic, that many of them have been elucidated by the insertion of their more modern equivalents in the body of the document, by a later but still very ancient hand. In the present case the explanation does not throw any light upon the locality of Shaveh:—"The valley of Shaveh, that is the Valley of the King" (ver. 17). True, the "Valley of the King" is mentioned again in 2 Sam. xviii. 18, as the site of a pillar set up by Absalom; but this passage again conveys no indication of its position, and it is by no means certain that the two passages refer to the same spot.

Sha'veh Kiriatha'im, mentioned (Gen. xiv. 5) as the residence of the Emim at the time of Chedorlaomer's incursion. Kiriathaim is named in the later history, though it has not been identified; and Shaveh Kiriathaim was probably the valley in or by which the town lay.

Shav'sha. The royal secretary in the reign of David (1 Chr. xviii. 16). He is apparently the same with SERAIAH (2 Sam. viii. 17). In 2 Sam. xx. 25 he is called SHEVA, and in 1 K. iv. 3 SHISHA.

Shawm. In the Prayer-book version of Ps. xcviii. 7, "with trumpets also and *shawms*" is the rendering of what stands in the A. V. "with trumpets and sound of *cornet*." The Hebrew word translated "cornet" will be found treated under that head. The "shawm" was a musical instrument resembling the clarionet.

Shea'l. One of the sons of Bani who had married a foreign wife (Ezr. x. 29).

Shealti'el. Father of Zerubbabel (Ezr. iii. 2, 8, v. 2; Neh. xii. 1; Hagg. i. 1, 12, 14, ii. 2, 23).

Shear'iah. One of the six sons of Azel, a descendant of Saul (1 Chr. viii. 38, ix. 44).

Shearing-house, the. A place on the road between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2 K. x. 12, 14). The translators of our version have given in the margin the literal meaning of the name—"house of binding of the shepherds." It is probable that the original meaning has escaped. Eusebius mentions it as a village of Samaria "in the great plain [of Esdraelon] 15 miles from Legeon."

She'ar-Ja'shub (lit. "a remnant shall return"). The son of Isaiah the prophet (Is. vii. 3). The name, like that of Maher-shalal-hash-baz, had a mystical significance (comp. Is. x. 20-22).

She'ba. The son of Bichri, a Benjamite from the mountains of Ephraim (2 Sam. xx. 1-22), the last chief of the Absalom insurrection. He is described as a "man of Belial." But he must have been a person of some consequence, from the immense effect produced by his appearance. It was in fact all but an anticipation of the revolt of Jeroboam. The occasion seized by Sheba was the emulation, as if from loyalty, between the northern and southern tribes on David's return (2 Sam. xx. 1, 2). The king might well say, "Sheba the son of Bichri shall do us more harm than did Absalom" (*ib.* 6). Sheba traversed the whole of Palestine, apparently rousing the population, Joab following in full pursuit. It seems to have been his intention to establish himself in the fortress of Abel-Beth-maachah, famous for the prudence of its inhabitants (2 Sam. xx. 18). That prudence was put to the test on the present occasion. Joab's terms were—the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow-citizens. The head of Sheba was thrown over the wall, and the insurrection ended. — **2.** A Gadite of Bashan (1 Chr. v. 13).

She'ba. **1.** A son of Raamah, son of Cush (Gen. x. 7; 1 Chr. i. 9).—**2.** A son of Joktan (Gen. x. 28; 1 Chr. i. 22). — **3.** A son of Jokshan, son of Keturah (Gen. xxv. 3; 1 Chr. i. 32). We shall consider, first, the history of the Joktanite Sheba; and, secondly, the Cushite Sheba and the Keturahite Sheba together.—I. It has been shown, in ARABIA and other articles, that the Joktanites were among the early colonists of southern Arabia, and that the kingdom which they there founded was, for many centuries, called the kingdom of Sheba, after one of the sons of Joktan. They appear to have been preceded by an aboriginal race, which the Arabian historians describe as a people of gigantic stature. But

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besides these extinct tribes, there are the evidences of Cushite settlers, who probably preceded the Joktanites. Sheba seems to have been the name of the great south Arabian kingdom and the peoples which composed it, until that of Himyer took its place in later times. On this point much obscurity remains. The apparent difficulties of the case are reconciled by supposing, as M. Caussin de Perceval has done, that the kingdom and its people received the name of Sheba (*Arabic*, Sebà), but that its chief and sometimes reigning family or tribe was that of Himyer. In support of the view that the name of Sheba applied to the kingdom and its people as a generic or national name, we find in the *Kámoos* "the name of Sebà comprises the tribes of the Yemen in common." And further, as Himyer meant the "Red Man," so probably did Sebà. We have assumed the identity of the Arabic Sebà, with Sheba. The pl. form *sebâîm* corresponds with the Greek Σαβαῖοι and the Latin Sabaei. In the Bible, the Joktanite Sheba, mentioned genealogically in Gen. x. 28, recurs, as a kingdom, in the account of the visit of the queen of Sheba to king Solomon. That the queen was of Sheba in Arabia, and not of Seba the Cushite kingdom of Ethiopia, is unquestionable. The other passages in the Bible which seem to refer to the Joktanite Sheba occur in Is. lx. 6; and again in Jer. vi. 20. On the other hand, in Ps. lxxii. 10, the Joktanite Sheba is undoubtedly meant. The kingdom of Sheba embraced the greater part of the Yemen, or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San'à (UZAL), and Zafâr (SEPHAR). Seba was probably the name of the city, and generally of the country and nation; but the statements of the Arabian writers are conflicting on this point. Near Sebà was the famous Dyke of El-'Arim, said by tradition to have been built by Lukmán the 'Adite, to store water for the inhabitants of the place, and to avert the descent of the mountain torrents. The catastrophe of the rupture of this dyke is an important point in Arab history, and marks the dispersion in the 2nd century of the Joktanite tribes. This, like all we know of Sebà, points irresistibly to the great importance of the city as the ancient centre of Joktanite power. The history of the Sabaeans has been examined by M. Caussin de Perceval, but much remains to be adjusted before its details can be received as trustworthy, the earliest safe chronological point being about the commencement of our era. An examination of the existing remains of Sabaean and Himyerite cities and buildings will, it cannot be doubted, add more facts to our present knowledge. The ancient buildings are of massive masonry, and evidently of Cushite workmanship or origin. Later temples, and palace-temples, of which the Arabs give us descriptions, were probably of less massive character; but Sabaean art is an almost unknown and interesting subject of inquiry. The religion celebrated in those temples was cosmic; but this subject is too obscure and too little known to admit of discussion in this place.—II. **Sheba**, son of Raamah son of Cush, settled somewhere on the shores of the Persian Gulf. In the *Marásid* (s. v.) Mr. Stanley Poole has found an identification which appears to be satisfactory—that on the island of Awál (one of the "Bahreyn Islands"), are the ruins of an ancient city called Sebà. It was this Sheba that carried on the great Indian traffic with Palestine, in conjunction with, as we hold, the other Sheba, son of Jokshan son of Keturah, who like DEDAN, appears to have formed, with the Cushite of the same name, one tribe.

She'ba. One of the towns of the allotment of Simeon (Josh. xix. 2). In the list of the cities of the south of Judah, there is a Shema (xv. 26) which stands next to Moladah, and which is probably the Sheba in question. This suggestion is supported by the reading of the Vatican LXX.

She'bah. The famous well which gave its name to the city of Beersheba (Gen. xxvi. 33). According to this version of the occurrence, Shebah, or more accurately Shibeah, was the fourth of the series of wells dug by Isaac's people, and received its name from him, apparently in allusion to the oaths (31) which had passed between himself and the Philistine chieftains the day before. It should not be overlooked that according to the narrative of an earlier chapter the well owed its existence and its name to Isaac's father (xxi. 32). Some commentators, as Kalisch (*Gen.* 500), looking to the fact that there are two large wells at *Bir es Seba*, propose to consider the two transactions as distinct, and as belonging the one to the one well, the other to the other. Others see in the two narratives merely two versions of the circumstances under which this renowned well was first dug.

Sheba'm. One of the towns in the pastoral district on the east of Jordan—demanded by and finally ceded to the tribes of Reuben and Gad (Num. xxiii. 3, only). It is probably the same which appears in the altered forms of SHIBMAH and SIBMAH.

Shebani'ah. 1. A Levite in the time of Ezra (Neh. ix. 4, 5). He sealed the covenant with Nehemiah (Neh. x. 10).—2. A priest, or priestly family, who sealed the covenant with Nehemiah (Neh. x. 4, xii. 14). Called SHECHANIAH in Neh. xii. 3.—3. Another Levite who sealed the covenant with Nehemiah (Neh. x. 12).—4. One of the priests appointed by David to blow with the trumpets before the ark of God (1 Chr. xv. 24).

Sheb'arim. A place named in Josh. vii. 5, only, as one of the points in the flight from Ai. No trace of the name has been yet remarked.

Sheb'er. Son of Caleb ben-Hezron by his concubine Maachah (1 Chr. ii. 48).

Sheb'na. A person of high position in Hezekiah's court, holding at one time the office of prefect of the palace (Is. xxii. 15), but subsequently the subordinate office of secretary (Is. xxxvi. 3; 2 K. xix. 2). This change appears to have been effected by Isaiah's interposition. From the omission of his father's name, it has been conjectured that he was a *novus homo*, perhaps a foreigner.

Sheb'uel. 1. A descendant of Gershom (1 Chr. xxiii. 16, xxvi. 24), who was ruler of the treasures of the house of God; called also SHUBAEL (1 Chr. xxiv. 20). He is the last descendant of Moses of whom there is any trace.—2. One of the fourteen sons of Heman the minstrel (1 Chr. xxv. 4); called also SHUBAEL (1 Chr. xxv. 20).

Shecani'ah. 1. The tenth in order of the priests who were appointed by lot in the reign of David (1 Chr. xxiv. 11).—2. A priest in the reign of Hezekiah (2 Chr. xxxi. 15).

Shechani'ah. 1. A descendant of Zerubbabel (1 Chr. iii. 21, 22).—2. Some descendants of Shechaniah returned with Ezra (Ezr. viii. 3).—3. The sons of Shechaniah were another family who returned with Ezra (Ezr. viii. 5). In this verse

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some name appears to have been omitted. Perhaps the reading should be: "of the sons of Zattu, Shechaniah, the son of Jahaziel"—**4.** The son of Jehiel of the sons of Elam (Ezr. x. 2).—**5.** The father of Shemaiah 2 (Neh. iii. 29).—**6.** The son of Arah (Neh. vi. 18).—**7.** The head of a priestly family who returned with Zerubbabel (Neh. xii. 3).

Shech'em. There may be some doubt respecting the origin of the name. It has been made a question whether the place was so called from Shechem, the son of Hamor, head of their tribe in the time of Jacob (Gen. xxxiii. 18, sq.), or whether he received his name from the city. The import of the name favours, certainly, the latter supposition. The etymology of the Hebrew word *shecém* indicates that the place was situated on some mountain or hill-side; and that presumption agrees with Josh. xx. 7, which places it in Mount Ephraim (see also, 1 K. xii. 25), and with Judg. ix. 9, which represents it as under the summit of Gerizim, which belonged to the Ephraim range. The other Biblical intimations in regard to its situation are only indirect. But the historical and traditional data which exist outside of the Bible are abundant and decisive. Josephus describes Shechem as between Gerizim and Ebal. The present *Nâbulus* is a corruption merely of Neapolis; and Neapolis succeeded the more ancient Shechem. All the early writers who touch on the topography of Palestine, testify to this identity of the two. The city received its new name from Vespasian, and on coins still extant is called Flavia Neapolis. Its situation accounts for another name which it bore among the natives, while it was known chiefly as Neapolis to foreigners. It is nearly midway between Judaea and Galilee. Being *thus* a "thoroughfare" on this important route, it was called *Mabortha* or *Mabartha*, as Josephus states (*B. J.* iv. 8, §1). Pliny writes the same name "Mamortha." The ancient town, in its most flourishing age, may have filled a wider circuit than its modern representative. It could easily have extended further up the side of Gerizim, and eastward nearer to the opening into the valley from the plain. But any great change in this respect, certainly the idea of an altogether different position, the natural conditions of the locality render doubtful. Josephus says that more than ten thousand Samaritans (inhabitants of Shechem are meant) were destroyed by the Romans on one occasion. The population, therefore, must have been much greater than *Nâbulus* with its present dimensions would contain. The situation of the town is one of surpassing beauty. It lies in a sheltered valley, protected by Gerizim on the south, and Ebal on the north. The feet of these mountains, where they rise from the town, are not more than five hundred yards apart. The bottom of the valley is about 1800 feet above the level of the sea, and the top of Gerizim 800 feet higher still. The site of the present city, which we believe to have been also that of the Hebrew city, occurs exactly on the water-summit; and streams issuing from the numerous springs there, flow down the opposite slopes of the valley, spreading verdure and fertility in every direction. Travellers vie with each other in the language which they employ to describe the scene that bursts here so suddenly upon them on arriving in spring or early summer at this paradise of the Holy Land. "The whole valley," says Dr. Robinson, "was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by fountains, which burst forth in various parts and flow westwards in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shadow of an immense mulberry-tree, by the side of a purling rill, we pitched our tent for the remainder of the day and the night. . . . We rose early, awakened by the songs of nightingales and other birds, of which the gardens around us were full." The allusions to Shechem in the Bible are numerous, and show how important the place was in Jewish history. Abraham, on his first migration to the Land of Promise, pitched his tent and built an altar under the Oak (or Terebinth) of Moreh at Shechem. "The Canaanite was then in the land;" and it is evident that the region, if not the city, was already in possession of the aboriginal race (see Gen. xii. 6). At the time of Jacob's arrival here, after his sojourn in Mesopotamia (Gen. xxxiii. 18, xxxiv.), Shechem was a Hivite city, of which Hamor, the father of Shechem, was the headman. It was at this time that the patriarch purchased from that chieftain "the parcel of the field," which he subsequently bequeathed, as a special patrimony, to his son Joseph (Gen. xliii. 22; Josh. xxiv. 32; John iv. 5). The field lay undoubtedly on the rich plain of the *Mukhna*, and its value was the greater on account of the well which Jacob had dug there, so as not to be dependent on his neighbours for a supply of water. The defilement of Dinah, Jacob's daughter, and the capture of Shechem and massacre of all the male inhabitants by Simeon and Levi, are events that belong to this period (Gen. xxxiv. 1 sq.). The oak under which Abraham had worshipped, survived to Jacob's time (Gen. xxxv. 1-4). The "oak of the monument" (Judg. ix. 6), where the Shechemites made Abimelech king, marked, perhaps, the veneration with which the Hebrews looked back to these earliest footsteps (the *incunabula gentis*) of the patriarchs in the Holy Land. In the distribution of the land after its conquest by the Hebrews, Shechem fell to the lot of Ephraim (Josh. xx. 7), but was assigned to the Levites, and became a city of refuge (Josh. xxi. 20, 21). It acquired new importance as the scene of the renewed promulgation of the Law, when its blessings were heard from Gerizim and its curses from Ebal, and the people bowed their heads and acknowledged Jehovah as their king and ruler (Deut. xxvii. 11; and Josh. ix. 33-35). It was here Joshua assembled the people, shortly before his death, and delivered to them his last counsels (Josh. xxiv. 1, 25). After the death of Gideon, Abimelech, his bastard son, induced the Shechemites to revolt from the Hebrew commonwealth and elect him as king (Judg. ix.). It was to denounce this act of usurpation and treason that Jotham delivered his parable of the trees to the men of Shechem from the top of Gerizim, as recorded at length in Judg. ix. 22 sq. In revenge for his expulsion, after a reign of three years, Abimelech destroyed the city, and, as an emblem of the fate to which he would consign it, sowed the ground with salt (Judg. ix. 34-45). It was soon restored, however, for we are told in 1 K. xii. that all Israel assembled at Shechem, and Rehoboam, Solomon's successor, went thither to be inaugurated as king. Here, at this same place, the ten tribes renounced the house of David, and transferred their allegiance to Jeroboam (1 K. xii. 16), under whom Shechem became for a time the capital of his kingdom. We come next to

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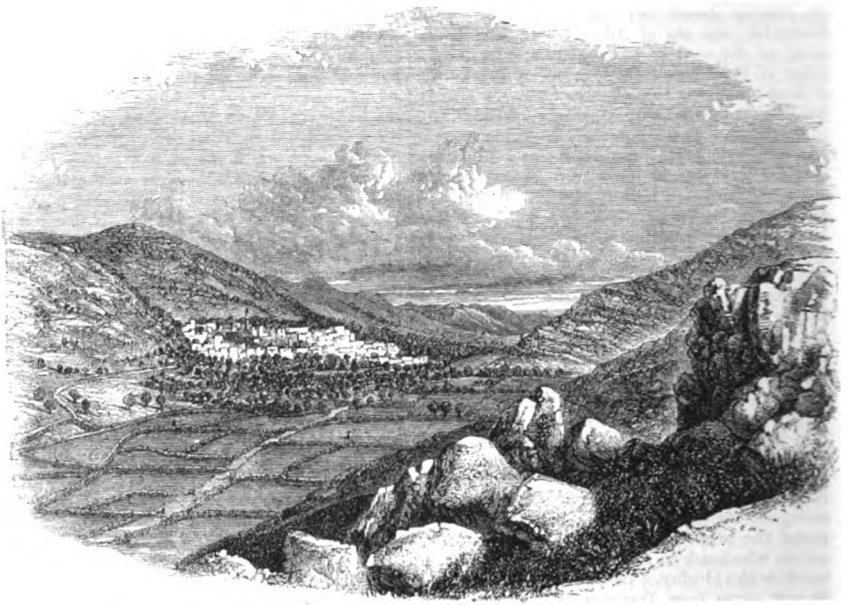

The Valley and Town of *Nâblus*, the ancient Shechem, from the South-western flank of Mount Ebal, looking Westward. The mountain on the left is Gerizim. The Mediterranean is discernible in the distance. From a sketch by W. Tipping, Esq.

the epoch of the exile. The people of Shechem doubtless shared the fate of the other inhabitants, and were, most of them at least, carried into captivity (2 K. xvii. 5, 6, xviii. 9 sq.). But Shalmaneser, the conqueror, sent colonies from Babylonia to occupy the place of the exiles (2 K. xvii. 24). It would seem that there was another influx of strangers, at a later period, under Esar-haddon (Ezr. iv. 2). From the time of the origin of the Samaritans, the history of Shechem blends itself with that of this people and of their sacred mount, Gerizim. [SAMARIA, SAMARITAN PENT.] Shechem reappears in the New Testament. It is the Sychar of John iv. 5, near which the Saviour conversed with the Samaritan woman at Jacob's Well. In Acts vii. 16, Stephen reminds his hearers that certain of the patriarchs (meaning Joseph, as we see in Josh. xxiv. 32, and following, perhaps, some tradition as to Jacob's other sons) were buried at Sychem. It only remains to add a few words relating more especially to *Nâbulus*, the heir, under a different name, of the site and honours of the ancient Shechem. The population consists of about five thousand, among whom are five hundred Greek Christians, one hundred and fifty Samaritans, and a few Jews. The enmity between the Samaritans and Jews is as inveterate still, as it was in the days of Christ. The Mohammedans of course, make up the bulk of the population. The main street follows the line of the valley from east to west, and contains a well-stocked bazaar. Most of the other streets cross this: here are the smaller shops and the workstands of the artisans. Most of the streets are narrow and dark, as the houses hang over them on arches, very much as in the closest parts of Cairo. The houses are of stone, and of the most ordinary style, with the exception of these of the wealthy sheikhs of Samaria who live here. There are no public buildings of any note. The *Kenîsch* or synagogue of the Samaritans is a small edifice, in the interior of which there is nothing remarkable, unless it be an alcove, screened by a curtain, in which their sacred writings are kept. The structure may be three or four centuries old. *Nâbulus* has five mosks, two of which, according to a tradition in which Mohammedans, Christians, and Samaritans agree, were originally churches. Dr. Rosen says that the inhabitants boast of the existence of not less than eighty springs of water within and around the city. He gives the names of twenty-seven of the principal of them. Some of the gardens are watered from the fountains, while others have a soil so moist as not to need such irrigation. The olive, as in the days when Jotham delivered his famous parable, is still the principal tree. Figs, almonds, walnuts, mulberries, grapes, oranges, apricots, pomegranates, are abundant. The valley of the Nile itself hardly surpasses *Nâbulus* in the production of vegetables of every sort. Being, as it is, the gateway of the trade between *Jaffa* and *Beirût* on the one side, and the trans-Jordanic districts on the other, and the centre also of a province so rich in wool, grain, and oil, *Nâbulus* becomes, necessarily, the seat of an active commerce, and of a comparative luxury to be found in very few of the inland Oriental cities. This account would be incomplete without some mention of the two spots in the neighbourhood of *Nâbulus* which bear the names of the Well of Jacob and the Tomb of Joseph. Of these the former is the more remarkable. It lies about a mile and a half east of the city, close to the lower road, and just beyond the wretched hamlet of *Balâta*. Among the Mohammedans and Samarita s it is known as *Bîr el-Yakûb*, or *'Ain*

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Yakûb; the Christians sometimes call it *Bir es-Samariyeh*—"the well of the Samaritan woman." Formerly there was a square hole opening into a carefully-built vaulted chamber, about 10 feet square, in the floor of which was the true mouth of the well. Now a portion of the vault has fallen in and completely covered up the mouth, so that nothing can be seen above but a shallow pit half filled with stones and rubbish. The well is deep—75 ft. when last measured—and there was probably a considerable accumulation of rubbish at the bottom. Sometimes it contains a few feet of water, but at others it is quite dry. It is entirely excavated in the solid rock, perfectly round, 9 ft. in diameter, with the sides hewn smooth and regular. Of all the special localities of our Lord's life, this is almost the only one absolutely undisputed. The second of the spots alluded to is the Tomb of Joseph. It lies about a quarter of a mile north of the well, exactly in the centre of the opening of the valley between Gerizim and Ebal. It is a small square enclosure of high whitewashed walls, surrounding a tomb of the ordinary kind, but with the peculiarity that it is placed diagonally to the walls, instead of parallel, as usual. A rough pillar used as an altar, and black with the traces of fire, is at the head, and another at the foot of the tomb. In the walls are two slabs with Hebrew inscriptions, and the interior is almost covered with the names of pilgrims in Hebrew, Arabic, and Samaritan. Beyond this there is nothing to remark in the structure itself. The local tradition of the Tomb, like that of the well, is as old as the beginning of the 4th century.

Shech'em. 1. The son of Hamor the chieftain of the Hivite settlement of Shechem at the time of Jacob's arrival (Gen. xxxiii. 19, xxxiv. 2-26; Josh. xxiv. 32; Judg. ix. 28).—2. A man of Manasseh, of the clan of Gilead (Num. xxvi. 31).—3. A Gileadite, son of Shemida, the younger brother of the foregoing (1 Chr. vii. 19).

Shech'emites, the. The family of Shechem, son of Gilead (Num. xxvi. 31; comp. Josh. xvii. 2).

Shechi'nah. This term is not found in the Bible. It was used by the later Jews, and borrowed by Christians from them, to express the visible majesty of the Divine Presence, especially when resting, or dwelling, between the Cherubim on the mercy-seat in the Tabernacle, and in the temple of Solomon; but not in Zerubbabel's temple, for it was one of the five particulars which the Jews reckon to have been wanting in the second temple. The use of the term is first found in the Targums, where it forms a frequent periphrasis for God, considered as *dwelling* amongst the children of Israel, and is thus used, especially by Onkelos, to avoid ascribing corporeity to God Himself. In Ex. xxv. 8, where the Hebrew has "Let them make me a sanctuary that I may *dwell* among them," Onkelos has, "I will make my Shechinah to dwell among them." In xxix. 45, 46, for the Hebrew "I will *dwell* among the children of Israel," Onkelos has, "I will make my Shechinah to dwell, &c." In Ps. lxxiv. 2, for "this Mount Zion wherein thou has dwelt," the Targum has "wherein thy Shechinah hath dwelt." In the description of the dedication of Solomon's Temple (1 K. viii. 12, 13), the Targum of Jonathan runs thus: "The Lord is pleased to make His Shechinah dwell in Jerusalem. I have built the house of the sanctuary for the house of thy Shechinah for ever." And in 1 K. vi. 13, for the Heb. "I will dwell among the children of Israel," Jonathan has "I will make my Shechinah dwell." In Is. vi. 5 he has the combination, "the glory of the Shechinah of the King of ages, the Lord of Hosts;" and in the next verse he paraphrases "from off the altar," by "from before His Shechinah on the throne of glory in the lofty heavens that are above the altar." Compare also Num. v. 3, xxxv. 34; Ps. lxviii. 17, 18, cxxxv. 21; Is. xxxiii. 5, lvii. 15; Joel iii. 17, 21, and numerous other passages. On the other hand, it should be noticed that the Targums never render "the cloud" or "the glory" by Shechinah. Hence, as regards the use of the word *Shechinah* in the Targums, it may be defined as a periphrasis for God whenever He is said to dwell on Zion, amongst Israel, or between the Cherubims, and so on, in order, as before said, to avoid the slightest approach to materialism. Our view of the Targumistic notion of the Shechinah would not be complete if we did not add, that though, as we have seen, the Jews reckoned the Shechinah among the marks of the Divine favour which were wanting to the second Temple, they manifestly expected the return of the Shechinah in the days of the Messiah. Thus Hagg. i. 8, "build the house, and I will take pleasure in it, and I will be glorified, saith the Lord," is paraphrased by Jonathan, "I will cause my Shechinah to dwell in it in glory." Compare also Zech. ii. 10, viii. 3; Ez. xliii. 7, 9. As regards the visible manifestation of the Divine Presence dwelling amongst the Israelites, to which the term Shechinah has attached itself, the idea which the different accounts in Scripture convey is that of a most brilliant and glorious light, enveloped in a cloud, and usually concealed by the cloud, so that the cloud itself was for the most part alone visible; but on particular occasions the glory appeared. The allusions in the N. T. to the Shechinah are not unfrequent. Thus in the account of the Nativity, the words, "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them" (Luke ii. 9), followed by the apparition of "the multitude of the Heavenly host," recall the appearance of the Divine glory on Sinai, when "He shined forth from Paran, and came with ten thousands of saints" (Deut. xxxiii. 2; comp. Ps. lxviii. 17; Acts vii. 53; Heb. ii. 2; Ezek. xliii. 2). The "God of glory" (Acts vii. 2, 55), "the cherubims of glory" (Heb. ix. 5), "the glory" (Rom. ix. 4), and other like passages, are distinct references to the manifestations of the glory in the O. T. When we read in John i. 14, that "the Word was made flesh, and dwelt among us, and we beheld his glory;" or in 2 Cor. xii. 9, "that the power of Christ may rest upon me;" or in Rev. xxi. 3; "Behold the tabernacle of God is with men, and He will dwell with them" we have not only references to the Shechinah, but are distinctly taught to connect it with the incarnation and future coming of Messiah, as type with antitype. It should also be specially noticed that the attendance of angels is usually associated with the Shechinah. These are most frequently called (Ez. x., xi.) cherubim; but sometimes, as in Is. vi., seraphim (comp. Rev. iv. 7, 8). The predominant association, however, is with the cherubim, of which the golden cherubim on the mercy-seat were the representation.

Shed'ëur. The father of Elizur, chief of the tribe of Reuben at the time of the Exodus (Num. i. 5, ii. 10, vii. 30, 35, x. 18).

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Sheep. Sheep were an important part of the possessions of the ancient Hebrews and of Eastern nations generally. The first mention of sheep occurs in Gen. iv. 2. They were used in the sacrificial offerings, both the adult animal (Ex. xx. 24; 1 K. viii. 63; 2 Chr. xxix. 33) and the lamb, *i. e.* "a male from one to three years old," but young lambs of the first year were more generally used in the offerings (see Ex. xxix. 38; Lev. ix. 3, xii. 6; Num. xxviii. 9, &c.). No lamb under eight days old was allowed to be killed (Lev. xxii. 27). A very young lamb was called *tâleh* (see 1 Sam. vii. 9; Is. lxv. 25). Sheep and lambs formed an important article of food (1 Sam. xxv. 18; 1 K. i. 19, iv. 23; Ps. xliv. 11, &c.). The wool was used as clothing (Lev. xiii. 47; Deut. xxii. 11; Prov. xxxi. 13; Job xxxi. 20, &c.). "Rams' skins dyed red" were used as a covering for the tabernacle (Ex. xxv. 5). Sheep and lambs were sometimes paid as tribute (2 K. iii. 4). It is very striking to notice the immense numbers of sheep that were reared in Palestine in Biblical times. Sheep-shearing is alluded to Gen. xxxi. 19, xxxviii. 13; Deut. xv. 19; 1 Sam. xxv. 4; Is. liii. 7, &c. Sheep-dogs were employed in Biblical times, as is evident from Job xxx. 1, "the dogs of my flock." Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (comp. John x. 4; Ps. lxxvii. 20, lxxx. 1), though they also drove them (Gen. xxxiii. 13). The following quotation from Hartley's *Researches in Greece and the Levant*, p. 321, is so strikingly illustrative of the allusions in John x. 1-16, that we cannot do better than quote it: "Having had my attention directed last night to the words in John x. 3, I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions and ran up to the hands of the shepherd with signs of pleasure and with a prompt obedience which I had never before observed in any other animal. It is also true in this country that 'a stranger will they not follow, but will flee from him.' The shepherd told me that many of his sheep were still wild, that they had not yet learned their names, but that by teaching them they would all learn them." The common sheep of Syria and Palestine are the broad-tail (*Ovis laticaudatus*), and a variety of the common sheep of this country (*Ovis aries*) called the *Bidoween* according to Russell (*Aleppo*, ii. p. 147). The broad-tailed kind has long been reared in Syria. The whole passage in Gen. xxx. which bears on the subject of Jacob's stratagem with Laban's sheep is involved in considerable perplexity, and Jacob's conduct in this matter has been severely and uncompromisingly condemned by some writers. It is altogether impossible to account for the complete success which attended his device of setting peeled rods before the ewes and she-goats as they came to drink in the watering troughs, on *natural grounds*. We must agree with the Greek fathers and ascribe the production of Jacob's spotted sheep and goats to Divine agency. In Gen. xxxi. 5-13, where Jacob expressly states that his success was due to Divine interference, it is hard to believe that Jacob is uttering nothing but a tissue of falsehoods. We are aware that a still graver difficulty in the minds of some persons remains, if the above explanation be adopted; but we have no other alternative. As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these qualities in the person of our Blessed Lord (Is. liii. 7; Acts viii. 32, &c.). The relation that exists between Christ, "the chief Shepherd," and His members, is beautifully compared to that which in the East is so strikingly exhibited by the shepherds to their flocks.

Broad-tailed Sheep.

Sheepgate, the. One of the gates of Jerusalem as rebuilt by Nehemiah (Neh. iii. 1, 32; xii. 39). It stood between the tower of Meah and the chamber of the corner (iii. 32, 1) or gate of the guard-house (xii. 39, A. V. "prison-gate"). The latter seems to have been at the angle formed by the junction of the wall of the city of David with that of the city of Jerusalem proper, having the sheep-gate on the north of it. The position of the sheep-gate may therefore have been on or near that of the *Bab el-Kattânin*.

Sheep-market, the (John v. 2). The word "market" is an interpolation of our translators, possibly after Luther, who has *Schofhaus*. The words of the original are ἐπὶ τῇ προβατικῇ, to which should probably be supplied not market, but gate, πυλῇ, as in the LXX. version of the passages in Nehemiah quoted in the foregoing article.

Shehari'ah. A Benjamite, son of Jehoram (1 Chr. viii. 26).

Shekel. In a former article [MONEY] a full account has been given of the coins called shekels, which are found with inscriptions in the Samaritan character; so that the present article will only contain notices of a few particulars relating to the Jewish coinage which did not fall within the plan of the former. It may, in the first place, be desirable to mention, that although some shekels are found with Hebrew letters instead of Samaritan, these are undoubtedly all forgeries. *Ramban*, i. e. *Rabbi-Moses-Bar-Nachman*, who lived about the commencement of the 13th century, describes a shekel which he had seen, and of which the *Co-*

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thaeans read the inscription with ease. The explanation which they gave of the inscription was, on one side: *Shekel ha-Shekalim*, "the shekel of shekels," and on the other "Jerusalem the Holy." The former was doubtless a misinterpretation of the usual inscription "the shekel of Israel;" but the latter corresponds with the inscription on our shekels (Bayer, *De Numis.* p. 11). But the most important passage of all is that in which R. Azarias de Rossi quotes the description of a shekel seen by Ramban at St. Jean d'Acre, A.D. 1210. He gives the inscriptions as above, "the Shekel of Shekels," and "Jerusalem the Holy:" but he also determines the weight, which he makes about *half an ounce*. We find, therefore, that in early times shekels were known to the Jewish Rabbis with Samaritan inscriptions, corresponding with those now found (except in one point, which is probably an error), and corresponding with them in weight. We believe that W. Postell is the first Christian writer who saw and described a shekel. He was a Parisian traveller who visited Jerusalem early in the 16th century. Postell gives a very bad woodcut of one of these shekels, but the inscription is correct. He was unable to explain the letters over the vase, which soon became the subject of a discussion among the learned men of Europe, which lasted for nearly two centuries. The correspondence of the newly-found coins with the earlier description is almost demonstrative. But they bear such undoubted marks of genuineness, that no judge of ancient coins could doubt them for a moment. On the contrary, to a practised eye, those with *Hebrew* inscriptions bear undoubted marks of spuriousness. Among the symbols found on this series of coins is one which is considered to represent that which was called *Lulab* by the Jews. This term was applied to the branches of the three trees mentioned in Lev. xxiii. 40, which are thought to be the Palm, the Myrtle, and the Willow. The symbol on the Reverse of the shekels, representing a twig with three buds, appears to bear more resemblance to the buds of the pomegranate than to any other plant. The following list is given by Cavedoni as an enumeration of *all* the coins which can be attributed with any certainty to Simon Maccabaeus.—I. Shekels of three years, with the inscription *Shekel Israel* on the Obverse with a Vase, over which appears (1) an *Aleph*; (2) the letter *Shin* with a *Beth*; (3) the letter *Shin* with a *Gimel*. R. On the Reverse is the twig with three buds, and the inscription *Jerusalem Kedoshah* or *Hakkedoshah*.—II. The same as the above, only half the weight, which is indicated by the word *chătsi*, "a half." These occur only in the first and *second* years. The above are silver.—III. *Shĕnath Arb'a Chătsi*. The fourth year—a half. A Citron between two *Lulabs*. R. *Ligeullath Tsiyon*, "Of the Liberation of Zion." A Palm-tree between two baskets of fruit.—IV. *Shĕnath Arb'a, Rebi'a*. The fourth year—a fourth. Two *Lulabs*. R. "Of the Liberation of Zion,"—as before. Citron-fruit.—V. *Shĕnath Arb'a*. The fourth year. *Lulab* between two Citrons. R. *Legeullath Tsiyon*, as before. The Vase as on the shekel and half-shekel. These are of copper. In the course of 1862 a work of considerable importance was published at Breslau by Dr. M. A. Levy, entitled *Geschichte der Jüdischen Münzen*. There are one or two points on which it is desirable to state the views of the author, especially as he quotes coins which have only become known lately. Some coins have been described in the *Revue Numismatique* (1860, p. 260 *seq.*), to which the name of Eleazar coins has been given. A coin was published some time ago by De Saulcy which is supposed by that author to be a counterfeit coin. It is scarcely legible, but it appears to contain the name Eleazar on one side, and that of Simon on the other. During the troubles which preceded the final destruction of Jerusalem, Eleazar (the son of Simon), who was a priest, and Simon Ben Giora, were at the head of large factions. It is suggested by Dr. Levy that money may have been struck which bore the names of both these leaders; but it seems scarcely probable, as they do not appear to have acted in concert. But a copper coin has been published in the *Revue Numismatique* which undoubtedly bears the inscription of "Eleazar the priest." Its types are—I. A vase with one handle and the inscription "Eleazar the priest," in Samaritan letters. R. A bunch of grapes with the inscription, "year one of the redemption of Israel." Some silver coins also, first published by Reichardt, bear the same inscription on the obverse, under a palm-tree, but the letters run from left to right. The reverse bears the same type and inscription as the copper coins. These coins, as well as some that bear the name of Simon or Simeon, are attributed by Dr. Levy to the period of this first rebellion. It is, however, quite clear that *some* of the coins bearing similar inscriptions belong to the period of Bar-cocab's rebellion (or *Barcocebi's*, as the name is often spelt) under Hadrian, because they are stamped upon denarii of Trajan, his predecessor.

She'lah. **1.** The youngest son of Judah by the daughter of Shuah (Gen. xxxviii. 5, 11, 14, 26, xlvi. 12; Num. xxvi. 20; 1 Chr. ii. 3, iv. 21).—**2.** The proper form of the name of SALAH the son of Arphaxad (1 Chr. i. 18, 24).

She'lanites, the. The descendants of SHELAH 1 (Num. xxvi. 20).

Shelemi'ah. **1.** One of the sons of Bani in the time of Ezra (Ezr. x. 39).—**2.** The father of Hananiah (Neh. iii. 30).—**3.** A priest in the time of Nehemiah (Neh. xiii. 13).—**4.** The father of Jehucal, or Jucal, in the time of Zedekiah (Jer. xxxvii. 3).—**5.** The father of Irijah, the captain of the ward who arrested Jeremiah (Jer. xxxvii. 13).—**6.** The same as MESHELEMIAH and SHALLUM 8 (1 Chr. xxvi. 14).—**7.** Another of the sons of Bani in the time of Ezra (Ezr. x. 41).—**8.** Ancestor of Jehudi in the time of Jehoiakim (Jer. xxxvi. 14).—**9.** Son of Abdeel; one of those who received the orders of Jehoiakim to take Baruch and Jeremiah (Jer. xxxvi. 26).

Shel'eph, Gen. x. 26; 1 Chr. i. 20. The second in order of the sons of Joktan. The tribe which sprang from him has been satisfactorily identified, both in modern and classical times; as well as the district of the Yemen named after him. Sheleph is found where we should expect to meet with him, in the district (*Mikhlâf*, as the ancient divisions of the Yemen are called by the Arabs) of Sulaf, which appears to be the same as Niebuhr's Sälfia, written in his map Selfia. Besides this geographical trace of Sheleph, we have the tribe of Shelif or Shulaf. Yâkoot in the *Moojam*, s. v., says, "Es-Selif or Es-Sulaf they are two ancient tribes of the tribes of Yemen; Hishâm Ibn-Mohammed says they are the children of Yuktân (Joktan); . . . . And a district in El-Yemen is named after the Sulaf."

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El-Kalkasander says, "El-Sulaf, called also Beni-s-Silfán, a tribe of the descendants of Kahtán (Joktan)." . . . . Yákoot also says that El-Muntabik was an idol belonging to Es-Sulaf. Finally, according to the *Kámaos*, Sulaf was a branch-tribe of Dhu-l-Kiláa.

She'leah, son of Helem (1 Chr. vii. 35).

Shel'omi. An Asherite, father of Ahihud (Num. xxxiv. 27).

Shel'omith. **1**. The daughter of Dibri of the tribe of Dan (Lev. xxiv. 11).—**2**. The daughter of Zerubbabel (1 Chr. iii. 19).—**3**. Chief of the Izharites (1 Chr. xxiii. 18).—**4**. A descendant of Eliezer the son of Moses, in the reign of David (1 Chr. xxvi. 25, 26, 28).—**5**. A Gershonite, son of Shimei (1 Chr. xxiii. 9). "Shimei" is probably a mistake. —**6**. According to the present text, the sons of Shelomith, with the son of Josiphiah at their head, returned from Babylon with Ezra (Ezr. viii. 10). There appears, however, to be an omission, and the true reading is probably, "Of the sons of Bani, Shelomith the son of Josiphiah."

Shel'omoth. The same as SHELOMITH 3 (1 Chr. xxiv. 22).

Shelu'miel. The son of Zurishaddai, and prince of the tribe of Simeon at the time of the Exodus (Num. i. 6, ii. 12, vii. 36, 41, x. 19).

Shem. The eldest son of Noah, born (Gen. v. 32) when his father had attained the age of 500 years. He was 98 years old, married, and childless, at the time of the Flood. After it, he, with his father, brothers, sisters-in-law, and wife, received the blessing of God (ix. 1), and entered into the covenant. Two years afterwards he became the father of Arphaxad (xi. 10), and other children were born to him subsequently. With the help of his brother Japheth, he covered the nakedness of their father which Canaan and Ham did not care to hide. In the prophecy of Noah which is connected with this incident (ix. 25-27), the first blessing falls on Shem. He died at the age of 600 years. Assuming that the years ascribed to the patriarchs in the present copies of the Hebrew Bible are correct, it appears that Methuselah, who in his first 243 years was contemporary with Adam, had still nearly 100 years of his long life to run after Shem was born. And when Shem died, Abraham was 148 years old, and Isaac had been 9 years married. The portion of the earth occupied by the descendants of Shem (x. 21-31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean. Beginning at its north-western extremity with Lydia, it includes Syria (Aram), Chaldaea (Arphaxad), parts of Assyria (Asshur), of Persia (Elam), and of the Arabian Peninsula (Joktan).

Shem'a. One of the towns of the south of Judah (Josh. xv. 26). In the list of the towns of Simeon selected from those in the south of Judah, Sheba takes the place of Shema, probably by an error of transcription or a change of pronunciation.

Shem'a. **1**. A Reubenite, ancestor of Bela (1 Chr. v. 8).—**2**. Son of Elpaal (1 Chr. viii. 13). Probably the same as SHIMHI.—**3**. One of those who stood at Ezra's right hand when he read the Law to the people (Neh. viii. 4).

Shem'aah. A Benjamite of Gibeah, and father of Ahiezer and Joash (1 Chr. xii. 3).

Shemai'ah. **1**. A prophet in the reign of Rehoboam. When the king had assembled 180,000 men of Benjamin and Judah to reconquer the northern kingdom after its revolt, Shemaiah was commissioned to charge them to return to their homes, and not to war against their brethren (1 K. xii. 22; 2 Chr. xi. 2). His second and last appearance upon the stage was upon the occasion of the invasion of Judah and siege of Jerusalem by Shishak king of Egypt (2 Chr. xii. 5, 7). He wrote a chronicle containing the events of Rehoboam's reign (2 Chr. xii. 15).—**2**. The son of Shechaniah, among the descendants of Zerubbabel (1 Chr. iii. 22). He was keeper of the east gate of the city, and assisted Nehemiah in restoring the wall (Neh. iii. 29).—**3**. Ancestor of Ziza, a prince of the tribe of Simeon (1 Chr. iv. 37). Perhaps the same as SHIMEI 6.—**4**. Son of Joel a Reubenite; perhaps the same as SHEMA (1 Chr. v. 4).—**5**. Son of Hasshub, a Merarite Levite (1 Chr. ix. 14; Neh. xi. 15).—**6**. Father of Obadiah, or Abda, a Levite (1 Chr. ix. 16).—**7**. Son of Elizaphan, and chief of his house in the reign of David (1 Chr. xv. 8, 11). —**8**. A Levite, son of Nethaneel, and also a scribe in the time of David (1 Chr. xxiv. 6).—**9**. The eldest son of Obed-edom the Gittite (1 Chr. xxvi. 4, 6, 7).—**10**. A descendant of Jeduthun the singer who lived in the reign of Hezekiah (2 Chr. xxix. 14).—**11**. One of the sons of Adonikam who returned with Ezra (Ezr. viii. 13).—**12**. One of the "heads" whom Ezra sent for to his camp by the river of Ahava, for the purpose of obtaining Levites and ministers for the Temple from "the place Casiphia" (Ezr. viii. 16),—**13**. A priest of the family of Harim, who put away his foreign wife at Ezra's bidding (Ezr. x. 21).—**14**. A layman of Israel, son of another Harim, who also had married a foreigner (Ezr. x. 31).—**15**. Son of Delaiah the son of Mehetabeel, a prophet in the time of Nehemiah (Neh. vi. 10).—**16**. The head of a priestly house who signed the covenant with Nehemiah (Neh. x. 8). His family went up with Zerubbabel, and were represented in the time of Joiakim by Jehonathan (Neh. xii. 6, 18). Probably the same who is mentioned again in Neh. xii. 35.—**17**. One of the princes of Judah at the time of the dedication of the Wall of Jerusalem (Neh. xii. 34).—**18**. One of the choir on the same occasion (Neh. xii. 36).—**19**. A priest who blew a trumpet on the same occasion (Neh. xii. 42).—**20**. Shemaiah the Nehelamite, a false prophet in the time of Jeremiah (Jer. xxix. 24-32).—**21**. A Levite in the reign of Jehoshaphat (2 Chr. xvii. 8).—**22**. A Levite in the reign of Hezekiah (2 Chr. xxxi. 15).—**23**. A Levite in the reign of Josiah, who assisted at the solemn passover (2 Chr. xxxv. 9).—**24**. The father of Urijah of Kirjath-jearim (Jer. xxvi. 20).—**25**. The father of Delaiah (Jer. xxxvi. 12).

Shemari'ah. **1**. One of the Benjamite warriors who came to David at Ziklag (1 Chr. xii. 5).—**2**. One of the family of Harim, a layman of Israel, who put away his foreign wife in the time of Ezra (Ezr. x. 32).—**3**. One of the family of Bani, under the same circumstances as the preceding (Ezr. x. 41).

Shemeb'er. King of Zeboïm, and ally of the king of Sodom when he was attacked by the north-eastern invaders under Chedorlaomer (Gen. xiv. 2).

Shem'er. The owner of the hill on which the city of Samaria was built (1 K. xvi. 24), and after whom it was called *Shomeron* by its founder Omri, who bought the site for two silver talents.

Shem'ida. A son of Gilead (Num. xxvi. 32; Josh. xvii. 2).

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Shem'idah. Shemida the son of Gilead (1 Chr. vii. 19).

Shemida'ites, the. The descendants of Shemida the son of Gilead (Num. xxvi. 32). They obtained their lot among the male children of Manasseh (Josh. xvii. 2).

Shem'inith. The title of Ps. vi. is: "To the chief Musician on Neginoth upon Sheminith," or "the eighth," as the margin of the A. V. has it. A similar direction is found in the title of Ps. xii. (comp. 1 Chr. xv. 21). The LXX. in both passages renders ὑπὲρ τῆς ὀγδόης, and the Vulgate *pro octavâ*. The Geneva Version gives "upon the eighth tune." Most Rabbinical writers, as Rashi and Aben Ezra, follow the Targum on the Psalms in regarding it as a harp with eight strings; but this has no foundation, and depends upon a misconstruction of 1 Chr. xv. 21. Gesenius says it denotes the *bass*, in opposition to Alamoth (1 Chr. xv. 20), which signifies the *treble*. Others, with the author of *Shilte Haggibborim*, interpret, "the *sheminith*" as the *octave*. It seems most probable that Sheminith denotes a certain air known as the eighth, or a certain key in which the Psalm was to be sung.

Shemi'ramoth. 1. A Levite of the second degree, in the choir formed by David (1 Chr. xv. 18, 20, xvi. 5).—2. A Levite in the reign of Jehoshaphat (2 Chr. xvii. 8).

Shemitic Languages and Writing. INTRODUCTION, §§1-5.—1. The expressions, "Shemitic family," and "Shemitic languages," are based, as is well known, on a reference to Gen. x. 21 seqq. Subsequently, the obvious inaccuracy of the expression has led to an attempt to substitute others, such as Western Asiatic, or Syro-Arabic—this last a happily chosen designation, as bringing at once before us the two geographical extremes of this family of languages. But the earlier, though incorrect one, has maintained its ground: and for purposes of convenience we shall continue to use it. 2. It is impossible to lay down with accuracy the boundaries of the area, occupied by the tribes employing so-called Shemitic dialects. For general purposes, the highlands of Armenia may be taken as the Northern boundary—the river Tigris and the ranges beyond it as the Eastern—and the Red Sea, the Levant, and certain portions of Asia Minor as the Western. 3. Varieties of the great Shemitic language-family are to be found in use in the following localities within the area named. In those ordinarily known as Syria, Mesopotamia, Babylonia, and Assyria, there prevailed Aramaic dialects of different kinds, *e. g.* Biblical Chaldaic—that of the Targums and of the Syriac versions of Scripture—to which may be added other varieties of the same stock—such as that of the Palmyrene inscriptions—and of different Sabian fragments. Along the Mediterranean seaboard, and among the tribes settled in Canaan, must be placed the home of the language of the canonical books of the Old Testament, among which were interspersed some relics of that of the Phoenicians. In the south, amid the seclusion of Arabia, was preserved the dialect destined at a subsequent period so widely to surpass its sisters in the extent of territory over which it is spoken. A variety, allied to this last, is found to have been domiciliated for a long time in Abyssinia. The following table is given by Professor M. Müller:—

GENEALOGICAL TABLE OF THE SHEMITIC FAMILY OF LANGUAGES.

Living Languages.	*Dead Languages.*	*Classes.*	
Dialects of Arabic	Ethiopic	Arabic, or Southern.	Shemitic Family.
„ Amharic	Himyaritic Inscriptions		
„ the Jews	Biblical Hebrew	Hebraic, or Middle.	
	Samaritan (Pentateuch)		
	Carthaginian, Phoenician Inscriptions		
Neo-Syriac	Chaldee (Masora, Talmud, Targum, Biblical Chaldee)	Aramaic, or Northern.	
	Syriac (Peshito, 2nd cent. A.D.)		
	Cuneiform Inscriptions of Babylon and Nineveh		

There is much that is probable in the notion held by more than one scholar, that the spoken dialect of the Shemitic tribes external to Arabia (in the earliest periods of their history) closely resembled, or was in fact a better variety of Aramaic. 4. The history of the Shemitic people tells us of various movements undertaken by them, but supplies no remarkable instances of their *assimilating*. Though carrying with them their language, institutions, and habits, they are not found to have struck root, but remained strangers and exotics in several instances, passing away without traces of their occupancy. And the same inveterate isolation still characterizes tribes of the race, when on new soil. 5. The peculiar elements of the Shemitic character will be found to have exercised considerable influence on their literature. Indeed, accordance is seldom more close, than in the case of the Shemitic race (where not checked by external causes), between the generic type of thought, and its outward expression. Like other languages, this one is mainly resolvable into monosyllabic primitives. These monosyllabic primitives may still be traced in particles, and words least exposed to the ordinary causes of variation. But differences are observable in the principal parts of speech—the verb and the noun. Secondary notions, and those of relation, are grouped round the primary ones of meaning in a single word, susceptible of various internal changes according to the particular requirement. Another leading peculiarity of this branch of languages, is the absence (save in the case of proper names) of compound words—to which the sister family is indebted for so much life and variety. In the Shemitic family—agglutination, not logical sequence—independent roots, not compound appropriate derivations from the same root, are used to express respectively a train of thought, or different modifications of a particular notion.

§§ 6-13. HEBREW LANGUAGE.—PERIOD OF GROWTH.—6. The Hebrew language is a branch of the so-called Shemitic family, extending over a large portion of South-Western Asia. In the north (or Aram, under which designation are comprehended Syria, Mesopotamia, Babylonia), and under a climate partially cold and ungenial—in the close proximity of tribes of a different origin, not unfrequently masters by conquest—the Shemitic dialect became in places harsher, and its general character less pure and distinct. Towards the south,

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opposite causes contributed to maintain the language in its purity. Originally, the language of the Hebrews presented more affinities with the Aramaic, in accordance with their own family accounts, which bring the patriarchs from the N.E.,—more directly from northern Mesopotamia.—7. Two questions, in direct connexion with the early movements of the ancestors of the subsequent Hebrew nation, have been discussed with great earnestness by many writers—the first bearing on the causes which set the Terachite family in motion towards the south and west; the second, on the origin and language of the tribes in possession of Canaan at the arrival of Abraham. Scripture only tells us that, led in a way which they knew not, chosen Shemitic wanderers of the lineage of Arphaxad, set forth on the journey fraught with such enduring consequences to the history of the world, as recorded in Scripture, in its second stage of progress. There is nothing unreasonable in the thought, that the movement of Terah from Ur of the Chaldees was caused by Divine suggestion, acting on a mind ill at ease in the neighbourhood of Cushite thought and habits. The leading particulars of that memorable journey are preserved to us in Scripture, which is also distinct upon the fact, that the new comers and the early settlers in Canaan found no difficulty in conversing. On what grounds is the undoubted similarity of the dialect of the Terachites, to that of the occupants at the time of their immigration, to be explained? Of the origin of its earliest occupants, history records nothing certain. Some claim for the early inhabitants of Asia Minor a Japhetian origin. Others affirm the descent of these early tribes from Lud, the fourth son of Shem.—8. Another view is that put forward by our countryman Rawlinson, and shared by other scholars. "Either from ancient monuments, or from tradition, or from the dialects now spoken by their descendants, we are authorised to infer that at some very remote period, before the rise of the Shemitic or Arian nations, a great Scythic" (=Hamitic) "population must have overspread Europe, Asia, and Africa, speaking languages all more or less dissimilar in their vocabulary, but possessing in common certain organic characteristics of grammar and construction." And this statement would appear, in its leading features, to be historically sound. As was to be anticipated, both from its importance and from its extreme obscurity, few subjects connected with Biblical antiquities have been more warmly discussed than the origin of the Canaanitish occupants of Palestine. Looking to the authoritative records (Gen. ix. 18, x. 6, 15-20) there would seem to be no reason for doubt as to the Hamitic origin of these tribes. Nor can the singular accordances discernible between the language of these Canaanitish (=Hamitic) occupants and the Shemitic family be justly pleaded in bar of this view of the origin of the former. "If we examine the invaluable ethnography of the Book of Genesis we shall find that, while Ham is the brother of Shem, and therefore a relationship between his descendants and the Shemitic nations fully recognised, the Hamites are described as those who previously occupied the different countries into which the Aramaean race afterwards forced their way. Thus Scripture (Gen. x. seqq.) attributes to the race of Ham not only the aboriginal population of Canaan, with its wealthy and civilised communities on the coast, but also the mighty empires of Babylon and Nineveh, the rich kingdoms of Sheba and Havilah in Arabia Felix, and the wonderful realm of Egypt. There is every reason to believe—indeed in some cases the proof amounts to demonstration—that all these Hamitic nations spoke languages which differed only dialectically from those of the Syro-Arabic family."—9. Connected with this subject of the relationship discernible among the early Noachidae is that of the origin and extension of the art of writing among the Shemites, the branch with which we are at present concerned. The question would seem to be, in the case of the Terachite branch of the Shemitic stock, did they acquire the art of writing from the Phoenicians, or Egyptians, or Assyrians—or was it evolved from given elements among themselves? [WRITING.]—10. Between the dialects of Aram and Arabia, that of the Terachites occupied a middle place. The dialect which we are now considering has been ordinarily designated as that of the Hebrews, rather than of the Israelites. Probably the term "Hebrews" should be regarded as designating all the Shemitic-speaking tribes which had migrated to the south from the other side of the Euphrates; and in that case might have been applied by the earlier inhabitants of Canaan.—11. Many causes, all obvious and intelligible, combine to make difficult, if not impossible, any formal or detached account of the Hebrew language, anterior to its assuming a written shape. The extant remains of Hebrew literature are destitute of any important changes in language, during the period from Moses to the Captivity. A certain and intelligible amount of progress, but no considerable or remarkable difference (according to one school), is really observable in the language of the Pentateuch, the Books of Joshua, Judges, Ruth, Samuel, the Kings, the Psalms, or the prophecies of Isaiah, Hosea, Amos, Joel, Micah, Nahum, Habakkuk, and Jeremiah—widely separated from each other by time as are many of these writings. At the first sight, and to modern judgment, much of this appears strange, and possibly untenable; but an explanation of the difficulty is sought in the unbroken residence of the Hebrew people, without removal or molestation. An additional illustration of the immunity from change is to be drawn from the history of the other branches of the Shemitic stock.—12. Moreover, is it altogether a wild conjecture to assume as not impossible, the formation of a sacred language among the chosen people, at so marked a period of their history as that of Moses? Such a language would be the sacred and learned one—that of the few—and no clearer proof of the limited hold exercised by this classical Hebrew on the ordinary language of the people can be required than its rapid withdrawal, after the Captivity, before a language composed of dialects hitherto disregarded, but still living in popular use.—13. A few remarks may not be out of place here with reference to some leading linguistic peculiarities in different books of the O. T. For ordinary purposes the old division into the golden and silver ages is sufficient. A detailed list of peculiarities observable in the Pentateuch is given by Scholz, divided under lexical, grammatical, and syntactical heads. With the style of the Pentateuch that of Joshua very closely corresponds. In the Book of Ruth the style points to an earlier date, the asserted Aramaisms being probably relics of the popular dialect. The same linguistic peculiarities are observable in the Books of

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Samuel. The Books of Job and Ecclesiastes contain many asserted Aramaisms, which have been pleaded in support of a late origin of these two poems. In the case of the first, it is argued (on the other side) that these peculiarities are not to be considered so much poetical ornaments as ordinary expressions and usages of the early Hebrew language. As respects the Book of Ecclesiastes, in many instances the peculiarities of style seem rather referable to the secondary Hebrew of a late period of Hebrew history than to an Aramaic origin. In addition to roughness of diction, so-called Aramaisms are to be found in the remains of Jonah and Hosea, and expressions closely allied in those of Amos. This is not the case in the writings of Nahum, Zephaniah, and Habakkuk, and in the still later ones of the minor prophets; the treasures of past times, which filled their hearts, served as models of style. In the case of Ezekiel, Jewish critics have sought to assign its peculiarities of style and expression to a secondary Hebrew origin. The peculiarities of language in Daniel belong to another field of inquiry; and under impartial consideration more difficulties may be found to disappear, as in the case of those with regard to the asserted Greek words. With these exceptions, few traces of dialects are discernible in the small remains still extant, for the most part composed in Judah and Jerusalem. The Aramaic elements are most plainly observable in the remains of some of the less educated writers. The general style of Hebrew prose literature is plain and simple, but lively and pictorial, and rising with the subject, at times, to considerable elevation. But the requisite elevation of poetical composition led to the introduction of many expressions which we do not commonly find in Hebrew prose literature. For the origin and existence of these we must look especially to the Aramaic. But from the earliest period of the existence of a literature among the Hebrew people to B.C. 600, the Hebrew language continued singularly exempt from change. From that period the Hebrew dialect will be found to give way before the Aramaic.

§§ 14-19. ARAMAIC LANGUAGE.—SCHOLASTIC PERIOD.—14. The language ordinarily called Aramaic is a dialect of the great Shemitic family, deriving its name from the district over which it was spoken, Aram = the high or hill country (as Canaan = the low country). In general practice Aram was divided into Eastern and Western. The dialects of these two districts were severally called Chaldaic and Syriac — designations not happily chosen, but, as in the case of Shemitic, of too long currency to be changed without great inconvenience. The eastern boundary of the Shemitic languages is obscure; but this much may be safely assumed, that this family had its earliest settlement on the upper basin of the Tigris, from which extensions were doubtless made to the south.—15. Without entering into the discussions respecting the exact propriety of the expressions, it will be sufficient to follow the ordinary division of the Aramaic into the Chaldaic or Eastern, and the Western or Syriac dialects. (1.) The earliest extant fragments are the well-known ones to be found at Dan. ii. 4–vii. 28; Ezr. iv. 8–vi. 18, vii. 12-26; Jer. x. 11. Affinities are to be traced, without difficulty, between these fragments, which differ again in some very marked particulars from the earliest Targums. (2.) The Syro-Chaldaic originals of several of the Apocryphal books are lost; many Hebraisms were engrafted on the Aramaic as spoken by the Jews, but the dialect of the earlier Targums contains a perceptibly smaller amount of such admixture than later compilations. (3.) The language of the Gemaras is extremely composite—that of the Jerusalem Gemara being less pure than that of Babylon. Still lower in the scale are those of the fast-expiring Samaritan dialect and that of Galilee. (4.) The curious book Zohar, among its foreign additions, contains very many from the Arabic. (5.) The Masora, brief and symbolical, is chiefly remarkable for what may be called vernacular peculiarities. (6.) The Christian or ecclesiastical Aramaic is that ordinarily known as Syriac—the language of early Christianity, as Hebrew and Arabic, respectively, of the Jewish religion and Mahometanism. *a.* The dialect of Galilee appears to have been marked by confusion of letters—ד and ב, כ with ק—and aphaeresis of the guttural—a habit of connecting words otherwise separate—carelessness about vowel-sounds,—and the substitution of ן final for ם. *b.* The Samaritan dialect appears to have been a compound of the vulgar Hebrew with Aramaic. A confusion of the mute letters, and also of the gutturals, with a predilection for the letter ע, has been noticed. *c.* The dialect called that of Jerusalem or Judea, between which and the purer one of the Babylonish Jews so many invidious distinctions have been drawn, seems to have been variable, from frequent changes among the inhabitants—and also to have contained a large amount of words different from those in use in Babylonia—besides being somewhat incorrect in its orthography. The small amount of real difference between the two branches of Aramaic has been often urged as an argument for making any division superfluous. But it has been well observed by Fürst, that each is animated by a very different spirit. The chief relics of Chaldaic, or Eastern Aramaic—the Targums—are filled with traditional faith in the varied pages of Jewish history. Western Aramaic, or Syriac literature, on the other hand, is essentially Christian. Accordingly, the tendency and linguistic character of the first is essentially Hebrew, that of the second Hellenic. One is full of Hebraisms, the other of Hellenisms.—16. Perhaps few lines of demarcation are traced with greater difficulty than those by which one age of a language is separated from another. This is remarkably the case in respect of the cessation of the Hebrew, and the ascendancy of the Aramaic, or, as it may be put, in respect of the date at which the period of growth terminates, and that of exposition and scholasticism begins, in the literature of the chosen people.—17. In the scholastic period, of which we now treat, the schools of the prophets were succeeded by "houses of inquiry." Two ways only of extending the blessings hence derivable, seem to have presented themselves to the national mind — by commentary (*targum*) and inquiry (*derash*). In the first of these—Targumic literature, but limited openings occurred for critical studies; in the second, still fewer. The vast storehouse of Hebrew thought reaching through so many centuries—known by the name of the Talmud—and the collections of a similar nature called the Midrashim, extending in the case of the first, dimly but tangibly, from the period of the Captivity to the times of Rabbi Asher—the closer of the Talmud (A.D. 426), contain comparatively few accessions to linguistic knowledge.—18. Of the

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other main division of the Aramaic language—the Western or Syriac dialect—the earliest existing document is the Peshito version of the Scriptures, which not improbably belongs to the middle of the second century. The Syrian dialect is thickly studded with foreign words—Arabic, Persian, Greek, and Latin, especially with the third. A comparison of this dialect with the Eastern branch will show that they are closely allied in all the most important peculiarities of grammar and syntax, as well as in their store of original words—the true standard in linguistic researches.—19. The Chaldaic paraphrases of Scripture are exceedingly valuable for the light which they throw on Jewish manners and customs, and the meaning of passages otherwise obscure, as likewise for many happy renderings of the original text. But they are valuable also on higher reasons—the Christian interpretation put by their authors on controverted passages. A comparative estimate is not yet attainable, as to what in Targumic literature is the pure expression and development of the Jewish mind, and what is of foreign growth. But, as has been said, the Targums and kindred writings are of considerable dogmatical and exegetical value; and a similar good work has been effected by means of the cognate dialect, Western Aramaic or Syriac. From the 3rd to the 9th century, Syriac was to a great part of Asia—what in their spheres Hellenic Greek and mediaeval Latin have respectively been—the one ecclesiastical language of the district named.

§§ 20-24. ARABIC LANGUAGE.—PERIOD OF REVIVAL.—20. The early population of Arabia, its antiquities and peculiarities, have been described under ARABIA. We find Arabia occupied by a confluence of tribes, the leading one of undoubted Ishmaelitish descent—the others of the seed or lineage of Abraham, and blended by alliance, language, neighbourhood, and habits. Before these any aboriginal inhabitants must have disappeared. We have seen that the peninsula of Arabia lay in the track of Cushite civilization, in its supposed return-course towards the north-east. There may now be found abundant illustration of the relationship of the Himyaritic with the early Shemitic; and the language of the Ehkili (or Mahrah) presents us with the singular phenomenon of a dialect less Arabic than Hebrew, and possessing close affinity with the Ghez, or Ethiopian.—21. The affinity of the Ghez (Cush? the sacred language of Ethiopia) with the Shemitic has been long remarked. In its lexical peculiarities, the Ghez is said to resemble the Aramaic, in its grammatical the Arabic. The alphabet is very curious, differing from Shemitic alphabets in the number, order, and name and form of the letters, by the direction of the writing, and especially by the form of vowel notation.—22. Internal evidence demonstrates that the Arabic language, at the time when it first appears on the field of history, was being gradually developed in its remote and barren peninsular home. A well-known legend speaks of the present Arabic language as being a fusion of different dialects, effected by the tribe of Koreish settled round Mecca, and the reputed wardens of the Caaba. In any case, the paramount purity of the Koreishite dialect is asserted by Arabic writers on grammar. But the recognition of the Koran, as the ultimate standard in linguistic as in religious matters, established in Arabic judgment the superior purity of the Koreishite dialect. That the Arabs possessed a literature anterior to the birth of Mohammed, and expressed in a language marked with many grammatical peculiarities, is beyond doubt. Even in our own times, scholars have seemed unwilling altogether to abandon the legend—how at the fair of Ocâdh goods and traffic—wants and profit—were alike neglected, while bards contended amid their listening countrymen, anxious for such a verdict as should entitle their lays to a place among the Moallakat, the ἀναθήματα of the Caaba, or national temple at Mecca. But the appearance of Mohammed put an end for a season to commerce and bardic contests; nor was it until the work of conquest was done that the faithful resumed the pursuits of peace. The earliest reliable relics of Arabic literature are only fragments, to be found in what has come down to us of pre-Islamite compositions. And various arguments have been put forward against the probability of the present form of these remains being their original one. Their obscurities, it is contended, are less those of age than of individual style, while their uniformity of language is at variance with the demonstrably late cultivation and ascendancy of the Koreishite dialect. Another, and not a feeble argument, is the utter absence of allusion to the early religion of the Arabs. It is not within the scope of this sketch to touch upon the theological teaching of the Koran, its objects, sources, merits, or deficiencies. But its style is very peculiar. Assuming that it represents the best forms of the Koreishite dialect about the middle of the 7th century, we may say of the Koran, that its linguistic approached its religious supremacy. The Koran may be characterized as marking the transition from versification to prose, from poetry to eloquence.—23. With regard to the value of Arabic in illustration, two different judgments obtain. According to one, all the lexical riches and grammatical varieties of the Shemitic family are to be found combined in the Arabic.—24. Another school maintains very different opinions. The comparatively recent date (in their present form at least) and limited amount of Arabic remains are pleaded against its claims as a standard of reference in respect of the Hebrew. Its verbal copiousness, elaborate mechanism, subtlety of thought, wide and diversified fields of literature, cannot be called in question. But it is urged (and colourably) that its riches are not all pure metal, and that no great attention to etymology has been evinced by native writers on the language. Undoubtedly schools such as that of Albert Schultens (d. 1730) have unduly exalted the value of Arabic in illustration; but in what may be designated as the field of lower criticism its importance cannot be disputed.

§§ 25-32. STRUCTURE OF THE SHEMITIC LANGUAGES.—25. The question as to whether any large amount of primitives in the Shemitic languages is fairly deducible from imitation of sounds, has been answered very differently by high authorities. Gesenius thought instances of onomatopoeia very rare in extant remains, although probably more numerous at an early period. Hoffmann's judgment is the same, in respect of Western Aramaic. On the other hand, Renan qualifies his admission of the identity of numerous Shemitic and Japhetian primitives by a suggestion that these, for the most part, may be assigned to biliteral words, originating in the imitation of the simplest and most obvious sounds. But more probably "the

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460 or 500 roots which remain as the constituent elements in different families of languages are not interjections, nor are they imitations. They are *phonetic* types, produced by a power inherent in human nature."—26. The deeply curious inquiry, as to the extent of affinity still discernible between Shemitic and Japhetian roots, belongs to another article. Nothing in the Scripture which bears upon the subject can be fairly pleaded against such an affinity being possible. But in treating the Shemitic languages in connexion with Scripture, it is most prudent to turn away from this tempting field of inquiry to the consideration of the simple elements—the primitives—the true base of every language, in that these rather than the mechanism of grammar are to be regarded as exponents of internal spirit and character.—27. Humboldt has named two very remarkable points of difference between the Japhetian and Shemitic language-families. The first peculiarity is the triliteral root (as the language is at present known)—the second the expression of significations by consonants, and *relations* by vowels—both forming part of the flexions within words, so remarkable in the Shemitic family. In the opinion of the same scholar, the prevalent triliteral root was substituted for an earlier or biliteral, as being found impracticable and obscure in use. Traces of this survive in the rudest, or Aramaic, branch, where what is pronounced as one syllable, in the Hebrew forms two, and in the more elaborate Arabic three—*e. g.* ktal, katal, katala. It is needless to say that much has been written on the question of this peculiarity being original or secondary. A writer among ourselves has thus stated the case:—"An uniform root-formation by three letters or two syllables developed itself out of the original monosyllabic state by the addition of a third letter. This tendency to enlargement presents itself in the Indo-Germanic also: but there is this difference, that in the latter monosyllabic roots remain besides those that have been enlarged, while in the other they have almost disappeared." In this judgment most will agree.—28. We now approach a question of great interest. Was the art of writing invented by Moses and his contemporaries, or from what source did the Hebrew nation acquire it? It can hardly be doubted that the art of writing was known to the Israelites in the time of Moses. Great difference of opinion has prevailed as to which of the Shemitic peoples may justly claim the invention of letters. As has been said, the award to the Phoenicians, so long unchallenged, is now practically set aside. A more probable theory would seem that which represents letters as having passed from the Egyptians to the Phoenicians and Hebrews. Either people may have acquired this accomplishment from the same source, at the same time and independently—or one may have preceded the other, and subsequently imparted the acquisition. As the Hebrew and Phoenician alphabets do correspond, and the character is less Phoenician than Hebrew, the latter people would seem to have been the first possessors of this accomplishment, and to have imparted it subsequently to the Phoenicians. The theory (now almost passed into a general belief) of an early uniform language overspreading the range of countries comprehended in Gen. x., serves to illustrate this question. According to the elaborate analysis of Lepsius, the original alphabet of the language-family, of which the Shemitic formed a part, stood as follows:—

Weak Gutturals.	*Labials.*	*Gutturals.*	*Dentals.*	
Aleph = A .	Beth	+ Gimel +	Daleth	= Medias
He = E + I .	Vav	+ Heth +	Teth	= Aspirates
Ghain = O + u	Pe	+ Kuph +	Tau	= Tenues

As the processes of enunciation became more delicate, the liquids Lamed, Mem, Nun, were apparently interposed as the *third* row, with the original S, Samech, from which were derived Zain, Tsaddi, and Shin—Caph (soft *k*), from its limited functions, is apparently of later growth; and the separate existence of Resh, in many languages, is demonstrably of comparatively recent date, as distinguished from the kindred sound Lamed. In the one letter yet to be mentioned—Yod—as in Kuph and Lamed, the same scholar finds remains of the ancient vowel strokes, which carry us back to the early syllabaria, whose existence he maintains with great force and learning.—29. The history of the formation of the written characters among the Hebrews is discussed in the article WRITING. The history of the characters, ordinarily used in the Syriac (or Western) branch of the Aramaic family, is blended with that of those used in Judea. Like the square characters, they were derived from the old Phoenician, but passed through some intermediate stages. The first variety is that known by the name of Estrangelo—a heavy cumbrous character said to be derived from the Greek στραγγύλος, but more probably from two Arabic words signifying the writing of the Gospel. It is to be found in use in the very oldest documents. Concurrently with this, are traces of the existence of a smaller and more cursive character, very much resembling it. There are also other varieties, slightly differing—the Nestorian for example—but that in ordinary use, is the Peshito = simple (or lineal according to some). Its origin is somewhat uncertain, but probably may be assigned to the 7th century of our era. The history of the Arabic language has another peculiar feature, beyond its excessive purism, which has been alluded to, at first sight, so singular among the dwellers in the desert. Until a comparatively short time before the days of Mohammed, the art of writing appears to have been practically unknown. For the Himyarites guarded with jealous care their own peculiar character—the "musnad," or elevated; in itself unfitted for general use. Possibly different tribes might have possessed approaches to written characters; but about the beginning of the 7th century, the heavy cumbrous Cufic character (so called from Cufa, the city where it was most early used) appears to have been generally adopted. It was said to have been invented by Muramar-Ibn Murrat, a native of Babylonian Irak.—30. As in the Hebrew and Aramaic branches, so in the Arab branch of the Shemitic family, various causes rendered desirable the introduction of diacritical signs and vowel points, which took place towards the close of the 7th century of our era—not however without considerable opposition at the outset, from Shemitic dislike of innovation, and addition to the roll of instruction already complete in itself. At first a simple mark or stroke, like the diacritical line in the Samaritan MSS., was adopted to mark unusual significations. A further and more advanced stage, like the diacritical points of the Aramaic, was the employment of a point *above* the line to express sounds of a high kind, like *a* and *o*—one *below* for feebler and lower ones like *i* and *e*—and a third in the centre of the letters for those of a harsher kind, as distinguished from the

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other two.—31. The reverence of the Jews, for their sacred writings, would have been outraged by any attempts to introduce an authoritative system of interpretation at variance with existing ones. To reduce the reading of the Scriptures to authoritative and intelligible uniformity was the object of the Masoretes, by means of a system of vowels and accents. Of the names of the inventors, or the exact time of their introduction, nothing can be stated with certainty. Their use probably began about the sixth century, and appears to have been completed about the tenth. The system has been carried out with far greater minuteness in the Hebrew, than in the two sister dialects. The Arabic grammarians did not proceed beyond three signs for *a*, *i*, *u*; the Syriac added *e* and *o*, which they represented by figures borrowed from the Greek alphabet, not very much altered. Connected with this is the system of accents, which is involved in the same obscurity of origin. But it bears rather on the relation of words and the members of sentences, than on the construction of individual words. —32. A comparison of the Shemitic languages, as known to us, presents them as very unevenly developed. In their present form the Arabic is undoubtedly the richest: but it would have been rivalled by the Hebrew had a career been vouchsafed equally long and favourable to this latter.

Shem'uel. 1. Son of Ammihud, appointed from the tribe of Simeon to divide the land of Canaan (Num. xxxiv. 20).—2. SAMUEL the prophet (1 Chr. vi. 33).—3. Son of Tola, and one of the chiefs of the tribe of Issachar (1 Chr. vii. 2).

Shen. A place mentioned only in 1 Sam. vii. 12. Nothing is known of it.

Shen'asar. Son of Salathiel, or Shealtiel (1 Chr. iii. 18).

Sheni'r. This name occurs in Deut. iii. 9; Cant. iv. 8. It is an inaccurate equivalent for the Hebrew *Senir*, the Amorite name for Mount Hermon. [SENIR.]

Shepha'm. A place mentioned only in the specification by Moses of the eastern boundary of the Promised Land (Num. xxxiv. 10, 11). The ancient interpreters (Targ. Pseudojon.; Saadiah) render the name by Apameia; but it seems uncertain whether by this they intend the Greek city of that name on the Orontes, 50 miles below Antioch, or whether they use it as a synonym of Banias or Dan, as Schwarz affirms. No trace of the name appears, however, in that direction.

Shephathi'ah. A Benjamite, father of MESHULLAM 6 (1 Chr. ix. 8). The name is properly SHEPHATIAH, as in the ed. of 1611.

Shephati'ah. 1. The fifth son of David by his wife Abital (2 Sam. iii. 4; 1 Chr. iii. 3).—2. The family of Shephatiah, 372 in number, returned with Zerubbabel (Ezr. ii. 4; Neh. vii. 9). A second detachment of eighty, with Zebadiah at their head, came up with Ezra (Ezr. viii. 8).—3. The family of another Shephatiah were among the children of Solomon's servants, who came up with Zerubbabel (Ezr. ii. 57; Neh. vii. 59).—4. A descendant of Perez, or Pharez, the son of Judah, and ancestor of Athaiah (Neh. xi. 4).—5. The son of Mattan; one of the princes of Judah who counselled Zedekiah to put Jeremiah in the dungeon (Jer. xxxviii. 1).—6. The Haruphite, or Hariphite, one of the Benjamite warriors who joined David in his retreat at Ziklag (1 Chr. xii. 5).—7. Son of Maachah, and chief of the Simeonites in the reign of David (1 Chr. xxvii. 16).—8. Son of Jehoshaphat (2 Chr. xxi. 2).

Shepherd. In a nomadic state of society every man, from the sheikh down to the slave, is more or less a shepherd. The progenitors of the Jews in the patriarchal age were nomads, and their history is rich in scenes of pastoral life. The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs (Gen. xxx. 29 ff., xxxvii. 12 ff.), but even by their daughters (Gen. xxix. 6 ff.; Ex. ii. 19). The Egyptian captivity did much to implant a love of settled abode, and consequently we find the tribes which still retained a taste for shepherd life selecting their own quarters apart from their brethren in the Transjordanic district (Num. xxxii. 1 ff.). Henceforward in Palestine Proper the shepherd held a subordinate position. The office of the Eastern shepherd, as described in the Bible, was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold (Gen. xxxi. 40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sycamore" or Egyptian fig (Am. vii. 14), the "husks" of the carob-tree (Luke xv. 16), and perchance the locusts and wild honey which supported the Baptist (Matt. iii. 4); he had to encounter the attacks of wild beasts, occasionally of the larger species, such as lions, wolves, panthers, and bears (1 Sam. xvii. 34; Is. xxxi. 4; Jer. v. 6; Am. iii. 12); nor was he free from the risk of robbers or predatory hordes (Gen. xxxi. 39). To meet these various foes the shepherd's equipment consisted of the following articles:—a mantle, made probably of sheepskin with the fleece on, which he turned inside out in cold weather, as implied in the comparison in Jer. xliii. 12 (cf. Juv. xiv. 187); a scrip or wallet, containing a small amount of food (1 Sam. xvii. 40); a sling, which is still the favourite weapon of the Bedouin shepherd (1 Sam. xvii. 40); and, lastly, a staff, which served the double purpose of a weapon against foes, and a crook for the management of the flock (1 Sam. xvii. 40; Ps. xxiii. 4; Zech. xi. 7). If the shepherd was at a distance from his home, he was provided with a light tent (Cant. i. 8; Jer. xxxv. 7), the removal of which was easily effected (Is. xxxviii. 12). In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance, and protecting the flock: such towers were erected by Uzziah and Jotham (2 Chr. xxvi. 10, xxvii. 4), while their existence in earlier times is testified by the name Migdal-Eder (Gen. xxxv. 21, A. V. "tower of Edar;" Mic. iv. 8, A. V. "tower of the flock"). The routine of the shepherd's duties appears to have been as follows:—In the morning he led forth his flock from the fold (John x. 4), which he did by going before them and calling to them, as is still usual in the East; arrived at the pasturage, he watched the flock with the assistance of dogs (Job xxx. 1), and, should any sheep stray, he had to search for it until he found it (Ez. xxxiv. 12; Luke xv. 4); he supplied them with water, either at a running stream or at troughs attached to wells (Gen. xxix. 7, xxx. 38; Ex. ii. 16; Ps. xxiii. 2); at evening he brought them back to the fold, and reckoned them to see that none were missing, by passing them "under the rod" as they entered the door of the enclosure (Lev. xxvii. 32; Ez. xx. 37), checking each sheep as it passed, by a motion of the hand (Jer. xxxiii. 13); and, finally, he watched the en-

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trance of the fold throughout the night, acting as porter (John x. 3). The shepherd's office thus required great watchfulness, particularly by night (Luke ii. 8; cf. Nah. iii. 18). It also required tenderness towards the young and feeble (Is. xl. 11), particularly in driving them to and from the pasturage (Gen. xxxiii. 13). In large establishments there were various grades of shepherds, the highest being styled "rulers" (Gen. xlvii. 6), or "chief shepherds" (1 Pet. v. 4): in a royal household the title of *abbir*, "mighty," was bestowed on the person who held the post (1 Sam. xxi. 7). The hatred of the Egyptians towards shepherds (Gen. xlvi. 34) may have been mainly due to their contempt for the sheep itself, which appears to have been valued neither for food nor generally for sacrifice, the only district where they were offered being about the Natron lakes. It may have been increased by the memory of the Shepherd invasion.

Shephi'. Son of Shobal, of the sons of Seir (1 Chr. i. 40). Called also SHEPHO (Gen. xxxvi. 23).

She'pho. The same as SHEPHI (Gen. xxxvi. 23).

Sheph'uphan. One of the sons of Bela the first-born of Benjamin (1 Chr. viii. 5). His name is also written SHEPHUPHAM (A. V. "Shupham," Num. xxvi. 39), SHUPPIM (1 Chr. vii. 12, 15), and MUPPIM (Gen. xlvi. 21). [MUPPIM.]

She'rah. Daughter of Ephraim (1 Chr. vii. 24), and foundress of the two Beth-horons, and of UZZEN-SHERAH.

Sherebi'ah. A Levite in the time of Ezra, of the family of Mahli the son of Merari (Ezr. viii. 18, 24). When Ezra read the Law to the people, Sherebiah was among the Levites who assisted him (Neh. viii. 7). He took part in the psalm of confession and thanksgiving which was sung at the solemn fast after the Feast of Tabernacles (Neh. ix. 4, 5), and signed the covenant with Nehemiah (Neh. x. 12). He is again mentioned as among the chief of the Levites who belonged to the choir (Neh. xii. 8, 24).

Sher'ah. Son of Machir the son of Manasseh by his wife Maachah (1 Chr. vii. 16).

Shere'zer. Properly "Sharezer;" one of the messengers sent in the fourth year of Darius by the people who had returned from the Captivity to inquire concerning fasting in the fifth month (Zech. vii. 2). [REGEMMELECH.]

She'shach is a term which occurs only in Jeremiah (xxv. 26, li. 41), who evidently uses it as a synonym either for Babylon or for Babylonia. According to some commentators, it represents "Babel" on a principle well known to the later Jews—the substitution of letters according to their position in the alphabet, counting *backwards* from the last letter, for those which hold the same numerical position, counting in the ordinary way. It may well be doubted, however, if this fanciful practice is as old as Jeremiah. Sir H. Rawlinson has observed that the name of the moon-god, which was identical, or nearly so, with that of the city of Abraham, Ur (or Hur), "might have been read in one of the ancient dialects of Babylon as *Shishaki*." Sheshach may stand for Ur, Ur itself, the old capital, being taken to represent the country.

Shesha'i. One of the three sons of Anak who dwelt in Hebron (Num. xiii. 22) and were driven thence and slain by Caleb at the head of the children of Judah (Josh. xv. 14; Judg. i. 10).

Shesha'n. A descendant of Jerahmeel the son of Hezron (1 Chr. ii. 31, 34, 35).

Sheshbaz'zar. The Chaldean or Persian name given to Zerubbabel, in Ezr. i. 8, 11, v. 14, 16; 1 Esdr. ii. 12, 15. The Jewish tradition that Sheshbazzar is Daniel, is utterly without weight. [ZERUBBABEL.]

Sheth. 1. The patriarch SETH (1 Chr. i. 1).—2. In the A. V. of Num. xxiv. 17, the Heb. *Shéth* is rendered as a proper name, but there is reason to regard it as an appellative, and to translate, instead of "the sons of Sheth," "the sons of tumult," the wild warriors of Moab (comp. Jer. xlviii. 45).

Shetha'r (Pers. "a star"). One of the seven princes of Persia and Media, who had access to the king's presence, and were the first men in the kingdom, in the third year of Xerxes (Esth. i. 14).

Shethar-Bozna'i (Pers. "star of splendour"). A Persian officer of rank, having a command in the province "on this side the river" under Tatnai the satrap, in the reign of Darius Hystaspis (Ezr. v. 3, 6, vi. 6, 13). He joined with Tatnai and the Apharsachites in trying to obstruct the progress of the Temple in the time of Zerubbabel, and in writing a letter to Darius, of which a copy is preserved in Ezr. v. As regards the name Shethar-boznai, it seems to be certainly Persian. The first element of it appears as the name Shethar, one of the seven Persian princes in Esth. i. 14. The whole name is not unlike Sati-barzanes, a Persian in the time of Artaxerxes Mnemon (Ctesias, 57).

She'va. 1. The scribe or royal secretary of David (2 Sam. xx. 25). He is called elsewhere SERAIAH (2 Sam. viii. 17), SHISHA (1 K. iv. 3), and SHAVSHA (1 Chr. xvi. 18).—2. Son of Caleb ben-Hezron by his concubine Maachah (1 Chr. ii. 49).

Shew Bread. (Ex. xxv. 30, xxxv. 13, xxxix. 36, &c.), literally "bread of the face" or "faces." Within the Ark it was directed that there should be a table of shittim wood, i. e. *acacia*, two cubits in length, a cubit in breadth, and a cubit and a half in height, overlaid with pure gold, and "having a golden crown to the border thereof round about," *i. e.* a border or list, in order, as we may suppose, to hinder that which was placed on it from by any accident falling off. The further description of this table will be found in Ex. xxv. 23-30, and a representation of it as it existed in the Herodian Temple forms an interesting feature in the bas-reliefs within the Arch of Titus. The accuracy of this may, as is obvious, be trusted. It exhibits one striking correspondence with the prescriptions in Exodus. We there find the following words: "and thou shalt make unto it a border of a handbreadth round about." In the sculpture of the Arch the hand of one of the slaves who is carrying the Table, and the border, are of about equal breadth. It was thought by Philo and Clement of Alexandria that the Table was a symbol of the world, its four sides or legs typifying the four seasons. In 2 Chr. iv. 19 we have mention of "the tables whereon the shewbread was set," and at ver. 8 we read of Solomon making ten tables. The table of the second Temple was carried away by Antiochus Epiphanes (1 Macc. i. 22), and a new one made at the refurnishing of the sanctuary under Judas Maccabaeus (1 Macc. iv. 49). Afterwards Ptolemy Philadelphus presented a magnificent table. The Table stood in the sanctuary together with the seven-branched candlestick and the altar of incense.

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Every Sabbath twelve newly-baked loaves were put on it in two rows, six in each, and sprinkled with incense, where they remained till the following Sabbath. Then they were replaced by twelve new ones, the incense was burned, and they were eaten by the priests in the Holy Place, out of which they might not be removed. Besides these, the Shew-bread Table was adorned with dishes, spoons, bowls, &c., which were of pure gold (Ex. xxv. 29). The number of loaves (twelve) is considered by Philo and Josephus to represent the twelve months. If there was such a reference, it must surely have been quite subordinate to that which is obvious at once. The twelve loaves plainly answer to the twelve tribes (compare Rev. xxii. 2). But, taking this for granted, we have still to ascertain the meaning of the rite, and there is none which is left in Scripture so wholly unexplained. But, although unexplained, it is referred to as one of the leading and most solemn appointments of the sanctuary (comp. 2 Chr. xiii. 10, 11). In this absence of explanation of that which is yet regarded as so solemn, we have but to seek whether the names bestowed on and the rites connected with the shew-bread will lead us to some apprehension of its meaning. The first name we find given it is obviously the dominant one, *lechem pânîm*, "bread of the face or faces." We have used the words *face* or *faces*, for *pânîm*, it needs scarcely be said, exists only in the plural, and is therefore applied equally to the face of one person and of many. In connexion with this meaning, it continually bears the secondary one of *presence*. The *pânîm*, therefore, or Presence, is that not of the people but of God. But in what sense? Spencer and others consider it bread offered to God as was the Minchah, a symbolical meal for God somewhat answering to a heathen *Lectisternium*. But it is not easy to find this meaning in the recorded appointments. Bähr remarks, and justly, that the phrase *pânîm* is applied solely to the table and the bread, not to the other furniture of the sanctuary, the altar of incense, or the golden candlestick. There is something therefore peculiar to the former which is denoted by the title. Of the Angel of God's Presence it is said that God's "Name is in Him" (Ex. xxiii. 20). The Presence and the Name may therefore be taken as equivalent. Both, in reference to their context, indicate the manifestation of God to His creatures. Hence, as Name stands for He or Himself, so Face for *Person*: to see the Face, for, to see the Person. The Bread of the Face is therefore that bread through which God is seen, that is, with the participation of which the seeing of God is bound up, or through the participation of which man attains the sight of God. Whence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God.

Shib'boleth, Judg. xii. 6. The Hebrew word which the Gileadites under Jephthah made use of at the passages of the Jordan, after a victory over the Ephraimites, to test the pronunciation of the sound *sh* by those who wished to cross over the river. The Ephraimites, it would appear, in their dialect substituted for *sh* the simple sound *s*; and the Gileadites, regarding every one who failed to pronounce *sh* as an Ephraimite and therefore an enemy, put him to death accordingly. The word "Shibboleth," which has now a second life in the English language in a new signification, has two meanings in Hebrew: 1st, an ear of corn; 2ndly, a stream or flood (Ps. lxix. 2, 15): and it was, perhaps, in the latter sense that this particular word suggested itself to the Gileadites, the Jordan being a rapid river. There is no mystery in this particular word. Any word beginning with the sound *sh* would have answered equally well as a test.

Shib'mah (properly Sibmah). One of the places on the east of Jordan which were taken possession of and rebuilt by the tribe of Reuben (Num. xxxii. 38). It is probably the same with Shebam, *i. e.* Sebam.

Shic'ron. One of the landmarks at the western end of the north boundary of Judah (Josh. xv. 11, only). It lay between Ekron (*Akûr*) and Jabneel (*Yebna*), the port at which the boundary ran to the sea. No trace of the name has been discovered between these two places, which are barely four miles apart.

Shield (*tsinnâh, mâgên, shelet, sôchêrâh*). The three first of the Hebrew terms quoted have been already noticed under the head of ARMS, where it is stated that the *tzinnâh* was a large oblong shield or target, covering the whole body; that the *mâgên* was a small round or oval shield; and that the term *shelet* is of doubtful import, applying to some ornamental piece of armour. To these we may add *sôchêrâh*, a poetical term occurring only in Ps. xci. 4. The ordinary shield consisted of a framework of wood covered with leather; it thus admitted of being burnt (Ez. xxxix. 9). The *mâgên* was frequently cased with metal, either brass or copper; its appearance in this case resembled gold, when the sun shone on it (1 Macc. vi. 39), and to this, rather than to the practice of smearing blood on the shield, we may refer the redness noticed by Nahum (ii. 3). The surface of the shield was kept bright by the application of oil, as implied in Is. xxi. 5; hence Saul's shield is described as "not anointed with oil" *i. e.* dusty and gory (2 Sam. i. 21). Oil would be as useful for the metal as for the leather shield. In order to preserve it from the effects of weather, the shield was kept covered, except in actual conflict (Is. xxii. 6). The shield was worn on the left arm, to which it was attached by a strap. Shields of state were covered with beaten gold. Solomon made such for use in religious processions (1 K. x. 16, 17). Shields were suspended about public buildings for ornamental purposes (1 K. x. 17; 1 Macc. iv. 57, vi. 2). In the metaphorical language of the Bible the shield generally represents the protection of God (*e. g.* Ps. iii. 3, xxviii. 7); but in Ps. xlvii. 9 it is applied to earthly rulers, and in Eph. vi. 16, to faith.

Shiggai'on, Ps. vii. 1. A particular kind of Psalm; the specific character of which is now not known. In the singular number the word occurs nowhere in Hebrew, except in the inscription of the 7th Psalm. In the inscription to the Ode of the Prophet Habakkuk iii. 1, the word occurs in the plural number; but the phrase in which it stands "*'al shigyónôth*" is deemed almost unanimously, as it would seem, by modern Hebrew scholars to mean "after the manner of the Shiggaion," and to be merely a direction as to the kind of musical measures by which the ode was to be accompanied. Gesenius and Fürst, *s. v.*, concur in deriving it from *shiggâh*, in the sense of magnifying or extolling with praises; and they justify this derivation by kindred Syriac words. Shiggaion would thus mean

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a hymn or psalm; but its specific meaning, if it has any, as applicable to the 7th Psalm, would continue unknown. Ewald, Rödiger, and Delitzsch derive it from *shâgâh*, in the sense of reeling, as from wine, and consider the word to be somewhat equivalent to a dithyrambus; while De Wette, Lee, and Hitzig, interpret the word as a psalm of lamentation, or a psalm in distress, as derived from Arabic. Hupfeld, on the other hand, conjectures that shigguion is identical with higgaion Ps. ix. 16, in the sense of poem or song. The Versions give no help. In the A. V. of Hab. iii. 1, the rendering is "upon shigionoth," as if shigionoth were some musical instrument. But under any circumstances *'al* must not be translated "upon" in the sense of playing upon an instrument. It would be better rendered there "to the accompaniment of."

Shi'hon. A town of Issachar, named only in Josh. xix. 19. It occurs between Haphraim and Anaharath. Eusebius and Jerome (*Onomast.*) mention it as then existing "near Mount Tabor." The only name at all resembling it at present in that neighbourhood is the *Chirbet Schi'in* of Dr. Schulz, 1½ mile N.W. of *Deburieh*. The identification is, however, very uncertain.

Shi'hor of Egypt (1 Chr. xiii. 5) is spoken of as one limit of the kingdom of Israel in David's time, the entering in of Hamath being the other. It must correspond to "Shihor," "the Shihor which [is] before Egypt" (Josh. xiii. 2, 3), A.V. "Sihor," sometimes, at least, a name of the Nile. It would appear that Shihor of Egypt and "the Shihor which [is] before Egypt" might designate the stream of the Wâdi-l-'Areesh: Shihor alone would still be the Nile.

Shi'hor-Lib'nath. Named only in Josh. xix. 26 as one of the landmarks of the boundary of Asher. Nothing is known of it. By the ancient translators and commentators the names are taken as belonging to two distinct places. But modern commentators, beginning perhaps with Masius, have inclined to consider Shihor as identical with the name of the Nile, and Shihor-Libnath to be a river. They interpret the Shihor-Libnath as the glass river, which they then naturally identify with the Belus of Pliny, the present *Nahr Naman*. But this theory is surely very far-fetched.

Shil'hi. The father of Azubah, Jehoshaphat's mother (1 K. xxii. 42; 2 Chr. xx. 31).

Shil'him. One of the cities in the southern portion of the tribe of Judah. Its place in the list is between Lebaoth and Ain, or Ain-Rimmon (Josh. xv. 32), and it is not elsewhere mentioned. No trace of it has yet been discovered. The juxtaposition of Shillim and Ain has led to the conjecture that they are identical with the Salim and Aenon of St. John the Baptist; but their position in the south of Judah seems to forbid this.

Shil'lem. Son of Naphtali, and ancestor of the family of the Shillemites (Gen. xlvi. 24; Num. xxvi. 49).

Shil'lemites, the. The descendants of Shillem the son of Naphtali (Num. xxvi. 49).

Shilo'ah, the Waters of. A certain soft-flowing stream mentioned by the prophet Isaiah (viii. 6). There is no reason to doubt that the waters in question were the same which are better known under their later name of SILOAM—the only perennial spring of Jerusalem.

Shi'loh. In the A. V. of the Bible, Shiloh is once used as the name of a person, in a very difficult passage, in the 10th verse of the 49th chapter of Genesis. Supposing that the translation is correct, the meaning of the word is Peaceable, or Pacific, and the allusion is either to Solomon, whose name has a similar signification, or to the expected Messiah, who in Is. ix. 6 is expressly called the Prince of Peace. But, on the other hand, if the original Hebrew text is correct as it stands, there are three objections to this translation, which, taken collectively, seem fatal to it. 1st. The word Shiloh occurs nowhere else in Hebrew as the name or appellation of a person. 2ndly. The only other Hebrew word, apparently, of the same form, is Giloh (Josh. xv. 51; 2 Sam. xv. 12); and this is the name of a city, and not of a person. 3rdly. By translating the word as it is translated everywhere else in the Bible, viz. as the name of the city in Ephraim where the Ark of the Covenant remained during such a long period, a sufficiently good meaning is given to the passage without any violence to the Hebrew language, and, indeed, with a precise grammatical parallel elsewhere (compare 1 Sam. iv. 12). The simple translation is, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh.' And, in this case, the allusion would be to the primacy of Judah in war (Judg. i. 1, 2, xx. 18; Num. ii. 3, x. 14), which was to continue until the Promised Land was conquered, and the Ark of the Covenant was solemnly deposited at Shiloh. The objections to this interpretation are set forth at length by Hengstenberg, and the reasons in its favour, with an account of the various interpretations which have been suggested by others, are well given by Davidson (*Introduction to the Old Testament*, i. 199-210).—2. The next best translation of Shiloh is perhaps that of "Rest." The passage would then run thus: "The sceptre shall not depart from Judah . . . till rest come, and the nations obey him;" and the reference would be to the Messiah, who was to spring from the tribe of Judah. This translation deserves respectful consideration, as having been ultimately adopted by Gesenius.—3. A third explanation of Shiloh, on the assumption that it is not the name of a person, is a translation by various learned Jews, apparently countenanced by the Targum of Jonathan, that *Shiloh* merely means "his son," *i. e.* the son of Judah (in the sense of the Messiah), from a supposed word *Shil*, "a son." There is, however, no such word in known Hebrew. The translation, then, of Shiloh as the name of a city is to be regarded as the soundest, if the present Hebrew text is correct. It is proper, however, to bear in mind the possibility of there being some error in that text. When Jerome translated the word "qui missus est," we may be certain that he did not read it as Shiloh, but as some form of *shâlach*, "to send." We may likewise be certain that the translator in the Septuagint did not read the word as it stands in our Bibles. He read it as *shellôh* = *shellô* and translated it well by the phrase τὰ ἀποκείμενα αὐτῷ; so that the meaning would be, "The sceptre shall not depart from Judah . . . till the things reserved for him come." It is most probable that Ezekiel read the word in the same way. It is not meant by these remarks that *shellôh* is more likely to have been correct than Shiloh. But the fact that there were different readings, in former times, of this very difficult passage, necessarily tends to suggest the possibility that the correct reading may have been lost. Whatever interpreta-

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tion of the present reading may be adopted, the one which must be pronounced entitled to the least consideration is that which supposes the prophecy relates to the birth of Christ as occurring in the reign of Herod just before Judaea became a Roman province. There is no such interpretation in the Bible, and however ancient this mode of regarding the passage may be, it must submit to the ordeal of a dispassionate scrutiny.

Shi'loh. In Judg. xxi. 19 it is said that Shiloh is "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." In agreement with this the traveller at the present day, going north from Jerusalem, lodges the first night at *Beitin*, the ancient Bethel; the next day, at the distance of a few hours, turns aside to the right, in order to visit *Seilûn*, the Arabic for Shiloh; and then passing through the narrow Wady, which brings him to the main road, leaves *el-Lebbân*, the Lebonah of Scripture, on the left, as he pursues "the highway" to *Nâblus*, the ancient Shechem. [SHECHEM.] Its present name is sufficiently like the more familiar Hebrew name, while it is identical with *Shilon* (see above), on which it is evidently founded. Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal, during the progress of the Conquest (Josh. xviii. 1 sq.) was removed thence on the subjugation of the country, and kept at Shiloh from the last days of Joshua to the time of Samuel (Josh. xviii. 10; Judg. xviii. 31; 1 Sam. iv. 3). It was here the Hebrew conqueror divided among the tribes the portion of the west Jordan-region, which had not been already allotted (Josh. xviii. 10, xix. 51). In this distribution, or an earlier one, Shiloh fell within the limits of Ephraim (Josh. xvi. 5). The seizure here of the "daughters of Shiloh" by the Benjamites, is recorded as an event which preserved one of the tribes from extinction (Judg. xxi. 19-23). The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant, which had been carried into battle against the Philistines, and Shiloh from that time sank into insignificance. It stands forth in the Jewish history as a striking example of the Divine indignation (Jer. vii. 12). The contour of the region, as the traveller views it on the ground, indicates very closely where the ancient town must have stood. A Tell, or moderate hill, rises from an uneven plain, surrounded by other higher hills, except a narrow valley on the south, which hill would naturally be chosen as the principal site of the town. The tabernacle may have been pitched on this eminence, where it would be a conspicuous object on every side. The ruins found there at present are very inconsiderable. They consist chiefly of the remains of a comparatively modern village, with which some large stones and fragments of columns are intermixed, evidently from much earlier times. At the distance of about fifteen minutes from the main site, is a fountain, which is approached through a narrow dale. Its water is abundant, and, according to a practice very common in the East, flows first into a pool or well, and thence into a larger reservoir, from which flocks and herds are watered.

Shilo'ni. This word occurs in the A. V. only in Neh. xi. 5, where it should be rendered—as it is in other cases—"the Shilonite," that is, the descendant of Shelah the youngest son of Judah.

Shi'lonite, the, that is, the native or resident of Shiloh:—a title ascribed only to Ahijah (1 K. xi. 29, xii. 15, xv. 29; 2 Chr. ix. 29, x. 15).

Shilo'nites, the, are mentioned among the descendants of Judah dwelling in Jerusalem at a date difficult to fix (1 Chr. ix. 5). They are doubtless the members of the house of SHELAH, who in the Pentateuch are more accurately designated SHELANITES.

Shil'shah. Son of Zophah of the tribe of Asher (1 Chr. vii. 37).

Shim'ea. 1. Son of David by Bathsheba (1 Chr. iii. 5).—2. A Merarite Levite (1 Chr. vi. 30 [15]).—3. A Gershonite Levite, ancestor of Asaph the minstrel (1 Chr. vi. 39 [24]).—4. The brother of David (1 Chr. xx. 7), elsewhere called SHAMMAH, SHIMMA, and SHIMEAH.

Shim'eah. 1. Brother of David, and father of Jonathan and Jonadab (2 Sam. xxi. 21): called also SHAMMAH, SHIMEA, and SHIMMA.—2. A descendant of Jehiel the father or founder of Gibeon (1 Chr. viii. 32).

Shim'eam. A descendant of Jehiel, the founder or prince of Gibeon (1 Chr. ix. 38). Called SHIMEAH in 1 Chr. viii. 32.

Shim'eath. An Ammonitess, mother of Jozachar, or Zabad, one of the murderers of King Joash (2 K. xii. 21 [22]; 2 Chr. xxiv. 26).

Shim'ei. 1. Son of Gershom the son of Levi (Num. iii. 18; 1 Chr. vi. 17, 29, xxiii. 7, 9, 10; Zech. xii. 13); called SHIMI in Ex. vi. 17. In 1 Chr. vi. 29, according to the present text, he is called the son of Libni, and both are reckoned as sons of Merari, but there is reason to suppose that there is something omitted in this verse.—2. Shimei the son of Gera, a Benjamite of the house of Saul, who lived at Bahurim. When David and his suite were seen descending the long defile, on his flight from Absalom (2 Sam. xvi. 5-13), the whole feeling of the clan of Benjamin burst forth without restraint in the person of Shimei. He ran along the ridge, cursing, throwing stones at the King and his companions, and when he came to a patch of dust on the dry hill-side, taking it up, and throwing it over them. Abishai was so irritated, that, but for David's remonstrance, he would have darted across the ravine (2 Sam. xvi. 9) and torn or cut off his head. The whole conversation is remarkable, as showing what may almost be called the slang terms of abuse prevalent in the two rival courts. The royal party passed on; Shimei following them with his stones and curses as long as they were in sight. The next meeting was very different. The king was now returning from his successful campaign. Just as he was crossing the Jordan, in the ferry-boat or on the bridge (2 Sam. xix. 18), the first person to welcome him on the western, or perhaps even on the eastern side, was Shimei, who may have seen him approaching from the heights above. He threw himself at David's feet in abject penitence. But the king's suspicions were not set at rest by this submission; and on his deathbed he recalls the whole scene to the recollection of his son Solomon. Solomon gave Shimei notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death. He was to build a house in Jerusalem (1 K. ii. 36, 37). For three years the engagement was kept. At the end of that time, for the purpose of capturing two slaves who had escaped to Gath, he went out on his ass, and made his journey successfully (ib. ii. 40).

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On his return, the king took him at his word, and he was slain by Benaiah (ib. ii. 41-46).—**3.** One of the adherents of Solomon at the time of Adonijah's usurpation (1 K. i. 8). Unless he is the same as Shimei the son of Elah (1 K. iv. 18), Solomon's commissariat officer, or with Shimeah, or Shammah, David's brother, it is impossible to identify him.—**4.** Solomon's commissariat officer in Benjamin (1 K. iv. 18).—**5.** Son of Pedaiah, and brother of Zerubbabel (1 Chr. iii. 19).—**6.** A Simeonite, son of Zacchur (1 Chr. iv. 26, 27).—**7.** Son of Gog, a Reubenite (1 Chr. v. 4).—**8.** A Gershonite Levite, son of Jahath (1 Chr. vi. 42).—**9.** Son of Jeduthun, and chief of the tenth division of the singers (1 Chr. xxv. 17).—**10.** The Ramathite who was over David's vineyards (1 Chr. xxvii. 27).—**11.** A Levite of the sons of Heman, who took part in the purification of the Temple under Hezekiah (2 Chr. xxix. 14).—**12.** The brother of Cononiah the Levite in the reign of Hezekiah (2 Chr. xxxi. 12, 13). Perhaps the same as the preceding.—**13.** A Levite in the time of Ezra who had married a foreign wife (Ezr. x. 23).—**14.** One of the family of Hashum, who put away his foreign wife at Ezra's command (Ezr. x. 33).—**15.** A son of Bani, who had also married a foreign wife and put her away (Ezr. x. 38).—**16.** Son of Kish a Benjamite, and ancestor of Mordecai (Esth. ii. 5).

Shim'eon. A layman of Israel, of the family of Harim, who had married a foreign wife and divorced her in the time of Ezra (Ezr. x. 31).

Shim'hi. A Benjamite, apparently the same as SHEMA the son of Elpaal (1 Chr. viii. 21).

Shim'i = SHIMEI 1, Ex. vi. 17.

Shim'ites, the. The descendants of Shimei the son of Gershom (Num. iii. 21).

Shim'ma. The third son of Jesse, and brother of David (1 Chr. ii. 13).

Shi'mon. The four sons of Shimon are enumerated in an obscure genealogy of the tribe of Judah (1 Chr. iv. 20).

Shi'mrath. A Benjamite, of the sons of Shimhi (1 Chr. viii. 21).

Shim'ri. **1.** A Simeonite, son of Shemaiah (1 Chr. iv. 37).—**2.** The father of Jediael, one of David's guard (1 Chr. xi. 45).—**3.** A Kohathite Levite in the reign of Hezekiah (2 Chr. xxix. 13).

Shim'rith. A Moabitess, mother of Jehozabad, one of the assassins of King Joash (2 Chr. xxiv. 26). In 2 K. xii. 21, she is called SHOMER.

Shim'rom. SHIMRON the son of Issachar (1 Chr. vii. 1).

Shim'ron. A city of Zebulun (Josh. xi. 1, xix. 15). Its full appellation was perhaps SHIMRON-MERON. Schwarz proposes to identify it with the Simonias of Josephus, now *Sinúniyeh*, a village a few miles W. of Nazareth.

Shimron. The fourth son of Issachar according to the lists of Genesis (xlvi. 13) and Numbers (xxvi. 24), and the head of the family of the SHIMRONITES.

Shim'ronites, the. The family of SHIMRON, son of Issachar (Num. xxvi. 24).

Shim'ron-Me'ron. The king of Shimron-meron is mentioned as one of the thirty-one kings vanquished by Joshua (Josh. xii. 20). It is probably (though not certainly) the complete name of the place elsewhere called SHIMRON. There are two claimants to identity with Shimron-meron. The old Jewish traveller hap-Parchi fixes it at two hours east of Enganuim (*Jenin*), south of the mountains of Gilboa, at a village called in his day *Dar Meron*. The other is the village of *Simuniyeh*, west of Nazareth.

Shimsha'i. The scribe or secretary of Rehum, who was a kind of satrap of the conquered province of Judea, and of the colony of Samaria, supported by the Persian court (Ezr. iv. 8, 9, 17, 23). He was apparently an Aramean, for the letter which he wrote to Artaxerxes was in Syriac (Ezr. iv. 7), and the form of his name is in favour of this supposition.

Shin'ab. The king of Admah in the time of Abraham (Gen. xiv. 2).

Shi'nar seems to have been the ancient name of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea—the tract known in later times as Chaldæa or Babylonia. It was a plain country where brick had to be used for stone, and slime for mortar (Gen. xi. 3). Among its cities were Babel (Babylon), Erech or Orech (Orchoë), Calneh or Calno (probably *Niffer*), and Accad, the site of which is unknown. These notices are quite enough to fix the situation. The native inscriptions contain no trace of the term, which seems to be purely Jewish, and unknown to any other people. At least it is extremely doubtful whether there is really any connexion between Shinár and Singara or *Sinjar*. Singara was the name of a town in Central Mesopotamia, well known to the Romans. It may be suspected that Shinar was the name by which the Hebrews originally knew the lower Mesopotamian country, where they so long dwelt, and which Abraham brought with him from "Ur of the Chaldees."

Ship. No one writer in the whole range of Greek and Roman literature has supplied us with so much information concerning the merchant-ships of the ancients as St. Luke in the narrative of St. Paul's voyage to Rome (Acts xxvii. xxviii.). It is important to remember that he accomplished it in three ships: first the Adramyttian vessel which took him from Cæsarea to Myra, and which was probably a coasting vessel of no great size (xxvii. 1-6); secondly, the large Alexandrian corn-ship, in which he was wrecked on the coast of Malta (xxvii. 6–xxviii. 1); and thirdly, another large Alexandrian corn-ship, in which he sailed from Malta by Syracuse and Rhegium to Puteoli (xxviii. 11-13). (1.) *Size of Ancient Ships.*—The narrative which we take as our chief guide affords a good standard for estimating this. The ship in which St. Paul was wrecked had 276 persons on board (Acts xxvii. 37), besides a cargo of wheat (ib. 10, 38); and all these passengers seem to have been taken on to Puteoli in another ship (xxviii. 11) which had its own crew and its own cargo. Now in English transport-ships, prepared for carrying troops, it is a common estimate to allow a ton and a half per man. On the whole, if we say that an ancient merchant-ship might range from 500 to 1000 tons, we are clearly within the mark. (2.) *Steering Apparatus.*—Some commentators have fallen into strange perplexities from observing that in Acts xxvii. 40 ("the fastenings of the rudders") St. Luke uses the plural. Ancient ships were in truth not steered at all by rudders fastened or hinged to the stern, but by means of two paddle-rudders, one on each quarter, acting in a rowlock or through a porthole, as the vessel might be small or large. (3.) *Build and Ornaments of the Hull.*—It is probable that there was no very marked difference between the bow and the stern. The "hold" (Jonah i. 5) would pre-

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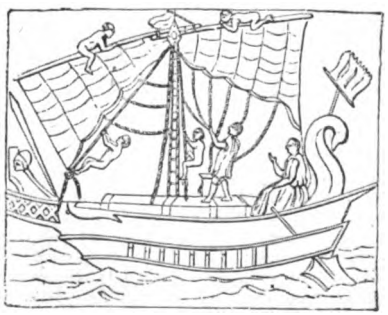
sent no special peculiarities. One characteristic ornament, rising in a lofty curve at the stern or the bow, is familiar to us in works of art, but no allusion to it occurs in Scripture. That personification of ships, which seems to be instinctive, led the ancients to paint an eye on each side of the bow (comp. Acts xxvii. 15). An ornament of that which took him on from Malta to Pozzuoli is more explicitly referred to. The "sign" of that ship (Acts xxviii. 11) was CASTOR AND POLLUX; and the symbols of these heroes were doubtless painted or sculptured on each side of the bow. (4.) *Undergirders.*—The imperfection of the build, and still more (see below, 6) the peculiarity of the rig, in ancient ships, resulted in a greater tendency than in our times to the starting of the planks, and consequently to leaking and foundering. Hence it was customary to take on board peculiar contrivances, suitably called "helps" (Acts xxvii. 17), as precautions against such dangers. These were simply cables or chains, which in case of necessity could be passed round the frame of the ship, at right angles to its length, and made tight. (5.) *Anchors.*—It is probable that the ground tackle of Greek and Roman sailors was quite as good as our own. Ancient anchors were similar in form to those which we use now, except that they were without flukes. Two allusions to anchoring are found in the N. T., one in a very impressive metaphor concerning Christian hope (Heb. vi. 19). The other passage is part of the literal narrative of St. Paul's voyage at its most critical point. The ship in which he was sailing had four anchors on board, and these were all employed in the night, when the danger of falling on breakers was imminent. The sailors on this occasion anchored by the stern (Acts xxvii. 29). (6.) *Masts, Sails, Ropes, and Yards.* — These were collectively called σκεύη or σκευή, or *gear*. We find this word twice used for parts of the rigging in the narrative of the Acts (xxvii. 17, 19). The rig of an ancient ship was more simple and clumsy than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. Hence the strain upon the hull, and the danger of starting the planks, were greater than under the present system,



Ancient Ship. From a Painting at Pompeii.

which distributes the mechanical pressure more evenly over the whole ship. Not that there were never more masts than one, or more sails than one on the same mast, in an ancient merchantman. But these were repetitions, so to speak, of the same general unit of rig. In the O. T. the mast is mentioned (Is. xxxiii. 23); and from another prophet (Ez. xxvii. 5) we learn that cedar-wood from Lebanon was sometimes used for this part of ships. There is a third passage (Prov. xxiii. 34), where the top of a ship's mast is probably intended. In Ez. xxvii. 29, oars are distinctly mentioned; and it seems that oak-wood from Bashan was used in making them. Another feature of the ancient, as of the modern ship, is the flag at the top of the mast (Is. *l.c.*, and xxx. 17). (7.) *Rate of Sailing.*—St. Paul's voyages furnish excellent data for approximately estimating this; and they are quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forget), that winds are variable. Thus the voyage between TROAS and PHILIPPI, accomplished on one occasion (Acts xvi. 11, 12) in two days, occupied on another occasion (Acts xx. 6) five days. With a fair wind an ancient ship would sail fully seven knots an hour. (8.) *Sailing before the wind, and near the wind.* — The rig which has been described is, like the rig of Chinese junks, peculiarly favourable to a quick run before the wind (Acts xvi. 11, xxvii. 16). It would, however, be a great mistake to suppose that ancient ships could not work to windward. The superior rig and build, however, of modern ships enable them to sail nearer to the wind than was the case in classical times. A modern ship, if the weather is not very boisterous, will sail within six points of the wind. To an ancient vessel, of which the hull was more clumsy, and the yards could not be braced so tight, it would be safe to assign seven points as the limit. (9.) *Lying-to.*—A ship that could make progress on her proper course, in moderate weather, when sailing within seven points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is, not to make progress at all hazards, but to ride out a gale in safety; and this is what was done in St. Paul's ship when she was undergirded and the boat taken on board (Acts xxvii. 14-17) under the lee of CLAUDA. (10.) *Ship's Boat.*—This is perhaps the best place for noticing separately the σκάφη, which appears prominently in the narrative of the voyage (Acts xxvii. 16, 32). Every large merchant-ship must have had one or more boats. It is evident that the Alexandrian corn-ship in which St. Paul was sailing from Fair Havens, and in which the sailors, apprehending no danger, hoped to reach PHENICE, had her boat towing behind. (11.) *Officers and Crew.*—In Acts xxvii. 11 we have both κυβερνήτης and ναύκληρος. The latter is the owner (in part or in whole) of the ship or the cargo, receiving also (possibly) the fares of the passengers. The former has the charge of the steering. The word for "shipmen" (Acts xxvii. 27, 30) and "sailors" (Rev. xviii. 17) is simply the usual term ναῦται. (12.) *Storms and Shipwrecks.*—The first century of the Christian era was a time of immense traffic in the Mediterranean; and there must have been many vessels lost there every year by shipwreck, and (perhaps) as many by foundering. This last danger would be much increased by the form of rig described above. Besides this, we must remember that the ancients had no compass, and very imperfect charts and instruments, if any at all. Certain coasts were much dreaded, especially the African Syrtis (ib. 17). The danger indicated by breakers (ib. 29), and the fear of falling on rocks, are matters of course. St. Paul's experience seems to have been full of illustrations of all

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these perils. (13.) *Boats on the Sea of Galilee.*—In the narratives of the call of the disciples to be "fishers of men" (Matt. iv. 18-22; Mark i. 16-20: Luke v. 1-11), there is no special information concerning the characteristics of these boats. In the account of the storm and the miracle on the lake (Matt. viii. 23-27; Mark iv. 35-41; Luke viii. 22-25), it is for every reason instructive to compare the three narratives; and we should observe that Luke is more technical in his language than Matthew, and Mark than Luke. With the large population round the Lake of Tiberias, there must have been a vast number both of fishing-boats and pleasure-boats, and that boat-building must have been an active trade on its shores. (14.) *Merchant-Ships in the Old Testament.*—The earliest passages where seafaring is alluded to in the O. T. are the following in order, Gen. xlix. 13, in the prophecy of Jacob concerning Zebulun; Num. xxiv. 24, in Balaam's prophecy; Deut. xxviii. 68, in one of the warnings of Moses; Judg. v. 17, in Deborah's Song. Next after these it is natural to mention the illustrations and descriptions connected with this subject in Job (ix. 26); and in the Psalms (xlvii. [xlviii.] 7, ciii. [civ.] 26, cvi. 23). Prov. xxiii. 34 has already been quoted. To this add xxx. 19, xxxi. 14. Solomon's own ships, which may have suggested some of these illustrations (1 K. ix. 26; 2 Chr. viii. 18, ix. 21), have previously been mentioned. We must notice the disastrous expedition of Jehoshaphat's ships from the same port of Ezion-geber (1 K. xxii. 48, 49; 2 Chr. xx. 36, 37). The passages which remain are in the prophets (Is. ii. 16, xxiii. 1, 14, lx. 9; Ez. xxvii.; Jon. i. 3-16). In Dan. xi. 40 we touch the subject of ships of war. (15.) *Ships of War in the Apocrypha.*—Military operations both by land and water (1 Macc. viii. 23, 32) are prominent subjects in the Books of Maccabees (1 Macc. viii. 26, 28; 2 Macc. iv. 20). Here we must not forget the monument erected by Simon Maccabaeus on his father's grave. Finally must be mentioned the *noyade* at Joppa, when the resident Jews, with wives and children, 200 in number, were induced to go into boats and were drowned (2 Macc. xii. 3, 4).

Shiph'i. A Simeonite, father of Ziza, a prince of the tribe in the time of Hezekiah (1 Chr. iv. 37).

Shiph'mite, the. Probably, though not certainly, the native of SHEPHAM (1 Chr. xxvii. 27).

Shiph'rah (Ex. i. 15). The name of one of the two midwives of the Hebrews who disobeyed the command of Pharaoh to kill the male children (vers. 15-21).

Shiph'tan. Father of Kemuel, a prince of the tribe of Ephraim (Num. xxxiv. 24).

Shi'sha. Father of Elihoreph and Ahiah, the royal secretaries in the reign of Solomon (1 K. iv. 3). He is apparently the same as SHAVSHA, who held the same position under David.

Shi'shak, king of Egypt, the Sheshenk I. of the monuments, first sovereign of the Bubastite xxiind dynasty. *Chronology.*—The reign of Shishak offers the first determined synchronisms of Egyptian and Hebrew history. The synchronism of Shishak and Solomon, and that of Shishak and Rehoboam may be nearly fixed, as shown in article CHRONOLOGY. The first year of Shishak would about correspond to the 26th of Solomon, and the 20th to the 5th of Rehoboam. The synchronism of Zerah and Asa is more difficult to determine. It seems most probable that the war with Zerah took place early in Asa's reign, before his 15th year, and thus also early in the reign of Usarken II. The chronological place of these synchronisms may be calculated on the Egyptian as well as the Biblical side. The evidence from the data supplied by the monuments would lead us to place the accession of Sheshenk I. B.C. 980 or 983, or else seven years later than each of these dates. The Biblical date of Sheshenk's conquest of Judah has been computed to be B.C. cir. 969, and this having taken place in his 20th year, his accession would have been B.C. cir. 988. The progress of Assyrian discovery has, however, induced some writers to propose to shorten the chronology by taking 35 years as the length of Manasseh's reign, in which case all earlier dates would have to be lowered 20 years. The proposed reduction would place the accession of Sheshenk I. B.C. cir. 968, and this date is certainly more in accordance with those derived from the Egyptian data than the higher date, but these data are too approximative for us to lay any stress upon minute results from them. *History.*—The origin of the royal line of which Sheshenk I. was the head is extremely obscure. Mr. Birch's discovery that several of the names of the family are Shemitic has led to the supposition that it was of Assyrian or Babylonian origin. Lepsius gives a genealogy of Sheshenk I. from the tablet of Har-p-sen from the Serapeum, which, if correct, decides the question. In this, Sheshenk I. is the son of a chief Namuret, whose ancestors, excepting his mother, who is called "royal mother," not as Lepsius gives it, "royal daughter," are all untitled persons, and, all but the princess, bear foreign, apparently Shemitic names. But, as M. de Rougé observes, this genealogy cannot be conclusively made out from the tablet, though we think it more probable than he does. Sheshenk I., on his accession, must have found the state weakened by internal strife and deprived of much of its foreign influence. In the time of the later kings of the Rameses family, two, if not three, sovereigns had a real or titular authority; but before the accession of Sheshenk it is probable that their lines had been united: certainly towards the close of the xxist dynasty a Pharaoh was powerful enough to lead an expedition into Palestine and capture Gezer (1 K. ix. 16). Sheshenk took as the title of his standard, "He who attains royalty by uniting the two regions [of Egypt]." He himself probably married the heiress of the Rameses family, while his son and successor Usarken appears to have taken to wife the daughter, and perhaps heiress, of the Tanite xxist dynasty. Probably it was not until late in his reign that he was able to carry on the foreign wars of the earlier king who captured Gezer. It is observable that we trace a change of dynasty in the policy that induced Sheshenk at the beginning of his reign to receive the fugitive Jeroboam (1 K. xi. 40). The king of Egypt does not seem to have commenced hostilities during the powerful reign of Solomon. It was not until the division of the tribes, that, probably at the instigation of Jeroboam, he attacked Rehoboam. The following particulars of this war are related in the Bible: "In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, with twelve hundred chariots, and threescore thousand horsemen: and the people [were] without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Cushim. And he took the fenced cities which [pertained] to Judah, and came to Jerusalem"

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(2 Chr. xii. 2-4). Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary (5, 9-12, esp. 8). The narrative in Kings mentions only the invasion and the exaction (1 K. xiv. 25, 26). The strong cities of Rehoboam are thus enumerated in an earlier passage: "And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built even Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, and Adullam, and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which [are] in Judah and in Benjamin fenced cities" (2 Chr. xi. 5-10). Shishak has left a record of this expedition, sculptured on the wall of the great temple of El-Karnak. It is a list of the countries, cities, and tribes, conquered or ruled by him, or tributary to him. In this list Champollion recognised a name which he translated incorrectly, "the kingdom of Judah," and was thus led to trace the names of certain cities of Palestine. The document has since been more carefully studied by Dr. Brugsch, and with less success by Dr. Blau. The Pharaohs of the Empire passed through northern Palestine to push their conquests to the Euphrates and Mesopotamia. Shishak, probably unable to attack the Assyrians, attempted the subjugation of Palestine and the tracts of Arabia which border Egypt, knowing that the Arabs would interpose an effectual resistance to any invader of Egypt. He seems to have succeeded in consolidating his power in Arabia, and we accordingly find Zerah in alliance with the people of Gerar, if we may infer this from their sharing his overthrow.

Shitra'i. A Sharonite who was over David's herds that fed in Sharon (1 Chr. xxvii. 29).

Shittah-tree, Shittim (Heb. *shittâh*), is without doubt correctly referred to some species of *Acacia*,

Acacia Seyal.

of which three or four kinds occur in the Bible lands. The wood of this tree—perhaps the *A. Seyal* is more definitely signified—was extensively employed in the construction of the tabernacle (see Ex. xxv., xxvi., xxxvi., xxxvii., xxxviii.). The Egyptian name of the *Acacia* is *sont*, *sant*, or *santh*. The Heb. term is, by Jablonski, Celsius, and many other authors, derived from the Egyptian word. The *Shittâh tree* of Scripture is by some thought to refer more especially to the *Acacia Seyal*, though perhaps the *Acacia Nilotica* and *A. Arabica* may be included under the term. The *A. Seyal* is very common in some parts of the peninsula of Sinai. These trees are more common in Arabia than in Palestine, though there is a valley on the west side of the Dead Sea, the *Wady Seyâl*, which derives its name from a few acacia-trees there. The *Acacia Seyal*, like the *A. Arabica*, yields the well-known substance called gum arabic which is obtained by incisions in the bark. but it is impossible to say whether the ancient Jews were acquainted with its use. From the tangled thickets into which the stem of this tree expands, Stanley well remarks that hence is to be traced the use of the plural form of the Heb. noun, *Shittim*, the sing. number occurring but once only in the Bible. Besides the *Acacia Seyal*, there is another species, the *A. tortilis*, common on Mt. Sinai. These acacias, which are for the most part tropical plants, must not be confounded with the tree (*Robinia pseudo-acacia*) popularly known by this name in England, which is a North American plant, and belongs to a different genus and suborder. The true acacias belong to the order *Leguminosae*, sub-order *Mimoscae*.

Shit'tim. The place of Israel's encampment between the conquest of the Transjordanic highlands and the passage of the Jordan (Num. xxxiii. 49. xxv. 1; Josh. ii. 1, iii. 1; Mic. vi. 5). Its full name appears to be given in the first of these passages—Abel has-Shittim—"the meadow, or moist place, of the acacias." It was "in the Arboth-Moab, by Jordan-Jericho" (Num. xxii. 1, xxvi. 3, xxxi. 12, xxxiii. 48, 49). That is to say, it was in the Arabah or Jordan Valley, opposite Jericho. The Nachal-Shittim, or *Wady-Sunt*, as it would now be called, of Joel (iii. 18), can hardly be the same spot as that described above, but there is nothing to give a clue to its position.

Shi'za. A Reubenite, father of Adina (1 Chr. xi. 42).

Sho'a. A proper name which occurs only in Ez. xxiii. 23, in connexion with Pekod and Koa. The three apparently designate districts of Assyria with which the southern kingdom of Judah had been intimately connected, and which were to be arrayed against it for punishment. Rashi remarks on the three words, "The interpreters say that they signify officers, princes, and rulers." Those who take Shoa as an appellative refer to the usage of the word in Job xxxiv. 19 (A. V. "rich") and Is. xxxii. 5 (A. V. "bountiful"). But a consideration of the latter part of the verse Ez. xxiii. 23, and the fondness which Ezekiel elsewhere shows for playing upon the sound of proper names (as in xxvii. 10, xxx. 5), lead to the conclusion that in this case Pekod, Shoa, and Koa are proper names also. The only name which has been found at all resembling Shoa is that of a town in Assyria, mentioned by Pliny, "*Sue* in rupibus," near Gaugamela, and west of the Orontes mountain-chain.

Sho'bab. 1. Son of David by Bathsheba (2 Sam.

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v. 14; 1 Chr. iii. 5, xiv. 4). — **2.** Apparently the son of Caleb the son of Hezron by his wife Azubah (1 Chr. ii. 18).

Sho'bach. The general of Hadarezer king of the Syrians of Zoba, who was defeated by David in person at Helam. Shobach was wounded, and died on the field (2 Sam. x. 15-18). In 1 Chr. xix. 16, 18, he is called SHOPHACH.

Shoba'i. The children of Shobai were a family of the doorkeepers of the Temple, who returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45).

Sho'bal. 1. The second son of Seir the Horite (Gen. xxxvi. 20; 1 Chr. i. 38), and one of the "dukes" or phylarchs of the Horites (Gen. xxxvi. 29).—**2.** Son of Caleb the son of Hur, and founder or prince of Kirjath-jearim (1 Chr. ii. 50, 52).—**3.** In 1 Chr. iv. 1, 2, Shobal appears with Hur among the sons of Judah. He is possibly the same as the preceding.

Sho'bek. One of the heads of the people who sealed the covenant with Nehemiah (Neh. x. 24).

Sho'bi. Son of Nahash of Rabbah of the children of Ammon (2 Sam. xvii. 27). He was one of the first to meet David at Mahanaim on his flight from Absalom.

Sho'co, 2 Chr. xi. 7. A variation in the A. V. of the name SOCOH.

Sho'cho, 2 Chr. xxviii. 18. One of the four varieties of the name SOCOH.

Sho'choh, 1 Sam. xvii. 1. The same as SOCOH.

Sho'ham. A Merarite Levite, son of Jaaziah (1 Chr. xxiv. 27).

Shoe. [SANDAL.]

Sho'mer. 1. An Asherite (1 Chr. vii. 32); also called Shamer (ver. 34).—**2.** The father of Jehozabad, who slew king Joash (2 K. xii. 21): in the parallel passage in 2 Chr. xxiv. 26, the name is converted into the feminine form Shimrith, who is further described as a Moabitess.

Sho'phach. SHOBACH, the general of Hadarezer (1 Chr. xix. 16, 18).

Sho'phan. One of the fortified towns on the east of Jordan which were taken possession of and rebuilt by the tribe of Gad (Num. xxxii. 35).

Shoshan'nim. "To the chief musician upon Shoshannim" is a musical direction to the leader of the Temple-choir which occurs in Pss. xlv., lxix., and most probably indicates the melody "after" or "in the manner of" (A. V. "upon") which the Psalms were to be sung. As "Shoshannim" literally signifies "lilies," it has been suggested that the word denotes lily-shaped instruments of music, perhaps cymbals. Ben Zeb regards it as an instrument of psalmody, and Junius and Tremellius, after Kimchi, render it "hexachorda," an instrument with six strings, referring it to the root *shésh*, "six."

Shoshan'nim-E'duth. In the title of Ps. lxxx. is found the direction "to the chief musician upon Shoshannim-eduth," which appears, according to the most probable conjecture, to denote the melody or air "after" or "in the manner of" which the Psalm was to be sung. As the words now stand they signify "lilies, a testimony," and the two are separated by a large distinctive accent. In themselves they have no meaning in the present text, and must therefore be regarded as probably a fragment of the beginning of an older Psalm with which the choir were familiar.

Shu'a. A Canaanite of Adullam, father of Judah's wife (1 Chr. ii. 3).

Shu'ah. 1. Son of Abraham by Keturah (Gen. xxv. 2; 1 Chr. i. 32). — **2.** Properly "Shuchah;" brother of Chelub (1 Chr. iv. 11).—**3.** The father of Judah's wife (Gen. xxxviii. 2, 12); also called SHU'A in the A. V.

Shu'al. Son of Zophah, an Asherite (1 Chr. vii. 36).

Shu'al, the Land of. A district named only in 1 Sam. xiii. 17. It is pretty certain from the passage that the land of Shual lay north of Michmash. If therefore it be identical with the "land of Shalim" (1 Sam. ix. 4)—as is not impossible—we obtain the first and only clue yet obtained to Saul's journey in quest of the asses. The name *Shual* has not yet been identified.

Shu'bael. 1. SHEBUEL the son of Gershom (1 Chr. xxiv. 20).—**2.** SHEBUEL the son of Heman the minstrel (1 Chr. xxv. 20).

Shu'ham. Son of Dan, and ancestor of the SHUHAMITES (Num. xxvi. 42).

Shu'hamites, the. The descendants of Shuham, or Hushim, the son of Dan (Num. xxvi. 42, 43).

Shu'hite. This ethnic appellative "Shuhite" is frequent in the Book of Job, but only as the epithet of one person, Bildad. The local indications of the Book of Job point to a region on the western side of Chaldaea, bordering on Arabia; and exactly in this locality, above Hit and on both sides of the Euphrates, are found, in the Assyrian inscriptions, the *Tsukhi*, a powerful people. It is probable that these were the Shuhites.

Shu'lamite, the. One of the personages in the poem of Solomon's Song (vi. 13). The name denotes a woman belongiug to a place called Shulem. The only place bearing that name, of which we have any knowledge, is Shunem itself. In fact there is good ground for believing that the two were identical. If, then, Shulammite and Shunammite are equivalent, there is nothing surely extravagant in supposing that the Shunammite who was the object of Solomon's passion was Abishag.

Shu'mathites, the. One of the four families who sprang from Kirjath-jearim (1 Chr. ii. 53).

Shu'nammite, the, *i. e.* the native of Shunem, as is plain from 2 K. iv. 1. It is applied to two persons:—Abishag, the nurse of king David (1 K. i. 3, 15, ii. 17, 21, 22), and the nameless hostess of Elisha (2 K. iv. 12, 25, 36).

Shu'nem. One of the cities allotted to the tribe of Issachar (Josh. xix. 18). It occurs in the list between Chesulloth and Haphraim. It is mentioned on two occasions (1 Sam. xxviii. 4; 2 K. iv. 8). It was besides the native place of Abishag (1 K. i. 3). By Eusebius and Jerome it is mentioned twice, as 5 miles south of Mount Tabor, and then known as Sulem: and as a village in Acrabattine, in the territory of Sebaste called Sanim. The latter of these two identifications probably refers to *Sanûr*, a well-known fortress some 7 miles from *Sebastiyeh* and 4 from *Arrabeh*. The other has more in its favour, since it agrees with the position of the present *Solam*, a village on the S.W. flank of *Jebel Duhy*, 3 miles N. of Jezreel, 5 from Gilboa (*J. Fukua*), full in view of the sacred spot on Mount Carmel, and situated in the midst of the finest cornfields in the world.

Shu'ni. Son of Gad, and founder of the family of the Shunites (Gen. xlvi. 16; Num. xxvi. 15).

Shu'nites, the. Descendants of Shuni (Num. xxvi. 15).

Shu'pham. [SHUPPIM.]

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Shu'phamites, the. The descendants of Shupham, or Shephupham, the Benjamite (Num. xxvi. 39).

Shuppim. In the genealogy of Benjamin "Shuppim and Huppim, the children of Ir," are reckoned in 1 Chr. vii. 12. Ir is the same as Iri the son of Bela the son of Benjamin, so that Shuppim was the great-grandson of Benjamin. Lord A. Hervey conjectures that Shuppim or Shephuphan was a son of Benjamin, whose family was reckoned with that of Ir or Iri.

Shur, a place just without the eastern border of Egypt. Shur is first mentioned in the narrative of Hagar's flight from Sarah (Gen. xvi. 7). Abraham afterwards "dwelled between Kadesh and Shur, and sojourned in Gerar" (xx. 1). The first clear indication of its position occurs in the account of Ishmael's posterity. "And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest toward Assyria" (xxv. 18; comp. 1 Sam. xv. 7, xxvii. 8). The wilderness of Shur was entered by the Israelites after they had crossed the Red Sea (Ex. xv. 22, 23). It was also called the Wilderness of Etham (Num. xxxiii. 8). Shur may have been a fortified town east of the ancient head of the Red Sea, but in the hands of the Arabs, or at one time the Philistines, not of the Egyptians. From its being spoken of as a limit, it was probably the last Arabian town before entering Egypt. The hieroglyphic inscriptions have not been found to throw any light upon this question.

Shu'shan, or Susa, is said to have received its name from the abundance of the lily (*Shûshan* or *Shûshanah*) in its neighbourhood. 1. *History.*—It was originally the capital of the country called in Scripture Elam, and by the classical writers, sometimes Cissia, sometimes Susis or Susiana. The first distinct mention of the town that has been as yet found is in the inscriptions of *Asshur-bani-pal*, the son and successor of Esar-haddon, who states that he took the place, and exhibits a ground-plan of it upon his sculptures. The date of this monument is about B.C. 660. We next find Susa in the possession of the Babylonians, to whom Elam had probably passed at the division of the Assyrian empire made by Cyaxares and Nabopolassar (Dan. viii. 2). The conquest of Babylon by Cyrus transferred Susa to the Persian dominion; and it was not long before the Achaemenian princes determined to make it the capital of their whole empire, and the chief place of their own residence. According to some writers, the change was made by Cyrus; according to others, it had at any rate taken place before the death of Cambyses; but, according to the evidence of the place itself and of the other Achaemenian monuments, it would seem most probable that the transfer was really the work of Darius Hystaspis. Susa accordingly became the metropolis of Persia, and is recognised as such by Aeschylus, Herodotus, Ctesias, Strabo, and almost all the best writers. Susa retained its pre-eminence to the period of the Macedonian conquest. After this it declined. The preference of Alexander for Babylon caused the neglect of Susa by his successors, none of whom ever made it their capital city. We hear of it once only in their wars, when it falls into the power of Antigonus (B.C. 315). 2. *Position, &c.*—Most historians and comparative geographers have inclined to identify it with the modern *Sus* or *Shush*, which, is in lat. 32° 10′, long. 48° 26′ E. from Greenwich, between the Shapur and the river of Dizful. At the distance of a few miles east and west of the city were two other streams—the Coprates or river of Dizful, and the right arm of the Choaspes (the modern *Kerkhah*). Thus the country about Susa was most abundantly watered. 3. *General Description of the Ruins.*—The ruins of Susa cover a space about 6000 feet long from east to west, by 4500 feet broad from north to south. The circumference of the whole, exclusive of outlying and comparatively insignificant mounds, is about three miles. According to Mr. Loftus, "the principal existing remains consist of four spacious artificial platforms, distinctly separate from each other. Of these the western mound is the smallest in superficial extent, but considerably the most lofty and important. . . . Its highest point is 119 feet above the level of the Shaour (Shapur). In form it is an irregular, obtuse-angled triangle, with its corners rounded off, and its base facing nearly due east." Mr. Loftus regards this mound as indubitably the remains of the famous citadel of Susa, so frequently mentioned by the ancient writers.

Shu'shan-E'duth. "To the chief musician upon Shushan-Eduth" is plainly a musical direction, whatever else may be obscure about it (Ps. lx.). In Ps. lxxx. we have the fuller phrase "Shoshannim-eduth," of which Roediger regards Shushan-eduth as an abbreviation. As it now stands it denotes "the lily of testimony," and possibly contains the first words of some Psalm to the melody of which that to which it was prefixed was sung. There does not appear to be much support for the view taken by some that Shushan-eduth is a musical instrument, so called from its resemblance to a lily in shape, or from having lily-shaped ornaments upon it, or from its six (*shésh*) strings. As a conjecture this is certainly ingenious, but it has the disadvantage of introducing as many difficulties as it removes. Simonis connects *'édûth* with the Arabic *'ûd*, a lute, or kind of guitar played with a plectrum, and considers it to be the melody produced by this instrument; so that in his view Shushan-eduth indicates that the lily-shaped cymbals were to be accompanied with playing on the lute. We may therefore regard the words in question as a fragment of an old psalm or melody, the same in character as Aijeleth Shahar and others, which contained a direction to the leader of the choir.

Shu'thalhites, the. The descendants of Shuthelah the son of Ephraim (Num. xxvi. 35).

Shuthe'lah. Head of an Ephraimite family, called after him Shuthalhites (Num. xxvi. 35), and lineal ancestor of Joshua, the son of Nun (1 Chr. vii. 20-27). Shuthelah appears from the former passage to be a son of Ephraim, and the father of Eran, from whom sprung a family of Eranites (ver. 36). He appears also to have had two brothers, Becher, father of the Bachrites, and Tahan, father of the Tahanites. But in 1 Chr. vii. we have a further notice of Shuthelah, where he appears first of all, as in Num., as the son of Ephraim; but in ver. 21, he is placed six generations later. From the recurrence of other names too, it appears that the text in 1 Chr. vii. is corrupt. The following observations will perhaps assist us to restore it. 1. The names that are repeated over and over again, either in identical or in slightly varied forms, represent probably only ONE person. Hence, Shuthelah in vers. 20 and 21, and Telah in ver. 25, are the same as the Shuthelah of Num. xxvi. 35, 36. 2. The words "his son" are improperly added after Ezer

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and Tahath in 1 Chr. vii. 20. 3. Tahan is improperly inserted in 1 Chr. vii. 25 as a son of Shuthelah, as appears from Num. xxvi. 35, 36. The result is that Shuthelah's line may be thus restored: (1) Joseph. (2) Ephraim. (3) Shuthelah. (4) Eran, or Laadan. (5) Ammihud. (6) Elishama, captain of the host of Ephraim (Num. i. 10, ii. 18, vii. 48). (7) Nun. (8) Joshua. As regards the interesting story of the destruction of Ephraim's sons by the men of Gath, which Ewald, Bunsen, Lepsius and others have variously explained, it is impossible in the confused state of the text to speak positively as to the part borne in it by the house of Shuthelah. Putting together the insuperable difficulties in understanding the passage of the literal Ephraim, and his literal sons and daughter, with the fact that the settlements of the Ephraimites in the mountainous district, where Beth-horon, Gezer, Timnath-Serah, &c., lay, were exactly suited for a *descent* upon the plains of the Philistine country where the men of Gath fed their cattle, and with the further facts that the Ephraimites encountered a successful opposition from the Canaanites in Gezer (Josh. xvi. 10; Judg. i. 29), and that they apparently called in later the Benjamites to help them in driving away the men of Gath (1 Chr. viii. 13), it seems best to understand the narrative as of the times after the entrance into Canaan.

Si'a. "The children of Sia" were a family of Nethinim who returned with Zerubbabel (Neh. vii. 47). The name is written SIAHA in Ezr. ii. 44, and SUD in 1 Esd. v. 29.

Si'aha = SIA (Ezr. ii. 44).

Sibbeca'i. SIBBECHAI the Hushathite (2 Sam. xxi. 18; 1 Chr. xxvii. 11).

Sibbecha'i. One of David's guard, and eighth captain for the eighth month of 24,000 men of the king's army (1 Chr. xi. 29, xxvii. 11). He belonged to one of the principal families of Judah, the Zarhites, or descendants of Zerah, and is called "the Hushathite," probably from the place of his birth. Sibbechai's great exploit, which gave him a place among the mighty men of David's army, was his single combat with Saph, or Sippai, the Philistine giant, in the battle at Gezer, or Gob (2 Sam. xxi. 18; 1 Chr. xx. 4).

Sib'boleth. The Ephraimite pronunciation of the word Shibboleth (Judg. xii. 6).

Sib'mah. A town on the east of the Jordan, one of those which were taken and occupied by the tribe of Reuben (Josh. xiii. 19). Like most of the Transjordanic places, Sibmah disappears from view during the main part of the Jewish history. We, however, gain a parting glimpse of it in the lament over Moab pronounced by Isaiah and by Jeremiah (Is. xvi. 8, 9; Jer. xlviii. 32). Sibmah seems to have been known to Eusebius, and Jerome states that it was hardly 500 paces distant from Heshbon. No trace of the name has been discovered more recently.

Sibra'im. One of the landmarks on the northern boundary of the Holy Land as stated by Ezekiel (xlvii. 16). It has not been identified.

Si'chem. **1.** The same well-known name—identical in the Hebrew—with that which in all other places in the O. T. is accurately rendered by our translators SHECHEM (Gen. xii. 6). — **2.** Ecclus. l. 26. The Greek original here is in the form which is occasionally found in the O. T. as the equivalent of SHECHEM.

Sic'yon. A city mentioned with several others in 1 Macc. xv. 23. The oldest name of the town on the coast (the Sicyon of the times before Alexander) was said to have been Αἰγιάλη, or Αἰγιαλοί. This was perhaps the common native name, and Sicyon that given to it by the Phoenician traders. But the Sicyon referred to in the Book of Maccabees is a more recent city, built on the site which served as an acropolis to the old one, and distant from the shore from twelve to twenty stades. Demetrius Poliorcetes, in the year 303 B.C., surprised the garrison which Ptolemy had five years before placed there, and made himself master of the harbour and the lower town. The acropolis was surrendered to him, and he then persuaded the population, whom he restored to independence, to destroy the whole of the buildings adjacent to the harbour, and remove thither; the site being one much more easily defensible, especially against any enemy who might attack from the sea. Diodorus describes the new town as including a large space so surrounded on every side by precipices as to be unapproachable by the machines which at that time were employed in sieges, and as possessing the great advantage of a plentiful supply of water within its circuit. Modern travellers completely confirm his account.

Sid'dim, the Vale of. A place named only in one passage of Genesis (xiv. 3, 8, 10). The meaning of the name is very doubtful. Gesenius expresses his conviction that the real meaning of the words *Êmek has-Siddîm* is "a plain cut up by stony channels which render it difficult of transit." Dr. Stanley conjectures that Siddim is connected with *Sâdeh* (field), and thus that the signification of the name was the "valley of the fields." As to the spot itself:—1. It was one of that class of valleys which the Hebrews designated by the word *Emek*. This term appears to have been assigned to a broad flattish tract, sometimes of considerable width, enclosed on each side by a definite range of hills. 2. It was so far a suitable spot for the combat between the four and five kings (ver. 8); but, 3. It contained a multitude of bitumen-pits sufficient materially to affect the issue of the battle. 4. In this valley the kings of the five allied cities of Sodom, Gomorrah, Admah, Zeboim, and Bela, seem to have awaited the approach of the invaders. It is therefore probable that it was in the neighbourhood of the "plain, or circle, of Jordan" in which those cities stood. 5. So much may be gathered from the passage as it appears originally to have stood. But the words which more especially bear on the subject of this article (ver. 3) do not form part of the original document. If we could venture, as some have done, to interpret the latter clause of verse 3, "which is near," or "which is at, or by, the Salt Sea," then we might agree with Dr. Robinson and others in identifying the Valley of Siddim with the enclosed plain which intervenes between the south end of the lake and the range of heights which terminate the *Ghôr* and commence the *Wady Arabah*. But the original of the passage will not bear even this slight accommodation, and it is evident that in the mind of the author of the words the Salt Sea covers the actual space formerly occupied by the Vale of Siddim.

Si'dê. A city on the coast of Pamphylia in lat. 36° 46′, long. 31° 27′, ten or twelve miles to the east of the river Eurymedon. It is mentioned in 1 Macc. xv. 23, among the list of places to which the Roman senate sent letters in favour of the Jews. It was a colony of Cumaeans. Sidê was closely

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connected with Aradus in Phoenicia by commerce, even if there was not a considerable Phoenician element in the population. It is possible that the name has the same root as that of Sidon, and that it was originally a Phoenician settlement, and that the Cumaean colony was something subsequent. In the times in which Side appears in history it had become a place of considerable importance. It was the station of Antiochus's navy on the eve of the battle with the Rhodian fleet described by Livy (xxxvii. 23, 24). The remains, too, which still exist, are an evidence of its former wealth. They stand on a low peninsula running from N.E. to S.W., and the maritime character of the former inhabitants appears from the circumstance that the walls towards the sea were but slightly built, while the one which faces the land is of excellent workmanship, and remains, in a considerable portion, perfect even to this time. A theatre (belonging apparently to the Roman times) is one of the largest and best preserved in Asia Minor, and is calculated to have been capable of containing more than 15,000 spectators. Three gates led into the town from the sea, and one, on the north-eastern side, into the country. The two principal harbours, which at first seem to have been united in one, were at the extremity of the peninsula: they were closed, and together contained a surface of nearly 500 yards by 200. The country by which Sidè is backed is a broad swampy plain, stretching out for some miles beyond the belt of sand-hills which fringe the seashore. Low hills succeed, and behind these, far inland, are the mountains which, at Mount Climax 40 miles to the west, and again about the same distance to the east, come down to the coast.

Si'don. The Greek form of the Phoenician name Zidon. As such it occurs naturally in the N. T. and Apocrypha of the Auth. Version; 2 Esd. i. 11; Jud. ii. 28: 1 Macc. v. 15; Matt. xi, 21, 22; xv. 21; Mark iii. 8, &c. But we also find it in the O. T. (Gen. x. 15, 19).

Sido'nians. The Greek form of the word ZIDONIANS, usually so exhibited in the Auth. Vers. of the O. T. It occurs Deut. iii. 9; Josh. xiii. 4, 6; Judg. iii. 3; 1 K. v. 6.

Si'hon. King of the Amorites when Israel arrived on the borders of the Promised Land (Num. xxi. 21). He was evidently a man of great courage and audacity. Shortly before the time of Israel's arrival he had dispossessed the Moabites of a splendid territory, driving them south of the natural bulwark of the Arnon (xxi. 26-29). When the Israelite host appears, he does not hesitate or temporise like Balak, but at once gathers his people together and attacks them. But the battle was his last. He and all his host were destroyed, and their district from Arnon to Jabbok became at once the possession of the conqueror.

Si'hor, accurately **Shi'hor,** once **the Shihor** or **Shihor of Egypt,** when unqualified, a name of the Nile. It is held to signify "the black" or "turbid." There are but three occurrences of Shihor in the Bible, and but one of Shihor of Egypt, or Shihor-Mizraim. It is spoken of as one of the limits of territory which was still unconquered when Joshua was old (Josh. xiii. 2, 3). With this passage must be compared that in which Shihor-Mizraim occurs. David is related to have "gathered all Israel together from Shihor of Egypt even unto the entering of Hamath" (1 Chr. xiii. 5). There is no other evidence that the Israelites ever spread westward beyond Gaza. The stream may therefore be that of the Wâdi-l'Arcesh. That the stream intended by Shihor unqualified was a navigable river is evident from a passage in Isaiah, where it is said of Tyre, "And by great waters, the sowing of Shihor, the harvest of the river [is] her revenue" (xxiii. 3). Here Shihor is either the same as, or compared with, Yeôr, generally thought to be the Nile, but in this work suggested to be the extension of the Red Sea. [RED SEA.] In Jeremiah the identity of Shihor with the Nile seems distinctly stated (ii. 18). In articles NILE and RIVER OF EGYPT it is maintained too strongly that Shihor, however qualified, is always the Nile. The later opinion of the writer is expressed here under SHIHOR OF EGYPT. The latter is, he thinks, unquestionably the Nile, the former two probably, but not certainly, the same.

Si'las. An eminent member of the early Christian Church, described under that name in the Acts, but as Silvanus in St. Paul's Epistles. He first appears as one of the leaders of the Church at Jerusalem (Acts xv. 22), holding the office of an inspired teacher (xv. 32). His name, derived from the Latin *silva*, "wood," betokens him a Hellenistic Jew, and he appears to have been a Roman citizen (Acts xvi. 37). He was appointed as a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (Acts xv. 22, 32). Having accomplished this mission, he returned to Jerusalem (Acts xv. 33). He must, however, have immediately revisited Antioch, for we find him selected by St. Paul as the companion of his second missionary journey (Acts xv. 40–xvii. 40). At Beroea he was left behind with Timothy while St. Paul proceeded to Athens (Acts xvii. 14), and we hear nothing more of his movements until he rejoined the Apostle at Corinth (Acts xviii. 5). His presence at Corinth is several times noticed (2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1). Whether he was the Silvanus who conveyed St. Peter's First Epistle to Asia Minor (1 Pet. v. 12) is doubtful; the probabilities are in favour of the identity. A tradition of very slight authority represents Silas to have become bishop of Corinth. We have finally to notice, for the purpose of rejecting, the theories which identify Silas with Tertius (Rom. xvi. 22).

Silk. The only *undoubted* notice of silk in the Bible occurs in Rev. xviii. 12, where it is mentioned among the treasures of the typical Babylon. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations were extended by Solomon. The well-known classical name of the substance does not occur in the Hebrew language. The Hebrew terms which have been supposed to refer to silk are *meshi* and *demeshek*. The former occurs only in Ez. xvi. 10, 13 (A. V. "silk"). The other term *demeshek* occurs in Am. iii. 12 (A. V. "Damascus"), and has been supposed to refer to silk from the resemblance of the word to our "damask." It appears, however, that "damask" is a corruption of *dimakso*, a term applied by the Arabs to the raw material alone. We must, therefore, consider the reference to silk as extremely dubious. The value set upon silk by the Romans, as implied in Rev. xviii. 12, is noticed by Josephus, as well as by classical writers.

Sil'la. "The house of Millo which goeth down to Silla," was the scene of the murder of king Joash (2 K. xii. 20). What or where Silla was is

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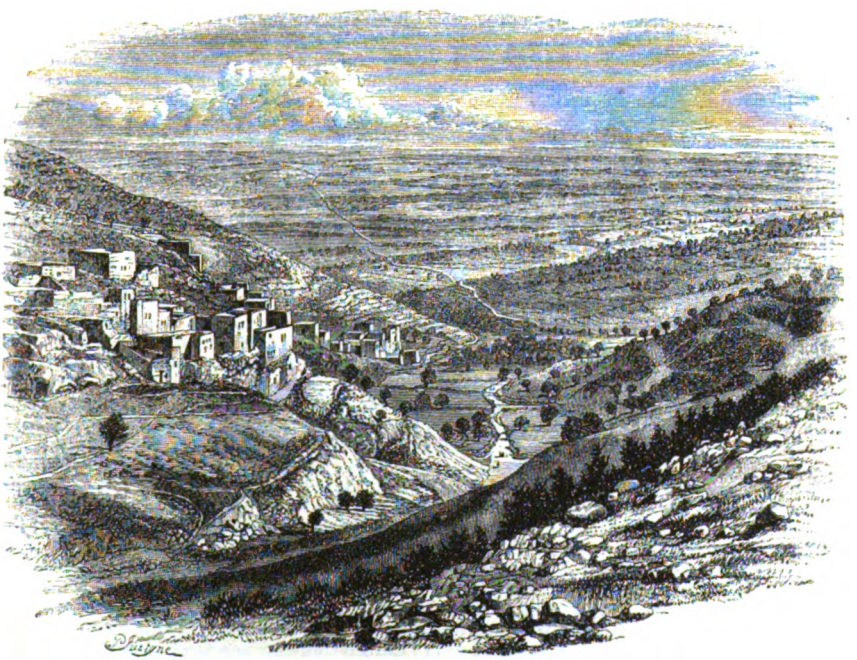
entirely matter of conjecture. Some have suggested the Pool of Siloam. Others refer it to a place on or connected with the causeway or flight of steps (*mesillâh*) which led from the central valley of the city up to the court of the Temple. We have no clue to its position.

Silo'ah, the Pool of. Properly "the Pool of Shelach," or rather "has-Shelach" (Neh. iii. 15). This was possibly a corrupt form of the name which is first presented as Shiloach, then as Siloam, and is now *Silwân*.

Silo'am (*Shiloach*, Is. viii. 6; *Shelach*, Neh. iii. 15). Rabbinical writers, and, following them, Jewish travellers, both ancient and modern, retain the earlier *Shiloach* in preference to the later *Shelach*. Siloam is one of the few undisputed localities in the topography of Jerusalem; still retaining its old name (with Arabic modification, *Silwân*), while every other pool has lost its Bible-designation. This is the more remarkable as it is a mere suburban tank of no great size, and for many an age not particularly good or plentiful in its waters, though Josephus tells us that in his day they were both "sweet and abundant." Apart from the identity of *name*, there is an unbroken chain of exterior testimony, during eighteen centuries, connecting the present *Birket Silwân* with the *Shiloah* of Isaiah and the *Siloam* of St. John. From Josephus we learn that it was without the city; that it was at this pool that the "old wall" took a bend and shot out eastward; that there was a valley *under* it, and one *beside* it; a hill right opposite, apparently on the other side of the Kedron, hard by a cliff or rock called Peristereon; that it was at the termination or mouth of the Tyropoeon; that close beside it, apparently eastward, was another pool, called Solomon's pool, to which the "old wall" came after leaving Siloam, and past which it went on to *Ophlas*, where, bending northward, it was united to the eastern arcade of the Temple. In the Antonine Itinerary (A.D. 333) it is set down in the same locality, but it is said to be "juxta murum," as Josephus implies; whereas now it is a considerable distance—upwards of 1200 feet—from the nearest angle of the present wall, and nearly 1900 feet from the southern wall of the Haràm. Jerome speaks of it as being in the Valley of the Son of Hinnom, as Josephus does of its being at the mouth of the Tyropoeon. He speaks of Siloam as dependent on the rains, and as the only fountain used in his day. But other authorities, and the modern water-provision of the city, show us that it never could have been wholly dependent on its *pools*. Its innumerable bottle-necked private cisterns kept up a supply at all times. In the 7th cent. Antoninus Martyr mentions Siloam, as both fountain and pool. Bernhard the monk speaks of it in the 9th cent., and the annalists of the Crusades mention its site, in the fork of two valleys, as we find it. Benjamin of Tudela (A.D. 1173) speaks of "the great spring of Shiloach which runs into the brook Kedron." Felix Fabri (A.D. 1484) describes Siloam at some length. Arnold von Harff (A.D. 1496) also identifies the spot. After this, the references to Siloam are innumerable; nor do they, with one or two exceptions, vary in their location of it. A little way below the Jewish burying ground, but on the opposite side of the valley, where the Kedron turns slightly westward, and widens itself considerably, is the fountain of the Virgin or *Um-ed-Deraj*, near the beginning



The Village of *Silwan* (Siloam), and the lower part of the Valley of the Kedron, showing the "King's gardens," which are watered by the Pool. The background is the highlands of Judah. The view is from a Photograph by James Graham, Esq., taken from beneath the S. wall of the Haram.

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of that saddle-shaped projection of the Temple-hill supposed to be the OPHEL of the Bible, and the *Ophlas* of Josephus. At the back part of this fountain a subterraneous passage begins, through which the water flows, and through which a man may make his way, as did Robinson and Barclay, sometimes walking erect, sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloam. This rocky conduit, which twists considerably, but keeps, in general, a south-westerly direction, is according to Robinson, 1750 feet long, while the direct distance between *Silwân* and *Um-ed-Deraj* is only a little above 1200 feet. In former days this passage was evidently deeper, as its bed is sand of some depth, which has been accumulating for ages. This conduit has had tributaries which have formerly sent their waters down from the city pools or Temple-wells to swell Siloam. It enters Siloam at the north-west angle; or rather enters a small rock-cut chamber which forms the *vestibule* of Siloam, about five or six feet broad. To this you descend by a few rude steps, under which the water pours itself into the main pool. This pool is oblong; eighteen paces in length according to Laffi; fifty feet according to Barclay; and fifty-three according to Robinson. It is eighteen feet broad, and nineteen feet deep, according to Robinson; but Barclay gives a more minute measurement, "fourteen and a half at the lower (eastern) end, and seventeen at the upper; its western end side being somewhat bent: it is eighteen and a half in depth, but never filled; the water either passing directly through, or being maintained at a depth of three or four feet." The present pool is a ruin, with no moss or ivy to make it romantic; its sides falling in; its pillars broken; its stair a fragment; its walls giving way; the edge of every stone worn round or sharp by time; in some parts mere *débris;* once Siloam, now, like the city which overhung it, a heap; though around its edges, wild flowers, and, among other plants, the caper-tree, grow luxuriantly. The grey crumbling limestone of the stone (as well as of the surrounding rocks, which are almost verdureless) gives a poor and worn-out aspect to this venerable relic. The present pool is not the original building; the work of crusaders it may be; perhaps even improved by Saladin, whose affection for wells and pools led him to care for all these things; perhaps the work of later days. Yet the spot is the same. This pool, which we may call the *second*, seems anciently to have poured its waters into a *third*, before it proceeded to water the royal gardens. This *third* is perhaps that which Josephus calls "Solomon's pool," and which Nehemiah calls "the King's pool" (ii. 14). Siloam is in Scripture always called *berêcâh*, a regularly-built pool or tank (2 K. xx. 20; Neh. iii. 15; Eccl. ii. 6). It is the least of all the Jerusalem pools; hardly the sixth part of the *Birket el-Mamilla*; hardly the tenth of the *Birket-es-Sultan*, or of the lowest of the three pools of Solomon at *El-Burak*. Yet it is a sacred spot, even to the Moslem; much more to the Jew; for not only from it was the water taken at the Feast of Tabernacles, but the water for the ashes of the red heifer. Jewish tradition makes Gihon and Siloam one. The expression in Isaiah, "waters of Shiloah that go softly," seems to point to the slender rivulet, flowing gently, though once very profusely out of Siloam into the lower breadth of level, where the king's gardens, or royal paradise, stood, and which is still the greenest spot about the Holy City.

Silo'am, Tower in (Luke xiii. 4). Of this we know nothing definitely beyond these words of the Lord. In connexion with Ophel, there is mention made of "a tower *that lieth out*" (Neh. iii. 26); and there is no unlikelihood in connecting this *projecting* tower with the tower in Siloam, while one may be almost excused for the conjecture that its *projection* was the cause of its ultimate *fall*.

Silva'nus. [SILAS.]

Silver (Heb. *ceseph*). In very early times, according to the Bible, silver was used for ornaments (Gen. xxiv. 53) and for vessels of various kinds. Images for idolatrous worship were made of silver or overlaid with it (Ex. xx. 23: Hos. xiii. 2; Hab. ii. 19; Bar. vi. 39), and the manufacture of silver shrines for Diana was a trade in Ephesus (Acts xix. 24). But its chief use was as a medium of exchange, and throughout the O. T. we find *ceseph*, "silver," used for money, like the Fr. *argent*. Vessels and ornaments of gold and silver were common in Egypt in the times of Osirtasen I., and Thothmes III., the contemporaries of Joseph and Moses. In the Homeric poems we find indications of the constant application of silver to purposes of ornament and luxury. The practice of overlaying silver with gold referred to in Homer (*Od.* vi. 232, xxiii. 159), is nowhere mentioned in the Bible, though inferior materials were covered with silver (Prov. xxvi. 23). Silver was brought to Solomon from Arabia (2 Chr. ix. 14) and from Tarshish (2 Chr. ix. 21), which supplied the markets of Tyre (Ez. xxvii. 12). From Tarshish it came in the form of plates (Jer. x. 9), like those on which the sacred books of the Singhalese are written to this day. In Homer (*Il.* ii. 857), Alybe is called the birthplace of silver, and was probably celebrated for its mines. But Spain appears to have been the chief source whence silver was obtained by the ancients. Possibly the hills of Palestine may have afforded some supply of this metal. For an account of the knowledge of obtaining and refining silver possessed by the ancient Hebrews see the articles LEAD and MINES. Silver mixed with alloy is referred to in Jer. vi. 30, and a finer kind, either purer in itself, or more thoroughly purified, is mentioned in Prov. viii. 19.

Silverlings, a word used once only in the A. V. (Is. vii. 23), as a translation of the Hebrew word *ceseph*, elsewhere rendered "silver" or "money."

Simalcu'ē, an Arabian chief who had charge of Antiochus, the young son of Alexander Balas, before he was put forward by Tryphon as a claimant to the Syrian throne (1 Macc. xi. 39).

Sim'eon. The second of Jacob's sons by Leah. His birth is recorded in Gen. xxix. 33. The first group of Jacob's children consists, besides Simeon, of the three other sons of Leah—Reuben, Levi, Judah. With each of these Simeon is mentioned in some connexion. "As Reuben and Simeon are mine," says Jacob, "so shall Joseph's sons Ephraim and Manasseh be mine" (Gen. xlviii. 5). With Levi, Simeon was associated in the massacre of the Shechemites (xxxiv. 25). With Judah the connexion was drawn still closer. He and Simeon not only "went up" together, side by side, in the forefront of the nation, to the conquest of the south of the Holy Land (Judg. i. 3, 17), but their allotments lay together in a more special manner than those of the other tribes. Besides the massacre of Shechem, the only personal incident related of Simeon is the fact of his being selected by Joseph as

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the hostage for the appearance of Benjamin (Gen. xlii. 19, 24, 36; xliii. 23). The chief families of the tribe are mentioned in the lists of Gen. xlvi. (10), in which one of them, bearing the name of Shaul (Saul), is specified as "the son of the Canaanitess"—Num. xxvi. (12-14), and 1 Chr. iv. (24-43). At the census at Sinai Simeon numbered 59,300 fighting men (Num. i. 23). When the second census was taken, at Shittim, the numbers had fallen to 22,200, and it was the weakest of all the tribes. This was no doubt partly due to the recent mortality following the idolatry of Peor, but there must have been other causes which have escaped mention. The connexion between Simeon and Levi implied in the Blessing of Jacob (Gen. xlix. 5-7) has been already adverted to. The non-appearance of Simeon's name in the Blessing of Moses (Deut. xxxiii. 6) may be explained in two ways. On the assumption that the Blessing was actually pronounced in its present form by Moses, the omission may be due to his displeasure at the misbehaviour of the tribe at Shittim. On the assumption that the Blessing, or this portion of it, is a composition of later date, then it may be due to the fact of the tribe having by that time vanished from the Holy Land. The latter of these is the explanation commonly adopted. During the journey through the wilderness Simeon was a member of the camp which marched on the south side of the Sacred Tent. His associates were Reuben and Gad. The connexion between Judah and Simeon already mentioned seems to have begun with the Conquest. Judah and the two Joseph-brethren were first served with the lion's share of the land; and then, the Canaanites having been sufficiently subdued to allow the Sacred Tent to be established without risk in the heart of the country, the work of dividing the remainder amongst the seven inferior tribes was proceeded with (Josh. viii. 1-6). Benjamin had the first turn, then Simeon (xix. 1). By this time Judah had discovered that the tract allotted to him was too large (xix. 9), and also too much exposed on the west and south for even his great powers. To Simeon accordingly was allotted a district out of the territory of his kinsman, on its southern frontier, which contained eighteen or nineteen cities, with their villages, spread round the venerable well of Beersheba (Josh. xix. 1-8; 1 Chr. iv. 28-33). Of these places, with the help of Judah, the Simeonites possessed themselves (Judg. i. 3, 17); and here they were found, doubtless by Joab, residing in the reign of David (1 Chr. iv. 31). What part Simeon took at the time of the division of the kingdom we are not told. The only thing which can be interpreted into a trace of its having taken any part with the northern kingdom are the two casual notices of 2 Chr. xv. 9 and xxxiv. 6, which appear to imply the presence of Simeonites there in the reigns of Asa and Josiah. On the other hand the definite statement of 1 Chr. iv. 41-43 proves that at that time there were still some of them remaining in the original seat of the tribe, and actuated by all the warlike lawless spirit of their progenitor. This fragment of ancient chronicle relates two expeditions in search of more eligible territory. The audacity and intrepidity which seem to have characterized the founder of the tribe of Simeon are seen in their fullest force in the last of his descendants of whom there is any express mention in the Sacred Record. Whether the book which bears her name be a history or a historic romance, JUDITH will always remain one of the most prominent figures among the deliverers of her nation. Bethulia would almost seem to have been a Simeonite colony. Simeon is named by Ezekiel (xlviii. 25), and the author of the Book of the Revelation (vii. 7) in their catalogues of the restoration of Israel.—**2.** A priest of the family of Joarib—or JEHOIARIB—one of the ancestors of the Maccabees (1 Macc. ii. 1).—**3.** Son of Juda and father of Levi in the genealogy of our Lord (Luke iii. 30).—**4.** That is, Simon Peter (Acts xv. 14).—**5.** A devout Jew, inspired by the Holy Ghost, who met the parents of our Lord in the Temple, took Him in his arms, and gave thanks for what he saw, and knew of Jesus (Luke ii. 25-35). In the apocryphal Gospel of Nicodemus, Simeon is called a high-priest. Rabban Simeon, whose grandmother was of the family of David, succeeded his father Hillel as president of the Sanhedrim about A.D. 13, and his son Gamaliel was the Pharisee at whose feet St. Paul was brought up (Acts xxii. 3). A Jewish writer specially notes that no record of this Simeon is preserved in the Mishna. It has been conjectured that he or his grandson of the same name, may be the Simeon of St. Luke.

Simeon Niger. Acts xiii. 1. [NIGER.]

Si'mon. **1.** Son of Mattathias. [MACCABEES.] —**2.** Son of Onias the high-priest, whose eulogy closes the "praise of famous men" in the Book of Ecclesiasticus (ch. iv.). [ECCLESIASTICUS.] —**3.** "A governor of the Temple" in the time of Seleucus Philopator, whose information as to the treasures of the Temple led to the sacrilegious attack of Heliodorus (2 Macc. iii. 4, &c.). Considerable doubt exists as to the exact nature of the office which he held (2 Macc. iii. 4). The chief difficulty lies in the fact that Simon is said to have been of "the tribe of Benjamin" (2 Macc. iii. 3), while the earlier "ruler of the house of God" (1 Chr. ix. 11; 2 Chr. xxxi. 13; Jer. xx. 1) seems to have been always a priest, and the "captain of the Temple" (Luke xxii. 4; Acts iv. 1, v. 24, 26) and the keeper of the treasures (1 Chr. xxvi. 24; 2 Chr. xxxi. 12) must have been at least Levites. Herzfeld conjectures that *Benjamin* is an error for *Minjamin*, the head of a priestly house (Neh. xii. 5, 17).—**4.** SIMON THE BROTHER OF JESUS.—The only undoubted notice of this Simon occurs in Matt. xiii. 55, Mark vi. 3. He has been identified by some writers with Simon the Canaanite, and still more generally with Symeon who became bishop of Jerusalem after the death of James, A.D. 62. The former of these opinions rests on no evidence whatever, nor is the latter without its difficulties.—**5.** SIMON THE CANAANITE, one of the Twelve Apostles (Matt. x. 4; Mark iii. 18), otherwise described as Simon Zelotes (Luke vi. 15; Acts i. 13). The latter term, which is peculiar to Luke, is the Greek equivalent for the Chaldee term preserved by Matthew and Mark. [CANAANITE.] Each of these equally points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual.—**6.** SIMON OF CYRENE.—A Hellenistic Jew, born at Cyrene on the north coast of Africa, who was present at Jerusalem at the time of the crucifixion of Jesus, either as an attendant at the feast (Acts ii. 10), or as one of the numerous settlers at Jerusalem from that place (Acts vi. 9). Meeting the procession that conducted Jesus to Golgotha, as he was returning from the country, he was pressed into the service to bear the cross (Matt. xxvii. 32;

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Mark xv. 21; Luke xxiii. 26), when Jesus himself was unable to bear it any longer (comp. John xix. 17). Mark describes him as the father of Alexander and Rufus, perhaps because this was the Rufus known to the Roman Christians (Rom. xvi. 13), for whom he more especially wrote.—**7.** SIMON THE LEPER.—A resident at Bethany, distinguished as "the leper." It is not improbable that he had been miraculously cured by Jesus. In his house Mary anointed Jesus preparatory to His death and burial (Matt. xxvi. 6 &c.; Mark xiv. 3 &c.; John xii. 1 &c.).—**8.** SIMON MAGUS.—A Samaritan living in the Apostolic age, distinguished as a sorcerer or "magician," from his practice of magical arts (Acts viii. 9). His history is a remarkable one: he was born at Gitton, a village of Samaria, identified with the modern *Kuryet Jit*, near *Nâbulus*. He was probably educated at Alexandria, and there became acquainted with the eclectic tenets of the Gnostic school. Either then or subsequently he was a pupil of Dositheus, who preceded him as a teacher of Gnosticism in Samaria, and whom he supplanted with the aid of Cleobius. He is first introduced to us in the Bible as practising magical arts in a city of Samaria, perhaps Sychar (Acts viii. 5; comp. John iv. 5), and with such success, that he was pronounced to be "the power of God which is called great" (Acts viii. 10). The preaching and miracles of Philip having excited his observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands, as practised by the Apostles Peter and John, and, being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. The motive and the means were equally to be reprobated; and his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror but not penitence (Acts viii. 9-24). Simon's history, subsequently to his meeting with Peter, is involved in difficulties. Early Church historians depict him as the pertinacious foe of the Apostle Peter, whose movements he followed for the purpose of seeking encounters, in which he was signally defeated. His first encounter with Peter took place at Caesarea Stratonis, whence he followed the Apostle to Rome. His death is associated with the meeting in question: according to Hippolytus, the earliest authority on the subject, Simon was buried alive at his own request, in the confident assurance that he would rise again on the third day. According to another account, he attempted to fly in proof of his supernatural power; in answer to the prayers of Peter, he fell and sustained a fracture of his thigh and ankle-bones; overcome with vexation, he committed suicide.—**9.** SIMON PETER. [PETER.]—**10.** SIMON, a Pharisee, in whose house a penitent woman anointed the head and feet of Jesus (Luke vii. 40).—**11.** SIMON THE TANNER.—A Christian convert living at Joppa, at whose house Peter lodged (Acts ix. 43). The house was near the sea-side (Acts x. 6, 32), for the convenience of the water.—**12.** SIMON, the father of Judas Iscariot (John vi. 71, xiii. 2, 26).

Si'mon Chosamae'us. SHIMEON, and the three following names in Ezr. x. 31, 32, are thus written in the LXX. (1 Esd. ix. 32).

Sim'ri. Properly "Shimri," son of Hosah, a Merarite Levite in the reign of David (1 Chr. xxvi. 10).

Sin, a city of Egypt, mentioned only by Ezekiel (xxx. 15, 16). The name is Hebrew, or, at least, Shemitic, Gesenius supposes it to signify "clay." It is identified in the Vulg. with Pelusium, Πηλούσιον, "the clayey or muddy" town. The ancient Egyptian name is still to be sought for: it has been supposed that Pelusium preserves traces of it, but this is very improbable. Champollion identifies Pelusium with the *Peremoun*, *Peremon*, and *Baremoun* of the Copts, El-Farmà of the Arabs, which was in the time of the former a boundary-city. The site of Pelusium is as yet undetermined. It has been thought to be marked by mounds near Burg et-Teeneh, now called El-Farmà and not Et-Teeneh. This is disputed by Captain Spratt, who supposes that the mound of Aboo-Kheeyâr indicates where it stood. This is further inland, and apparently on the west of the old Pelusiac branch, as was Pelusium. It is situate between Farmà and Tel-Defenneh. The antiquity of the town of Sin may perhaps be inferred from the mention of "the wilderness of Sin" in the journeys of the Israelites (Ex. xvi. 1; Num. xxxiii. 11). Pelusium is mentioned by Ezekiel, in one of the prophecies relating to the invasion of Egypt by Nebuchadnezzar, as one of the cities which should then suffer calamities, with, probably, reference to their later history. The prophet speaks of Sin as "Sin the stronghold of Egypt" (ver. 15). This place it held from that time until the period of the Romans. Herodotus relates that Sennacherib advanced against Pelusium, and that near Pelusium Cambyses defeated Psammenitus. In like manner the decisive battle in which Ochus defeated the last native king, Nectanebos, NEKHT-NEBF, was fought near this city.

Sin, Wilderness of. The name of a tract of the wilderness which the Israelites reached after leaving the encampment by the Red Sea (Num. xxxiii. 11, 12). Their next halting-place (Ex. xvi. 1, xvii. 1) was Rephidim, probably the *Wady Feirân* [REPHIDIM]; on which supposition it would follow that Sin must lie between that wady and the coast of the Gulf of Suez, and of course west of Sinai. In the wilderness of Sin the manna was first gathered, and those who adopt the supposition that this was merely the natural product of the *tarfa* bush, find from the abundance of that shrub in *Wady es Sheikh*, S.E. of *W. Ghûrundel* a proof of local identity. At all events, that wady is as probable as any other.

Sin-Offering (Heb. *chattâth*). The sin-offering among the Jews was the sacrifice, in which the ideas of propitiation and of atonement for sin were most distinctly marked. It is first directly enjoined in Lev. iv., whereas in chs. i.–iii. the burnt-offering, meat-offering, and peace-offering are taken for granted, and the object of the Law is to regulate, not to enjoin, the presentation of them to the Lord. Nor is the word *chattâth* applied to any sacrifice in ante-Mosaic times. It is therefore peculiarly a sacrifice of the Law. The idea of propitiation was no doubt latent in earlier sacrifices, but it was taught clearly and distinctly in the Levitical sin-offering. The ceremonial of the sin-offering is described in Lev. iv. and vi. The TRESPASS-OFFERING (Heb. *âshâm*) is closely connected with the sin-offering in Leviticus, but at the same time clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacri-

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fice; as, for example, in the cleansing of the leper (Lev. xiv.). The distinction of ceremonial clearly indicates a difference in the idea of the two sacrifices. The nature of that difference is still a subject of great controversy. Looking first to the derivation of the two words, it is clear that, so far as derivation goes, there appears to be more of reference to general and actual sin in the former, to special cases of negligence in the latter. Turning next to the description, in the Book of Leviticus, of the circumstances under which each should be offered, we find one important passage (Lev. v. 1-13) in which the sacrifice is called first a "trespass-offering" (ver. 6), and then a "sin-offering" (ver. 7, 9, 11, 12). We may conclude that the word *ásham* is not here used in its technical sense, and that the passage is to be referred to the sin-offering only. We find that the sin-offerings were—(A.) REGULAR. (1.) *For the whole people*, at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles (Num. xxviii. 15–xxix. 38): besides the solemn offering of the two goats on the Great Day of Atonement (Lev. xvi.). (2.) *For the Priests and Levites* at their consecration (Ex. xxix. 10-14, 36); besides the yearly sin-offering (a bullock) for the high-priest on the Great Day of Atonement (Lev. xvi.). (B.) SPECIAL. (1.) *For any sin of "ignorance"* (Lev. iv.). (2.) *For refusal to bear witness* (Lev. v. 1). (3.) *For ceremonial defilement* not wilfully contracted (Lev. v. 2, 3, xii. 6-8, xiv. 19, 31, xv. 15, 30; Num. vi. 6-11, 16). (4.) *For the breach of a rash oath* (Lev. v. 4). The trespass-offerings, on the other hand, were always special, as—(1.) *For sacrilege "in ignorance"* (Lev. v. 15, 16). (2.) *For ignorant transgression* (v. 17-19). (3.) *For fraud, suppression of the truth, or perjury* (vi. 1-6). (4.) *For rape of a betrothed slave* (Lev. xix. 20, 21). (5.) *At the purification of the leper* (Lev. xiv. 12), and the *polluted Nazarite* (Num. vi. 12), offered with the sin-offering. From this enumeration it will be clear that the two classes of sacrifices, although distinct, touch closely upon each other, as especially in B. (1) of the sin-offering, and (2) of the the trespass-offering. It is also evident that the sin-offering was the only regular and general recognition of sin in the abstract, and accordingly was far more solemn and symbolical in its ceremonial; the trespass-offering was confined to special cases, most of which related to the doing of some material damage, either to the holy things or to man, except in (5), where the trespass-offering is united with the sin-offering. Josephus declares that the sin-offering is presented by those "who fall into sin in ignorance," and the trespass-offering by "one who has sinned and is conscious of his sin, but has no one to convict him thereof." Without attempting to decide so difficult and so controverted a question, we may draw the following conclusions:—First, that the sin-offering was far the more solemn and comprehensive of the two sacrifices. Secondly, that the sin-offering looked more to the guilt of the sin done, irrespective of its consequences, while the trespass-offering looked to the evil consequences of sin, either against the service of God, or against man, and to the duty of atonement, as far as atonement was possible. Thirdly, that in the sin-offering especially we find symbolized the acknowledgment of sinfulness as inherent in man, and of the need of expiation by sacrifice to renew the broken covenant between man and God. There is one other question of some interest, as to the nature of the sins for which either sacrifice could be offered. It is seen at once that in the Law of Leviticus, most of them, which are not purely ceremonial, are called sins of "ignorance" (see Heb. ix. 7); and in Num. xv. 30, it is expressly said that while such sins can be atoned for by offerings, "the soul that doeth aught *presumptuously*" (Heb. *with a high hand*) "shall be cut off from among his people." . . . "His iniquity shall be upon him" (comp. Heb. x. 26). But here are sufficient indications that the sins here called "of ignorance" are more strictly those of "negligence" or "frailly," repented of by the unpunished offender, as opposed to those of deliberate and unrepentant sin. If we turn to the sins actually referred to in Lev. iv. v., we find some which certainly are not sins of pure ignorance; they are indeed few out of the whole range of sinfulness, but they are real sins. In considering this subject, it must be remembered that the sacrifices of the Law had a temporal, as well as a spiritual, significance and effect. They restored an offender to his place in the commonwealth of Israel; they were therefore an atonement to the King of Israel for the infringement of His law.

Si'na, Mount. The Greek form of the well-known name SINAI (Jud. v. 14; Acts vii. 30, 38).

Si'nai. Nearly in the centre of the peninsula which stretches between the horns of the Red Sea lies a wedge of granite, grünstein, and porphyry rocks rising to between 8000 and 9000 feet above the sea. Its shape resembles a scalene triangle, with a crescent cut from its northern or longer side, on which border Russegger's map gives a broad skirting tract of old red sandstone, reaching nearly from gulf to gulf, and traversed by a few ridges, chiefly of tertiary formation, running nearly N.W. and S.E. On the S.W. side of this triangle, a wide alluvial plain—narrowing, however, towards the N.—lines the coast of the Gulf of Suez, whilst that on the eastern or Akabah coast is so narrow as almost to disappear. Between these alluvial edges and the granitic mass a strip of the same sandstone is interposed, the two strips converging at *Rás Mohammed*, the southern promontory of the whole. This nucleus of plutonic rocks is said to bear no trace of volcanic action since the original upheaval of its masses. It has been arranged in three chief masses as follows:—1. The N.W. cluster above *Wady Feirán*; its greatest relief found in the five-peaked ridge of *Serbál*, at a height of 6342 feet above the sea. 2. The eastern and central one; its highest point the *Jebel Katherin*, at a height of 8063 (Rüppell) to 8168 (Russegger) feet. 3. The S.E. one closely connected, however, with 2; its highest point, *Um Shaumer*, being that also of the whole. Before considering the claims of the individual mountains to Scriptural notice, there occurs a question regarding the relation of the names Horeb and Sinai. The latter name first occurs as that of the limit on the further side from Egypt of the wilderness of Sin (Ex. xvi. 1), and again (xix. 1, 2) as the "wilderness" or "desert of Sinai," before *Mount* Sinai is actually spoken of, as in ver. 11 soon after we find it. But the name "Horeb" is, in the case of the rebuke of the people by God for their sin in making the golden calf, reintroduced into the Sinaitic narrative (xxxiii. 6), having been previously most recently used in the story of the murmuring at Rephidim (xvii. 6), and

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earlier as the name of the scene of the appearance of God in the "burning bush" (iii. 1). Horeb, strictly taken, may probably be a dry plain, valley, or bed of a wady near the mountain; and yet *Mount* Horeb, on the "vast green plain" of which was doubtless excellent pasture, may mean the mountain viewed in reference thereto, or its side abutting thereon. But beyond the question of the relation which these names naturally bear, there remains that of site. Sinai is clearly a summit distinctly marked. Where are we to look for it? There are three principal views in answer to this question:—I. That of Lepsius, favoured also by Burckhardt (*Trav.* p. 609), that Serbâl is Sinai, some 30 miles distant westward from the *Jebel Mûsa*, but close to the *Wady Feirân* and *El Hessue*, which he identifies, as do most authorities, with Rephidim, just a mile from the old convent of *Farân*. The earliest traditions are in its favour. But there are two main objections to this:—(1.) It is clear, from Ex. xix. 2 (comp. xvii. 1), that the interval between Rephidim and Sinai was that of a regular stage of the march. (2.) There is no plain or wady of any sufficient size near Serbâl to offer camping ground to so large a host, or perhaps the tenth part of them.—II. The second is that of Ritter, that, allowing Serbâl the reverence of an early sanctuary, the *Jebel Mûsa* is Sinai, and that the *Wady es Sebayeh*, which its S.E. or highest summit overhangs, is the spot where the people camped before the mount; but the second objection to Serbâl applies almost in equal force to this—the want of space below.—III. The third is that of Robinson, that the modern Horeb of the monks—viz. the N.W. and lower face of the *Jebel Mûsa*, crowned with a range of magnificent cliffs, the highest point called *Ras Sasâfeh*, or *Sûfsâfeh*, as spelt by Robinson—overlooking the plain *er Rahah*, is the scene of the giving of the Law, and that peak the mountain into which Moses ascended. Lepsius objects, but without much force (since he himself climbed it), that the peak *Sasâfeh* is nearly inaccessible. It is more to the purpose to observe that the whole *Jebel Mûsa* is, comparatively with adjacent mountains, insignificant. The conjunction of mountain with plain is the greatest feature of this site; in choosing it, we lose in the mountain, as compared with *Serbâl*, but we gain in the plain, of which *Serbâl* has nothing. It may be added that, supposing *Wady Tayibeh* to have been the encampment "by the sea," as stated in Num. xxxiii. 10, three routes opened there before the Israelites: the most southerly one down the plain *el Kâa* to *Tûr*; the most northerly by the *Sarbût el Khadem*; and the middle one by *Wady Feirân*, by which they would pass the foot of *Serbâl*, which therefore in this case alone could possibly be Sinai. The middle route aforesaid from *W. Tayibeh* reaches the *W. Feirân* through what is called the *W. Mokatteb*, or "written valley," from the inscriptions on the rocks which line it, generally considered to have been the work of Christian hands, but whether those of a Christian people localised there at an unknown period, as Lepsius thinks, or of passing pilgrims, as is the more general opinion, is likely to continue doubtful.

Sin'im. A people noticed in Is. xlix. 12, as living at the extremity of the known world, either in the south or east. The majority of the early interpreters adopted the former view, but the LXX. in giving Πέρσαι favours the latter, and the weight of modern authority is thrown into the same scale, the name being identified by Gesenius, Hitzig, Knobel, and others, with the classical *Sinae*, the inhabitants of the southern part of *China*. No locality in the south equally commends itself to the judgment. There is no *à priori* improbability in the name of the Sinae being known to the inhabitants of Western Asia in the age of Isaiah; for though it is not mentioned by the Greek geographer until the age of Ptolemy, it is certain that an inland commercial route connected the extreme east with the west at a very early period. The Sinae attained an independent position in Western China as early as the 8th century B.C., and in the 3rd century B.C. established their sway under the dynasty of Tsin over the whole of the empire.

Si'nite. A tribe of Canaanites (Gen. x. 17; 1 Chr. i. 15), whose position is to be sought for in the northern part of the Lebanon district. Various localities in that district bear a certain amount of resemblance to the name, particularly *Sinna*, a mountain fortress mentioned by Strabo; Sinum or Sini, the ruins of which existed in the time of Jerome; *Syn*, a village mentioned in the 15th century as near the river Arca; and *Dunniyeh*, a district near *Tripoli*. The Targums of Onkelos and Jonathan give Orthosia, a town on the coast to the north-east of Tripolis.

Sion, Mount. 1. One of the various names of Mount Hermon which are fortunately preserved, all not improbably more ancient than "Hermon" itself (Deut. iv. 48 only).—2. The Greek form of the Hebrew name ZION (Tsion), the famous Mount of the Temple (1 Macc. iv. 37, 60, v. 54, vi. 48, 62, vii. 33, x. 11, xiv. 27; Heb. xii. 22; Rev. xiv. 1).

Siph'moth. One of the places in the south of Judah which David frequented during his freebooting life (1 Sam. xxx. 28). No one appears yet to have even suggested an identification of it.

Sippa'i. Saph, one of the sons of Rephaim, or "the giants," slain by Sibbechai at Gezer (1 Chr. xx. 4).

Si'rach, the father of Jesus (Joshua), the writer of the Hebrew original of the Book of Ecclesiasticus.

Si'rah, the Well of. The spot from which Abner was recalled by Joab to his death at Hebron (2 Sam. iii. 26 only). It was apparently on the northern road from Hebron. There is a spring and reservoir on the western side of the ancient northern road, about one mile out of Hebron, which is called *Ain Sara*. This may be a relic of the well of Sirah.

Sir'ion. One of the various names of Mount Hermon, that by which it was known to the Zidonians (Deut. iii. 9). The use of the name in Ps. xxix. 6 (slightly altered in the original—Shirion instead of Sirion) is remarkable.

Sisama'i. A descendant of Sheshan in the line of Jerahmeel (1 Chr. ii. 40).

Sis'era. Captain of the army of Jabin king of Canaan who reigned in Hazor. He himself resided in Harosheth of the Gentiles. The particulars of the rout of Megiddo and of Sisera's flight and death are drawn out under the heads of BARAK, DEBORAH, JAEL, KENITES, KISHON, MANTLE, TENT.—2. After a long interval the name re-appears in the lists of the Nethinim who returned from the Captivity with Zerubbabel (Ezr. ii. 53; Neh. vii. 55). It doubtless tells of Canaanite captives devoted to the lowest offices of the Temple.

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Sisin'nes. Tatnai, the governor of Syria and Phoenicia under Darius, and a contemporary of Zerubbabel (1 Esdr. vi. 3).

Sit'nah. The second of the two wells dug by Isaac in the valley of Gerar, the possession ofwhich the herdmen of the valley disputed with him (Gen. xxvi. 21). Of the situation of Sitnah nothing whatever is known.

Sivan. [MONTH.]

Slave. The institution of slavery was recognised, though not established, by the Mosaic Law with a view to mitigate its hardship and to secure to every man his ordinary rights. Repugnant as the notion of slavery is to our minds, it is difficult to see how it can be dispensed with in certain phases of society without, at all events, entailing severer evils than those which it produces. The Hebrew designation of the slave shows that service was the salient feature of his condition; for the term "*ebed*," usually applied to him, is derived from a verb signifying "to work," and the very same term is used in reference to offices of high trust held by free men. In short, service and slavery would have been to the ear of the Hebrew equivalent terms, though he fully recognised grades of servitude, according as the servant was a Hebrew or a non-Hebrew, and, if the latter, according as he was bought with money (Gen. xvii. 12; Ex. xii. 44) or born in the house (Gen. xiv. 14, xv. 3, xvii. 23). We shall proceed to describe the condition of these classes, as regards their original reduction to slavery, the methods by which it might be terminated, and the treatment while in that state.—I. *Hebrew Slaves.* 1. The circumstances under which a Hebrew might be reduced to servitude were—(1) poverty; (2) the commission of theft; and (3) the exercise of paternal authority. In the first case, a man who had mortgaged his property, and was unable to support his family, might sell himself to another Hebrew, with a view both to obtain maintenance, and perchance a surplus sufficient to redeem his property (Lev. xxv. 25, 39). It has been debated whether under this law a creditor could seize his debtor and sell him as a slave: the words do not warrant such an inference. (2) The commission of theft rendered a person liable to servitude, whenever restitution could not be made on the scale prescribed by the Law (Ex. xxii. 1, 3). The thief was bound to work out the value of his restitution money in the service of him on whom the theft had been committed. (3) The exercise of paternal authority was limited to the sale of a daughter of tender age to be a maidservant, with the ulterior view of her becoming the concubine of the purchaser (Ex. xxi. 7). **2.** The servitude of a Hebrew might be terminated in three ways:—(1) by the satisfaction or the remission of all claims against him; (2) by the recurrence of the year of Jubilee (Lev. xxv. 40); and (3) the expiration of six years from the time that his servitude commenced (Ex. xxi. 2; Deut. xv. 12). (4) To the above modes of obtaining liberty the Rabbinists added as a fourth, the death of the master without leaving a son, there being no power of claiming the slave on the part of any heir except a son. If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges (or more exactlyf *at the place of judgment*), and then the master was to take him to the door-post, and to bore his ear through with an awl (Ex. xxi. 6), driving the awl into or "unto the door," as stated in Deut. xv. 17, and thus fixing the servant to it. A servant who had submitted to this operation remained, according to the words of the Law, a servant "for ever" (Ex. xxi. 6). These words are, however, interpreted by Josephus and by the Rabbinists as meaning until the year of Jubilee. **3.** The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not "as a bondservant, but as an hired servant and as a sojourner," and, again, "not to rule over him with rigour" (Lev. xxv. 39, 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his winepress (Deut. xv. 13, 14). In the event of a Hebrew becoming the servant of a "stranger," meaning a non-Hebrew, the servitude could be terminated only in two ways, viz. by the arrival of the year of Jubilee, or by the repayment to the master of the purchase-money paid for the servant, after deducting a sum for the value of his services proportioned to the length of his servitude (Lev. xxv. 47-55). A Hebrew woman might enter into voluntary servitude on the score of poverty, and in this case she was entitled to her freedom after six years' service, together with her usual gratuity at leaving, just as in the case of a man (Deut. xv. 12, 13). Thus far we have seen little that is objectionable in the condition of Hebrew servants. In respect to marriage there were some peculiarities which, to our ideas, would be regarded as hardships. A master might, for instance, give a wife to a Hebrew servant for the time of his servitude, the wife being in this case, it must be remarked, not only a slave but a non-Hebrew. Should he leave when his term has expired, his wife and children would remain the absolute property of the master (Ex. xxi. 4, 5). Again, a father might sell his young daughter to a Hebrew, with a view either of marrying her himself, or of giving her to his son (Ex. xxi. 7-9). It diminishes the apparent harshness of this proceeding if we look on the purchase-money as in the light of a dowry given, as was not unusual, to the parents of the bride; still more, if we accept the Rabbinical view that the consent of the maid was required before the marriage could take place. The position of a maiden thus sold by her father was subject to the following regulations:—(1) She could not "go out as the men servants do," *i. e.* she could not leave at the termination of six years, or in the year of Jubilee, if her master was willing to fulfil the object for which he had purchased her. (2) Should he not wish to marry her, he should call upon her friends to procure her release by the repayment of the purchase-money. (3) If he betrothed her to his son, he was bound to make such provision for her as he would for one of his own daughters. (4) If either he or his son, having married her, took a second wife, it should not be to the prejudice of the first. (5) If neither of the three first specified alternatives took place, the maid was entitled to immediate and gratuitous liberty (Ex. xxi. 7-11). The custom of reducing Hebrews to servitude appears to have fallen into disuse subsequently to the Babylonish captivity. Vast numbers of Hebrews were reduced to slavery as war-captives at different periods by the Phœnicians (Joel iii. 6), the Philistines (Joel iii. 6; Am. i. 6), the Syrians (1 Macc. iii. 41; 2 Macc. viii. 11), the Egyptians (Joseph. *Ant.* xii. 2, §3), and, above all, by the

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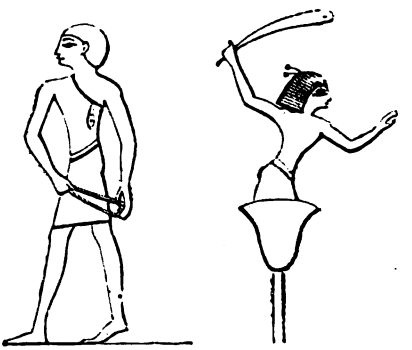
Romans (Joseph. *B. J.* vi. 9, §3).—II. *Non-Hebrew Slaves.*—**1.** The majority of Non-Hebrew slaves were war-captives, either of the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the other surrounding nations (Num. xxxi. 26 ff.). Besides these, many were obtained by purchase from foreign slave-dealers (Lev. xxv. 44, 45); and others may have been resident foreigners who were reduced to this state either by poverty or crime. The children of slaves remained slaves, being the class described as "born in the house" (Gen. xiv. 14, xvii. 12; Eccl. ii. 7), and hence the number was likely to increase as time went on. The average value of a slave appears to have been thirty shekels (Ex. xxi. 32). **2.** That the slave might be manumitted, appears from Ex. xxi. 26, 27; Lev. xix. 20. As to the methods by which this might be effected, we are told nothing in the Bible; but the Rabbinists specify the following four methods:—(1) redemption by a money payment, (2) a bill or ticket of freedom, (3) testamentary disposition, or, (4) any act that implied manumission, such as making a slave one's heir. **3.** The slave is described as the "possession" of his master, apparently with a special reference to the power which the latter had of disposing of him to his heirs as he would any other article of personal property (Lev. xxv. 45, 46); the slave is also described as his master's "money" (Ex. xxi. 21), *i. e.* as representing a certain money value. Such expressions show that he was regarded very much in the light of a *mancipium* or chattel. But on the other hand provision was made for the protection of his person (Lev. xxiv. 17, 22; Ex. xxi. 20). A minor personal injury, such as the loss of an eye or a tooth, was to be recompensed by giving the servant his liberty (Ex. xxi. 26, 27). The position of the slave in regard to religious privileges was favourable. He was to be circumcised (Gen. xvii. 12), and hence was entitled to partake of the Paschal sacrifice (Ex. xii. 44), as well as of the other religious festivals (Deut. xii. 12, 18, xvi. 11, 14). The occupations of slaves were of a menial character, as implied in Lev. xxv. 39, consisting partly in the work of the house, and partly in personal attendance on the master.

Slime. The rendering in the A. V. of the Heb. *chêmâr*, the *Hommar* of the Arabs, translated ἄσφαλτος by the LXX. and *bitumen* in the Vulgate. The three instances in which it is mentioned in the O. T. are abundantly illustrated by travellers and historians, ancient and modern. It is first spoken of as used for cement by the builders in the plain of Shinar, or Babylonia (Gen. xi. 3). The bitumen pits in the vale of Siddim are mentioned in the ancient fragment of Canaanitish history (Gen. xiv. 10); and the ark of papyrus in which Moses was placed was made impervious to water by a coating of bitumen and pitch (Ex. ii. 3). Herodotus (i. 179) tells us of the bitumen found at Is, a town of Babylonia, eight days' journey from Babylon. The captive Eretrians (Her. vi. 119) were sent by Darius to collect asphaltum, salt, and oil at Ardericca, a place two hundred and ten stadia from Susa, in the district of Cissia. The town of Is was situated on a river, or small stream, of the same name which flowed into the Euphrates, and carried down with it the lumps of bitumen, which was used in the building of Babylon. Ammianus Marcellinus (xxiii. 6, §23) tells us that Babylon was built with bitumen by Semiramis. The town of Is, mentioned by Herodotus, is without doubt the modern *Hit* or *Heet*, on the west or right bank of the Euphrates, and four days' journey, N.W., or rather W.N.W., of Bagdad. The principal bitumen pit at Heet, says Mr. Rich, has two sources, and is divided by a wall in the centre, on one side of which bitumen bubbles up, and on the other the oil of naphtha. Sir R. K. Porter observed "that bitumen was chiefly confined by the Chaldean builders, to the foundations, and lower parts of their edifices: for the purpose of preventing the ill effects of water." The use of bitumen appears to have been confined to the Babylonians, for at Nineveh, Mr. Layard observes, "bitumen and reeds were not employed to cement the layers of bricks, as at Babylon; although both materials are to be found in abundance in the immediate vicinity of the city." The bitumen of the Dead Sea is described by Strabo, Josephus, and Pliny. Strabo (xvi. p. 763) gives an account of the volcanic action by which the bottom of the sea was disturbed, and the bitumen thrown to the surface. It was at first liquefied by the heat, and then changed into a thick viscous substance by the cold water of the sea, on the surface of which it floated in lumps. The Arabs of the neighbourhood have perpetuated the story of its formation as given by Strabo. Dr. Thomson tells us that they still call the bitumen pits by the name *biâret hûmmar*, which strikingly resembles the Heb. *beêrôth chêmâr* of Gen. xiv. 10. Strabo says that in Babylonia boats were made of wicker-work, and then covered with bitumen to keep out the water (xvi. p. 743).

Sling. The sling has been in all ages the favourite weapon of the shepherds of Syria (1 Sam. xvii. 40), and hence was adopted by the Israelitish army, as the most effective weapon for light-armed troops. The Benjamites were particularly expert in their use of it (Judg. xx. 16; comp. 1 Chron. xii. 2). It was advantageously used in attacking and defending towns (2 K. iii. 25), and in skirmishing. Other eastern nations availed themselves of it, as the Syrians (1 Macc. ix. 11), who also invented a kind of artificial sling (1 Macc. vi. 51). The construction of the weapon hardly needs description; it consisted of a couple of strings of sinew or some



Egyptian Slingers. (Wilkinson.)

fibrous substance, attached to a leathern receptacle for the stone in the centre, which was termed the *caph*, i. e. pan (1 Sam. xxv. 29): the sling was swung once or twice round the head, and the stone was then discharged by letting go one of the strings.

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Sling-stones were selected for their smoothness (1 Sam. xvii. 40), and were recognised as one of the ordinary munitions of war (2 Chr. xxvi. 14). In action the stones were either carried in a bag round the neck (1 Sam. xvii. 40), or were heaped up at the feet of the combatant.

Smith. The work of the smith, together with an account of his tools, is explained in HANDICRAFT. A description of a smith's workshop is given in Ecclus. xxxviii. 28.

Smyr'na. The city to which allusion is made in Revelation ii. 8-11, was founded, or at least the design of founding it was entertained, by Alexander the Great soon after the battle of the Granicus. It was situated twenty stades from the city of the same name, which after a long series of wars with the Lydians had been finally taken and sacked by Halyattes. The rich lands in the neighbourhood were cultivated by the inhabitants, scattered in villages about the country, for a period which Strabo, speaking roundly, calls 400 years. The descendants of this population were reunited in the new Smyrna, which soon became a wealthy and important city. It seems not impossible, that just as St. Paul's illustrations in the Epistle to the Corinthians are derived from the Isthmian games, so the message to the Church in Smyrna contains allusions to the ritual of the pagan mysteries which prevailed in that city. In the time of Strabo the ruins of the Old Smyrna still existed, and were partially inhabited, but the new city was one of the most beautiful in all Asia. The streets were laid out as near as might be at right angles; but an unfortunate oversight of the architect, who forgot to make underground drains to carry off the storm rains, occasioned the flooding of the town with the filth and refuse of the streets. There was a large public library there, and also a handsome building surrounded with porticoes which served as a museum. It was consecrated as a heroüm to Homer, whom the Smyrnaeans claimed as a countryman. There was also an Odeum, and a temple of the Olympian Zeus, with whose cult that of the Roman emperors was associated. Olympian games were celebrated here, and excited great interest. Smyrna under the Romans was the seat of a *conventus juridicus*, whither law cases were brought from the citizens of Magnesia on the Sipylus, and also from a Macedonian colony settled in the same country under the name of Hyrcani.

Snail. The representative in the A. V. of the Hebrew words *shablûl* and *chômet*. 1. *Shablûl* occurs only in Ps. lviii. 9 (8 A. V.). The rendering of the A. V. ("snail") is supported by the authority of many of the Jewish Doctors, and is probably correct. The term *Shablûl* would denote either a *Limax* or a *Helix*, which are particularly noticeable for the slimy track they leave behind them. 2. *Chômet* occurs only as the name of some unclean animal in Lev. xi. 30. The LXX. and Vulg. understand some kind of *Lizard* by the term; the Arabic versions of Erpenius and Saadias give the *Chameleon* as the animal intended. Perhaps some kind of lizard may be intended, as the two most important old versions conjecture.

Snow. The historical books of the Bible contain only two notices of snow actually falling (2 Sam. xxiii. 20; 1 Macc. xiii. 22), but the allusions in the poetical books are so numerous that there can be no doubt as to its being an ordinary occurrence in the winter months (Ps. cxlvii. 16, cxlviii. 8). The snow lies deep in the ravines of the highest ridge of Lebanon until the summer is far advanced, and indeed never wholly disappears; the summit of Hermon also perpetually glistens with frozen snow. From these sources probably the Jews obtained their supplies of ice for the purpose of cooling their beverages in summer (Prov. xxv. 13). The liability to snow must of course vary considerably in a country of such varying altitude as Palestine. At Jerusalem snow often falls to the depth of a foot or more in January and February, but it seldom lies. At Nazareth it falls more frequently and deeply, and it has been observed to fall even in the maritime plain of Joppa and about Carmel.

So. "So king of Egypt" is once mentioned in the Bible. Hoshea, the last king of Israel, evidently intending to become the vassal of Egypt, sent messengers to him and made no present, as had been the yearly custom, to the king of Assyria (2 Kings xvii. 4). So has been identified by different writers with the first and second kings of the Ethiopian XXVth dynasty, called by Manetho, Sabakôn (Shebek), and Sebichôs (Shebetek). The accession of Tehârka, or Tirhakah, was perhaps B.C. 695. If we assign 24 years to the two predecessors, the commencement of the dynasty would be B.C. 719. But it is not certain that their reigns were continuous. If we adopt the earlier dates, So must correspond to Shebek, if the later, perhaps to Shebetek; but if it should be found that the reign of Tirhakah is dated too high, the former identification might still be held. From Egyptian sources we know nothing more of Shebek than that he conquered and put to death Bocchoris, the sole king of the XXIVth dynasty, as we learn from Manetho's list, and that he continued the monumental works of the Egyptian kings. The standard inscription of Sargon in his palace at Khursabâd states, according to M. Oppert, that after the capture of Samaria, Hanon king of Gaza, and Sebech sultân of Egypt, met the king of Assyria in battle at Rapih (Raphia), and were defeated. Sebech disappeared, but Hanon was captured.

Soap. The Hebrew term *bôrîth* is a general term for any substance of *cleansing* qualities. As, however, it appears in Jer. ii. 22, in contradistinction to *nether*, which undoubtedly means "natron," or mineral alkali, it is fair to infer that *bôrîth* refers to vegetable alkali, or some kind of potash, which forms one of the usual ingredients in our soap. Numerous plants, capable of yielding alkalies, exist in Palestine and the surrounding countries; we may notice one named *Hubeibeh* (the *salsola kali* of botanists) found near the Dead Sea, the ashes of which are called *el-Kuli* from their strong alkaline properties, the *Ajram*, found near Sinai, which when pounded serves as a substitute for soap. Modern travellers have also noticed the *Saponaria officinalis* and the *Mesembryanthemum nodiflorum*, both possessing alkaline properties, as growing in Palestine.

So'cho, 1 Chr. iv. 18. Probably the town of Socoh in Judah, though which of the two cannot be ascertained.

So'choh. Another form of the name which is more correctly given in the A. V. as SOCOH. The present one occurs in 1 K. iv. 10, and is therefore probably, though not certainly, Socoh 1.

So'coh. The name of two towns in the tribe of Judah. **1.** In the district of the Shefelah (Josh. xv. 35). It is a member of the same group with Jarmuth, Azekah, Shaaraim, &c. The same relative situation is implied in the other passages in

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which the place is mentioned (1 Sam. xvii. 1; 2 Chr. xi. 7, xxviii. 18). In the time of Eusebius and Jerome (*Onomast.* "Soccho") it bore the name of Socchoth, and lay between 8 and 9 Roman miles from Eleutheropolis, on the road to Jerusalem. Dr. Robinson's identification of Socoh with *esh-Shuweikeh* in the western part of the mountains of Judah is very probable. It lies about 1 mile to the north of the track from *Beit Jibrin* to Jerusalem, between 7 and 8 English miles from the former. From this village probably came "Antigonus of Soco," who lived about the commencement of the 3rd century B.C.—**2.** Also a town of Judah, but in the mountain district (Josh. xv. 48). It has been discovered by Dr. Robinson in the *Wady-el-Khalil*, about 10 miles S.W. of Hebron; bearing, like the other Socoh, the name of *esh Shuweikeh*.

So'di. The father of Gaddiel, the spy selected from the tribe of Zebulun (Num. xiii. 10).

Sod'om. One of the most ancient cities of Syria. It is commonly mentioned in connexion with Gomorrah, but also with Admah and Zeboim, and on one occasion (Gen. xiv.) with Bela or Zoar. Sodom was evidently the chief town in the settlement. The four are first named in the ethnological records of Gen. x. 19, as belonging to the Canaanites. The next mention of the name of Sodom (Gen. xiii. 10-13) gives more certain indication of the position of the city. Abram and Lot are standing together between Bethel and Ai (ver. 3), taking, as any spectator from that spot may still do, a survey of the land around and below them. Eastward of them, and absolutely at their feet, lay the "circle of Jordan." The whole circle was one great oasis—"a garden of Jehovah" (ver. 10). In the midst of the garden the four cities of Sodom, Gomorrah, Admah, and Zeboim appear to have been situated. It is necessary to notice how absolutely the cities are identified with the district. In the subsequent account of their destruction (Gen. xix.), the topographical terms are employed with all the precision which is characteristic of such early times. The mention of the Jordan is conclusive as to the situation of the district, for the Jordan ceases where it enters the Dead Sea, and can have no existence south of that point. We have seen what evidence the earliest records afford of the situation of the five cities. Let us now see what they say of the nature of that catastrophe by which they are related to have been destroyed. It is described in Gen. xix. as a shower of brimstone and fire from Jehovah, from the skies. However we may interpret the words of the earliest narrative one thing is certain, that the lake was not one of the agents in the catastrophe. Nor is it implied in any of the later passages in which the destruction of the cities is referred to throughout the Scriptures. Quite the contrary. Those passages always speak of the district on which the cities once stood, not as submerged, but, as still visible, though desolate and uninhabitable. In agreement with this is the statement of Josephus, and the accounts of heathen writers, as Strabo and Tacitus; who, however vague their statements, are evidently under the belief that the district was not under water, and that the remains of the towns were still to be seen. From all these passages, though much is obscure, two things seem clear. 1. That Sodom and the rest of the cities of the plain of Jordan stood on the north of the Dead Sea. 2. That neither the cities nor the district were submerged by the lake, but that the cities were overthrown and the land spoiled, and that it may still be seen in its desolate condition. When, however, we turn to more modern views, we discover a remarkable variance from these conclusions. 1. The opinion long current, that the five cities were submerged in the lake, and that their remains—walls, columns, and capitals—might be still discerned below the water, hardly needs refutation after the distinct statement and the constant implication of Scripture. But—2. A more serious departure from the terms of the ancient history is exhibited in the prevalent opinion that the cities stood at the south end of the Lake. This appears to have been the belief of Josephus and Jerome. It seems to have been universally held by the mediæval historians and pilgrims, and it is adopted by modern topographers, probably without exception. There are several grounds for this belief; but the main point on which Dr. Robinson rests his argument is the situation of Zoar. (*a.*) "Lot," says he, "fled to Zoar, which was *near* to Sodom; and Zoar lay almost at the southern end of the present sea, probably in the mouth of the *Wady Kerak*." (*b.*) Another consideration in favour of placing the cities at the southern end of the lake is the existence of similar names in that direction. (*c.*) A third argument, and perhaps the weightiest of the three, is the existence of the salt mountain at the south of the lake, and its tendency to split off in columnar masses, presenting a rude resemblance to the human form. But it is by no means certain that salt does not exist at other spots round the lake. It thus appears that on the situation of Sodom no satisfactory conclusion can at present be come to. On the one hand the narrative of Genesis seems to state positively that it lay at the *northern* end of the Dead Sea. On the other hand the long-continued tradition and the names of existing spots seem to pronounce with almost equal positiveness that it was at its *southern* end. Of the catastrophe which destroyed the city and the district of Sodom we can hardly hope ever to form a satisfactory conception. Some catastrophe there undoubtedly was. But what secondary agencies, besides fire, were employed in the accomplishment of the punishment cannot be safely determined in the almost total absence of exact scientific description of the natural features of the ground round the lake. It was formerly supposed that the overthrow of Sodom was caused by the convulsion which formed the Dead Sea. This theory is stated by Dean Milman in his *History of the Jews* (i. 15, 16) with great spirit and clearness. But the changes which occurred when the limestone strata of Syria were split by that vast fissure which forms the Jordan Valley and the basin of the Salt Lake, must not only have taken place at a time long anterior to the period of Abraham, but must have been of such a nature and on such a scale as to destroy all animal life far and near. Since the knowledge of these facts has rendered the old theory untenable, a new one has been broached by Dr. Robinson. "That the fertile plain is now in part occupied by the southern bay lying south of the peninsula; and that, by some convulsion or catastrophe of nature connected with the miraculous destruction of the cities, either the surface of this plain was scooped out, or the bottom of the lake heaved up so as to cause the waters to overflow and cover permanently a larger tract than formerly." To this very ingenious theory two objections may

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be taken. (1.) The "plain of the Jordan," in which the cities stood (as has been stated) can hardly have been at the south end of the lake; and (2.) The geological portion of the theory does not appear to agree with the facts. The whole of the lower end of the lake, including the plain which borders it on the south, has every appearance not of having been lowered since the formation of the valley, but of undergoing a gradual process of filling up. But in fact the narrative of Gen. xix. neither states nor implies that any convulsion of the earth occurred. The word *hâphac*, rendered in the A. V. "overthrow," is the only expression which suggests such a thing. If it were possible to speculate on materials at once so slender and so obscure as are furnished by that narrative, it would be more consistent to suppose that the actual agent in the ignition and destruction of the cities had been of the nature of a tremendous thunderstorm accompanied by a discharge of meteoric stones. The name Sedôm has been interpreted to mean "burning." This is possible, though it is not at all certain. Fürst connects it with a root meaning to enclose or fortify. In fact, like most archaic names, it may, by a little ingenuity, be made to mean almost anything. The miserable fate of Sodom and Gomorrah is held up as a warning in numerous passages of the Old and New Testaments (2 Pet. ii. 6; Jude 4-7; Mark vi. 11).

Sod'oma. Rom. ix. 29. In this place alone the Authorized Version has followed the Greek and Vulgate form of the well-known name SODOM.

Sod'omites. This word does not denote the inhabitants of Sodom (except only in 2 Esdr. vii. 36) or their descendants; but it is employed in the A. V. of the Old Testament for those who practised as a religious rite the abominable and unnatural vice from which the inhabitants of Sodom and Gomorrah have derived their lasting infamy. It occurs in Deut. xxiii. 17; 1 K. xiv. 24, xv. 12, xxii. 46; 2 K. xxiii. 7; and Job xxxvi. 14 (margin). The Hebrew word *Kadesh* is said to be derived from a root *kadash*, which (strange as it may appear) means "pure," and thence "holy." "This dreadful 'consecration,' or rather desecration, was spread in different forms over Phoenicia, Syria, Phrygia, Assyria, Babylonia. Ashtaroth, the Greek Astarte, was its chief object."

Sodomi'tish Sea, the, 2 Esd. v. 7; meaning the Dead Sea.

Sol'omon. I. *Name.*—The changes of pronunciation are worth noticing. We lose something of the dignity of the name when it passes from the measured stateliness of the Hebrew to the anapaest of the N. T., or the tribrach of our common speech. It appears, though with an altered sound, in the Arabic *Suleimaun.*—II. *Materials.*—(1.) The comparative scantiness of historical *data* for a life of Solomon is itself significant. While that of David occupies 1 Sam. xvi.-xxxi., 2 Sam. i.-xxiv., 1 K. i. ii., 1 Chr. x.-xxix., that of Solomon fills only the eleven chapters 1 K. i.-xi., and the nine 2 Chr. i.-ix. The writers give extracts only from larger works which were before them, "The book of the Acts of Solomon" (1 K. xi. 41); "The book of Nathan the prophet, the book of Ahijah the Shilonite, the visions of Iddo the seer" (2 Chr. ix. 29). (2). We shall probably not be far wrong in thinking of Nathan as having written the account of the accession of Solomon and the dedication of the Temple (1 K. i.-viii 66, 2 Chr. i.-viii. 15). To Ahijah the Shilonite, active at the close of the reign, alive some time after Jeroboam's accession, we may ascribe the short record of the sin of Solomon, and of the revolution to which he himself had so largely contributed (1 K. xi.). From the Book of the Acts of Solomon came probably the miscellaneous facts as to the commerce and splendour of his reign (1 K. ix. 10-x. 29). (3). Besides the direct history of the O. T. we may find some materials for the life of Solomon in the books that bear his name, and in the Psalms which are referred, on good grounds, to his time, Ps. ii., xlv., lxxii., cxxvii. (4). Other materials are but very scanty. The history of Josephus is, for the most part, only a loose and inaccurate paraphrase of the O. T. narrative. In him, and in the more erudite among early Christian writers, we find some fragments of older history not without their value, extracts from archives alleged to exist at Tyre in the first century of the Christian era, and from the Phoenician histories of Menander and Dius, from Eupolemos, from Alexander Polyhistor, Menander, and Laitus. (5.) The legends of later Oriental literature will claim a distinct notice.—III. *Education.*—(1). The student of the life of Solomon must take as his starting-point the circumstances of his birth. He was the child of David's old age, the last-born of all his sons (1 Chr. iii. 5). The feelings of the king and of his prophet-guide expressed themselves in the names with which they welcomed his birth. The yearnings of the "man of war," who "had shed much blood," for a time of peace, now led him to give to the new-born infant the name of Solomon (Shĕlômôh = the peaceful one). Nathan, with a marked reference to the meaning of the king's own name (= the darling, the beloved one), takes another form of the same word, and joins it, after the growing custom of the time, with the name of Jehovah. (2). The three influences which must have entered most largely into the education of Solomon were those of his father, his mother, and the teacher under whose charge he was placed from his earliest infancy (2 Sam. xii. 25). (3). The fact just stated, that a prophet-priest was made the special instructor, indicates the king's earnest wish that this child at least should be protected against the evils which, then and afterwards, showed themselves in his elder sons, and be worthy of the name he bore. At first, apparently, there was no distinct purpose to make him his heir. Absalom is still the king's favourite son (2 Sam. xiii. 37, xviii. 33)—is looked on by the people as the destined successor (2 Sam. xiv. 13, xv. 1-6). The death of Absalom, when Solomon was about ten years old, left the place vacant, and David pledged his word in secret to Bathsheba that he, and no other, should be the heir (1 K. i. 13). The words which were spoken somewhat later, express, doubtless, the purpose which guided him throughout (1 Chr. xxviii. 9, 20). His son's life should not be as his own had been, one of hardships and wars, dark crimes and passionate repentance, but, from first to last, be pure, blameless, peaceful, fulfilling the ideal of glory and of righteousness, after which he himself had vainly striven. The glorious visions of Ps. lxxii. may be looked on as the prophetic expansion of those hopes of his old age. So far, all was well. But we may not ignore the fact, that the later years of David's life presented a change for the worse, as well as for the better. The liturgical element of religion becomes, after the first passionate out-pouring of

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Ps. li., unduly predominant. We cannot rest in the belief that his influence over his son's character was one exclusively for good. (4). In Eastern countries, and under a system of polygamy, the son is more dependent, even than elsewhere, on the character of the mother. Nothing that we know of Bathsheba leads us to think of her as likely to mould her son's mind and heart to the higher forms of goodness. (5.) What was likely to be the influence of the prophet to whose care the education of Solomon was confided? We know, beyond all doubt, that he could speak bold and faithful words when they were needed (2 Sam. vii. 1-17, xii. 1-14). But this power, belonging to moments or messages of special inspiration, does not involve the permanent possession of a clear-sighted wisdom, or of aims uniformly high; and we in vain search the later years of David's reign for any proof of Nathan's activity for good. (6). Under these influences the boy grew up. At the age of ten or eleven he must have passed through the revolt of Absalom, and shared his father's exile (2 Sam. xv. 16). He would be taught all that priests, or Levites, or prophets had to teach. The growing intercourse of Israel with the Phœnicians would lead naturally to a wider knowledge of the outlying world and its wonders than had fallen to his father's lot. Admirable, however, as all this was, a shepherd-life, like his father's, furnished, we may believe, a better education for the kingly calling (Ps. lxxviii. 70, 71).—IV. *Accession.*—(1.) The feebleness of David's old age led to an attempt which might have deprived Solomon of the throne his father destined for him. Adonijah, next in order of birth to Absalom, like Absalom "was a goodly man" (1 K. i. 6), in full maturity of years, backed by the oldest of the king's friends and counsellors. Following in the steps of Absalom, he assumed the kingly state of a chariot and a bodyguard; and David, more passive than ever, looked on in silence. At last a time was chosen for openly proclaiming him as king. A solemn feast at EN-ROGEL was to inaugurate the new reign. All were invited to it but those whom it was intended to displace. It was necessary for those whose interests were endangered to take prompt measures. Bathsheba and Nathan took counsel together. The king was reminded of his oath. Solomon went down to GIHON, and was proclaimed and anointed king. The shouts of his followers fell on the startled ears of the guests at Adonijah's banquet. One by one they rose and departed. The plot had failed. A few months more, and Solomon found himself, by his father's death, the sole occupant of the throne. (2.) The position to which he succeeded was unique. Never before, and never after, did the kingdom of Israel take its place among the great monarchies of the East. Large treasures accumulated through many years were at his disposal. The people, with the exception of the tolerated worship in high places, were true servants of Jehovah. Knowledge, art, music, poetry, had received a new impulse, and were moving on with rapid steps, to such perfection as the age and the race were capable of attaining. Of Solomon's personal appearance we have no direct description, as we have of the earlier kings. There are, however, materials for filling up the gap. Whatever higher mystic meaning may be latent in Ps. xlv., or the Song of Songs, we are all but compelled to think of them as having had, at least, a historical starting-point. They tell us of one who was, in the eyes of the men of his own time, "fairer than the children of men," the face "bright and ruddy" as his father's (Cant. v. 10; 1 Sam. xvii. 42), bushy locks, dark as the raven's wing, yet not without a golden glow, the eyes soft as "the eyes of doves," the "countenance as Lebanon, excellent as the cedars," "the chiefest among ten thousand, the altogether lovely" (Cant. v. 9-16). Add to this all gifts of a noble, far-reaching intellect, large and ready sympathies, a playful and genial humour, the lips "full of grace," the soul "anointed" as "with the oil of gladness" (Ps. xlv.), and we may form some notion of what the king was like in that dawn of his golden prime. (3.) The historical starting-point of the Song of Songs just spoken of connects itself, in all probability, with the earliest facts in the history of the new reign. The narrative, as told in 1 K. ii., is not a little perplexing. Bathsheba, who had before stirred up David against Adonijah, now appears as interceding for him, begging that Abishag the Shunamite, the virgin concubine of David, might be given him as a wife. Solomon, who till then had professed the profoundest reverence for his mother, his willingness to grant her anything, suddenly flashes into fiercest wrath at this. The petition is treated as part of a conspiracy in which Joab and Abiathar are sharers. Benaiah is once more called in. Adonijah is put to death at once. Joab is slain even within the precincts of the Tabernacle, to which he had fled as an asylum. Abiathar is deposed, and exiled, sent to a life of poverty and shame (1 K. ii. 31-36), and the high-priesthood transferred to another family more ready than he had been to pass from the old order to the new. Soon afterwards an opportunity is thrown in his way of getting rid of one, who had been troublesome before, and might be troublesome again. He presses the letter of a compact against a man who by his infatuated disregard of it seemed given over to destruction (1 K. ii. 36-46). As he punishes his father's enemies, he also shows kindness to the friends who had been faithful to him. Chimham, the son of Barzillai, apparently receives an inheritance near the city of David (2 Sam. xix. 31-40; 1 K. ii. 7).—V. *Foreign Policy.*—(1.) All the *data* for a continuous history that we have are—(*a.*) The duration of the reign, 40 years (1 K. xi. 42). (*b.*) The commencement of the Temple in the 4th, its completion in the 11th year of his reign (1 K. vi. 1, 37, 38). (*c.*) The commencement of his own palace in the 7th, its completion in the 20th year (1 K. vii. 1; 2 Chr. viii. 1). (*d.*) The conquest of Hamath-Zobah, and the consequent foundation of cities in the region North of Palestine after the 20th year (2 Chr. viii. 1-6). With materials so scanty as these, it will be better to group the chief facts in an order which will best enable us to appreciate their significance.—(2.) *Egypt.* The first act of the foreign policy of the new reign must have been to most Israelites a very startling one. He made affinity with Pharaoh, king of Egypt, by marrying his daughter (1 K. iii. 1). The immediate results were probably favourable enough. The new queen brought with her as a dowry the frontier-city of Gezer, against which, as threatening the tranquillity of Israel, and as still possessed by a remnant of the old Canaanites, Pharaoh had led his armies. She was received with all honour. A separate and stately palace was built for her, before long, outside the city of David (2 Chr. viii. 11). (3.) The ultimate issue of the

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alliance showed that it was hollow and impolitic. There may have been a revolution in Egypt. There was at any rate a change of policy. There, we may believe, by some kind of compact, expressed or understood, was planned the scheme which led first to the rebellion of the Ten Tribes, and then to the attack of Shishak on the weakened and dismantled kingdom of the son of Solomon. (4.) *Tyre.* The alliance with the Phoenician king rested on a somewhat different footing. It had been part of David's policy from the beginning of his reign. Hiram had been "ever a lover of David." He, or his grandfather, had helped him by supplying materials and workmen for his palace. As soon as he heard of Solomon's accession he sent ambassadors to salute him. A correspondence passed between the two kings, which ended in a treaty of commerce. The opening of Joppa as a port created a new coasting-trade, and the materials from Tyre were conveyed to it on floats, and thence to Jerusalem (2 Chr. ii. 16). In return for these exports, the Phoenicians were only too glad to receive the corn and oil of Solomon's territory. (5.) The results of the alliance did not end here. Now, for the first time in the history of Israel, they entered on a career as a commercial people. They joined the Phoenicians in their Mediterranean voyages to the coasts of Spain. Solomon's possession of the Edomite coast enabled him to open to his ally a new world of commerce. The ports of Elath and Ezion-geber were filled with ships of Tarshish, merchant-ships, manned chiefly by Phoenicians, but built at Solomon's expense, which sailed down the Aelanitic Gulf of the Red Sea, on to the Indian Ocean, to lands which had before been hardly known even by name. (6.) According to the statement of the Phoenician writers quoted by Josephus (*Ant.* viii. 5, §3), the intercourse of the two kings had in it also something of the sportiveness and freedom of friends. They delighted to perplex each other with hard questions, and laid wagers as to their power of answering them. The singular fragment of history inserted in 1 K. ix. 11-14, recording the cession by Solomon of sixteen cities, and Hiram's dissatisfaction with them, is perhaps connected with these imperial wagers. (7.) These were the two most important alliances. The absence of any reference to Babylon and Assyria, and the fact that the Euphrates was recognised as the boundary of Solomon's kingdom (2 Chr. ix. 26), suggest the inference that the Mesopotamian monarchies were, at this time comparatively feeble. Other neighbouring nations were content to pay annual tribute in the form of gifts (2 Chr. ix. 24). (8.) The survey of the influence exercised by Solomon on surrounding nations would be incomplete if we were to pass over that which was more directly personal—the fame of his glory and his wisdom. Wherever the ships of Tarshish went, they carried with them the report, losing nothing in its passage, of what their crews had seen and heard. The journey of the queen of Sheba, though from its circumstances the most conspicuous, did not stand alone. She had heard of the wisdom of Solomon, and connected with it "the name of Jehovah" (1 K. x. 1). She came with hard questions to test that wisdom, and the words just quoted may throw light upon their nature. The historians of Israel delighted to dwell on her confession that the reality surpassed the fame, "the one-half of the greatness of thy wisdom was not told me" (2 Chr. ix. 6).—VI. *Internal History.*—(1.) We can now enter upon the reign of Solomon, in its bearing upon the history of Israel, without the necessity of a digression. The first prominent scene is one which presents his character in its noblest aspect. There were two holy places which divided the reverence of the people, the ark and its provisional tabernacle at Jerusalem, and the original Tabernacle of the congregation, which, after many wanderings, was now pitched at Gibeon. It was thought right that the new king should offer solemn sacrifices at both. After those at Gibeon there came that vision of the night which has in all ages borne its noble witness to the hearts of rulers. Not for riches, or long life, or victory over enemies, would the son of David, then at least true to his high calling, feeling himself as "a little child" in comparison with the vastness of his work, offer his supplications, but for a "wise and understanding heart," that he might judge the people. The "speech pleased the Lord." (2.) The wisdom asked for was given in large measure, and took a varied range. The wide world of nature, animate and inanimate, the lives and characters of men, lay before him, and he took cognisance of all. But the highest wisdom was that wanted for the highest work, for governing and guiding, and the historian hastens to give an illustration of it. The pattern-instance is, in all its circumstances, thoroughly Oriental (1 K. iii. 16-28). (3.) But the power to rule showed itself not in judging only, but in organising. Prominent among the "princes" of his kingdom, *i. e.* officers of his own appointment, were members of the priestly order: Azariah the son of Zadok, Zadok himself the high-priest, Benaiah the son of Jehoiada as captain of the host, another Azariah and Zabud, the sons of Nathan, one over the officers who acted as purveyors to the king's household (1 K. iv. 2-5), the other in the more confidential character of "king's friend." In addition to these there were the two scribes, the king's secretaries, drawing up his edicts and the like, Elihoreph and Ahiah, the recorder or annalist of the king's reign, the superintendent of the king's house, and household expenses (Is. xxii. 15), including probably the *harêm*. The last in order, at once the most indispensable and the most hated, was Adoniram, who presided "over the tribute." (4). The last name leads us to the king's finances. The first impression of the facts given us is that of abounding plenty. The large quantities of the precious metals imported from Ophir and Tarshish would speak, to a people who had not learnt the lessons of a long experience, of a boundless source of wealth (1 K. ix. 28). All the kings and princes of the subject-provinces paid tribute in the form of gifts, in money and in kind, "at a fixed rate year by year" (1 K. x. 25). Monopolies of trade contributed to the king's treasury (1 K. x. 28, 29). The king's domain-lands were apparently let out, at a fixed annual rental (Cant. viii. 11). All the provinces of his own kingdom were bound each in turn to supply the king's enormous household with provisions (1 K. iv. 21-23). The total amount thus brought into the treasury in gold, exclusive of all payments in kind, amounted to 666 talents (1 K. x. 14). (5.) It was hardly possible, however, that any financial system could bear the strain of the king's passion for magnificence. The cost of the Temple was, it is true, provided for by David's savings and the offerings of the people; but even while that was building, yet more when it was

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finished, one structure followed on another with ruinous rapidity. All the equipment of his court, the "apparel" of his servants, was on the same scale. A body-guard attended him, "threescore valiant men," tallest and handsomest of the sons of Israel. Forty thousand stalls of horses for his chariots, and twelve thousand horsemen, made up the measure of his magnificence (1 K. iv. 26). As the treasury became empty, taxes multiplied and monopolies became more irksome. The people complained, not of the king's idolatry, but of their burdens, of his "grievous yoke" (1 K. xii. 4). Their hatred fell heaviest on Adoniram, who was over the tribute. (6.) It remains for us to trace that other downfall, belonging more visibly, though not more really, to his religious life, from the loftiest height even to the lowest depth. The building and dedication of the Temple are obviously the representatives of the first. All that can be said as to its architecture, proportions, materials [TEMPLE], and the organisation of the ministering PRIESTS and LEVITES, will be found elsewhere. Here it will be enough to picture to ourselves the feelings of the men of Judah as they watched, during seven long years, the Cyclopian foundations of vast stones gradually rising up and covering the area of the threshing-floor of Araunah. Far from colossal in its size, it was conspicuous chiefly by the lavish use, within and without, of the gold of Ophir and Parvaim. Throughout the whole work the tranquillity of the kingly city was unbroken by the sound of the workman's hammer. (7.) We cannot ignore the fact that even now there were some darker shades in the picture. He reduced the "strangers" in the land, the remnant of the Canaanite races, to the state of helots, and made their life "bitter with all hard bondage." One hundred and fifty-three thousand, with wives and children in proportion, were torn from their homes and sent off to the quarries and the forests of Lebanon (1 K. v. 15; 2 Chr. ii. 17, 18). One trace of the special servitude of "these hewers of stone" existed long afterwards in the existence of a body of men attached to the Temple, and known as SOLOMON'S SERVANTS. (8.) After seven years and a half the work was completed, and the day came to which all Israelites looked back as the culminating glory of their nation. Their worship was now established on a scale as stately as that of other nations. The ark from Zion, the tabernacle from Gibeon, were both removed (2 Chr. v. 5), and brought to the new Temple. The choirs of the priests and Levites met in their fullest force, arrayed in white linen. Then, it may be for the first time, was heard the noble hymn, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." The trumpeters and singers were "as one" in their mighty Hallelujah—"O praise the Lord, for He is good, for His mercy endureth for ever" (2 Chr. v. 13). The ark was solemnly placed in its golden sanctuary, and then "the cloud," the "glory of the Lord," filled the house of the Lord. The two tables of stone, associated with the first rude beginnings of the life of the wilderness, were still, they and they only, in the ark which had now so magnificent a shrine (2 Chr. v. 10). And throughout the whole scene, the person of the king is the one central object, compared with whom even priests and prophets are for the time subordinate. Abstaining, doubtless, from distinctively priestly acts, such as slaying the victims and offering incense, he yet appears, even more than David did in the bringing up the ark, in a liturgical character. From him came the lofty prayer, the noblest utterance of the creed of Israel, setting forth the distance and the nearness of the Eternal God, One, Incomprehensible, dwelling not in temples made with hands, yet ruling men, hearing their prayers, giving them all good things, wisdom, peace, righteousness. (9.) The solemn day was followed by a week of festival, synchronising with the Feast of Tabernacles, the time of the completed vintage. Representatives of all the tribes, elders, fathers, captains, proselytes, it may be, from the newly-acquired territories in Northern Syria (2 Chr. vi. 32, vii. 8),—all were assembled, rejoicing in the actual glory and the bright hopes of Israel. For the king himself then, or at a later period (the narrative of 1 K. ix. and 2 Chr. vii. leaves it doubtful), there was a strange contrast to the glory of that day. He must be taught that what he had done was indeed right and good, but that it was not all, and might not be permanent. Obedience was better than sacrifice. There was a danger near at hand. (10). The danger came, and in spite of the warning the king fell. Before long the priests and prophets had to grieve over rival temples to Moloch, Chemosh, Ashtaroth, forms of ritual not idolatrous only, but cruel, dark, impure. This evil came, as the compiler of 1 K. xi. 1-8 records, as the penalty of another. He gave himself to "strange women." He found himself involved in a fascination which led to the worship of strange gods. The starting-point and the goal are given us. We are left, from what we know otherwise, to trace the process. Something there was perhaps in his very "largeness of heart," so far in advance of the traditional knowledge of his age, rising to higher and wider thoughts of God, which predisposed him to it. In recognising what was true in other forms of faith, he might lose his horror at what was false. With this there may have mingled political motives. He may have hoped, by a policy of toleration, to conciliate neighbouring princes, to attract a larger traffic. But probably also there was another influence less commonly taken into account. The wide-spread belief of the East in the magic arts of Solomon is not, it is believed, without its foundation of truth. (11.) Disasters followed before long as the natural consequence of what was politically a blunder as well as religiously a sin. The strength of the nation rested on its unity, and its unity depended on its faith. Whatever attractions the sensuous ritual which he introduced may have had for the great body of the people, the priests and Levites must have looked on the rival worship with entire disfavour. The zeal of the prophetic order was now kindled into active opposition (1 K. xi. 28-39). The king in vain tried to check the current that was setting strong against him. The old tribal jealousies gave signs of renewed vitality. Ephraim was prepared once more to dispute the supremacy of Judah, needing special control (1 K. xi. 28). And with this weakness within there came attacks from without. The king, prematurely old, must have foreseen the rapid breaking up of the great monarchy to which he had succeeded. (12.) Of the inner changes of mind and heart which ran parallel with this history Scripture is comparatively silent. Something may be learnt from the books that bear his name, which, whether written by him or not,

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stand in the Canon of the O. T. as representing, with profound, inspired insight the successive phases of his life; something also from the fact that so little remains out of so much, out of the songs, proverbs, treatises of which the historian speaks (1 K. iv. 32, 33). *Excerpta* only are given from the 3000 Proverbs. Of the thousand and five Songs we know absolutely nothing. The poems of the Son of David may have been like those of Hafiz. The Scribes who compiled the Canon of the O. T. may have acted wisely, rightly, charitably to his fame, in excluding them. (13.) The books that remain meet us, as has been said, as at any rate representing the three stages of his life. The Song of Songs brings before us the brightness of his youth. Then comes in the Book of Proverbs, the stage of practical, prudential thought. The poet has become the philosopher, the mystic has passed into the moralist. But the *man* passed through both stages without being permanently the better for either. They were to him but phases of his life which he had known and exhausted (Eccl. i., ii.). And therefore there came, as in the Confessions of the Preacher, the great retribution. (14.) Here our survey must end. We may not enter into the things within the veil, or answer either way, the doubting question, Is there any hope? It would not be profitable to give references to the patristic and other writers who have dealt with this subject.—VII. *Legends.*—(1.) Round the facts of the history, as a nucleus, there gathers a whole world of fantastic fables, Jewish, Christian, Mahometan, refractions, coloured and distorted, according to the media through which they pass, of a colossal form. Even in the Targum of Ecclesiastes we find strange stories of his character. He and the Rabbis of the Sanhedrim sat and drank wine together in Jabne. His *paradise* was filled with costly trees which the evil spirits brought him from India. He left behind him spells and charms to cure diseases and cast out evil spirits. His wisdom enabled him to interpret the speech of beasts and birds. He knew the secret virtues of gems and herbs. He was the inventor of Syriac and Arabian alphabets. (2.) Arabic imagination took a yet wilder flight. After a long struggle with the rebellious Afreets and Jinns, Solomon conquered them and cast them into the sea. To him belonged the magic ring which revealed to him the past, the present, and the future. Because he stayed his march at the hour of prayer instead of riding on with his horsemen God gave him the winds as a chariot, and the birds flew over him, making a perpetual canopy. The visit of the Queen of Sheba furnished some three or four romances. (3.) The fame of Solomon spread northward and eastward to Persia. At Shiraz they showed the *Meder-Suleiman*, or tomb of Bath-sheba, said that Persepolis had been built by the *Jinns* at his command, and pointed to the Takht-i-Suleimann (Solomon's throne) in proof. (4.) As might be expected, the legends appeared in their coarsest and basest form in Europe, losing all their poetry, the mere appendages of the most detestable of Apocrypha, Books of Magic, a Hygromanteia, a Contradictio Salomonis condemned by Gelasius, Incantationes, Clavicula, and the like. One pseudonymous work has a somewhat higher character, the *Psalterium Salomonis*, altogether without merit, a mere *cento* from the Psalms of David, but not otherwise offensive.—VIII. *New Testament.*—We pass from this wild farrago of Jewish and other fables, to that which presents the most entire contrast to them. The teaching of the N. T. adds nothing to the materials for a life of Solomon. It enables us to take the truest measure of it. The teaching of the Son of Man passes sentence on all that kingly pomp (Matt. vi. 29). It was reserved for the true, the later Son of David, to fulfil the prophetic yearnings which had gathered round the birth of the earlier. He was the true Shĕlômôh, the prince of peace, the true Jedid-jah, the well-beloved of the Father.

Solomon's Porch. [PALACE.]

Solomon's Servants (CHILDREN OF). (Ezr. ii. 56, 58; Neh. vii. 57, 60). The persons thus named appear in the lists of the exiles who returned from the Captivity. They occupy all but the lowest places in those lists, and their position indicates some connexion with the services of the Temple. (1.) The name, as well as the order, implies inferiority even to the Nethinim. (2.) The starting point of their history is to be found probably in 1 K. v. 13, 14, ix. 20, 21; 2 Chr. viii. 7, 8. Canaanites were reduced by Solomon to the helot state, and compelled to labour in the king's stone-quarries, and in building his palaces and cities. (3.) 1 Chr. xxii. 2 throws some light on their special office. The Nethinim were appointed to be hewers of *wood* (Josh. ix. 23), and this was enough for the services of the Tabernacle. For the construction and repairs of the Temple another kind of labour was required, and the new slaves were set to the work of hewing and squaring *stones* (1 K. v. 17, 18). Their descendants appear to have formed a distinct order, inheriting probably the same functions and the same skill.

Solomon's Song. [CANTICLES.]

Solomon, Wisdom of. [WISDOM, BOOK OF.]

Son. The term "son" is used in Scripture language to imply almost any kind of descent or succession, as *ben shânâh*, "son of a year," *i. e.* a year old, *ben kesheth*, "son of a bow," *i. e.* an arrow. The word *bar* is often found in N. T. in composition, as Bar-timaeus.

Soothsayer. [DIVINATION.]

So'pater. Sopater the son of Pyrrhus of Beroea was one of the companions of St. Paul on his return from Greece into Asia, as he came back from his third missionary journey (Acts xx. 4).

Sopher'eth. "The children of Sophereth" were a family who returned from Babylon with Zerubbabel among the descendants of Solomon's servants (Ezr. ii. 55; Neh. vii. 57).

Sophoni'as. The Prophet ZEPHANIAH (2 Esd. i. 40).

Sorcerer. [DIVINATION.]

So'rek, the Valley of. A wady in which lay the residence of Dalilah (Judg. xvi. 4). It appears to have been a Philistine place, and possibly was nearer Gaza than any other of the chief Philistine cities, since thither Samson was taken after his capture at Dalilah's house. Beyond this there are no indications of its position, nor is it mentioned again in the Bible. Eusebius and Jerome state that a village named Capharsorech was shown in their day "on the north of Eleutheropolis, near the town of Saar (or Saraa), *i. e.* Zorah, the native place of Samson."

Sosip'ater. 1. A general of Judas Maccabaeus, who in conjunction with Dositheus defeated Timotheus and took him prisoner, c. B.C. 164 (2 Macc. xii. 19-24). —2. Kinsman or fellow-tribesman of

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St. Paul (Rom. xvi. 21). He is probably the same person as SOPATER of Beroea.

Sos'thenes was a Jew at Corinth, who was seized and beaten in the presence of Gallio (see Acts xviii. 12-17). Some have thought that he was a Christian, and was maltreated thus by his own countrymen, because he was known as a special friend of Paul. A better view is, that Sosthenes was one of the bigoted Jews; and that "the crowd" were Greeks who, taking advantage of the indifference of Gallio, and ever ready to show their contempt of the Jews, turned their indignation against Sosthenes. In this case he must have been the successor of Crispus (Acts xviii. 8). Paul wrote the First Epistle to the Corinthians jointly in his own name and that of a certain Sosthenes whom he terms "the brother" (1 Cor. i. 1). Some have held that he was identical with the Sosthenes mentioned in the Acts. If this be so, he must have been converted at a later period, and have been at Ephesus and not at Corinth, when Paul wrote to the Corinthians. The name was a common one, and but little stress can be laid on that coincidence.

Sos'tratus, a commander of the Syrian garrison in the Acra at Jerusalem in the reign of Antiochus Epiphanes (c. B.C. 172: 2 Macc. iv. 27, 29).

Sota'i. The children of Sotai were a family of the descendants of Solomon's servants who returned with Zerubbabel (Ezr. ii. 55; Neh. vii. 57).

South Ra'moth. One of the places frequented by David and his band of outlaws during the latter part of Saul's life (1 Sam. xxx. 27). The towns mentioned with it show that Ramoth must have been on the southern confines of the country—the very border of the desert. It is no doubt identical with RAMATH OF THE SOUTH.

Sow. [SWINE.]

Sower, Sowing. The operation of sowing with the hand is one of so simple a character, as to need little description. The Egyptian paintings furnish many illustrations of the mode in which it was conducted. The sower held the vessel or basket containing the seed, in his left hand, while with his right he scattered the seed broadcast. The "drawing out" of the seed is noticed, as the most characteristic action of the sower, in Ps. cxxvi. 6 (A. V. "precious") and Am. ix. 13. In wet soils the seed was trodden in by the feet of animals (Is. xxxii. 20). The sowing season commenced in October and continued to the end of February, wheat being put in before, and barley after the beginning of January. The Mosaic law prohibited the sowing of mixed seed (Lev. xix. 19; Deut. xxii. 9).

Spain. The Hebrews were acquainted with the position and the mineral wealth of Spain from the time of Solomon, whose alliance with the Phoenicians enlarged the circle of their geographical knowledge to a very great extent. The local designation, Tarshish, representing the *Tartessus* of the Greeks, probably prevailed until the fame of the Roman wars in that country reached the East, when it was superseded by its classical name. The Latin form of this name is represented by the Ἰσπανία of 1 Macc. viii. 3 (where, however, some copies exhibit the Greek form), and the Greek by the Σπανία of Rom. xv. 24, 28. The passages cited contain all the Biblical notices of Spain. The mere intention of St. Paul to visit Spain implies two interesting facts, viz. the establishment of a Christian community in that country, and this by means of Hellenistic Jews resident there. The early introduction of Christianity into that country is attested by Irenaeus (i. 3) and Tertullian (*adv. Jud.* 7).

Sparrow (Heb. *tzippôr*). This Heb. word occurs upwards of forty times in the O. T. In all passages excepting two it is rendered by A. V. indifferently "bird" or "fowl." In Ps. lxxxiv. 3, and Ps. cii. 7, A. V. renders it "sparrow." The Greek Στρουθίον ("sparrow," A. V.) occurs twice in N. T., Matt. x. 29, Luke xii. 6, 7, where the Vulg. has *passeres*. *Tzippôr*, from a root signifying to "chirp" or "twitter," appears to be a phonetic representation of the call-note of any passerine bird. It was reserved for later naturalists to discriminate the immense variety of the smaller birds of the passerine order. Excepting in the cases of the thrushes and the larks, the natural history of Aristotle scarcely comprehends a longer catalogue than that of Moses. Yet in few parts of the world are the species of passerine birds more numerous or more abundant than in Palestine. A very cursory survey has supplied a list of above 100 different species of this order. Although the common sparrow of England (*Passer domesticus*, L.) does not occur in the Holy Land, its place is abundantly supplied by two very closely allied Southern species (*Passer salicicola*, Vieill., and *Passer cisalpinus*, Tem.). Our English Tree Sparrow (*Passer montanus*, L.) is also very common, and may be seen in numbers on Mount Olivet, and also about the sacred enclosure of the mosque of Omar. This is perhaps the exact species referred to in Ps. lxxxiv. 3. Most of our commoner small birds are found in Palestine. The starling, chaffinch, greenfinch, linnet, goldfinch, corn-bunting, pipits, blackbird, song-thrush, and the various species of wagtail abound. The woodlark (*Alauda arborea*, L.), crested lark (*Galerida cristata*, Boie.), Calandra lark (*Melanocorypha calandra*, Bp.), short-toed lark (*Calandrella brachydactyla*, Kaup.), Isabel lark (*Alauda deserti*, Licht.), and various other desert species, which are snared in great numbers for the markets, are far more numerous on the southern plains than the skylark in England. In the olive-yards, and among the brushwood of the hills, the Ortolan bunting (*Emberiza hortulana*, L.), and especially Cretzchmaer's bunting (*Emberiza caesia*, Cretz.), take the place of our common yellow-hammer, an exclusively northern species. As most of our warblers (*Sylviadae*) are summer migrants, and have a wide eastern range, it was to be expected that they should occur in Syria; and accordingly upwards of twenty of those on the British list have been noted there, including the robin, redstart, whitethroat, blackcap, nightingale, willow-wren, Dartford warbler, whinchat, and stonechat. Besides these, the Palestine lists contain fourteen others, more southern species, of which the most interesting are perhaps the little fantail (*Cisticola schoenicola*, Bp.), the orphean (*Curruca orphaea* Boie.), and the Sardinian warbler (*Sylvia melanocephala*, Lath.). The chats (*Saxicolae*), represented in Britain by the wheatear, whinchat, and stonechat, are very numerous in the southern parts of the country. At least nine species have been observed. Yet they are not recognised among the Bedouin inhabitants by any name to distinguish them from the larks. The rock sparrow (*Petronia stulta*, Strickl.) is a common bird in the barer portions of Palestine, eschewing woods, and generally to be seen perched alone on the top of a rock or on any large stone. From this

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habit it has been conjectured to be the bird alluded to in Ps. cii. 7, as "the sparrow that sitteth alone upon the housetop;" but as the rock sparrow, though found among ruins, never resorts to inhabited buildings, it seems more probable that the bird to which the psalmist alludes is the blue thrush (*Petrocossyphus cyaneus*, Boie.). It is a solitary

Petrocossyphus cyaneus.

bird, eschewing the society of its own species, and rarely more than a pair are seen together. Among the most conspicuous of the small birds of Palestine are the shrikes (Lanii), of which the red-backed shrike (*Lanius collurio*, L.) is a familiar example in the south of England, but there represented by at least five species, all abundantly and generally distributed, viz., *Enneoctonus rufus*, Bp., the woodchat shrike, *Lanius meridionalis*, L.; *L. minor*, L.; *L. personatus*, Tem.; and *Telephonus cucullatus*, Gr. There are but two allusions to the singing of birds in the Scriptures, Eccles. xii. 4 and Ps. civ. 12. As the psalmist is here speaking of the sides of streams and rivers, he probably had in his mind the bulbul of the country, or Palestine nightingale (*Ixos xanthopygius*, Hempr.), a bird not very far removed from the thrush tribe, and a closely allied species of which is the true bulbul of Persia and India. Small birds were therefore probably as ordinary an article of consumption among the Israelites as they still are in the markets both of the Continent and of the East (Luke xii. 6; Matt. x. 29). There are four or five simple methods of fowling practised at this day in Palestine which are probably identical with those alluded to in the O. T. The simplest, but by no means the least successful, among the dexterous Bedouins, is fowling with the throw-stick. The only weapon used is a short stick, about 18 inches long and half an inch in diameter. When the game has been discovered, which is generally the red-legged great partridge (*Caccabis saxatilis*, Mey.), the desert partridge (*Ammoperdix Heyi*, Gr.), or the little bustard (*Otis tetrax*, L.), the stick is hurled with a revolving motion so as to strike the legs of the bird as it runs, or sometimes at a rather higher elevation, so that when the victim, alarmed by the approach of the weapon, begins to rise, its wings are struck and it is slightly disabled. The fleet pursuers soon come up, and, using their burnouses, as a sort of net, catch and at once cut the throat of the game. A more scientific method of fowling is that alluded to in Ecclus. xi. 30, by the use of decoy-birds. Whether falconry was ever employed as a mode of fowling or not is by no means so clear. At the present day it is practised with much care and skill by the Arab inhabitants of Syria, though not in Judaea proper.

Sparta (1 Macc. xiv. 16; 2 Macc. v. 9: A. V. "Lacedaemonians"). In the history of the Maccabees mention is made of a remarkable correspondence between the Jews and the Spartans, which has been the subject of much discussion. The alleged facts are briefly these. When Jonathan endeavoured to strengthen his government by foreign alliances (c. B.C. 144), he sent to Sparta to renew a friendly intercourse which had been begun at an earlier time between Areus and Onias, on the ground of their common descent from Abraham (1 Macc. xii. 5-23). The embassy was favourably received, and after the death of Jonathan "the friendship and league" was renewed with Simon (1 Macc. xiv. 16-23). Several questions arise out of these statements as to (1) the people described under the name Spartans, (2) the relationship of the Jews and Spartans, (3) the historic character of the events, and (4) the persons referred to under the names Onias and Areus. 1. The whole context of the passage, as well as the independent reference to the connexion of the "Lacedaemonians" and Jews in 2 Macc. v. 9, seem to prove clearly that the reference is to the Spartans, properly so called. 2. The actual relationship of the Jews and Spartans (2 Macc. v. 9) is an ethnological error, which it is difficult to trace to its origin. It is possible that the Jews regarded the Spartans as the representatives of the Pelasgi, the supposed descendants of Peleg the son of Eber. It is certain, from an independent passage, that a Jewish colony existed at Sparta at an early time (1 Macc. xv. 23). 3. The incorrectness of the opinion on which the intercourse was based is obviously no objection to the fact of the intercourse itself. But it is urged that the letters said to have been exchanged are evidently not genuine, since they betray their fictitious origin negatively by the absence of characteristic forms of expression, and positively by actual inaccuracies. To this it may be replied that the Spartan letters (1 Macc. xii. 20-23; xiv. 20-23) are extremely brief, and exist only in a translation of a translation, so that it is unreasonable to expect that any Doric peculiarities should have been preserved. On the other hand the absence of the name of the second king of Sparta in the first letter (1 Macc. xii. 20), and of both kings in the second (1 Macc. xiv. 20), is probably to be explained by the political circumstances under which the letters were written. 4. The difficulty of fixing the date of the first correspondence is increased by the recurrence of the names involved. Two kings bore the names Areus, one of whom reigned B.C. 309-265, and the other, his grandson, died B.C. 257, being only eight years old. The same name was also borne by an adventurer, who occupied a prominent position at Sparta, c. B.C. 184. In Judaea, again, three high priests bore the name Onias, the first of whom held office B.C. 330-309 (or 300); the second B.C. 240-226; and the third c. B.C. 198-171. Josephus is probably correct in fixing the event in the time of Onias III.

Spear. [ARMS.]

Spearmen. The word thus rendered in the

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A.V. of Acts xxiii. 23 is of very rare occurrence, and its meaning is extremely obscure. Two hundred δεξιολάβοι formed part of the escort which accompanied St. Paul in the night-march from Jerusalem to Caesarea. They are clearly distinguished both from the heavy-armed legionaries, who only went as far as Antipatris, and from the cavalry, who continued the journey to Caesarea. As nothing is said of the return of the δεξιολάβοι to Jerusalem after their arrival at Antipatris, we may infer that they accompanied the cavalry to Caesarea, and this strengthens the supposition that they were irregular light-armed troops, so lightly armed, indeed, as to be able to keep pace on the march with mounted soldiers.

Spice, Spices. Under this head it will be desirable to notice the following Hebrew words, *bâsâm*, *nĕcôth*, and *sammîm*. 1. *Bâsam*, *besem*, or *bôsem*.

Balsam of Gilead (*Amyris Gileadensis*).

The first-named form of the Hebrew term, which occurs only in Cant. v. 1, "I have gathered my myrrh with my spice," points apparently to some definite substance. In the other places, with the exception perhaps of Cant. i. 13, vi. 2, the words refer more generally to sweet aromatic odours, the principal of which was that of the balsam, or balm of Gilead; the tree which yields this substance is now generally admitted to be the *Amyris* (*Balsamodendron*) *opobalsamum*; though it is probable that other species of *Amyridaceae* are included under the terms. The identity of the Hebrew name with the Arabic *Basham* or *Balasân*, leaves no reason to doubt that the substances are identical. The form *Besem* or *Bôsem*, which is of frequent occurrence in the O. T., may well be represented by the general term of "spices," or "sweet odours," in accordance with the renderings of the LXX. and Vulg. The balm of Gilead tree grows in some parts of Arabia and Africa, and is seldom more than fifteen feet high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions in the bark, but the substance is procured also from the green and ripe berries. 2. *Nĕcôth* (Gen. xxxvii. 25; xliii. 11). The most probable explanation is that which refers the word to the Arabic *nakû'at*, *i. e.* "the gum obtained from the Tragacanth" (*Astragalus*). The gum is a natural exudation from the trunk and branches of the plant. It is uncertain whether the word *nâcôth* in 2 K. xx. 13; Is. xxxix. 2, denotes spice of any kind. The A. V. reads in the text "the house of his precious things," the margin gives "spicery." 3. *Sammîm*. A general term to denote those aromatic substances which were used in the preparation of the anointing oil, the incense offerings, &c. The spices mentioned as being used by Nicodemus for the preparation of our Lord's body (John xix. 39, 40) are "myrrh and aloes," by which latter word must be understood, not the aloes of medicine (*Aloe*), but the highly-scented wood of the *Aquilaria agallochum*.

Spider. The representative in the A. V. of the Hebrew words *'accâbîsh* and *semâmîth*. 1. *'Accâbîsh* occurs in Job viii. 14, and in Is. lix. 5. There is no doubt of the correctness of our translation in rendering this word "spider." 2. *Sĕmâmîth*, wrongly translated by the A. V. "spider" in Prov. xxx. 28, the only passage where the word is found, has reference, it is probable, to some kind of lizard. The lizard indicated is evidently some species of Gecko, some notice of which genus of animals is given under the article LIZARD.

Spikenard (Heb. *nêrd*). Of this substance mention is made twice in the O. T., viz. in Cant. i. 12, iv. 13, 14. The ointment with which our Lord was anointed as He sat at meat in Simon's house at Bethany consisted of this precious substance, the costliness of which may be inferred from the indignant surprise manifested by some of the witnesses of the transaction (see Mark xiv. 3-5; John xii. 3, 5). There is no doubt that *sunbul* is by Arabian authors used as the representative of the Greek *nardos*, as Sir Wm. Jones has shown. Dr. Royle having ascertained that the *jatamansee*, one of the Hindu synonyms for the *sunbul*, was annually brought from the mountains overhanging the Ganges and Jumna

Spikenard.

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rivers down to the plains, purchased some of these fresh roots and planted them in the botanic gardens at Saharunpore. This plant, which has been called *Nardostachys jatamansi* by De Candolle, is evidently the kind of *nardos* described by Dioscorides (i. 6) under the name of γαγγῖτις, *i. e.* "the Ganges nard."

Spinning. The notices of spinning in the Bible are confined to Ex. xxxv. 25, 26; Matt. vi. 28; and Prov. xxxi. 19. The latter passage implies (according to the A. V.) the use of the same instruments which have been in vogue for hand-spinning down to the present day, viz. the distaff and spindle. The distaff, however, appears to have been dispensed with, and the term so rendered means the spindle itself, while that rendered "spindle" represents the *whirl* of the spindle, a button of circular rim which was affixed to it, and gave steadiness to its circular motion. The "whirl" of the Syrian women was made of amber in the time of Pliny. The spindle was held perpendicularly in the one hand, while the other was employed in drawing out the thread.

Sponge is mentioned only in the N. T. (Matt. xxvii. 48; Mark xv. 36; John xix. 29). The commercial value of the sponge was known from very early times; and although there appears to be no notice of it in the O. T., yet it is probable that it was used by the ancient Hebrews, who could readily have obtained it good from the Mediterranean.

Stach'ys. A Christian at Rome, saluted by St. Paul in the Epistle to the Romans (xvi. 9).

Spouse. [MARRIAGE.]

Stacte (Heb. *nâtâf*), the name of one of the sweet spices which composed the holy incense (see Ex. xxx. 34). The Heb. word occurs once again (Job xxxvi. 27). For the various opinions as to what substance is intended by *nâtâf*, see Celsius (*Hierob.* i. 529). Rosenmüller identifies the *nâtâf* with the gum of the storax tree (*Styrax officinale*), but all that is positively known is that it signifies an odorous distillation from some plant.

Standards. [ENSIGNS.]

Star of the Wise Men. Until the last few years the interpretation of St. Matt. ii. 1-12, by theologians in general, coincided in the main with that which would be given to it by any person of ordinary intelligence who read the account with due attention. Some supernatural light resembling a star had appeared in some country (possibly Persia) far to the East of Jerusalem, to men who were versed in the study of celestial phenomena, conveying to their minds a supernatural impulse to repair to Jerusalem, where they would find a new-born king. It supposed them to be followers, and possibly priests, of the Zend religion, whereby they were led to expect a Redeemer in the person of the Jewish infant. On arriving at Jerusalem, after diligent inquiry and consultation with the priests and learned men who could naturally best inform them, they are directed to proceed to Bethlehem. The star which they had seen in the East re-appeared to them and preceded them, until it took up its station over the place where the young child was. The whole matter, that is, was supernatural. Latterly, however, a very different opinion has gradually become prevalent upon the subject. The star has been displaced from the category of the supernatural, and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn. The idea originated with Kepler. In the month of May, B.C. 7, a conjunction of the planets Jupiter and Saturn occurred, not far from the first point of Aries, the planets rising in Chaldaea about 3½ hours before the sun. It is said that on astrological grounds such a conjunction could not fail to excite the attention of men like the Magi. Supposing them to have set out at the end of May B.C. 7 upon a journey for which the circumstances will be seen to require at least seven months, the planets were observed to separate slowly until the end of July, when their motions becoming retrograde, they again came into conjunction by the end of September. At that time there can be no doubt Jupiter would present to astronomers, especially in so clear an atmosphere, a magnificent spectacle. It was then at its most brilliant apparition, for it was at its nearest approach both to the sun and to the earth. Not far from it would be seen its duller and much less conspicuous companion Saturn. This glorious spectacle continued almost unaltered for several days, when the planets again slowly separated, then came to a halt, when, by re-assuming a direct motion, Jupiter again approached to a conjunction for the third time with Saturn, just as the Magi may be supposed to have entered the Holy City. And, to complete the fascination of the tale, about an hour and a half after sunset, the two planets might be seen from Jerusalem, hanging as it were in the meridian, and suspended over Bethlehem in the distance. These celestial phenomena thus described are, it will be seen, beyond the reach of question, and at the first impression they assuredly appear to fulfil the conditions of the Star of the Magi. The first circumstance which created a suspicion to the contrary, arose from an exaggeration, unaccountable for any man having a claim to be ranked among astronomers, on the part of Dr. Ideler himself, who described the two planets as wearing the appearance of one bright but diffused light *to persons having weak eyes*. Not only is this imperfect eyesight inflicted upon the Magi, but it is quite certain that, had they possessed any remains of eyesight at all, they could not have failed to see, not a single star, but two planets, at the very considerable distance of double the moon's apparent diameter. Exaggerations of this description induced the writer of this article to undertake the very formidable labour of calculating afresh an *ephemeris* of the planets Jupiter and Saturn, and of the sun, from May to December B.C. 7. The result was to confirm the fact of there being three conjunctions during the above period, though somewhat to modify the dates assigned to them by Dr. Ideler. (*a*) It is inconceivable that solely on the ground of astrological reasons men would be induced to undertake a seven months' journey. And as to the widely-spread and prevalent expectation of some powerful personage about to show himself in the East, the fact of its existence depends on the testimony of Tacitus, Suetonius, and Josephus. But it ought to be very carefully observed that all these writers speak of this expectation as applying to Vespasian, in A.D. 69, which date was seventy-five years, or two generations after the conjunction in question! (*b*) On Dec. 4, B.C. 7, the sun set at Jerusalem at 5 p.m. Supposing the Magi to have then commenced their journey to Bethlehem, they would first see Jupiter and his dull and somewhat distant companion 1½ hour distant from the meridian, in a S.E. direction, and decidedly to the East of Bethlehem. By the time they came to Rachel's tomb the planets would

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be due south of them, on the meridian, and no longer over the hill of Bethlehem. The road then takes a turn to the east, and ascends the hill near to its western extremity; the planets therefore would now be on their right hands, and a little *behind* them: the "star," therefore, ceased altogether to go "before them" as a guide. Arrived on the hill and in the village, it became physically impossible for the star to stand over any house whatever close to them, seeing that it was now visible far away beyond the hill to the west, and far off in the heavens at an altitude of 57°. As they advanced, the star would of necessity recede, and under no circumstances could it be said to stand "over" any house, unless at the distance of miles from the place where they were. Thus the beautiful phantasm of Kepler and Ideler, which has fascinated so many writers, vanishes before the more perfect daylight of investigation.

Stater (A. V. "a piece of money;" margin, "stater"). 1. The term stater is held to signify a coin of a certain weight, but perhaps means a standard coin. The gold staters were didrachms of the later Phoenician and the Attic talents, which, in this denomination, differ only by about four grains troy. Of the former talent were the Daric staters or Darics; of the latter, the stater of Athens. The electrum staters were coined by the Greek towns on the west coast of Asia Minor. They are of gold and silver mixed, in the proportion of three parts of gold to one of silver. Thus far the stater is always a didrachm. In silver, however, the term is applied to the tetradrachm of Athens, which was of the weight of two gold staters of the same currency. There can therefore be no doubt that the name stater was applied to the standard denomination of both metals, and does not positively imply either a didrachm or a tetradrachm. 2. In the N. T. the stater is once mentioned, in the narrative of the miracle of the sacred tribute-money (Matt. xvii. 24-27). The stater must here mean a silver tetradrachm; and the only tetradrachms then current in Palestine were of the same weight as the Hebrew shekel. And it is observable, in confirmation of the minute accuracy of the Evangelist, that at this period the silver currency in Palestine consisted of Greek imperial tetradrachms, or staters, and Roman denarii of a quarter their value, didrachms having fallen into disuse.

Steel. In all cases where the word "steel" occurs in the A. V. the true rendering of the Hebrew is "copper." Whether the ancient Hebrews were acquainted with steel is not perfectly certain. It has been inferred from a passage in Jeremiah (xv. 12), that the "iron from the north" there spoken of denoted a superior kind of metal, hardened in an unusual manner, like the steel obtained from the Chalybes of the Pontus, the ironsmiths of the ancient world. The hardening of iron for cutting instruments was practised in Pontus, Lydia, and Laconia. Justin mentions two rivers in Spain, the Bilbilis and Chalybs, the water of which was used for hardening iron (comp. Plin. xxxiv. 41). There is, however, a word in Hebrew, *paldâh*, which occurs only in Nah. ii. 3 [4], and is there rendered "torches," but which most probably denotes steel or hardened iron, and refers to the flashing scythes of the Assyrian chariots. Steel appears to have been known to the Egyptians. The steel weapons in the tomb of Rameses III., says Wilkinson, are painted blue, the bronze red.

Steph'anas. A Christian convert of Corinth whose household Paul baptised as the "first fruits of Achaia" (1 Cor. i. 16, xvi. 15).

Stephen, the First Martyr. He was the chief of the Seven (commonly called DEACONS) appointed to rectify the complaints in the early Church of Jerusalem, made by the Hellenistic against the Hebrew Christians. His Greek name indicates his own Hellenistic origin. His importance is stamped on the narrative by a reiteration of emphatic almost superlative phrases: "full of faith and of the Holy Ghost" (Acts vi. 5); "full of grace and power" (ib. 8); irresistible "spirit and wisdom" (ib. 10); "full of the Holy Ghost" (vii. 55). Of his ministrations amongst the poor we hear nothing. But he seems to have been an instance, such as is not uncommon in history, of a new energy derived from a new sphere. He shot far ahead of his six companions, and far above his particular office. First, he arrests attention by the "great wonders and miracles that he did." Then begins a series of disputations with the Hellenistic Jews of North Africa, Alexandria, and Asia Minor, his companions in race and birthplace. The subject of these disputations is not expressly mentioned; but, from what follows, it is evident that he struck into a new vein of teaching, which eventually caused his martyrdom. Down to this time the Apostles and the early Christian community had clung in their worship, not merely to the Holy Land and the Holy City, but to the Holy Place of the Temple. This local worship, with the Jewish customs belonging to it, he now denounced. So we must infer from the accusations brought against him, confirmed as they are by the tenor of his defence. The actual words of the charge may have been false, as the sinister and malignant intention which they ascribed to him was undoubtedly false. He was arrested at the instigation of the Hellenistic Jews, and brought before the Sanhedrin. When the charge was formally lodged against him, his countenance kindled (vi. 15). For a moment, the account seems to imply, the judges of the Sanhedrin were awed at his presence. Then the high-priest that presided appealed to him to know his own sentiments on the accusations brought against him. To this Stephen replied in a speech which has every appearance of being faithfully reported. The framework in which his defence is cast is a summary of the history of the Jewish Church. In the facts which he selects from this history, he is guided by two principles—at first more or less latent, but gradually becoming more and more apparent as he proceeds. The first is the endeavour to prove that, even in the previous Jewish history, the presence and favour of God had not been confined to the Holy Land or the Temple of Jerusalem. This he illustrates with a copiousness of detail which makes his speech a summary almost as much of sacred geography as of sacred history. The second principle of selection is based on the attempt to show that there was a tendency from the earliest times towards the same ungrateful and narrow spirit that had appeared in this last stage of their political existence. Both of these selections are worked out on what may almost be called critical principles. It would seem that, just at the close of his argument, Stephen saw a change in the aspect of his judges, as if for the first time they had caught the drift of his meaning. He broke off from his calm address, and turned suddenly upon them in an impassioned attack which shows

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that he saw what was in store for him. As he spoke they showed by their faces that their hearts "were being sawn asunder," and they kept gnashing their set teeth against him; but still, though with difficulty, restraining themselves. He, in this last crisis of his fate, turned his face upwards to the open sky, and as he gazed the vault of heaven seemed to him to part asunder; and the Divine Glory appeared through the rending of the earthly veil—the Divine Presence, seated on a throne, and on the right hand the human form of "Jesus." Stephen spoke as if to himself, describing the glorious vision; and, in so doing, alone of all the speakers and writers in the N. T., except only Christ Himself, uses the expressive phrase, "the Son of Man." As his judges heard the words, they could fear no longer. They broke into a loud yell; they clapped their hands to their ears; they flew as with one impulse upon him, and dragged him out of the city to the place of execution. Those were to take the lead in this wild and terrible act who had taken upon themselves the responsibility of denouncing him (Deut. xvii. 7; comp. John viii. 7). In this instance, they were the witnesses who had reported or mis-reported the words of Stephen. They, according to the custom, for the sake of facility in their dreadful task, stripped themselves, as is the Eastern practice on commencing any violent exertion; and one of the prominent leaders in the transaction was deputed by custom to signify his assent to the act by taking the clothes into his custody, and standing over them whilst the bloody work went on. The person who officiated on this occasion was a young man from Tarsus—one probably of the Cilician Hellenists who had disputed with Stephen. His name, as the narrative significantly adds, was Saul. Everything was now ready for the execution. It was outside the gates of Jerusalem. The earlier tradition fixed it at what is now called the Damascus gate. The later, which is the present tradition, fixed it at what is hence called St. Stephen's gate. As the first volley of stones burst upon him, he called upon the Master whose human form he had just seen in the heavens, and repeated almost the words with which He himself had given up His life on the cross, "O Lord Jesus, receive my spirit." Another crash of stones brought him on his knees. One loud piercing cry answering to the loud shriek or yell with which his enemies had flown upon him—escaped his dying lips. Again clinging to the spirit of his Master's words, he cried "Lord, lay not this sin to their charge," and instantly sank upon the ground, and, in the touching language of the narrator, who then uses for the first time the word, afterwards applied to the departure of all Christians, but here the more remarkable from the bloody scenes in the midst of which the death took place—"*fell asleep*." His mangled body was buried by the class of Hellenists and proselytes to which he belonged. The importance of Stephen's career may be briefly summed up under three heads:—I. He was the first great Christian ecclesiastic, "the Archdeacon," as he is called in the Eastern Church.—II. He is the first *martyr*—the proto-martyr. To him the name "martyr" is first applied (Acts xxii. 20).—III. He is the forerunner of St. Paul. He was the anticipator, as, had he lived, he would have been the propagator, of the new phase of Christianity, of which St. Paul became the main support.

Stocks. The term "stocks" is applied in the A. V. to two different articles, one of which (Heb. *mahpeceth*) answers rather to our pillory; while the other (*sad*) answers to our "stocks," the feet alone being confined in it. The prophet Jeremiah was confined in the first sort (Jer. xx. 2), which appears to have been a common mode of punishment in his day (Jer. xxix. 26), as the prisons contained a chamber for the special purpose, termed "the house of the pillory" (2 Chr. xvi. 10; A. V. "prison-house"). The stocks (*sad*) are noticed in Job xiii. 27, xxxiii. 11, and Acts xvi. 24. The term used in Prov. vii. 22 (A. V. "stocks") more properly means a fetter.

Stoics. The Stoics and Epicureans, who are mentioned together in Acts xvii. 18, represent the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece. The Stoic school was founded by Zeno of Citium (c. B.C. 280), and derived its name from the painted "portico" (στοά) in which he taught. Zeno was followed by Cleanthes (c. B.C. 260), Cleanthes by Chrysippus (c. B.C. 240), who was regarded as the intellectual founder of the Stoic system. Stoicism soon found an entrance at Rome, and under the Empire stoicism was not unnaturally connected with republican virtue. The ethical system of the Stoics has been commonly supposed to have a close connexion with Christian morality. But the morality of stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (Acts xvii. 18). But in spite of the fundamental error of stoicism, which lies in a supreme egotism, the teaching of this school gave a wide currency to the noble doctrines of the Fatherhood of God, the common bonds of mankind, the sovereignty of the soul.

Stomacher. The Heb. *pethigil* describes some article of female attire (Is. iii. 24), the character of which is a mere matter of conjecture. The LXX. describes it as a variegated tunic; the Vulgate as a species of girdle.

Stones. The uses to which stones were applied in ancient Palestine were very various. 1. They were used for the ordinary purposes of building, and in this respect the most noticeable point is the very large size to which they occasionally run (Mark xiii. 1). Robinson gives the dimensions of one as 24 feet long by 6 feet broad and 3 feet high. For most public edifices hewn stones were used: an exception was made in regard to altars (Ex. xx. 25; Deut. xxvii. 5; Josh. viii. 31). The Phoenicians were particularly famous for their skill in hewing stone (2 Sam. v. 11; 1 K. v. 18). Stones were selected of certain colours in order to form ornamental string-courses (1 Chr. xxix. 2). They were also employed for pavements (2 K. xvi. 17; comp. Esth. i. 6). 2. Large stones were used for closing the entrances of caves (Josh. x. 18; Dan. vi. 17), sepulchres (Matt. xxvii. 60; John xi. 38, xx. 1), and springs (Gen. xxix. 2). 3. Flint-stones occasionally served the purpose of a knife, particularly for circumcision and similar objects (Ex. iv. 25; Josh. v. 2, 3). 4. Stones were further used as a munition of war for slings (1 Sam. xvii. 40, 49), catapults (2 Chr. xxvi. 14), and bows (Wisd. v. 22; comp. 1 Macc. vi. 51); as boundary marks (Deut. xix. 14, xxvii. 17; Job xxiv. 2; Prov. xxii.

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28, xxiii. 10); as weights for scales (Deut. xxv. 13; Prov. xvi. 11); and for mills (2 Sam. xi. 21). 5. Large stones were set up to commemorate any remarkable events (Gen. xxviii. 18, xxxv. 14, xxxi. 45; Josh. iv. 9; 1 Sam. vii. 12). Such stones were occasionally consecrated by anointing (Gen. xxviii. 18). A similar practice existed in heathen countries, and by a singular coincidence these stones were described in Phoenicia by a name very similar to Bethel, viz. *baetylia*. The only point of resemblance between the two consists in the custom of anointing. 6. That the worship of stones prevailed among the heathen nations surrounding Palestine, and was borrowed from them by apostate Israelites, appears from Is. lvii. 6 according to the ordinary rendering of the passage. 7. Heaps of stones were piled up on various occasions, as in token of a treaty (Gen. xxxi. 46); or over the grave of some notorious offender (Josh. vii. 26, viii. 29; 2 Sam. xviii. 17). 8. The "white stone" noticed in Rev. ii. 17 has been variously regarded as referring to the pebble of acquittal used in the Greek courts; to the lot cast in elections in Greece; to both these combined; to the stones in the high-priest's breastplate; to the tickets presented to the victors at the public games; or, lastly, to the custom of writing on stones. 9. The use of stones for tablets is alluded to in Ex. xxiv. 12, and Josh. viii. 32. 10. Stones for striking fire are mentioned in 2 Macc. x. 3. 11. Stones were prejudicial to the operations of husbandry: hence the custom of spoiling an enemy's field by throwing quantities of stones upon it (2 K. iii. 19, 25), and, again, the necessity of gathering stones previous to cultivation (Is. v. 2; Eccl. iii. 5). 12. The notice in Zech. xii. 3 of the "burdensome stone" is referred by Jerome to the custom of lifting stones as an exercise of strength (comp. Ecclus. vi. 21); but it may equally well be explained of a large corner-stone as a symbol of strength (Is. xxviii. 16). Stones are used metaphorically to denote hardness or insensibility (1 Sam. xxv. 37; Ez. xi. 19, xxxvi. 26), as well as firmness or strength (Gen. xlix. 24). The members of the Church are called "living stones," as contributing to rear that living temple in which Christ, himself "a living *stone*," is the chief or head of the corner (Eph. ii. 20-22; 1 Pet. ii. 4-8).

Stones, Precious. The reader is referred to the separate articles, such as AGATE, CARBUNCLE, SARDONYX, &c., for such information as it has been possible to obtain on the various gems mentioned in the Bible. The identification of many of the Hebrew names of precious stones is a task of considerable difficulty. As far, however, as regards the stones of the high-priest's breastplate, it must be remembered that the authority of Josephus, who had frequent opportunities of seeing it worn, is preferable to any other. The Vulgate agrees with his nomenclature, and in Jerome's time the breastplate was still to be inspected in the Temple of Concord: hence this agreement of the two is of great weight. Precious stones are frequently alluded to in the Holy Scriptures; they were known and very highly valued in the earliest times. The Tyrians traded in precious stones supplied by Syria (Ez. xxvii. 16). The merchants of Sheba and Raamah in South Arabia, and doubtless India and Ceylon, supplied the markets of Tyre with various precious stones. The art of engraving on precious stones was known from the very earliest times. Sir G. Wilkinson says, "The Israelites learnt the art of cutting and engraving stones from the Egyptians;" but it is probable that it was known to them long before their sojourn in Egypt (Gen. xxxviii. 18). The twelve stones of the breastplate were engraved each one with the name of one of the tribes (Ex. xxviii. 17-21). It is an undecided question whether the diamond was known to the early nations of antiquity. The A. V. gives it as the rendering of the Heb. *Yahălôm*, but it is probable that the jasper is intended. The substance used for polishing precious stones by the ancient Hebrews and Egyptians was emery powder or the emery stone (*Corundum*), a mineral inferior only to the diamond in hardness. In our article on LIGURE, we were of opinion that the stone denoted was probably *tourmaline*. We objected to the "hyacinth stone" representing the *lyncurium* of the ancients, because of its not possessing attractive powers in any marked degree. It appears, however, from a communication kindly made to us by Mr. King, that the *hyacinth* (*zircon*) is highly electric when rubbed. Precious stones are used in Scripture in a figurative sense, to signify value, beauty, durability, &c., in those objects with which they are compared (see Cant. v. 14; Is. liv. 11, 12; Lam. iv. 7; Rev. iv. 3, xxi. 10, 21).

Stoning. [PUNISHMENTS.]

Stork (Heb. *chasîdâh*). It is singular that a bird so conspicuous and familiar as the stork must have been both in Egypt and Palestine should have escaped notice by the LXX., but there can be no doubt of the correctness of the rendering of A. V.

White Stork (*Ciconia alba*).

The White Stork (*Ciconia alba*, L.) is one of the largest and most conspicuous of land birds, standing nearly four feet high, the jet black of its wings and its bright red beak and legs contrasting finely with the pure white of its plumage (Zech. v. 9). In the neighbourhood of man it devours readily all kinds of offal and garbage. For this reason, doubtless, it is placed in the list of unclean birds by the Mosaic Law (Lev. xi. 19; Deut. xiv. 18). The range of the white stork extends over the whole of Europe, except the British Isles, where it is *now* only a rare visitant, and over Northern Africa and Asia, as far

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at least as Birmah. The Black Stork (*Ciconia nigra*, L.), though less abundant in places, is scarcely less widely distributed, but has a more easterly range than its congener. Both species are very numerous in Palestine. While the black stork is never found about buildings, but prefers marshy places in forests, and breeds on the tops of the loftiest trees; the white stork attaches itself to man, and for the service which it renders in the destruction of reptiles and the removal of offal has been repaid from the earliest times by protection and reverence. The derivation of *chasidâh* (from *chesed*, "kindness") points to the paternal and filial attachment of which the stork seems to have been a type among the Hebrews no less than the Greeks and Romans. It was believed that the young repaid the care of their parents by attaching themselves to them for life, and tending them in old age. Pliny also notices their habit of always returning to the same nest. Probably there is no foundation for the notion that the stork so far differs from other birds as to recognise its parents after it has become mature; but of the fact of these birds returning year after year to the same spot, there is no question. That the parental attachment of the stork is very strong, has been proved on many occasions. Few migratory birds are more punctual to the time of their reappearance than the white stork, or at least, from its familiarity and conspicuousness, its migrations have been more accurately noted. Pliny states that it is rarely seen in Asia Minor after the middle of August. This is probably a slight error, as the ordinary date of its arrival in Holland is the second week in April, and it remains until October. In Palestine it has been observed to arrive on the 22nd March. The stork has no note, and the only sound it emits is that caused by the sudden snapping of its long mandibles. Some unnecessary difficulty has been raised respecting the expression in Ps. civ. 17, "As for the stork, the fir-trees are her house." In lands of ruins, which from their neglect and want of drainage supply him with abundance of food, he finds a column or a solitary arch the most secure position for his nest; but where neither towers nor ruins abound he does not hesitate to select a tall tree, as both storks, swallows, and many other birds must have done before they were tempted by the artificial conveniences of man's buildings to desert their natural places of nidification. It is therefore needless to interpret the text of the stork merely *perching* on trees. It probably was no less numerous in Palestine when **David** wrote than now; but the number of suitable towers must have been far fewer, and it would therefore resort to trees. The black stork, no less common in Palestine, has never relinquished its natural habit of building upon trees. This species, in the north-eastern portion of the land, is the most abundant of the two.

Strain at. The A. V. of 1611 renders Matt. xxiii. 24, "Ye blind guides! which *strain at* a gnat, and swallow a camel." There can be little doubt, that this obscure phrase is due to a printer's error, and that the true reading is "strain out." "Strain out," is the reading of Tyndale's (1539), Cranmer's (1539), the Bishops' (1568), and the Geneva (1557) Bibles, and "strain *at*," which is neither correct nor intelligible, could only have crept into our A. V., and been allowed to remain there, by an oversight.

Stranger. A "stranger" in the technical sense of the term may be defined to be a person of foreign, *i. e.* non-Israelitish, extraction resident within the limits of the promised land. He was distinct from the proper "foreigner," inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveller: he was still more distinct from the "nations," or non-Israelite peoples. The term may be compared with our expression "naturalized foreigner." The terms applied to the "stranger" have special reference to the fact of his *residing* in the land. The existence of such a class of persons among the Israelites is easily accounted for: the "mixed multitude" that accompanied them out of Egypt (Ex. xii. 38) formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another and a still more important one; captives taken in war formed a third; fugitives, hired servants, merchants, &c., formed a fourth. The census of them in Solomon's time gave a return of 153,600 males (2 Chr. ii. 17), which was equal to about a tenth of the whole population. The enactments of the Mosaic Law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. With the exception of the Moabites and Ammonites (Deut. xxiii. 3), all nations were admissible to the rights of citizenship under certain conditions. Whether a stranger could ever become legally a landowner is a question about which there may be doubt. The stranger appears to have been eligible to all civil offices, that of king excepted (Deut. xvii. 15). In regard to religion, it was absolutely necessary that the stranger should not infringe any of the fundamental laws of the Israelitish state. If he was a bondsman he was obliged to submit to circumcision (Ex. xii. 44); if he was independent, it was optional with him; but if he remained uncircumcised, he was prohibited from partaking of the Passover (Ex. xii. 48), and could not be regarded as a full citizen. Liberty was also given in regard to the use of prohibited food to an uncircumcised stranger. Assuming, however, that the stranger was circumcised, no distinction existed in regard to legal rights between the stranger and the Israelite. The Israelite is enjoined to treat him as a brother (Lev. xix. 34; Deut. x. 19). It also appears that the "stranger" formed the class whence the hirelings were drawn; the terms being coupled together in Ex. xii. 45; Lev. xxii. 10, xxv. 6, 40. The liberal spirit of the Mosaic regulations respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian era. The growth of this spirit dates from the time of the Babylonish captivity. Our Lord condemns it in the parable of the good Samaritan, where He defines the term "neighbour" in a sense new to His hearers (Luke x. 36). It should be observed, however, that the proselyte of the New Testament is the true representative of the stranger of the Old Testament, and towards this class a cordial feeling was manifested.

Straw. Both wheat and barley straw were used by the ancient Hebrews chiefly as fodder for their horses, cattle, and camels (Gen. xxiv. 25; 1 K. iv. 28; Is. xi. 7, lxv. 25). There is no intimation that straw was used for litter. It was employed by the Egyptians for making bricks (Ex. v. 7, 16), being chopped up and mixed with the clay to make them more compact and to prevent their cracking. The ancient Egyptians reaped their corn

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close to the ear, and afterwards cut the straw close to the ground and laid it by. This was the straw that Pharaoh refused to give to the Israelites.

Stream of Egypt occurs once in the A. V. instead of "the river of Egypt" (Is. xxvii. 12). [RIVER OF EGYPT.]

Street. The streets of a modern Oriental town presented a great contrast to those with which we are familiar, being generally narrow, tortuous, and gloomy, even in the best towns. Their character is mainly fixed by the climate and the style of architecture, the narrowness being due to the extreme heat, and the gloominess to the circumstance of the windows looking for the most part into the inner court. As these same influences existed in ancient times, we should be inclined to think that the streets were much of the same character as at present. The street called "Straight," in Damascus (Acts ix. 11), was an exception to the rule of narrowness: it was a noble thoroughfare, 100 feet wide, divided in the Roman age by colonnades into three avenues, the central one for foot passengers, the side passages for vehicles and horsemen going in different directions. The shops and warehouses were probably collected together into bazars in ancient as in modern times (Jer. xxxvii. 21), and of the wool, brazier, and clothes bazars in Jerusalem (Joseph. *B. J.* v. 8, §1), and perhaps the agreement between Benhadad and Ahab that the latter should "make streets in Damascus" (1 K. xx. 34), was in reference rather to bazars, and thus amounted to the establishment of a *jus commercii*. That streets occasionally had names appears from Jer. xxxvii. 21; Acts ix. 11. That they were generally unpaved may be inferred from the notices of the pavement laid by Herod the Great at Antioch, and by Herod Agrippa II. at Jerusalem. Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob. xiii. 17; Rev. xxi. 21). Each street and bazar in a modern town is locked up at night: the same custom appears to have prevailed in ancient times (Cant. iii. 3).

Stripes. [PUNISHMENTS.]

Su'ah. Son of Zophah, an Asherite (1 Chr. vii. 36).

Su'ba. The sons of Suba were among the sons of Solomon's servants who returned with Zorobabel (1 Esd. v. 34).

Suba'i = SHALMAI (1 Esd. v. 30; comp. Ezr. ii. 46).

Suc'coth. A town of ancient date in the Holy Land, which is first heard of in the account of the homeward journey of Jacob from Padan-aram (Gen. xxxiii. 17). The name is fancifully derived from the fact of Jacob's having there put up "booths" (*Succôth*) for his cattle, as well as a house for himself. From the itinerary of Jacob's return it seems that Succoth lay between PENIEL, near the ford of the torrent Jabbok, and Shechem (comp. xxxii. 30, and xxxiii. 18). In accordance with this is the mention of Succoth in the narrative of Gideon's pursuit of Zebah and Zalmunna (Judg. viii. 5-17). It would appear from this passage that it lay on the east of Jordan, which is corroborated by the fact that it was allotted to the tribe of Gad (Josh. xiii. 27). Succoth is named once again after this—in 1 K. vii. 46; 2 Chr. iv. 17—as marking the spot at which the brass foundries were placed for casting the metal-work of the Temple. It appears to have been known in the time of Jerome, who says that there was then a town named Sochoth beyond the Jordan, in the district of Scythopolis. Nothing more, however, was heard of it till Burckhardt's journey. He mentions it in a note to p. 345 (July 2). He is speaking of the places about the Jordan, and, after naming three ruined towns "on the west side of the river to the north of Bysan," he says: "Near where we crossed to the south are the ruins of Sukkot. The spot at which he crossed he has already stated to have been "two hours from Bysan, which bore N.N.W." Dr. Robinson and Mr. Van de Velde have discovered a place named *Sákût*, evidently entirely distinct both in name and position from that of Burckhardt. In the accounts and maps of these travellers it is placed on the west side of the Jordan, less than a mile from the river, and about 10 miles south of *Beisân*. The distance of *Sákût* from *Beisân* is too great, even if it were on the other side of the Jordan, to allow of its being the place referred to by Jerome. The *Sukkot* of Burckhardt is more suitable. But it is doubtful whether either of them can be the Succoth of the Old Test. For the events of Gideon's story the latter of the two is not unsuitable. *Sákût*, on the other hand, seems too far south, and is also on the west of the river. But both appear too far to the north for the Succoth of Jacob. Until the position of Succoth is more exactly ascertained, it is impossible to say what was the VALLEY OF SUCCOTH mentioned in Ps. lx. 6 and cviii. 7.

Suc'coth, the first camping-place of the Israelites when they left Egypt (Ex. xii. 37, xiii. 20; Num. xxxiii. 5, 6). This place was apparently reached at the close of the first day's march. Rameses, the starting-place, was probably near the western end of the Wádi-t-Tumeylát. The distance traversed in each day's journey was about fifteen miles, and as Succoth was not in the desert, the next station, Etham, being "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6), it must have been in the valley, and consequently nearly due east of Rameses, and fifteen miles distant in a straight line.

Suc'coth-Beno'th occurs only in 2 K. xvii. 30. It has generally been supposed that this term is pure Hebrew, and signifies the "tents of daughters;" which some explain as "the booths in which the daughters of the Babylonians prostituted themselves in honour of their idol," others as "small tabernacles in which were contained images of female deities." Sir H. Rawlinson thinks that Succoth-benoth represents the Chaldaean goddess *Zirbanit*, the wife of Merodach, who was especially worshipped at Babylon.

Su'chathites. One of the families of scribes at Jabez (1 Chr. ii. 55).

Sud. A river in the immediate neighbourhood of Babylon, on the banks of which Jewish exiles lived (Bar. i. 4). No such river is known to geographers: but the original text may have been Sur, the river Euphrates, which is always named by Arab geographers "the river of Sura."

Sud = SIA, or SIAHA (1 Esd. v. 29; comp. Neh. vii. 47; Ezr. ii. 44).

Su'dias = HODAVIAH 3 and HODEVAH (1 Esd. v. 26; comp. Ezr. iii. 40; Neh. xii. 43).

Suk'kiims, a nation mentioned (2 Chr. xii. 3) with the Lubim and Cushim as supplying part of the army which came from Shishak out of Egypt when he invaded Judah. The Sukkiims may correspond to some one of the shepherd or

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wandering races mentioned on the Egyptian monuments.

Sun. In the history of the creation the sun is described as the "greater light" in contradistinction to the moon or "lesser light," in conjunction with which it was to serve "for signs, and for seasons, and for days, and for years," while its special office was "to rule the day" (Gen. i. 14-16). The "signs" referred to were probably such extraordinary phenomena as eclipses, which were regarded as conveying premonitions of coming events (Jer. x. 2: Matt. xxiv. 29, with Luke xxi. 25). The joint influence assigned to the sun and moon in deciding the "seasons," both for agricultural operations and for religious festivals, and also in regulating the length and subdivisions of the "years," correctly describes the combination of the lunar and solar year, which prevailed at all events subsequently to the Mosaic period. The sun "ruled the day," not only in reference to its powerful influences, but also as deciding the length of the day and supplying the means of calculating its progress. Sun-rise and sun-set are the only defined points of time in the absence of artificial contrivances for telling the hour of the day. Between these two points the Jews recognized three periods, viz. when the sun became hot, about 9 A.M. (1 Sam. xi. 9; Neh. vii. 3); the double light or noon (Gen. xliii. 16; 2 Sam. iv. 5), and "the cool of the day" shortly before sunset (Gen. iii. 8). The sun also served to fix the quarters of the hemisphere, east, west, north, and south, which were represented respectively by the rising sun, the setting sun (Is. xlv. 6; Ps. l. 1), the dark quarter (Gen. xiii. 14; Joel ii. 20), and the brilliant quarter (Deut. xxxiii. 23; Job xxxvii. 17; Ez. xl. 24); or otherwise by their position relative to a person facing the rising sun—before, behind, on the left hand, and on the right hand (Job xxiii. 8, 9). The apparent motion of the sun is frequently referred to in terms that would imply its reality (Josh. x. 13; 2 K. xx. 11; Ps. xix. 6; Eccl. i. 5; Hab. iii. 11). The worship of the sun, as the most prominent and powerful agent in the kingdom of nature, was widely diffused throughout the countries adjacent to Palestine. The Arabians appear to have paid direct worship to it without the intervention of any statue or symbol (Job xxxi. 26, 27), and this simple style of worship was probably familiar to the ancestors of the Jews in Chaldaea and Mesopotamia. The Hebrews must have been well acquainted with the idolatrous worship of the sun during the captivity in Egypt, both from the contiguity of On, the chief seat of the worship of the sun as implied in the name itself (On = the Hebrew Bethshemesh, "house of the sun," Jer. xliii. 13), and also from the connexion between Joseph and Poti-pherah ("he who belongs to Ra"), the priest of On (Gen. xli. 45). After their removal to Canaan, the Hebrews came in contact with various forms of idolatry, which originated in the worship of the sun; such as the Baal of the Phoenicians, the Molech or Milcom of the Ammonites, and the Hadad of the Syrians. It does not follow that the object symbolized by them was known to the Jews themselves. If we have any notice at all of conscious sun-worship in the early stages of their history, it exists in the doubtful term *chammânim* (Lev. xxvi. 30; Is. xvii. 8, &c.) which probably described the stone pillars or statues under which the solar Baal was worshipped at Baal-Hamon (Cant. viii. 11) and other places. To judge from the few notices we have on the subject in the Bible, we should conclude that the Jews derived their mode of worshipping the sun from several quarters. The importance attached to the worship of the sun by the Jewish kings, may be inferred from the fact that the horses were stalled within the precincts of the temple (2 K. xxiii. 11). In the metaphorical language of Scripture the sun is emblematic of the law of God (Ps. xix. 7), of the cheering presence of God (Ps. lxxxiv. 11), of the person of the Saviour (John i. 9; Mal. iv. 2), and of the glory and purity of heavenly beings (Rev. i. 16, x. 1, xii. 1).

Sur. One of the places on the sea-coast of Palestine, which are named as having been disturbed at the approach of Holofernes (Jud. ii. 28). Some have suggested Dor, others a place named Sora, others, again, *Sûrafend*. But none of these are satisfactory.

Suretiship. In the entire absence of commerce the law laid down no rules on the subject of suretiship, but it is evident that in the time of Solomon commercial dealings had become so multiplied that suretiship in the commercial sense was common (Prov. vi. 1, xi. 15, xvii. 18, xx. 16, xxii. 26, xxvii. 13). But in older times the notion of one man becoming a surety for a service to be discharged by another was in full force (see Gen. xliv. 32). The surety of course became liable for his client's debts in case of his failure.

Su'sa. Esth. xi. 3, xvi. 18. [SHUSHAN.]

Su'sanchites is found once only—in Ezr. iv. 9. There can be no doubt that it designates either the inhabitants of the city Susa, or those of the country—Susis or Susiana. Perhaps the former explanation is preferable.

Susan'na. 1. The heroine of the story of the Judgment of Daniel.—2. One of the women who ministered to the Lord (Luke viii. 3).

Su'si. The father of Gaddi the Manassite spy (Num. xiii. 11).

Swallow, Heb. *dĕrôr*, and *'âgûr*, both thus translated in A. V. *Dĕrôr* occurs twice, Ps. lxxxiv. 3, and Prov. xxvi. 2; *'âgûr*, also twice, Is. xxxviii. 14, and Jer. viii. 7, both times in conjunction with *sîs* or *sûs*. In each passage *sîs* is rendered, probably correctly, by LXX. swallow, A. V. *crane* [CRANE], which is more probably the true signification of *'âgûr*. The rendering of A. V. for *dĕrôr* seems less open to question. The characters ascribed in the several passages where the names occur, are strictly applicable to the swallow, viz. its swiftness of flight, its nesting in the buildings of the Temple, its mournful, garrulous note, and its regular migration, shared indeed in common with several others. Many species of swallow occur in Palestine. All those familiar to us in Britain are found. The swallow, martin, and sand martin abound. Besides these the eastern swallow and the crag martin, are also common. Of the genus *Cypselus* (swift), our swift is common, and the splendid alpine swift may be seen in all suitable localities.

Swan (Heb. *tinshemeth*). Thus rendered by A. V. in Lev. xi. 18; Deut. xiv. 16, where it occurs in the list of unclean birds. Bochart explains it *noctua* (owl). Gesenius suggests the *pelican*. These conjectures cannot be admitted as satisfactory, the owl and pelican being both distinctly expressed elsewhere in the catalogue. Nor is the A. V. translation likely to be correct. The renderings of the

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LXX., "porphyrio" and "ibis," are either of them more probable. Neither of these birds occurs elsewhere in the catalogue, both would be familiar to residents in Egypt, and the original seems to point to some water-fowl. **Πορφυρίων**, *porphyrio antiquorum*, Bp., the purple water-hen, is mentioned by Aristotle, Aristophanes, Pliny, and more fully described by Athenaeus. It is allied to our corncrake and water-hen, and is the largest and most beautiful of the family *Rallidae*. It frequents marshes and the sedge by the banks of rivers in all the countries bordering on the Mediterranean, and is abundant in Lower Egypt.

Swearing, [OATH.]

Sweat, Bloody. One of the physical phenomena attending our Lord's agony in the garden of Gethsemane is described by St. Luke (xxii. 44): "His sweat was as it were great drops (lit. clots) of blood falling down to the ground." The genuineness of this verse and of the preceding has been doubted, but is now generally acknowledged. Of this malady, known in medical science by the term *diapedesis*, there have been examples recorded both in ancient and modern times. Aristotle was aware of it. The cause assigned is generally violent mental emotion. Dr. Millingen (*Curiosities of Medical Experience*, p. 489, 2nd ed.) gives the following explanation of the phenomenon: "It is probable that this strange disorder arises from a violent commotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red particles into the cutaneous excretories. A mere relaxation of the fibres could not produce so powerful a revulsion. It may also arise in cases of extreme debility, in connexion with a thinner condition of the blood." Several cases of so called bloody sweat are reported. There is still, however, wanted a well-authenticated instance in modern times, observed with all the care and attested by all the exactness of later medical science.

Swine (Heb. *chăzîr*). (1.) The flesh of swine was forbidden as food by the Levitical law (Lev. xi. 7; Deut. xiv. 8); the abhorrence which the Jews as a nation had of it may be inferred from Is. lxv. 4, and 2 Macc. vi. 18, 19. Swine's flesh was forbidden to the Egyptian priests. The Arabians also were disallowed the use of it. No other reason for the command to abstain from swine's flesh is given in the law of Moses beyond the general one which forbade any of the mammalia as food which did not literally fulfil the terms of the definition of a "clean animal," viz. that it was to be a cloven-footed ruminant. It is, however, probable that dietetical considerations may have influenced Moses in his prohibition of swine's flesh; it is generally believed that its use in hot countries is liable to induce cutaneous disorders; hence in a people liable to leprosy the necessity for the observance of a strict rule. Although the Jews did not breed swine, during the greater period of their existence as a nation, there can be little doubt that the heathen nations of Palestine used the flesh as food. At the time of our Lord's ministry it would appear that the Jews occasionally violated the law of Moses with respect to swine's flesh. Whether "the herd of swine" into which the devils were allowed to enter (Matt. viii. 32; Mark v. 13) were the property of the Jewish or Gentile inhabitants of Gadara does not appear from the sacred narrative; but that the practice of keeping swine did exist amongst some of the Jews seems clear from the enactment of the law of Hyrcanus "ne cui porcum alere liceret." (2.) The wild boar of the wood (Ps. lxxx. 13) is the common *Sus scrofa* which is frequently met with in the woody parts of Palestine, especially in Mount Tabor.

Sword. [ARMS.]

Sycamine-Tree is mentioned once only, viz., in Luke xvii. 6. There is no reason to doubt that the sycamine is distinct from the sycamore of the same evangelist (xix. 4). The sycamine is the mulberry-tree (*Morus*). Both black and white mulberry-trees are common in Syria and Palestine.

Morus nigra (Mulberry).

Sycamore (Heb. *shikmâh*). The Hebrew word occurs in the O. T. only in the plural form masc. and once fem., Is. lxxviii. 47. The two Greek words occur only once each in the N. T. (Luke xvii. 6, xix. 4). Although it may be admitted that the *Sycamine* is properly, and in Luke xvii. 6, the *Mulberry*, and the *Sycamore* the *Fig-mulberry*, or Sycamore-fig (*Ficus Sycomorus*), yet the latter is the tree generally referred to in the O. T., and called by the Sept. *sycamine*, as 1 K. x. 27; 1 Chr. xxvii. 28; Ps. lxxviii. 47; Am. vii. 14. The *Sycamore*, or *Fig-mulberry*, is in Egypt and Palestine a tree of great importance and very extensive use. It attains the size of a walnut-tree, has wide-spreading branches, and affords a delightful shade. On this account it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the under side, and fragrant. The fruit grows directly from the trunk itself on little sprigs, and in clusters like the grape. To make it eatable, each fruit, three or four days before gathering, must, it is said, be punctured with a sharp instrument or the finger-nail. This was the original employment of the prophet Amos, as he says vii. 14. So great was the value of these trees, that David appointed for them in his kingdom a special overseer, as he did for the olives (1 Chr. xxvii. 28); and it is mentioned as one of the heaviest of Egypt's calamities, that her syca-

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mores were destroyed by hailstones (Ps. lxxviii. 47.)

Ficus sycomorus.

Sy'char. A place named only in John iv. 5. It is specified as "a city of Samaria called Sychar." Sychar was either a name applied to the town of Shechem, or it was an independent place. 1. The first of these alternatives is now almost universally accepted. In the words of Dr. Robinson, "In consequence of the hatred which existed between the Jews and the Samaritans, and in allusion to their idolatry, the town of Sichem received, among the Jewish common people, the by-name Sychar." No trace, however, of such a nickname is found either in the Targums or the Talmud. But, presuming that Jacob's well was then, where it is now shown, at the entrance of the valley of *Nablus*, Shechem would be too distant to answer to the words of St. John, since it must have been more than a mile off. The earliest Christian tradition discriminates Shechem from Sychar. Eusebius (*Onomast.*) says that Sychar was in front of the city of Neapolis; and, again, that it lay by the side of Luza, which was three miles from Neapolis. Sychem, on the other hand, he places in the suburbs of Neapolis by the tomb of Joseph. The Bourdeaux Pilgrim describes Sechim as at the foot of the mountain, and as containing Joseph's monument and plot of ground. And he then proceeds to say that a thousand paces thence was the place called Sychar. 2. In favour of Sychar having been an independent place is the fact that a village named *'Askar* still exists at the south-east foot of Ebal, about north-east of the Well of Jacob, and about half a mile from it. A village like *'Askar* answers much more appropriately to the casual description of St. John than so large and so venerable a place as Shechem. On the other hand there is an etymological difficulty in the way of this identification. *'Askar* begins with the letter *'Ain*, which Sychar does not appear to have contained.

Sy'chem. The Greek form of the word Shechem, the name of the well-known city of Central Palestine. It occurs in Acts vii. 16 only. The main interest of the passage rests on its containing two of those numerous and singular variations from the early history, as told in the Pentateuch, with which the speech of St. Stephen abounds. A bastard variation of the name of Sychem, viz. SICHEM, is found, and its people are mentioned as—

Sy'chemite, the, in Jud. v. 16.

Sye'lus = JEHIEL 3 (1 Esd. i. 8; comp. 2 Chr. xxxv. 8).

Sye'ne, properly SEVENEH, a town of Egypt on the frontier of Cush or Ethiopia. The prophet Ezekiel speaks of the desolation of Egypt "from Migdol to Seveneh, even unto the border of Cush" (xxix. 10), and of its people being slain "from Migdol to Seveneh" (xxx. 6). Migdol was on the eastern border, and Seveneh is thus rightly identified with the town of Syene, which was always the last town of Egypt on the south, though at one time included in the nome Nubia. Its ancient Egyptian name is SUN. The modern town is slightly to the north of the old site.

Synagogue. It may be well to note at the outset the points of contact between the history and ritual of the synagogues of the Jews, and the facts to which the inquiries of the Biblical student are principally directed. (1.) They meet us as the great characteristic institution of the later phase of Judaism. (2.) We cannot separate them from the most intimate connexion with our Lord's life and ministry. In them He worshipped in His youth, and in His manhood. They were the scenes of no small portion of His work. (3.) There are the questions, leading us back to a remoter past: In what did the worship of the synagogue originate? what type was it intended to reproduce? what customs, alike in nature, if not in name, served as the starting-point for it? (4.) The synagogue, with all that belonged to it, was connected with the future as well as with the past. It was the order with which the first Christian believers were most familiar. Widely divergent as the two words and the things they represented afterwards became, the Ecclesia had its starting-point in the Synagogue. Keeping these points in view, it remains to deal with the subject in a somewhat more formal manner.—I. *Name.*—(1.) The Aramaic equivalent *cenishta* first appears in the Targum of Onkelos as a substitute for Heb. *'êdâh* (= congregation) in the Pentateuch. The more precise local designation (*Beth ha-Ceneseth* = House of gathering), belongs to a yet later date. (2.) The word *συναγωγή*, not unknown in classical Greek, became prominent in that of the Hellenists. It appears in the LXX. as the translation of not less than twenty-one Hebrew words in which the idea of a gathering is implied. In the books of the Apocrypha the word, as in those of the O. T., retains its general meaning, and is not used specifically for any recognised place of worship. In the N. T., however, the local meaning is the dominant one. Sometimes the word is applied to the tribunal

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which was connected with or sat in the synagogue in the narrower sense (Matt. x. 17, xxiii. 34; Mark xiii. 9; Luke xxi. 12, xii. 11). Within the limits of the Jewish Church it perhaps kept its ground as denoting the *place* of meeting of the Christian brethren (Jas. ii. 2).—II. *History.*—(1.) Jewish writers have claimed for their synagogues a very remote antiquity. In well-nigh every place where the phrase "before the Lord" appears, they recognise in it a known sanctuary, a fixed place of meeting, and therefore a synagogue. (2.) Apart from these far-fetched interpretations, we know too little of the life of Israel, both before and under the monarchy, to be able to say with certainty whether there was anything at all corresponding to the synagogues of later date. (3.) During the exile, in the abeyance of the Temple-worship, the meetings of devout Jews probably became more systematic, and must have helped forward the change which appears so conspicuously at the time of the return. The whole history of Ezra presupposes the habit of solemn, probably of periodic meetings (Ezr. viii. 15; Neh. viii. 2, ix. 1; Zech. vii. 5). To that period accordingly we may attribute the revival if not the institution of synagogues. Assuming Ewald's theory as to the date and occasion of Ps. lxxiv., there must, at some subsequent period, have been a great destruction of the buildings, and a consequent suspension of the services. It is, at any rate, striking that they are not in any way prominent in the Maccabaean history. When that struggle was over, there appears to have been a freer development of what may be called the synagogue parochial system among the Jews of Palestine and other countries. Well-nigh every town or village had its one or more synagogues. (4.) It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabaean struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry. The people were now in no danger of forgetting the Law, and the external ordinances that hedged it round. Here, as in the cognate order of the Scribes, there was an influence tending to diminish and ultimately almost to destroy the authority of the hereditary priesthood. The way was silently prepared for a new and higher order, which should rise in "the fulness of time" out of the decay and abolition of both the priesthood and the Temple.—III. *Structure.*—(1.) The size of a synagogue, like that of a church or chapel, varied with the population. Its position was, however, determinate. It stood, if possible, on the highest ground, in or near the city to which it belonged. And its direction too was fixed. Jerusalem was the *Kibleh* of Jewish devotion. The synagogue was so constructed, that the worshippers as they entered, and as they prayed, looked toward it. The building was commonly erected at the cost of the district. Sometimes it was built by a rich Jew, or even as in Luke vii. 5, by a friendly proselyte. (2.) In the internal arrangement of the synagogue we trace an obvious analogy to the type of the Tabernacle. At the upper or Jerusalem end stood the Ark, the chest which, like the older and more sacred Ark, contained the Book of the Law. It gave to that end the name and character of a sanctuary. This part of the synagogue was naturally the place of honour. Here were the "chief seats," after which Pharisees and Scribes strove so eagerly (Matt. xxiii. 6), to which the wealthy and honoured worshipper was invited (James ii. 2, 3). Here too, in front of the Ark, still reproducing the type of the Tabernacle, was the eight-branched lamp, lighted only on the greater festivals. Besides this, there was one lamp kept burning perpetually. A little further towards the middle of the building was a raised platform, on which several persons could stand at once, and in the middle of this rose a pulpit, in which the Reader stood to read the lesson or sat down to teach. The congregation were divided, men on one side, women on the other, a low partition, five or six feet high, running between them. The arrangements of modern synagogues, for many centuries, have made the separation more complete by placing the women in low side-galleries, screened off by lattice-work.—IV. *Officers.*—(1.) In smaller towns there was often but one Rabbi. Where a fuller organization was possible, there was a college of Elders (Luke vii. 3) presided over by one who was "the chief of the synagogue" (Luke viii. 41, 49, xiii. 14; Acts xviii. 8, 17). (2.) The most prominent functionary in a large synagogue was known as the *Shêliach* (= *legatus*), the officiating minister who acted as the delegate of the congregation, and was therefore the chief reader of prayers, &c., in their name. (3.) The *Chazzân*, or "minister" of the synagogue (Luke iv. 20) had duties of a lower kind resembling those of the Christian deacon or subdeacon. He was to open the doors, to get the building ready for service. (4.) Besides these there were ten men attached to every synagogue, whose functions have been the subject-matter of voluminous controversy. They were known as the Batlanim (= *Otiosi*), and no synagogue was complete without them. They were supposed to be men of leisure, not obliged to labour for their livelihood, able therefore to attend the week-day as well as the Sabbath services. Rhenford sees in them simply a body of men, permanently on duty, making up a congregation (ten being the minimum number), so that there might be no delay in beginning the service at the proper hours, and that no single worshipper might go away disappointed. (5.) It will be seen at once how closely the organization of the synagogue was reproduced in that of the Ecclesia. Here also there was the single presbyter-bishop in small towns, a council of presbyters under one head in large cities. The *legatus* of the synagogues appears in the ἄγγελος (Rev. i. 20, ii. 1), perhaps also in the ἀπόστολος of the Christian Church. — V. *Worship.*— (1.) The ritual of the synagogue was to a large extent the reproduction of the statelier liturgy of the Temple. It will be enough, in this place, to notice in what way the ritual, no less than the organization, was connected with the facts of the N. T. history, and with the life and order of the Christian Church. (2.) From the synagogue came the use of fixed forms of prayer. To that the first disciples had been accustomed from their youth. They had asked their Master to give them a distinctive one, and he had complied with their request (Luke xi. 1), as the Baptist had done before for his disciples, as every Rabbi did for his. The forms might be and were abused. (3.) The large admixture of a didactic element in Christian worship, that by which it was distinguished from all Gentile forms of adoration, was derived from the older order. "Moses" was "read in the synagogues every Sabbath-day" (Acts xv. 21), the whole Law being read consecutively, so as to be completed, according to one cycle, in three years.

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The writings of the Prophets were read as second lessons in a corresponding order. They were followed by the *Derash* (Acts xiii. 15), the exposition, the sermon of the synagogue. (4.) To the ritual of the synagogue we may probably trace a practice which has sometimes been a stumbling-block to the student of Christian antiquity, the subject-matter of fierce debate among Christian controversialists. Whatever account may be given of it, it is certain that Prayers for the Dead appear in the Church's worship as soon as we have any trace of it after the immediate records of the Apostolic age. There is a probability indefinitely great that prayers for the departed (the *Kaddish* of later Judaism) were familiar to the synagogues of Palestine and other countries, that the early Christian believers were not startled by them as an innovation, that they passed uncondemned even by our Lord Himself. (5.) The conformity extends also to the times of prayer. In the hours of service this was obviously the case. The third, sixth, and ninth hours were in the times of the N. T. (Acts iii. 1, x. 3, 9), and had been probably for some time before (Ps. lv. 17; Dan. vi. 10), the fixed times of devotion, known then, and still known, respectively as the *Shachárith*, the *Minchah*, and the *'Arábith*. The same hours, it is well known, were recognised in the Church of the second, probably in that of the first century also. The solemn days of the synagogue were the second, the fifth, and the seventh, the last or Sabbath being the conclusion of the whole. The transfer of the sanctity of the Sabbath to the Lord's Day involved a corresponding change in the order of the week, and the first, the fourth, and the sixth became to the Christian society what the other days had been to the Jewish. (6.) The following suggestion as to the mode in which this transfer was effected, involves, it is believed, fewer arbitrary assumptions than any other, and connects itself with another interesting custom, common to the Church and the Synagogue. It was a Jewish custom to end the Sabbath with a feast, in which they did honour to it as to a parting king. The feast was held in the synagogue. A cup of wine, over which a special blessing had been spoken, was handed round. It is obvious that, so long as the Apostles and their followers continued to use the Jewish mode of reckoning, so long *i. e.* as they fraternized with their brethren of the stock of Abraham, this would coincide in point of time with their δεῖπνον on the *first* day of the week. By degrees the time became later, passed on to midnight, to the early dawn of the next day. (7.) From the synagogue lastly came many less conspicuous practices, which meet us in the liturgical life of the first three centuries. Ablution, entire or partial, before entering the place of meeting (Heb. x. 22; John xiii. 1-15); standing and not kneeling, as the attitude of prayer (Luke xviii. 11); the arms stretched out; the face turned towards the Kibleh of the East; the responsive Amen of the congregation to the prayers and benedictions of the elders (1 Cor. xiv. 16).—VI. *Judicial Functions.*—(1.) The language of the N. T. shows that the officers of the synagogue exercised in certain cases a judicial power. (2.) It is not quite so easy, however, to define the nature of the tribunal, and the precise limits of its jurisdiction. In two of the passages referred to (Matt. x. 17; Mark xiii. 9) they are carefully distinguished from the councils. It seems probable that the council was the larger tribunal of 23, which sat in every city, and that under the term synagogue we are to understand a smaller court, probably that of the Ten judges mentioned in the Talmud. (3.) Here also we trace the outline of a Christian institution. The ἐκκλησία, either by itself or by appointed delegates, was to act as a Court of Arbitration in all disputes among its members. The elders of the Church were not, however, to descend to the trivial disputes of daily life. For the elders, as for those of the synagogue, were reserved the graver offences against religion and morals.

Synagogue, the Great. (1.) On the return of the Jews from Babylon, a great council was appointed, according to Rabbinic tradition, to re-organize the religious life of the people. It consisted of 120 members, and these were known as the men of the Great Synagogue, the successors of the prophets, themselves, in their turn, succeeded by scribes prominent, individually, as teachers. Ezra was recognised as president. Their aim was to restore again the *crown*, or *glory* of Israel. To this end they collected all the sacred writings of former ages and their own, and so completed the canon of the O. T. They instituted the feast of Purim. They organised the ritual of the synagogue, and gave their sanction to the *Shemôneh Esréh*, the eighteen solemn benedictions in it. (2.) Much of this is evidently uncertain. The absence of any historical mention of such a body, not only in the O. T. and the Apocrypha, but in Josephus, Philo, and the *Seder Olam*, so that the earliest record of it is found in the *Pirke Aboth*, circ. the second century after Christ, had led some critics to reject the whole statement as a Rabbinic invention. The narrative of Neh. viii. 13 clearly implies the existence of a body of men acting as counsellors under the presidency of Ezra, and these may have been an assembly of delegates from all provincial synagogues—a synod of the National Church.

Syn'tyche, a female member of the Church of Philippi (Phil. iv. 2, 3).

Syracuse. The celebrated city on the eastern coast of Sicily. St. Paul arrived thither in an Alexandrian ship from Melita, on his voyage to Rome (Acts xxviii. 12). The magnificence which Cicero describes as still remaining in his time, was then no doubt greatly impaired. But the site of Syracuse rendered it a convenient place for the African corn-ships to touch at, for the harbour was an excellent one, and the fountain Arethusa in the island furnished an unfailing supply of excellent water. In the time of St. Paul's voyage, Sicily did not supply the Romans with corn to the extent it had done in the time of King Hiero, and in a less degree as late as the time of Cicero. It is an error, however, to suppose that the soil was exhausted; for Strabo expressly says, that for *corn*, and some other productions, Sicily even surpassed Italy. At this period, there were only five Roman colonies in Sicily, of which Syracuse was one. The others were Catana, Tauromenium, Thermae, and Tyndaris. Messana too, although not a colony, was a town filled with a Roman population.

Syr'ia is the term used throughout our version for the Hebrew *Aram*, as well as for the Greek Συρία. Most probably Syria is for *Tsyria*, the country about *Tsur*, or Tyre, which was the first of the Syrian towns known to the Greeks. 1. *Geographical extent.*—It is very difficult to fix the limits of Syria. The Hebrew Aram seems to commence on the northern frontier of Palestine, and to extend thence northward to the skirts of Taurus,

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westward to the Mediterranean, and eastward probably to the Khabour river. Its chief divisions are Aram-Dammesek, or "Syria of Damascus," Aram-Zobah, or "Syria of Zobah," Aram-Naharaim, "Mesopotamia," or "Syria of the Two Rivers," and Padan-Aram, "the plain Syria," or "the plain at the foot of the mountains." Of these we cannot be mistaken in identifying the first with the rich country about Damascus, lying between Anti-libanus and the desert, and the last with the district about Harran and Orfah, the flat country stretching out from the western extremity of Mons Masius towards the true source of the Khabour at *Ras-el-Ain*. Aram-Naharaim seems to be a term including this last tract, and extending beyond it, though how far beyond is doubtful. Aram-Zobah seems to be the tract between the Euphrates and Coele-syria. The other divisions of Aram, such as Aram-Maachah and Aram-beth-Rehob, are more difficult to locate with any certainty. Probably they were portions of the tract intervening between Anti-libanus and the desert. The Greek writers used the term Syria still more vaguely than the Hebrews did Aram. On the one hand they extended it to the Euxine; on the other they carried it to the borders of Egypt. Still they seem always to have had a feeling that Syria Proper was a narrower region. The LXX. and New Testament writers distinguish Syria from Phoenicia on the one hand, and from Samaria, Judaea, Idumaea, &c., on the other. In the present article it seems best to take the word in this narrow sense, and to regard Syria as bounded by Amanus and Taurus on the north, by the Euphrates and the Arabian desert on the east, by Palestine on the south, by the Mediterranean near the mouth of the Orontes, and then by Phoenicia upon the west. The tract thus circumscribed is about 300 miles long from north to south, and from 50 to 150 miles broad. It contains an area of about 30,000 square miles. 2. *General physical features.*—The general character of the tract is mountainous, as the Hebrew name Aram (from a root signifying "height") sufficiently implies. On the west, two longitudinal chains, running parallel with the coast at no great distance from one another, extend along two-thirds of the length of Syria, from the latitude of Tyre to that of Antioch. In the latitude of Antioch the longitudinal chains are met by the chain of Amanus, an outlying barrier of Taurus, having the direction of that range, which in this part is from south-west to north-east. The most fertile and valuable tract of Syria is the long valley intervening between Libanus and Anti-libanus. The northern mountain region is also fairly productive; but the soil of the plains about Aleppo is poor, and the eastern flank of the Anti-libanus, except in one place, is peculiarly sterile. 3. *The Mountain Ranges.*—(*a*) Lebanon. Of the various mountain-ranges of Syria, Lebanon possesses the greatest interest. It extends from the mouth of the Litany to *Arka*, a distance of nearly 100 miles, and is composed chiefly of Jura limestone, but varied with sandstone and basalt. [LEBANON.] (*b*) Anti-libanus. This range, as the name implies, stands over against Lebanon, running in the same direction, *i. e.* nearly north and south, and extending the same length. (*c*) Bargylus. Mount Bargylus, called now *Jebel Nosairi* towards the south, and towards the north *Jebel Kraad*, extends from the mouth of the *Nahr-el-Kebir* (Eleutherus), nearly opposite Hems, to the vicinity of Antioch, a distance of rather more than 100 miles. One of the western spurs terminates in a remarkable headland, known to the ancients as Mount Casius, and now called *Jebel-el-Akra*, or the "Bald Mountain." (*d*) Amanus. North of the mouth of the Orontes, between its course and the eastern shore of the Gulf of Issus (*Iskanderun*), lies the range of Amanus, which divides Syria from Cilicia. Its average elevation is 5000 feet, and it terminates abruptly at *Ras-el-Khanzir*, in a high cliff overhanging the sea. 4. *The Rivers.*—The principal rivers of Syria are the Litany and the Orontes. The Litany springs from a small lake situated in the middle of the Coele-syrian valley, about six miles to the south-west of Baalbek. It enters the sea about 5 miles north of Tyre. The source of the Orontes is but about 15 miles from that of the Litany. Its modern name is the *Nahr-el-Asi*, or "Rebel Stream," an appellation given to it on account of its violence and impetuosity in many parts of its course. The other Syrian streams of some consequence, besides the Litany and the Orontes, are the *Barada* or river of Damascus, the *Kowesk*, or river of Aleppo, and the *Sajur*, a tributary of the Euphrates. 5. *The Lakes.*—The principal lakes of Syria are the *Agh-Dengiz*, or Lake of Antioch; the *Sabakhah*, or Salt Lake, between Aleppo and Balis; the *Bahr-el-Kades*, on the upper Orontes; and the *Bahr-el-Merj*, or Lake of Damascus. 6. *The Great Valley.*—By far the most important part of Syria, and on the whole its most striking feature, is the great valley which reaches from the plain of *Ussi*, near Antioch, to the narrow gorge on which the *Litany* enters in about lat. 33° 30′. This valley, which runs nearly parallel with the Syrian coast, extends the length of 230 miles, and has a width varying from 6 or 8 to 15 or 20 miles. The more southern portion of it was known to the ancients as Coele-syria, or "the Hollow Syria," and has been already described. [COELESYRIA.] 7. *The Northern Highlands.*—Northern Syria, especially the district called Commagêné, between Taurus and the Euphrates, is still very insufficiently explored. It seems to be altogether an elevated tract, consisting of twisted spurs from Taurus and Amanus, with narrow valleys between them, which open out into bare and sterile plains. The highest elevation of the plateau between the two rivers is 1500 feet; and this height is reached soon after leaving the Euphrates, while towards the west the decline is gradual. 8. *The Eastern Desert.*—East of the inner mountain-chain, and south of the cultivable ground about Aleppo, is the great Syrian Desert, an elevated dry upland, for the most part of gypsum and marls, producing nothing but a few spare bushes of wormwood, and the usual aromatic plants of the wilderness. The region is traversed with difficulty, and has never been accurately surveyed. The most remarkable oasis is at Palmyra, where there are several small streams and abundant palm-trees. 9. *Chief Divisions.*—According to Strabo, Syria Proper was divided into the following districts:—1. Commagêné; 2. Cyrrhestica; 3. Seleucis; 4. Coele-syria; and 5. Damascêné. If we take its limits, however, as laid down above (§ 1), we must add to these districts three others: Chalybonitis, or the country about Aleppo; Chalcis or Chalcidicé, a small tract south of this, about the lake in which the river of Aleppo ends: and Palmyrêné, or the desert so far as we consider it to have been Syrian. 10. *Principal towns.*—The chief towns of Syria may be thus arranged, as

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nearly as possible in the order of their importance: 1. Antioch; 2. Damascus; 3. Apameia; 4. Seleucia; 5. Tadmor or Palmyra; 6. Laodiceia; 7. Epiphaneia (Hamath); 8. Samosata; 9. Hierapolis (Mabug); 10. Chalybon; 11. Emesa; 12. Heliopolis: 13. Laodiceia ad Libanum; 14. Cyrrhus; 15. Chalcis; 16. Poseideium; 17. Heracleia; 18. Gindarus; 19. Zeugma; 20. Thapsacus. Of these, Samosata, Zeugma, Thapsacus, are on the Euphrates; Seleucia, Laodiceia, Poseideium, and Heracleia, on the sea-shore; Antioch, Apameia, Epiphaneia, and Emesa (*Hems*) on the Orontes; Heliopolis and Laodiceia ad Libanum, in Coelesyria; Hierapolis, Chalybon, Cyrrhus, Chalcis, and Gindarus, in the northern highlands; Damascus on the skirts, and Palmyra, in the centre of the eastern desert. 11. *History.*—The first occupants of Syria appear to have been of Hamitic descent. The Canaanitish races, the Hittites, Jebusites, Amorites, &c., are connected in Scripture with Egypt and Ethiopia, Cush and Mizraim (Gen. x. 6 and 15-18). These tribes occupied not Palestine only, but also Lower Syria, in very early times as we may gather from the fact that Hamath is assigned to them in Genesis (x. 18). Afterwards they seem to have become possessed of Upper Syria also. After a while the first comers, who were still to a great extent nomads, received a Shemitic infusion, which most probably came to them from the south-east. The only Syrian town whose existence we find distinctly marked at this time is Damascus (Gen. xiv. 15; xv. 2), which appears to have been already a place of some importance. Next to Damascus must be placed Hamath (Num. xiii. 21, xxiv. 8). Syria at this time, and for many centuries afterwards, seems to have been broken up among a number of petty kingdoms. The Jews first come into hostile contact with the Syrians, *under that name*, in the time of David. Claiming the frontier of the Euphrates, which God had promised to Abraham (Gen. xv. 18), David made war on Hadadezer, king of Zobah (2 Sam. viii. 3, 4, 13). The Damascene Syrians were likewise defeated with great loss (ib. ver. 5). Zobah, however, was far from being subdued as yet. When, a few years later, the Ammonites determined on engaging in a war with David, and applied to the Syrians for aid, Zobah, together with Beth-Rehob, sent them 20,000 footmen, and two other Syrian kingdoms furnished 13,000 (2 Sam. x. 6). This army being completely defeated by Joab, Hadadezer obtained aid from Mesopotamia (ib. ver. 16), and tried the chance of a third battle, which likewise went against him, and produced the general submission of Syria to the Jewish monarch. The submission thus begun continued under the reign of Solomon (1 K. iv. 21). The only part of Syria which Solomon lost seems to have been Damascus, where an independent kingdom was set up by Rezon, a native of Zobah (1 K. xi. 23-25). On the separation of the two kingdoms, soon after the accession of Rehoboam, the remainder of Syria no doubt shook off the yoke. Damascus now became decidedly the leading state, Hamath being second to it, and the northern Hittites, whose capital was Carchemish near *Bambuk*, third. [DAMASCUS.] Syria became attached to the great Assyrian empire, from which it passed to the Babylonians, and from them to the Persians. In B.C. 333 it submitted to Alexander without a struggle. Upon the death of Alexander Syria became, for the first time, the head of a great kingdom. On the division of the provinces among his generals (B. C. 321), Seleucus Nicator received Mesopotamia and Syria. Antioch was begun in B. C. 300, and, being finished in a few years, was made the capital of Seleucus' kingdom. The country grew rich with the wealth which now flowed into it on all sides. The history of Syria under the Seleucid princes has been already given in detail, in the articles treating of each monarch [ANTIOCHUS, DEMETRIUS, SELEUCUS, &c.]. The most flourishing period was the reign of the founder, Nicator. The empire was then almost as large as that of the Achemenian Persians, for it at one time included Asia Minor, and thus reached from the Egean to India. The reign of Nicator's son, Antiochus I., called Soter, was the beginning of the decline, which was progressive from his date. It passed under the power of Tigranes, king of Armenia, in B. C. 83, and was not made a province of the Roman Empire till after Pompey's complete defeat of Mithridates and his ally Tigranes, B. C. 64. As Syria holds an important place, not only in the Old Testament, but in the New, some account of its condition under the Romans must now be given. That condition was somewhat peculiar. While the country generally was formed into a Roman province, under governors who were at first propraetors or quaestors, then proconsuls, and finally legates, there were exempted from the direct rule of the governor, in the first place, a number of "free cities," which retained the administration of their own affairs, subject to a tribute levied according to the Roman principles of taxation; and 2ndly, a number of tracts, which were assigned to petty princes, commonly natives, to be ruled at their pleasure, subject to the same obligations with the free cities as to taxation. The free cities were Antioch, Seleucia, Apameia, Epiphaneia, Tripolis, Sidon, and Tyre; the principalities, Comagêné, Chalcis ad Belum (near *Baalbek*), Arethusa, Abila or Abilêné, Palmyra, and Damascus. The principalities were sometimes called kingdoms, sometimes tetrarchies. They were established where it was thought that the natives were so inveterately wedded to their own customs, and so well disposed for revolt, that it was necessary to consult their feelings, to flatter the national vanity, and to give them the semblance without the substance of freedom. The list of the governors of Syria, from its conquest by the Romans to the destruction of Jerusalem, has been made out with a near approach to accuracy, and is as follows:—

Names.	Titles of office.	Date of entering office.	Date of quitting office.
M. Aemilius Scaurus	Quaestor pro praetore	B.C. 62	B.C. 61
L. Marcius Philippus	Propraetor	61	59
Lentulus Marcellinus	Propraetor	59	57
Gabinius	Proconsul	56	55
Crassus		55	53
Cassius	Quaestor	53	51
M. Calpurnius Bibulus	Proconsul	51	47
Sext. Julius Caesar		47	46
Q. Caecilius Bassus	Praetor	46	44
(Q. Cornificius (L. Statius Murcus. (Q. Marcius Crispus	received authority from the Senate to dispossess Bassus, but failed.)		
C. Cassius Longinus	Proconsul	B.C. 43	B.C. 42
L. Decidius Saxa	Legatus	41	40
P. Ventidius Bassus	Legatus	40	38
C. Sosius	Legatus	38	35
L. Munatius Plancus	Legatus	35	32
L. Calpurnius Bibulus	Legatus	31	31
Q. Didius	Legatus	30	
M. Valerius Messalla Varro	Legatus	29	29
	Legatus	24	
M. Vipsanius Agrippa	Legatus	22	20

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Names.	Titles of office.	Date of entering office.	Date of quitting office.
M. Tullius	Legatus	19 (?)	
M. Vipsanius Agrippa	Legatus	15	
M. Titius	Legatus	11	7
C. Sentius Saturninus	Legatus	7	3
P. Quintilius Varus	Legatus	3	A.D. 5
P. Sulpicius Quirinus	Legatus	A.D. 5	
Q. Caecilius Metellus Creticus Silanus	Legatus		17
M. Culpurnius Piso	Legatus	17	19
Cn. Sentius Saturninus	Prolegatus	19	
L. Pomponius Flaccus	Propraetor	22	33
L. Vitellius	Legatus	35	39
P. Petronius	Legatus	39	42
Vibius Marsus	Legatus	42	48
C. Cassius Longinus	Legatus	48	51
T. Numidius* Quadratus	Legatus	51	60
Domitius Corbulo	Legatus	60	63
Cincius	Legatus	63	
C. Cestius Gallus	Legatus	65	67
P. Licinius Mucianus	Legatus	67	69

The history of Syria during the period may be summed up in a few words. Down to the battle of Pharsalia, Syria was fairly tranquil, the only troubles being with the Arabs, who occasionally attacked the eastern frontier. The Roman governor laboured hard to raise the condition of the province, taking great pains to restore the cities, which had gone to decay under the later Seleucidae. After Pharsalia (B.C. 46) the troubles of Syria were renewed. Julius Caesar gave the province to his relative Sextus in B.C. 47; but Pompey's party was still so strong in the East, that in the next year one of his adherents, Caecilius Bassus, put Sextus to death, and established himself in the government so firmly that he was able to resist for three years three proconsuls appointed by the Senate to dispossess him, and only finally yielded upon terms which he himself offered to his antagonists. Bassus had but just made his submission, when, upon the assassination of Caesar, Syria was disputed between Cassius and Dolabella, the friend of Antony, a dispute terminated by the suicide of Dolabella, B.C. 43. The next year Cassius left his province and went to Philippi, where, after the first unsuccessful engagement, he too committed suicide. Syria then fell to Antony, who appointed as his legate, L. Decidius Saxa, in B.C. 41. Pacorus, the crown-prince of Parthia, son of Arsaces XIV., assisted by the Roman refugee, Labienus, overran Syria and Asia Minor, defeating Antony's generals, and threatening Rome with the loss of all her Asiatic possessions (B.C. 40-39). Ventidius, however, in B.C. 38, defeated the Parthians, slew Pacorus, and recovered for Rome her former boundary. A quiet time followed. In B.C. 27 took place that formal division of the provinces between Augustus and the Senate from which the imperial administrative system dates; and Syria, being from its exposed situation among the *provinciae principis*, continued to be ruled by legates, who were of consular rank (*consulares*) and bore severally the full title of "Legatus Augusti pro praetore." Judaea occupied a peculiar position. A special procurator was therefore appointed to rule it, who was subordinate to the governor of Syria, but within his own province had the power of a legatus. Syria continued without serious disturbance from the expulsion of the Parthians (B.C. 38) to the breaking out of the Jewish war (A.D. 66). In B.C. 19 it was visited by Augustus, and in A.D. 18-19 by Germanicus, who died at Antioch in the last-named year. In A.D. 44-47 it was the scene of a severe famine. A little earlier Christianity had begun to spread into it, partly by means of those who "were scattered" at the time of Stephen's persecution (Acts xi. 19), partly by the exertions of St. Paul (Gal. i. 21). The Syrian Church soon grew to be one of the most flourishing (Acts xiii. 1, xv. 23, 35, 41, &c.).

* Called "Vinidius" by Tacitus.

Syriac Versions. [VERSIONS, SYRIAC.]

Syro-Phoenician occurs only in Mark vii. 26. The coinage of the words "Syro-Phoenicia," and "Syro-Phoenicians," seems to have been the work of the Romans, though it is difficult to say exactly what they intended by the expressions. They denoted perhaps a mixed race, half-Phoenicians and half-Syrians. In later times a geographic sense of the terms superseded the ethnic one. The Emperor Hadrian divided Syria into three parts, Syria Proper, Syro-Phoenice, and Syria Palaestina; and henceforth a Syro-Phoenician meant a native of this sub-province, which included Phoenicia Proper, Damascus, and Palmyrene. It is perhaps most probable that St. Mark really wrote Συρα Φοινισσα, "a Phoenician Syrian," which is found in some copies.

T

Ta'anach. An ancient Canaanitish city, whose king is enumerated amongst the thirty-one conquered by Joshua (Josh. xii. 21). It came into the half tribe of Manasseh (Josh. xvii. 11, xxi. 25; 1 Chr. vii. 29), and was bestowed on the Kohathite Levites (Josh. xxi. 25.) Taanach is almost always named in company with Megiddo, and they were evidently the chief towns of that fine rich district which forms the western portion of the great plain of Esdraelon (1 K. iv. 12). There it is still to be found. The identification of *Ta'annuk* with Taanach, may be taken as one of the surest in the whole Sacred Topography. It was known to Eusebius and to Ibn-Parchi, the Jewish mediaeval traveller, and it still stands about 4 miles south-east of *Lejjún*, retaining its old name with hardly the change of a letter.

Ta'anath-Shi'loh. A place named once only (Josh. xvi. 6) as one of the landmarks of the boundary of Ephraim, but of which boundary it seems impossible to ascertain. All we can tell is, that at this part the enumeration is from west to east, Janohah being east of Taanath Shiloh. Janohah has been identified with some probability at *Yanún*, on the road from *Nâblus* to the Jordan Valley. The name *Tâna*, or *Ain Tâna*, seems to exist in that direction. In a list of places contained in the Talmud, Taanath Shiloh is said to be identical with SHILOH. Kurtz's view, that Taanath was the ancient Canaanite name of the place, and Shiloh the Hebrew name, is ingenious, but at present it is a mere conjecture.

Tab'aoth. TABBAOTH (1 Esd. v. 29).

Tab'baoth. The children of Tabbaoth were a family of Nethinim who returned with Zerubbabel (Ezr. ii. 43; Neh. vii. 46).

Tab'bath. A place mentioned only in Judg. vii. 22, in describing the flight of the Midianite host after Gideon's night attack. The host fled to Beth-shittah, to Zererah, to the brink of Abelmenolah on Tabbath. Beth-shittah may be *Shittah*, which lies on the open plain between *Jebel Fuku'a* and *Jebel Duhy*, 4 miles east of *Ain Jalûd*, the

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probable scene of Gideon's onslaught. But no attempt seems to have been made to identify Tabbath, nor does any name resembling it appear in the books or maps, unless it be *Tubukhat-Fahil, i. e.* "Terrace of Fahil."

Tab'eal. The son of Tabeal was apparently an Ephraimite in the army of Pekah the son of Remaliah, or a Syrian in the army of Rezin, when they went up to besiege Jerusalem in the reign of Ahaz (Is. vii. 6). The Aramaic form of the name favours the latter supposition.

Tab'eel. An officer of the Persian government in Samaria in the reign of Artaxerxes (Ezr. iv. 7). His name appears to indicate that he was a Syrian.

Tabel'lius. (1 Esdr. ii. 16.) [TABEEL.]

Tab'erah. The name of a place in the wilderness of Paran (Num. xi. 3; Deut. ix. 22). It has not been identified.

Tabering. The obsolete word thus used in the A. V. of Nah. ii. 7 requires some explanation. The Hebrew word connects itself with *tôph*, "a timbrel." The A. V. reproduces the original idea. The "tabour" or "tabor" was a musical instrument of the drum-type, which with the pipe formed the band of a country village. To "tabour," accordingly, is to beat with loud strokes as men beat upon such an instrument.

Tabernacle. The description of the Tabernacle and its materials will be found under TEMPLE. Here it remains for us to treat—(1) of the word and its synonyms; (2) of the history of the Tabernacle itself; (3) of its relation to the religious life of Israel; (4) of the theories of later times respecting it.—I. *The Word and its Synonyms.*—(1.) The first word used (Ex. xxv. 9) is *Mishcân* = dwelling. It connects itself with the Jewish, though not Scriptural, word Shechinah, as describing the dwelling-place of the Divine Glory. It is not applied in prose to the common dwellings of men, but seems to belong rather to the speech of poetry (Ps. lxxxvii. 2; Cant. i. 8). (2.) Another word, however, is also used, more connected with the common life of men; *ôhel*, the "tent" of the Patriarchal age of Abraham, and of Jacob (Gen. ix. 21, &c.). For the most part, as needing something to raise it, it is used, when applied to the Sacred Tent, with some distinguishing epithet. In one passage only (1 K. i. 39) does it appear with this meaning by itself. (3.) *Baith* is applied to the Tabernacle in Ex. xxiii. 19, xxxiv. 26; Josh. vi. 24, ix. 23; Judg. xviii. 31, xx. 18, as it had been, apparently, to the tents of the Patriarchs (Gen. xxxiii. 17). So far as it differs from the two preceding words, it expresses more definitely the idea of a fixed settled habitation. (4.) *Kôdesh*, *Mikdâsh*, the holy, consecrated place, and therefore applied, according to the graduated scale of holiness of which the Tabernacle bore witness, sometimes to the whole structure (Ex. xxv. 8; Lev. xii. 4), sometimes to the court into which none but the priests might enter (Lev. iv. 6; Num. iii. 38, iv. 12), sometimes to the innermost sanctuary of all, the Holy of Holies (Lev. iv. 6?). (5.) *Hêcâl*, as meaning the stately building, or palace of Jehovah (1 Chr. xxix. 1, 19), is applied more commonly to the Temple (2 K. xxiv. 13, &c.), but was used also of the Tabernacle at Shiloh (1 Sam. i. 9, iii. 3) and Jerusalem (Ps. v. 7). (6.) The two words (1) and (2) receive a new meaning in combination (*a.*) with *mô'éd*, and (*b.*) with *ha'edûth*. To understand the full meaning of the distinctive titles thus formed is to possess the key to the significance of the whole Tabernacle. (*a.*) The real meaning of the word is to be found in what may be called the *locus classicus*, as the interpretation of all words connected with the Tabernacle (Ex. xxix. 42-46). It is clear that "congregation" is inadequate. Not the gathering of the worshippers only, but the meeting of God with His people, to commune with them, to make himself known to them, was what the name embodied. (7.) The other compound phrase, (*b.*) is rightly rendered "the tent of the testimony" (Num. ix. 15), "the tabernacle of witness" (Num. xvii. 7, xviii. 2). In this case the tent derives its name from that which is the centre of its holiness. The two tables of stone within the ark are emphatically *the* testimony (Ex. xxv. 16, 21, xxxi. 18).—II. *History.*—(1.) The outward history of the Tabernacle begins with Ex. xxv. It comes after the first great group of Laws (xix.–xxiii.), after the covenant with the people, after the vision of the Divine Glory (xxiv.). For forty days and nights Moses is in the mount. There rose before him, not without points of contact with previous associations, yet in no degree formed out of them, the "pattern" of the Tabernacle. He is directed in his choice of the two chief artists, Bezaleel of the tribe of Judah, Aholiab of the tribe of Dan (xxxi.). The sin of the golden calf apparently postpones the execution. As in a transition period, the whole future depending on the penitence of the people, on the intercession of their leader, a tent is pitched, probably that of Moses himself, outside the camp, to be provisionally the Tabernacle of Meeting. Of this provisional Tabernacle it has to be noticed, that there was as yet no ritual and no priesthood. The people went out to it as to an oracle (Ex. xxxiii. 7). (2.) Another outline Law was however given; another period of solitude, like the first, followed. The work could now be resumed. The people offered the necessary materials in excess of what was wanted (Ex. xxxvi. 5, 6). Other workmen (Ex. xxxvi. 2) and work-women (Ex. xxxv. 25) placed themselves under the direction of Bezaleel and Aholiab. The parts were completed separately, and then, on the first day of the second year from the Exodus, the Tabernacle itself was erected and the ritual appointed for it begun (Ex. xl. 2). (3.) The position of the new Tent was itself significant. It stood, not, like the provisional Tabernacle, at a distance from the camp, but in its very centre. The Priests on the east, the other three families of the Levites on the other sides, were closest in attendance, the "body-guard" of the Great King. In the wider square, Judah, Zebulun, Issachar, were on the east; Ephraim, Manasseh, Benjamin, on the west; the less conspicuous tribes, Dan, Asher, Naphtali, on the north; Reuben, Simeon, Gad, on the south side. When the army put itself in order of march, the position of the Tabernacle, carried by the Levites, was still central, the tribes of the east and south in front, those of the north and west in the rear (Num. ii.). (4.) In all special facts connected with the Tabernacle, the original thought reappears. It is the place where man *meets* with God. (5.) As long as Canaan remained unconquered, and the people were still therefore an army, the Tabernacle was probably moved from place to place, wherever the host of Israel was, for the time, encamped; and, finally, was placed at Shiloh (Josh. ix. 27, xviii. 1). The reasons of the choice are not given. Partly, perhaps, its central position, partly

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its belonging to the powerful tribe of Ephraim, the tribe of the great captain of the host, may have determined the preference. There it continued during the whole period of the Judges. There, too, as the religion of Israel sunk towards the level of an orgiastic Heathenism, troops of women assembled, shameless as those of Midian, worshippers of Jehovah, and concubines of His priests (1 Sam. ii. 22). (6.) A state of things which was rapidly assimilating the worship of Jehovah to that of Ashtaroth, or Mylitta, needed to be broken up. The Ark of God was taken and the sanctuary lost its glory: and the Tabernacle, though it did not perish, never again recovered it (1 Sam. iv. 22). It probably became once again a moveable sanctuary, less honoured as no longer possessing the symbol of the Divine Presence, yet cherished by the priesthood, and some portions, at least, of its ritual, kept up. For a time it seems, under Saul, to have been settled at NOB (1 Sam. xxi. 1-6). The massacre of the priests and the flight of Abiathar must, however, have robbed it yet further of its glory. It had before lost the Ark. It now lost the presence of the High-Priest, and with it the oracular ephod, the URIM and the THUMMIM (1 Sam. xxii. 20, xxiii. 6). What change of fortune then followed we do not know. In some way or other, it found its way to Gibeon (1 Chr. xvi. 39). The capture of Jerusalem and the erection there of a new Tabernacle, with the ark, of which the old had been deprived (2 Sam. vi. 17; 1 Chr. xv. 1), left it little more than a traditional, historical sanctity. It retained only the old altar of burnt-offerings (1 Chr. xxi. 29). The divided worship continued all the days of David. The sanctity of both places was recognised by SOLOMON on his accession (1 K. iii. 15; 2 Chron. i. 3). But it was time that the anomaly should cease. The purpose of David fulfilled by Solomon, was that the claims of both should merge in the higher glory of the Temple.—III. *Relation to the religious life of Israel.*—(1.) Whatever connexion may be traced between other parts of the ritual of Israel and that of the nations with which Israel had been brought into contact, the thought of the Tabernacle meets us as entirely new. The "house of God" [BETHEL] of the Patriarchs had been the large "pillar of stone" (Gen. xxviii. 18, 19), bearing record of some high spiritual experience, or the grove which, with its dim, doubtful light, attuned the souls of men to a divine awe (Gen. xxi. 33). A sacred tent, a moving Bethel, was the fit sanctuary for a people still nomadic. It was capable of being united afterwards, as it actually came to be, with "the grove" of the older *cultus* (Josh. xxiv. 26). (2.) The structure of the Tabernacle was obviously determined by a complex and profound symbolism; but its meaning remains one of the things at which we can but dimly guess. No interpretation is given in the Law itself. That which meets us in the Epistle to the Hebrews, the application of the *types* of the Tabernacle to the mysteries of Redemption, was latent till those mysteries were made known. And, yet, we cannot but believe that, as each portion of the wonderful order rose before the inward eye of the lawgiver, it must have embodied distinctly manifold truths which he apprehended himself, and sought to communicate to others. (3.) The thought of a graduated sanctity, like that of the outer court, the Holy Place, the Holy of Holies, had its counterpart, often the same number of stages, in the structure of Egyptian temples. In the Adytum, often at least, was the sacred ARK, the culminating point of holiness, containing the highest and most mysterious symbols, winged figures, generally like those of the cherubim, the emblems of stability and life. Here were outward points of resemblance. Of all elements of Egyptian worship this was one which could be transferred with least hazard, with most gain. No one could think that the Ark itself was the likeness of the God he worshipped. When we ask what gave the Ark its holiness, we are led on at once to the infinite difference, the great gulf between the two systems. That of Egypt was predominantly *cosmical*, starting from the productive powers of nature. That of Israel was predominantly ethical. In the depths of the Holy of Holies, and for the high-priest as for all Israel, there was the revelation of a righteous Will requiring righteousness in man. And over the Ark was the *Côphereth* (MERCY-SEAT), so called with a twofold reference to the root-meaning of the word. It *covered* the Ark. It was the witness of a mercy *covering* sins. And over the Mercy-seat were the CHERUBIM, reproducing, in part at least, the symbolism of the great Hamitic races. Representing as they did the manifold powers of nature, created life in its highest form, their over-shadowing wings, meeting as in token of perfect harmony, declared that nature as well as man found its highest glory in subjection to a Divine Law, that men might take refuge in that Order, as under the shadow of the wings of God. The material not less than the forms, in the Holy of Holies was significant. The acacia or shittim-wood, least liable, of woods then accessible, to decay, might well represent the imperishableness of Divine Truth, of the Laws of Duty. Ark, mercy-seat, cherubim, the very walls, were all overlaid with gold, the noblest of all metals, the symbol of light and purity, sun-light itself as it were, fixed and embodied, the token of the incorruptible, of the glory of a great king. Dimensions also had their meaning. Difficult as it may be to feel sure that we have the key to the enigma, there can be but little doubt that the older religious systems of the world did attach a mysterious significance to each separate number; that the training of Moses, as afterwards the far less complete initiation of Pythagoras in the symbolism of Egypt, must have made that transparently clear to him, which to us is almost impenetrably dark. (4.) Into the inner sanctuary neither people nor the priests as a body ever entered. Strange as it may seem, that in which everything represented light and life was left in utter darkness, in profound solitude. Once only in the year, on the DAY OF ATONEMENT, might the high-priest enter. The strange contrast has, however, its parallel in the spiritual life. Death and life, light and darkness, are wonderfully united. Only through death can we truly live. Only by passing into the "thick darkness" where God is (Ex. xx. 21; 1 K. viii. 12) can we enter at all into the "light inaccessible," in which He dwells everlastingly. And to come there with blood, the symbol of life, touching with that blood the mercy-seat, with incense, the symbol of adoration (Lev. xvi. 12-14), what did that express but the truth, (1) that man must draw near to the righteous God with no lower offering than the pure worship of the heart, with the living sacrifice of body, soul, and spirit; (2) that could such a perfect sacrifice be found, it would have a mysterious

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power working beyond itself, in proportion to its perfection, to cover the multitude of sins? (5.) From all others, from the high-priest at all other times, the Holy of Holies was shrouded by the double VEIL, bright with many colours and strange forms, even as curtains of golden tissue were to be seen hanging before the Adytum of an Egyptian temple, a strange contrast often to the bestial form behind them. The veil itself represented the infinite variety, the πολυποίκιλος σοφία of the Divine order in Creation (Eph. iii. 10). And there again were seen copied upon the veil, the mysterious forms of the cherubim; how many, or in what attitude, or of what size, or in what material, we are not told. (6.) The outer sanctuary was one degree less awful in its holiness than the inner. Silver, the type of Human Purity, took the place of gold, the type of the Divine Glory. It was to be trodden daily by the priests, as by men who lived in the perpetual consciousness of the nearness of God, of the mystery behind the veil. Barefooted and in garments of white linen, like the priests of Isis, they accomplished their ministrations. And here, too, there were other emblems of Divine realities. With no opening to admit light from without, it was illumined only by the golden LAMP with its seven lights, one taller than the others, as the Sabbath is more sacred than the other days of the week, never all extinguished together, the perpetual symbol of all derived gifts of wisdom and holiness in man, reaching their mystical perfection when they shine in God's sanctuary to His glory (Ex. xxv. 31, xxvii. 20; Zech. iv. 1-14). The SHEW-BREAD, the "bread of faces," of the Divine Presence, served as a token that, though there was no form or likeness of the Godhead, He was yet there, accepting all offerings, recognising in particular that special offering which represented the life of the nation at once in the distinctness of its tribes and in its unity as a people. The meaning of the ALTAR OF INCENSE was not less obvious. The cloud of fragrant smoke was the natural, almost the universal, emblem of the heart's adoration (Ps. cxli. 2). Upon that altar no "strange fire" was to be kindled. When fresh fire was needed it was to be taken from the ALTAR OF BURNT-OFFERING in the outer court (Lev. ix. 24; x. 1). (7.) Outside the tent, but still within the consecrated precincts, was the COURT, fenced in by an enclosure, yet open to all the congregation as well as to the Levites, those only excepted who were ceremonially unclean. Here therefore stood the ALTAR OF BURNT-OFFERINGS, at which SACRIFICES in all their varieties were offered by penitent or thankful worshippers (Ex. xxvii. 1-8; xxxviii. 1), the brazen LAVER at which those worshippers purified themselves before they sacrificed, the priests before they entered into the sanctuary (Ex. xxx. 17-21). Here the graduated scale of holiness ended. — IV. *Theories of later times.* — (1.) It is not probable that the elaborate symbolism of such a structure was understood by the rude and sensual multitude that came out of Egypt. Yet it was not the less, was perhaps the more fitted, on that account to be an instrument for the education of the people. To the most ignorant and debased it was at least a witness of the nearness of the Divine King. It met the craving of the human heart which prompts to worship, with an order which was neither idolatrous nor impure. More thoughtful minds were led inevitably to higher truths. If the words, "He that dwelleth between the cherubim," spoke on the one side of a special, localised manifestation of the Divine Presence, they spoke also on the other of that Presence, as in the heaven of heavens, in the light of setting suns, in the blackness and the flashes of the thunder-clouds. (2.) The thought thus uttered, essentially poetical in its nature, had its fit place in the psalms and hymns of Israel. It lost its beauty, it led men on a false track, when it was formalised into a system. At a time when Judaism and Greek philosophy were alike effete, when a feeble physical science, which could read nothing but its own thoughts in the symbols of an older and deeper system, was after its own fashion rationalising the mythology of heathenism, there were found Jewish writers willing to apply the same principle of interpretation to the Tabernacle and its order. The result appears in Josephus and in Philo, in part also in Clement of Alexandria and Origen. (3.) It will have been clear from all that has been said that the Epistle to the Hebrews has not been looked on as designed to limit our inquiry into the meaning of the symbolism of the Tabernacle, and that there is consequently no ground for adopting the system of interpreters who can see in it nothing but an aggregate of types of Christian mysteries.

Tabernacles, the Feast of (Ex. xxiii. 16, "the feast of ingathering"), the third of the three great festivals of the Hebrews, which lasted from the 15th till the 22nd of Tisri. I. The following are the principal passages in the Pentateuch which refer to it: Exod. xxiii. 16: Lev. xxiii. 34-36, 39-43; Num. xxix. 12-38; Deut. xvi. 13-15, xxxi. 10-13. In Neh. viii. there is an account of the observance of the feast by Ezra.—II. The time of the festival fell in the autumn, when the whole of the chief fruits of the ground, the corn, the wine, and the oil, were gathered in (Ex. xxiii. 16; Lev. xxiii. 39; Deut. xvi. 13-15). Its duration was strictly only seven days (Deut. xvi. 13; Ez. xlv. 25). But it was followed by a day of holy convocation, distinguished by sacrifices of its own, which was sometimes spoken of as an eighth day (Lev. xxiii. 36; Neh. viii. 18). During the seven days the Israelites were commanded to dwell in booths or huts formed of the boughs of trees. The boughs were of the olive, palm, pine, myrtle, and other trees with thick foliage (Neh. viii. 15, 16). According to Rabbinical tradition, each Israelite used to tie the branches into a bunch, to be carried in his hand, to which the name *lûlâb* was given. The burnt-offerings of the Feast of Tabernacles were by far more numerous than those of any other festival. There were offered on each day two rams, fourteen lambs, and a kid for a sin-offering. But what was most peculiar was the arrangement of the sacrifices of bullocks, in all amounting to seventy (Num. xxix. 12-38). The eighth day was a day of holy convocation of peculiar solemnity, and, with the seventh day of the Passover, and the day of Pentecost, was designated *'Âtsereth*. We are told that on the morning of this day the Hebrews left their huts and dismantled them, and took up their abode again in their houses. The special offerings of the day were a bullock, a ram, seven lambs, and a goat for a sin-offering (Num. xxix. 36, 38). When the Feast of Tabernacles fell on a Sabbatical year, portions of the Law were read each day in public, to men, women, children, and strangers (Deut. xxxi. 10-13). We find Ezra reading the Law during the festival "day by day, from the first day to the

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last day" (Neh. viii. 18).—III. There are two particulars in the observance of the Feast of Tabernacles which appear to be referred to in the New Testament, but are not noticed in the Old. These were, the ceremony of pouring out some water of the pool of Siloam, and the display of some great lights in the court of the women. We are told that each Israelite, in holiday attire, having made up his *lûlâb*, before he broke his fast, repaired to the Temple with the *lûlâb* in one hand and the citron in the other, at the time of the ordinary morning sacrifice. The parts of the victim were laid upon the altar. One of the priests fetched some water in a golden ewer from the pool of Siloam, which he brought into the court through the water gate. As he entered the trumpets sounded, and he ascended the slope of the altar. At the top of this were fixed two silver basins with small openings at the bottom. Wine was poured into that on the eastern side, and the water into that on the western side, whence it was conducted by pipes into the Cedron. In the evening, both men and women assembled in the court of the women, expressly to hold a rejoicing for the drawing of the water of Siloam. At the same time there were set up in the court two lofty stands, each supporting four great lamps. These were lighted on each night of the festival. It appears to be generally admitted that the words of our Saviour (John vii. 37, 38)—"If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water"—were suggested by the pouring out of the water of Siloam. But it is very doubtful what is meant by "the last day, that great day of the feast." It would seem that either the last day of the feast itself, that is the seventh, or the last day of the religious observances of the series of annual festivals, the eighth, must be intended. Dean Alford reasonably supposes that the eighth day may be meant, and that the reference of our Lord was to an ordinary and well-known observance of the feast, though it was not, at the very time, going on. We must resort to some such explanation, if we adopt the notion that our Lord's words (John viii. 12)—"I am the light of the world"—refer to the great lamps of the festival.—IV. There are many directions given in the Mishna for the dimensions and construction of the huts. They were not to be lower than ten palms, nor higher than twenty cubits. They were to stand by themselves, and not to rest on any external support, nor to be under the shelter of a larger building, or of a tree. They were not to be covered with skins or cloth of any kind, but only with boughs, or, in part, with reed mats or laths. The furniture of the huts was to be, according to most authorities, of the plainest description. It is said that the altar was adorned throughout the seven days with sprigs of willows, one of which each Israelite who came into the court brought with him. The great number of the sacrifices has been already noticed. But besides these, the Chagigahs or private peace-offerings were more abundant than at any other time.—V. Though all the Hebrew annual festivals were seasons of rejoicing, the Feast of Tabernacles was, in this respect, distinguished above them all. The huts and the *lûlâbs* must have made a gay and striking spectacle over the city by day, and the lamps, the flambeaux, the music, and the joyous gatherings in the court of the Temple must have given a still more festive character to the night. Hence, it was called by the Rabbis *the festival*, κατ' ἐξοχήν. There is a proverb in *Succah* (v. 1), "He who has never seen the rejoicing at the pouring out of the water of Siloam has never seen rejoicing in his life."—VI. The main purposes of the Feast of Tabernacles are plainly set forth (Ex. xxiii. 16 and Lev. xxiii. 43). It was to be at once a thanksgiving for the harvest, and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness. In one of its meanings, it stands in connexion with the Passover, as the Feast of Abib; and with Pentecost, as the feast of harvest: in its other meaning, it is related to the Passover as the great yearly memorial of the deliverance from the destroyer, and from the tyranny of Egypt. But naturally connected with this exultation in their regained freedom was the rejoicing in the more perfect fulfilment of God's promise, in the settlement of His people in the Holy Land. Besides this, Philo saw in this feast a witness for the original equality of all the members of the chosen race. But the culminating point of this blessing was the establishment of the central spot of the national worship in the Temple at Jerusalem. Hence it was evidently fitting that the Feast of Tabernacles should be kept with an unwonted degree of observance at the dedication of Solomon's Temple (1 K. viii. 2, 65; Joseph. *Ant.* viii. 4, §5), again, after the rebuilding of the Temple by Ezra (Neh. viii. 13-18), and a third time by Judas Maccabaeus when he had driven out the Syrians and restored the Temple to the worship of Jehovah (2 Macc. x. 5-8).

Tab'itha, also called Dorcas by St. Luke: a female disciple of Joppa, "full of good works," among which that of making clothes for the poor is specifically mentioned. While St. Peter was at the neighbouring town of Lydda, Tabitha died, upon which the disciples at Joppa sent an urgent message to the Apostle, begging him to come to them without delay. Upon his arrival Peter found the deceased already prepared for burial, and laid out in an upper chamber where she was surrounded by the recipients and the tokens of her charity. After the example of our Saviour in the house of Jairus (Matt. ix. 25; Mark v. 40), "Peter put them all forth," prayed for the Divine assistance, and then commanded Tabitha to arise (comp. Mark v. 41; Luke viii. 54). She opened her eyes and sat up, and then, assisted by the Apostle, rose from her couch. This great miracle, as we are further told, produced an extraordinary effect in Joppa, and was the occasion of many conversions there (Acts ix. 36-42). The name of "Tabitha" is the Aramaic form answering to the Hebrew *tsebiyâh*, a "female gazelle." St. Luke gives "Dorcas" as the Greek equivalent of the name.

Ta'bor and **Mount Tabor**, one of the most interesting and remarkable of the single mountains in Palestine. It rises abruptly from the north-eastern arm of the Plain of Esdraelon, and stands entirely insulated except on the west, where a narrow ridge connects it with the hills of Nazareth. It presents to the eye, as seen from a distance, a beautiful appearance, being so symmetrical in its proportions, and rounded off like a hemisphere or the segment of a circle, yet varying somewhat as viewed from different directions. The body of the mountain consists of the peculiar limestone of the country. It is now called *Jebel et-Tûr*. It lies about six or eight miles almost due east from Nazareth. The

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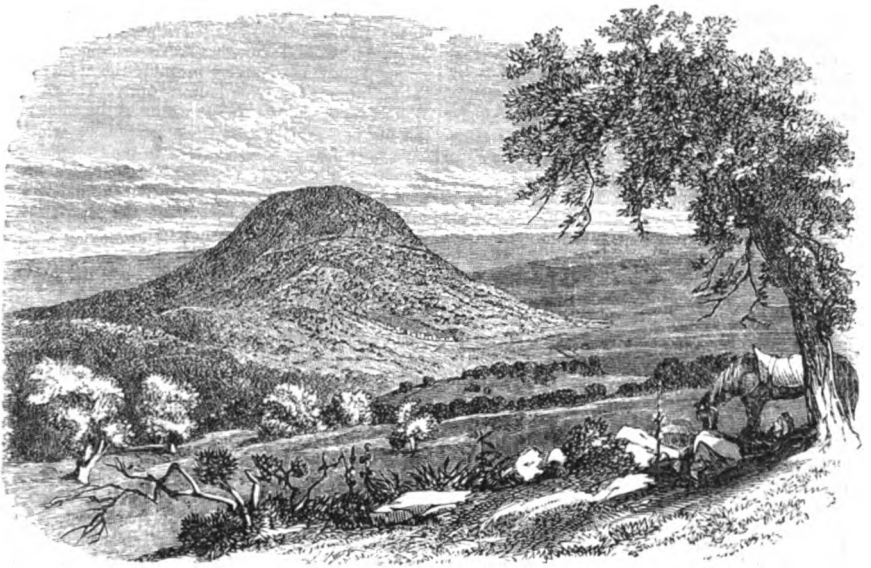

View of Mount Tabor from the S.W., from a sketch taken in 1842 by W. Tipping, Esq., and engraved by his permission.

ascent is usually made on the west side, near the little village of Debûrieh, probably the ancient Daberath (Josh. xix. 12), though it can be made with entire ease in other places. It requires three-quarters of an hour or an hour to reach the top. The top of Tabor consists of an irregular platform, embracing a circuit of half-an-hour's walk and commanding wide views of the subjacent plain from end to end. Tabor does not occur in the New Testament, but makes a prominent figure in the Old. The Book of Joshua (xix. 22) mentions it as the boundary between Issachar and Zebulun (see ver. 12). Barak, at the command of Deborah, assembled his forces on Tabor, and descended thence with "ten thousand men after him" into the plain, and conquered Sisera on the banks of the Kishon (Judg. iv. 6-15). The brothers of Gideon, each of whom "resembled the children of a king," were murdered here by Zebah and Zalmunna (Judg. viii. 18, 19). Some writers, after Herder and others, think that Tabor is intended when it is said of Issachar and Zebulun in Deut. xxxiii. 19, that "they shall call the people unto *the mountain*; there they shall offer sacrifices of righteousness." Dr. Robinson has thus described the ruins which are to be seen at present on the summit of Tabor. "All around the top are the foundations of a thick wall built of large stones, some of which are bevelled, showing that the entire wall was perhaps originally of that character. In several parts are the remains of towers and bastions. The chief remains are upon the ledge of rocks on the south of the little basin, and especially towards its eastern end; here are—in indiscriminate confusion—walls, and arches, and foundations, apparently of dwelling-houses, as well as other buildings, some of hewn, and some of large bevelled stones. The walls and traces of a fortress are seen here, and further west along the southern brow, of which one tall pointed arch of a Saracenic gateway is still standing, and bears the name of *Bâb el-Hawa*, 'Gate of the Wind.'" The Latin Christians have now an altar here, at which their priests from Nazareth perform an annual mass. The Greeks also have a chapel, where, on certain festivals, they assemble for the celebration of religious rites. This idea that our Saviour was transfigured on Tabor prevailed extensively among the early Christians, who adopted legends of this nature, and reappears often still in popular religious works. It is impossible, however, to acquiesce in the correctness of this opinion. It can be proved from the Old Testament, and from later history, that a fortress or town existed on Tabor from very early times down to B. C. 53 or 50; and, as Josephus says that he strengthened the fortifications there, about A. D. 60, it is morally certain that Tabor must have been inhabited during the intervening period, that is, in the days of Christ. Tabor, therefore, could not have been the Mount of Transfiguration; for when it is said that Jesus took his disciples "up into a high mountain apart, and was transfigured before them" (Matt. xvii. 1, 2), we must understand that He brought them to the summit of the mountain, where they were alone by themselves.

Ta'bor is mentioned in the lists of 1 Chr. vi. as a city of the Merarite Levites, in the tribe of Zebulun (ver. 77). The list of the towns of Zebulun (Josh. xix.) contains the name of CHISLOTH-TABOR (ver. 12). It is therefore, possible, either that Chisloth-tabor is abbreviated into Tabor by the chronicler, or that by the time these later lists were compiled, the Merarites had established themselves on the sacred mountain, and that Tabor is Mount Tabor.

Ta'bor, the Plain of. It has been already pointed out, that this is an incorrect translation, and should be THE OAK of TABOR. It is mentioned in 1 Sam. x. 3 only, as one of the points in the homeward journey of Saul after his anointing

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by Samuel. But unfortunately, like so many of the other spots named in this interesting passage, the position of the Oak of Tabor has not yet been fixed. Ewald seems to consider it certain that Tabor and Deborah are merely different modes of pronouncing the same name, and he accordingly identifies the oak of Tabor with the tree under which Deborah, Rachel's nurse, was buried (Gen. xxv. 8). But this, though most ingenious, can only be received as a conjecture.

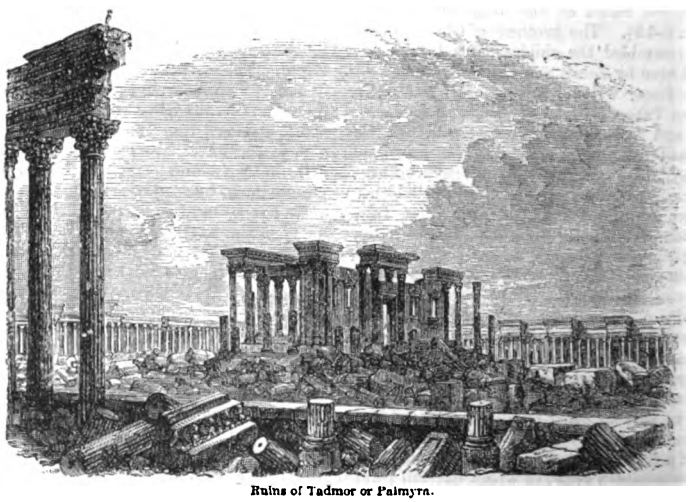
Tabret. [TIMBREL.]

Tab'rimon. Properly, Tabrimmon, *i. e.* "good is Rimmon," the Syrian god. The father of Benhadad I., king of Syria in the reign of Asa (1 K. xv. 18).

Tache. The word thus rendered occurs only in the description of the structure of the tabernacle and its fittings (Ex. xxvi. 6, 11, 33, xxxv. 11, xxxvi. 13, xxxix. 33), and appears to indicate the small hooks by which a curtain is suspended to the rings from which it hangs, or connected vertically, as in the case of the veil of the Holy of Holies, with the loops of another curtain.

Tach'monite, the. "The Tachmonite that sat in the seat," chief among David's captains (2 Sam. xxiii. 8), is in 1 Chr. xi. 11 called "Jashobeam an Hachmonite," or, as the margin gives it, "son of Hachmoni." Kennicott has shown, that the words translated "he that sat in the seat," are a corruption of Jashobeam, and that "the Tachmonite" is a corruption of the "son of Hachmoni," which was the family or local name of Jashobeam. Therefore he concludes "Jashobeam the Hachmonite" to have been the true reading.

Tadmor, called "Tadmor in the wilderness" (2 Chr. viii. 4). There is no reasonable doubt that this city, said to have been built by Solomon, is the same as the one known to the Greeks and Romans and to modern Europe by the name, in some form or other, of Palmyra. The identity of the two cities results from the following circumstances: 1st, The same city is specially mentioned by Josephus (*Ant.* viii. 6, §1) as bearing in his time the name of Tadmor among the Syrians, and Palmyra among the Greeks; and in his Latin translation of the Old Testament, Jerome translates Tadmor by Palmira (2 Chr. viii. 4). 2ndly, The modern Arabic name of Palmyra is substantially the same as the Hebrew word, being Tadmur or Tathmur. 3rdly, The word Tadmor has nearly the same meaning as Palmyra, signifying probably the "City of Palms," from Tamar, a Palm. 4thly, The name Tadmor or Tadmôr actually occurs as the name of the city in Aramaic and Greek inscriptions which have been found there. 5thly, In the Chronicles, the city is mentioned as having been built by Solomon after his conquest of Hamath Zobah, and it is named in conjunction with "all the store-cities which he built in Hamath." This accords fully with the situation of Palmyra [HAMATH]; and there is no other known city, either in the desert or not in the desert, which can lay claim to the name of Tadmor. In addition to the passage in the Chronicles, there is a passage in the Book of Kings (1 K. ix. 18) in which, according to the marginal reading (*Keri*), the statement that Solomon built Tadmor, likewise occurs. But on referring to the original text (*Cethib*), the word is found to be not Tadmor, but Tamar. Now, as all the other towns mentioned in this passage with Tamar are in Palestine (Gezer, Beth-horon, Baalath), as it is said of Tamar that it was "in the wilderness *in the land*," and as, in Ezekiel's prophetical description of the Holy Land, there is a Tamar mentioned as one of the borders of the land on the south (Ex. xlvii. 19), where, as is notorious, there is a desert, it is probable that the author of the Book of Kings did not really mean to refer to Palmyra, and that the marginal reading of "Tadmor" was founded on the passage in the Chronicles. If this is admitted, the suspicion naturally suggests itself, that the compiler of the Chronicles may have misapprehended the original passage in the Book of Kings, and may have incorrectly written "Tadmor" instead of "Tamar." On this hypothesis there would have been a curious circle of mistakes; and the final result would be, that any supposed connexion between Solomon and the foundation of Palmyra must be regarded as purely imaginary. This conclusion is not necessarily incorrect or unreasonable, but there are not sufficient reasons for adopting it. As the city is nowhere else mentioned in the whole Bible, it would



Ruins of Tadmor or Palmyra.

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be out of place to enter into a long, detailed history of it on the present occasion. The following leading facts, however, may be mentioned. The first author of antiquity who mentions Palmyra is Pliny the Elder. Afterwards it was mentioned by Appian in connexion with a design of Mark Antony to let his cavalry plunder it. In the second century A.D. it seems to have been beautified by the Emperor Hadrian. In the beginning of the third century A.D. it became a Roman colony under Caracalla (211-217 A.D.), and received the jus Italicum. Subsequently, in the reign of Gallienus, the Roman Senate invested Odenathus, a senator of Palmyra, with the regal dignity, on account of his services in defeating Sapor king of Persia. On the assassination of Odenathus, his celebrated wife Zenobia seems to have conceived the design of erecting Palmyra into an independent monarchy; and, in prosecution of this object, she, for a while, successfully resisted the Roman arms. She was at length defeated and taken captive by the Emperor Aurelian (A.D. 273), who left a Roman garrison in Palmyra. This garrison was massacred in a revolt; and Aurelian punished the city by the execution not only of those who were taken in arms, but likewise of common peasants, of old men, women, and children. From this blow Palmyra never recovered, though there are proofs of its having continued to be inhabited until the downfall of the Roman Empire.

Ta'han. A descendant of Ephraim (Num. xxvi. 35). In 1 Chr. vii. 25 he appears as the son of Telah.

Ta'hanites, the. The descendants of the preceding (Num. xxvi. 35).

Ta'hath. 1. A Kohathite Levite, ancestor of Samuel and Heman (1 Chr. vi. 24, 37 [9, 22]).—**2.** According to the present text, son of Bered, and great-grandson of Ephraim (1 Chr. vii. 20). Burrington, however, identifies Tahath with Tahan, the son of Ephraim.—**3.** Grandson of the preceding, as the text now stands (1 Chr. vii. 20). But Burrington considers him as a son of Ephraim.

Ta'hath. The name of a desert-station of the Israelites between Makheloth and Tarah (Num. xxxiii. 26). The site has not been identified.

Tah'panhes, Tehaph'nehes, Tahap'anes. A city of Egypt, of importance in the time of the prophets Jeremiah and Ezekiel. The name is evidently Egyptian, and closely resembles that of the Egyptian queen TAHPENES. The Coptic name of this place, *Taphnas*, is clearly derived from the LXX. form. Tahpanhes was evidently a town of Lower Egypt near or on the eastern border. When Johanan and the other captains went into Egypt "they came to Tahpanhes" (Jer. xliii. 7). The Jews in Jeremiah's time remained here (Jer. xliv. 1). It was an important town, being twice mentioned by the latter prophet with Noph or Memphis (ii. 16, xlvi. 14). Here stood a house of Pharaoh-hophra before which Jeremiah hid great stones (xliii. 8-10). It is mentioned with "Ramesse and all the land of Gesen" in Jud. i. 9. Herodotus calls this place Daphnae of Pelusium. In the *Itinerary of Antoninus* this town, called Dafno, is placed 16 Roman miles to the south-west of Pelusium. This position seems to agree with that of Tel-Defenneh, which Sir Gardner Wilkinson supposes to mark the site of Daphnae. Can the name be of Greek origin? No satisfactory Egyptian etymology has been suggested.

Tah'penes, a proper name of an Egyptian queen. She was wife of the Pharaoh who received Hadad the Edomite, and who gave him her sister in marriage (1 K. xi. 18-20). In the LXX. the latter is called the elder sister of Thekemina, and in the addition to ch. xii. Shishak (Susakim) is said to have given Ano, the elder sister of Thekemina his wife, to Jeroboam. It is obvious that this and the earlier statement are irreconcileable. There is therefore but one Tahpenes or Thekemina. No name that has any near resemblance to either Tahpenes or Thekemina has yet been found among those of the period.

Tahre'a. Son of Micah, and grandson of Mephibosheth (1 Chr. ix. 41).

Tah'tim Hod'shi, the Land of. One of the places visited by Joab during his census of the land of Israel. It occurs between Gilead and Dan-jaan (2 Sam. xxiv. 6). The name has puzzled all the interpreters. The old versions throw no light upon it.

Talent, the greatest weight of the Hebrews. [WEIGHTS].

Tali'tha cu'mi. Two Syriac words (Mark v. 41), signifying "Damsel, arise."

Talma'i. 1. One of the three sons of "the Anak," who were slain by the men of Judah (Num. xiii. 22; Josh. xv. 14; Judg. i. 10).—**2.** Son of Ammihud, king of Geshur (2 Sam. iii. 3, xiii. 37; 1 Chr. iii. 2). He was probably a petty chieftain dependent on David.

Tal'mon. The head of a family of doorkeepers in the Temple, "the porters for the camps of the sons of Levi" (1 Chr. ix. 17; Neh. xi. 19). Some of his descendants returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45), and were employed in their hereditary office in the days of Nehemiah and Ezra (Neh. xii. 25).

Tal'sas. ELASAH (1 Esd. ix. 22).

Ta'mah. The children of Tamah, or Thamah (Ezr. ii. 53), were among the Nethinim who returned with Zerubbabel (Neh. vii. 55).

Ta'mar. The name of three women remarkable in the history of Israel.—**1.** The wife successively of the two sons of Judah, Er and Onan (Gen. xxxviii. 6-30). Her importance in the sacred narrative depends on the great anxiety to keep up the lineage of Judah. It seemed as if the family were on the point of extinction. Er and Onan had successively perished suddenly. Judah's wife Bathshuah died; and there only remained a child Shelah, whom Judah was unwilling to trust to the dangerous union, as it appeared, with Tamar, lest he should meet with the same fate as his brothers. Accordingly she resorted to the desperate expedient of entrapping the father himself into the union which he feared for his son. He took her for one of the unfortunate women who were consecrated to the impure rites of the Canaanite worship. He promised her, as the price of his intercourse, a kid from the flocks to which he was going, and left as his pledge his ornaments and his staff. The kid he sent back by his shepherd (LXX.), Hirah of Adullam. The woman could nowhere be found. Months afterwards it was discovered to be his own daughter-in-law Tamar. She was sentenced to be burnt alive, and was only saved by the discovery, through the pledges which Judah had left, that her seducer was no less than the chieftain of the tribe. The fruits of this intercourse were twins, PHAREZ and ZARAH, and through Pharez the sacred line was continued.—**2.** Daughter of David and Maachah the Geshurite princess, and thus sister of Absalom

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(2 Sam. xiii. 1-32; 1 Chr. iii. 9). She and her brother were alike remarkable for their extraordinary beauty. This fatal beauty inspired a frantic passion in her half-brother Amnon, the eldest son of David by Ahinoam. Morning by morning, as he received the visits of his friend Jonadab, he is paler and thinner. Jonadab discovers the cause, and suggests to him the means of accomplishing his wicked purpose. He was to feign sickness. The king, who appears to have entertained a considerable affection, almost awe, for him, as the eldest son (2 Sam. xiii. 5, 21: LXX.), came to visit him; and Amnon entreated the presence of Tamar, on the pretext that she alone could give him food that he would eat. It would almost seem that Tamar was supposed to have a peculiar art of baking palatable cakes. She came to his house, took the dough and kneaded it, and then in his presence kneaded it a second time into the form of cakes. She then took the pan, in which they had been baked, and poured them all out in a heap before the prince. He caused his attendants to retire, called her to the inner room, and there accomplished his design. In her touching remonstrance two points are remarkable. First, the expression of the infamy of such a crime "in *Israel*," implying the loftier standard of morals that prevailed, as compared with other countries at that time; and, secondly, the belief that even this standard might be overborne lawfully by royal authority—"Speak to the king, for he will not withhold me from thee." The brutal hatred of Amnon succeeding to his brutal passion, and the indignation of Tamar at his barbarous insult, even surpassing her indignation at his shameful outrage, are pathetically and graphically told. The story of Tamar, revolting as it is, has the interest of revealing to us the interior of the royal household beyond that of any other incident of those times. (1.) The establishments of the princes. (2.) The simplicity of the royal employments. (3.) The dress of the princesses. (4.) The relation of the king to the princes and to the law.—**3.** Daughter of Absalom (2 Sam. xiv. 7). She ultimately, by her marriage with Uriah of Gibeah, became the mother of Maachah, the future queen of Judah, or wife of Abijah (1 K. xv. 2).

Ta'mar. A spot on the south-eastern frontier of Judah, named in Ezek. xlvii. 19, xlviii. 28 only, evidently called from a palm-tree. If not *Hazazon Tamar*, the old name of Engedi, it may be a place called *Thamar* in the *Onomasticon* ("Hazazon Tamar"), a day's journey south of Hebron.

Tam'muz. Properly "the Tammuz," the article indicating that at some time or other the word had been regarded as an appellative. In the sixth year of the captivity of Jehoiachin, in the sixth month and on the fifth day of the month, the prophet Ezekiel, viii. 14, as he sat in his house surrounded by the elders of Judah, was transported in spirit to the far distant Temple at Jerusalem. The hand of the Lord God was upon him, and led him "to the door of the gate of the house of Jehovah, which was towards the north; and behold there the women sitting, weeping for the Tammuz." Some translate the last clause "causing the Tammuz to weep." No satisfactory etymology of the word has been proposed. The ancient versions supply us with no help. The LXX., the Targum of Jonathan Ben Uzziel, the Peshito Syriac, and the Arabic in Walton's Polyglot, merely reproduce the Hebrew word. The Vulgate alone gives *Adonis* as a modern equivalent, and this rendering has been eagerly adopted by subsequent commentators, with but few exceptions. It is at least as old, therefore, as Jerome, and the fact of his having adopted it shows that it must have embodied the most credible tradition. Cyril of Alexandria, and Theodoret, give the same explanation, and are followed by the author of the Chronicon Paschale. The only exception to this uniformity is in the Syriac translation of Melito's Apology, edited by Dr. Cureton in his *Spicilegium Syriacum*. The date of the translation is unknown; the original if genuine must belong to the second century. The following is a literal rendering of the Syriac: "The sons of Phoenicia worshipped Balthi, the queen of Cyprus. For she loved Tamuzo, the son of Cuthar, the king of the Phoenicians, and forsook her kingdom and came and dwelt in Gebal, a fortress of the Phoenicians. And at that time she made all the villages subject to Cuthar the king. For before Tamuzo she had loved Ares, and committed adultery with him, and Hephaestus her husband caught her, and was jealous of her. And he (*i. e.* Ares) came and slew Tamuzo on Lebanon while he made a hunting among the wild boars. And from that time Balthi remained in Gebal, and died in the city of Aphaca, where Tamuzo was buried." We have here very clearly the Greek legend of Adonis reproduced with a simple change of name. In the next century it assumes for the first time a different form in the hands of a Rabbinical commentator. Rabbi Solomon Isaaki (Rashi) has the following note on the passage in Ezekiel. "An image which the women made hot in the inside, and its eyes were of lead, and they melted by reason of the heat of the burning and it seemed as if it wept; and they (the women) said, He asketh for offerings. Tammuz is a word signifying burning." In the 12th century (A.D. 1161) Solomon ben Abraham Parchon has the following observations upon Tammuz. "It is the likeness of a reptile which they make upon the water, and the water is collected in it and flows through its holes, and it seems as if it wept." At the close of this century we meet for the first time with an entirely new tradition repeated by R. David Kimchi from the Moreh Nebuchim of Maimonides. "Our Rabbi Mosheh bar Maimon, of blessed memory, has written, that it is found written in one of the ancient idolatrous books, that there was a man of the idolatrous prophets, and his name was Tammuz. And he called to a certain king and commanded him to serve the seven planets and the twelve signs. And that king put him to a violent death, and on the night of his death there were gathered together all the images from the ends of the earth to the temple of Babel, to the golden image which was the image of the sun. Now this image was suspended between heaven and earth, and it fell down in the midst of the temple, and the images likewise (fell down) round about it, and it told them what had befallen Tammuz the prophet. And the images all of them wept and lamented all the night; and, as it came to pass, in the morning all the images flew away to their own temples in the ends of the earth." The book of the ancient idolaters from which Maimonides quotes, is the now celebrated work on the Agriculture of the Nabatheans, to which reference will be made hereafter. The tradition recorded by Jerome, which identifies Tammuz with Adonis, has been followed by most subsequent commentators. Luther and others regarded Tammuz as a name of

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Bacchus. That Tammuz was the Egyptian Osiris, and that his worship was introduced to Jerusalem from Egypt, was held by Calvin, Piscator, Junius, Leusden, and Pfeiffer. The slight hint given by the prophet of the nature of the worship and worshippers of Tammuz has been sufficient to connect them with the yearly mourning for Adonis by the Syrian damsels. Beyond this we can attach no especial weight to the explanation of Jerome. It is a conjecture and nothing more, and does not appear to represent any tradition. All that can be said therefore is, that it is not impossible that Tammuz may be a name of Adonis the sun-god, but that there is nothing to prove it. The town of Byblos in Phoenicia was the head-quarters of the Adonis-worship. The feast in his honour was celebrated each year in the temple of Aphrodite on the Lebanon, with rites partly sorrowful, partly joyful. The Emperor Julian was present at Antioch when the same festival was held (Amm. Marc. xxii. 9, §13). It lasted seven days, and began with the disappearance of Adonis. Then followed the search made by the women after him. His body was represented by a wooden image placed in the so-called "gardens of Adonis," which were earthenware vessels filled with mould, and planted with wheat, barley, lettuce, and fennel. In one of these gardens Adonis was found again. The finding-again was the commencement of a wake, accompanied by all the usages which in the East attend such a ceremony, cutting the breast with knives (Jer. xvi. 6), and playing on pipes (comp. Matt. ix. 23). The image of Adonis was then washed and anointed with spices, placed in a coffin on a bier, and the wound made by the boar was shown on the figure. The people sat on the ground round the bier, with their clothes rent (comp. *Ep. of Jer.* 31, 32), and the women howled and cried aloud. The whole terminated with a sacrifice for the dead, and the burial of the figure of Adonis. The identification of Tammuz with an idolatrous prophet, which has already been given in a quotation from Maimonides, who himself quotes from the *Agriculture of the Nabatheans*, has been recently revived by Prof. Chwolson of St. Petersburg. The old Babylonian book was written, he maintains, by one Qût'âmî, towards the end of the 14th century B.C., and was translated into Arabic by a descendant of the ancient Chaldeans, whose name was Ibn Washiyyah. Qût'âmî tells the same story of the prophet Tammuz as has already been given in the quotation from Kimchi. In the Targum of Jonathan on Gen. viii. 5, "the tenth month" is translated "the month Tammuz."

Ta'nach. A slight variation of the name TAANACH (Josh. xxi. 25).

Tanhu'meth. The father of Seraiah in the time of Gedaliah (2 K. xxv. 23; Jer. xl. 8).

Tanis, Jud. i. 10. [ZOAN.]

Ta'phath. The daughter of Solomon, who was married to Ben-Abinadab (1 K. iv. 11).

Ta'phon. One of the cities in Judaea fortified by Bacchides (1 Macc. ix. 50). It is probably the BETH-TAPPUAH of the Old Testament.

Tappu'ah. 1. A city of Judah, in the district of the Shefelah, or lowland (Josh. xv. 34). It was no doubt situated on the lower slopes of the mountains of the N.W. portion of Judah, about 12 miles W. of Jerusalem.—2. A place on the boundary of the "children of Joseph" (Josh. xvi. 8, xvii. 8). Its full name was probably En-tappuah (xvii. 7). It seems natural to look for it somewhere to the S.W. of *Nâblus*, in the neighbourhood of the *Wady Falaik*.

Tappu'ah. One of the sons of Hebron, of the tribe of Judah (1 Chr. ii. 43). It is doubtless the same as BETH-TAPPUAH.

Tappu'ah, the Land of. A district named in the specification of the boundary between Ephraim and Manasseh (Josh. xvii. 8). The name has not yet been met with at all in the central district of Palestine.

Ta'rah. A desert-station of the Israelites between Tahath and Mithcah (Num. xxxiii. 27).

Tar'alah. One of the towns in the allotment of Benjamin (Josh. xviii. 27).

Tare'a. The same as Tahrea, the son of Micah (1 Chr. viii. 35).

Tares. There can be little doubt that the ζιζάνια of the parable (Matt. xiii. 25) denote the weed called "darnel" (*Lolium temulentum*). The word used by the Evangelist is an Oriental, and not a Greek term. The darnel before it comes into ear is very similar in appearance to wheat; hence the command that the *zizania* should be left to the harvest, lest while men plucked up the tares "they should root up also the wheat with them." Dr. Stanley, however, speaks of women and children picking up from the wheat in the corn-fields of Samaria the tall green stalks, still called by the Arabs *zuwân*. "These stalks," he continues, "if sown designedly throughout the fields, would be inseparable from the wheat, from which, even when growing naturally and by chance, they are at first sight hardly distinguishable." The grain-growers in Palestine believe that the *zuwân* is merely a degenerate wheat; that in wet seasons the wheat turns to tares.

Targums. [VERSIONS, CHALDEE.]

Tar'pelites, the. A race of colonists who were planted in the cities of Samaria after the captivity of the northern kingdom of Israel (Ezr. iv. 9). They have not been identified with any certainty.

Tar'shish. 1. Probably Tartessus. A city and emporium of the Phoenicians in the south of Spain. The etymology is uncertain. With three exceptions in the Book of Chronicles, the following are references to all the passages in the Old Testament, in which the word "Tarshish" occurs (Jon. i. 3, iv. 2; Gen. x. 4; 1 Chr. i. 7; Is. ii. 16, xxiii. 1, 6, 10, 14, lx. 9, lxvi. 19; Jer. x. 9; Ez. xxvii. 12, 25, xxxviii. 13; 1 K. x. 22, xxii. 48 [49]; Ps. xlviii. 8, lxvii. 10). On a review of these passages, it will be seen that not one of them furnishes direct proof that Tarshish and Tartessus were the same cities. But their identity is rendered highly probable by the following circumstances. 1st. There is a very close similarity of name between them, Tartessus being merely Tarshish in the Aramaic form. 2ndly. There seems to have been a special relation between Tarshish and Tyre, as there was at one time between Tartessus and the Phoenicians. 3rdly. The articles which Tarshish is stated by the prophet Ezekiel (xxvii. 12) to have supplied to Tyre, are precisely such as we know through classical writers to have been productions of the Spanish Peninsula. In regard to tin, the trade of Tarshish in this metal is peculiarly significant, and taken in conjunction with similarity of name and other circumstances already mentioned, is reasonably conclusive as to its identity with Tartessus. For even now the countries in Europe, or on the shores of the Mediterranean Sea where tin is found are very few; and in reference to ancient times, it

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would be difficult to name any such countries except Iberia or Spain, Lusitania, which was somewhat less in extent than Portugal, and Cornwall in Great Britain. Now if the Phoenicians, for purposes of trade, really made coasting voyages on the Atlantic Ocean as far as to Great Britain, no emporium was more favourably situated for such voyages than Tartessus. Subsequently, when Tyre lost its independence, the relation between it and Tarshish was probably altered, and for a while, the exhortation of Isaiah xxiii. 10, may have been realised by the inhabitants passing through their land, free as a river. This independence of Tarshish, combined with the overshadowing growth of the Carthaginian power, would explain why in after times the learned Jews do not seem to have known where Tarshish was. Thus, although in the Septuagint translation of the Pentateuch, the Hebrew word was as closely followed as it could be in Greek, the Septuagint translators of Isaiah and Ezekiel translate the word by "Carthage" and "the Carthaginians" (Is. xxiii. 1, 10, 14; Ez. xxvii. 12, xxxviii. 13); and in the Targum of the Book of Kings and of Jeremiah, it is translated "Africa" (1 K. xxii. 48; Jer. x. 9). In one passage of the Septuagint (Is. ii. 16), and in others of the Targum, the word is translated *sea;* which receives apparently some countenance from Jerome, in a note on Is. ii. 16, wherein he states that the Hebrews believe that Tharsis is the name of the sea in their own language. And Josephus, misled, apparently, by the Septuagint translation of the Pentateuch, which he misinterpreted, regarded Tharsis as Tarsus in Cilicia. In the absence of positive proof, we may acquiesce in the statement of Strabo, that the river Baetis (now the Guadalquivir) was formerly called Tartessus, that the city Tartessus was situated between the two arms by which the river flowed into the sea, and that the adjoining country was called Tartessis. But there were two other cities which some deemed to have been Tartessus; one, Gadir, or Gadira (Cadiz), and the other, Carteia, in the Bay of Gibraltar.—2. It the Book of Chronicles is to be followed, there would seem to have been a Tarshish, accessible from the Red Sea, in addition to the Tarshish of the south of Spain. Thus, with regard to the ships of Tarshish, which Jehoshaphat caused to be constructed at Ezion Geber on the Aelanitic Gulf of the Red Sea (1 K. xxii. 48), it is said in the Chronicles (2 Chr. xx. 36) that they were made to go to Tarshish; and in like manner the navy of ships which Solomon had previously made in Ezion Geber (1 K. ix. 26), is said in the Chronicles (2 Chr. ix. 21) to have gone to Tarshish with the servants of Hiram. It is not to be supposed that the author of these passages in the Chronicles contemplated a voyage to Tarshish in the south of Spain by going round what has since been called the Cape of Good Hope. The two alternatives from which selection should be made seem to be, 1st, That there were *two* emporia or districts called Tarshish, viz. one in the south of Spain, and one in the Indian Ocean; or, 2ndly, That the compiler of the Chronicles, misapprehending the expression "ships of Tarshish," supposed that they meant ships destined to go to Tarshish; whereas, although this was the original meaning, the words had come to signify large Phoenician ships, of a particular size and description, destined for long voyages, just as in English 'East Indiaman" was a general name given to vessels, some of which were not intended to go to India at all. The first alternative was adopted by Bochart. The second, which was first suggested by Vitringa, has been adopted by the acutest Biblical critics of our own time. This alternative is in itself by far the most probable, and ought not to occasion any surprise. Although, however, the point to which the fleet of Solomon and Hiram went once in three years did not bear the name of Tarshish, the question here arises of what that point was, however it was called? And the reasonable answer seems to be *India*, or the Indian Islands. This is shown by the nature of the imports with which the fleet returned, which are specified as "gold, silver, ivory, apes, and *peacocks*" (1 K. x. 22). The gold might possibly have been obtained from Africa, or from Ophir in Arabia, and the ivory and the apes might likewise have been imported from Africa; but the peacocks point conclusively, not to Africa, but to India. There are only two species known; both inhabit the continent and islands of India: so that the mention of the peacock seems to exclude the possibility of the voyage having been to Africa. The inference to be drawn from the importation of peacocks is confirmed by the Hebrew name for the ape and the peacock. Neither of these names is of Hebrew, or even Shemitic, origin; and each points to India. Thus the Hebrew word for ape is *Kôph*, while the Sanscrit word is *kapi*. Again, the Hebrew word for peacock is *tukki*, which cannot be explained in Hebrew, but is akin to *tôku* in the Tamil language, in which it is likewise capable of explanation. It is only to be added, that there are not sufficient data for determining what were the ports in India or the Indian Islands which were reached by the fleet of Hiram and Solomon. Sir Emerson Tennent has made a suggestion of *Point de Galle*, in Ceylon. But however reasonable this suggestion may be, it can only be received as a pure conjecture.

Tar'sus. The chief town of CILICIA, "no mean city" in other respects, but illustrious to all time as the birthplace and early residence of the Apostle Paul (Acts ix. 11, xxi. 39, xxii. 3). Even in the flourishing period of Greek history it was a city of some considerable consequence. After Alexander's conquests had swept this way, and the Seleucid kingdom was established at Antioch, Tarsus usually belonged to that kingdom, though for a time it was under the Ptolemies. In the Civil Wars of Rome it took Caesar's side, and on the occasion of a visit from him had its name changed to Juliopolis. Augustus made it a "free city." It was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria. Tarsus also was a place of much commerce. It was situated in a wild and fertile plain on the banks of the Cydnus. No ruins of any importance remain.

Tar'tak. One of the gods of the Avite, or Avvite, colonists of Samaria (2 K. xvii. 31). According to Rabbinical tradition, Tartak is said to have been worshipped under the form of an ass. A Persian or Pehlvi origin has been suggested for the name, according to which it signifies either "intense darkness," or "hero of darkness," or the underworld, and so perhaps some planet of ill-luck as Saturn or Mars.

Tar'tan, which occurs only in 2 K. xviii. 17, and Is. xx. 1, has been generally regarded as a proper name. Recent discoveries make it probable that in Tartan, as in Rabsaris and Rabshakeh,

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we have not a proper name at all, but a title or official designation, like Pharaoh or Surena. The Assyrian *Tartan* is a general, or commander-in-chief.

Tatna'i, Satrap of the province west of the Euphrates in the time of Darius Hystaspis (Ezr. v. 3, 6, vi. 6, 13). The name is thought to be Persian.

Taverns, the three. [THREE TAVERNS.]

Taxes. I. Under the Judges, according to the theocratic government contemplated by the law, the only payments incumbent upon the people as of permanent obligation were the TITHES, the FIRST FRUITS, the REDEMPTION-MONEY of the first-born, and other offerings as belonging to special occasions. The payment by each Israelite of the half-shekel as "atonement-money," for the service of the tabernacle, on taking the census of the people (Ex. xxx. 13), does not appear to have had the character of a recurring tax, but to have been supplementary to the free-will-offerings of Ex. xxv. 1-7, levied for the one purpose of the construction of the sacred tent. In later times, indeed, after the return from Babylon, there was an annual payment for maintaining the fabric and services of the Temple; but the fact that this begins by the voluntary compact to pay one-third of a shekel (Neh. x. 32) shows that till then there was no such payment recognised as necessary. A little later the third became a half, and under the name of the *didrachma* (Matt. xvii. 24) was paid by every Jew, in whatever part of the world he might be living.—II. The kingdom, with its centralised government and greater magnificence, involved, of course, a larger expenditure, and therefore a heavier taxation. The chief burdens appear to have been: (1) A tithe of the produce both of the soil and of live stock (1 Sam. viii. 15, 17). (2) Forced military service for a month every year (1 Sam. viii. 12; 1 K. ix. 22; 1 Chr. xxvii. 1). (3) Gifts to the king (1 Sam. x. 27, xvi. 20, xvii. 18). (4) Import duties (1 K. x. 15). (5) The monopoly of certain branches of commerce (1 K. ix. 28, xxii. 48, x. 28, 29). (6) The appropriation to the king's use of the early crop of hay (Am. vii. 1). At times, too, in the history of both the kingdoms there were special burdens. A tribute of 50 shekels a head had to be paid by Menahem to the Assyrian king (2 K. xv. 20), and under his successor Hoshea this assumed the form of an annual tribute (2 K. xvii. 4).—III. Under the Persian empire, the taxes paid by the Jews were, in their broad outlines, the same in kind as those of other subject races. The financial system which gained for Darius Hystaspis the name of the "shopkeeper king" involved the payment by each satrap of a fixed sum as the tribute due from his province. In Judaea, as in other provinces, the inhabitants had to provide in kind for the maintenance of the governor's household, besides a money-payment of 40 shekels a day (Neh. v. 14, 15). In Ezr. iv. 13, 20, vii. 24, we get a formal enumeration of the three great branches of the revenue. The influence of Ezra secured for the whole ecclesiastical order, from the priests down to the Nethinim, an immunity from all three (Ezr. vii. 24); but the burden pressed heavily on the great body of the people.—IV. Under the Egyptian and Syrian kings the taxes paid by the Jews became yet heavier. The "farming" system of finance was adopted in its worst form. The taxes were put up to auction. The contract sum for those of Phoenicia, Judaea, Samaria, had been estimated at about 8000 talents. An unscrupulous adventurer would bid double that sum, and would then go down to the province, and by violence and cruelty, like that of Turkish or Hindoo collectors, squeeze out a large margin of profit for himself.—V. The pressure of Roman taxation, if not absolutely heavier, was probably more galling, as being more thorough and systematic, more distinctively a mark of bondage. The capture of Jerusalem by Pompey was followed immediately by the imposition of a tribute, and within a short time the sum thus taken from the resources of the country amounted to 10,000 talents. When Judaea became formally a Roman province, the whole financial system of the Empire came as a natural consequence. The taxes were systematically farmed, and the publicans appeared as a new curse to the country. The Portoria were levied at harbours, piers, and the gates of cities (Matt. xvii. 24; Rom. xiii. 7). In addition to this there was the poll-tax paid by every Jew, and looked upon, for that reason, as the special badge of servitude. United with this, as part of the same system, there was also, in all probability, a property-tax of some kind. In addition to these general taxes, the inhabitants of Jerusalem were subject to a special house-duty about this period.

Taxing. I. The English word conveys to us more distinctly the notion of a tax or tribute actually levied, but it appears to have been used in the 16th century for the simple assessment of a subsidy upon the property of a given county, or the registration of the people for the purpose of a poll-tax. The word ἀπογραφή by itself leaves the question whether the returns made were of population or property undetermined. In either case "Census" would have seemed the most natural Latin equivalent.—II. Two distinct registrations, or taxings, are mentioned in the N. T., both of them by St. Luke. The first is said to have been the result of an edict of the emperor Augustus, that "all the world (*i. e.* the Roman empire) should be taxed" (Luke ii. 1), and is connected by the Evangelist with the name of Cyrenius, or Quirinus. The second, and more important (Acts v. 37), is distinctly associated, in point of time, with the revolt of Judas of Galilee. The account of Josephus brings together the two names which St. Luke keeps distinct, with an interval of several years between them.—III. There are, however, some other questions connected with the statement of Luke ii. 1-3, which call for some notice. (1.) The truth of the statement has been questioned by Strauss and De Wette, and others, on the ground that neither Josephus nor any other contemporary writer mentions a census extending over the whole empire at this period (A.U.C. 750). (2.) Palestine, it is urged further, was, at this time, an independent kingdom under Herod, and therefore would not have come under the operation of an imperial edict. (3.) If such a measure, involving the recognition of Roman sovereignty, had been attempted under Herod, it would have roused the same resistance as the undisputed census under Quirinus did at a later period. (4.) The statement of St. Luke that "all went to be taxed, every one into his own city," is said to be inconsistent with the rules of the Roman census, which took cognizance of the place of residence only, not of the place of birth. (5.) Neither in the Jewish nor the Roman census would it have been necessary for the wife to

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travel with her husband in order to appear personally before the registrar. (i.) But it must be remembered that our history of this portion of the reign of Augustus is defective. Tacitus begins his Annals with the emperor's death. Suetonius is gossiping, inaccurate, and ill-arranged. Dion Cassius leaves a gap from A.U.C. 748 to 756, with hardly any incidents. Josephus does not profess to give a history of the empire. It might easily be that a general census, circ. A.U.C. 749-750, should remain unrecorded by them. There is, however, some evidence, more or less circumstantial, in confirmation of St. Luke's statement. (1.) The inference drawn from the silence of historians may be legitimately met by an inference drawn from the silence of objectors. It never occurred to Celsus, or Lucian, or Porphyry, questioning all that they could in the Gospel history, to question this. (2.) A remarkable passage in Suidas mentions a census, agreeing, in some respects, with that of St. Luke. (3.) Tertullian appeals to the returns of the census for Syria under Sentius Saturninus as accessible to all who cared to search them, and proving the birth of Jesus in the city of David. (4.) Greswell has pointed to some circumstances mentioned by Josephus in the last year of Herod's life, which imply some special action of the Roman government in Syria, the nature of which the historian carelessly or deliberately suppresses. (ii.) The second objection admits of as satisfactory an answer. The statistical document already referred to included subject-kingdoms and allies, no less than the provinces. If Augustus had any desire to know the resources of Judaea, the position of Herod made him neither willing nor able to resist. (iii.) We need not wonder that the measure should have been carried into effect without any popular outbreak. It was a return of the population only, not a valuation of property; there was no immediate taxation as the consequence. (iv.) The alleged inconsistency of what St. Luke narrates is precisely what might be expected under the known circumstances of the case. The census, though Roman in origin, was effected by Jewish instrumentality, and in harmony therefore with Jewish customs. (v.) The last objection as to the presence of the Virgin, where neither Jewish nor Roman practice would have required it, is perhaps the most frivolous and vexatious of all. If Mary were herself of the house and lineage of David, there may have been special reasons for her appearance at Bethlehem. In any case the Scripture narrative is consistent with itself.

Te'bah. Eldest of the sons of Nahor, by his concubine Reumah (Gen. xxii. 24).

Tebali'ah. Third son of Hosah of the children of Merari (1 Chr. xxvi. 11).

Teb'eth. [MONTH.]

Tehin'nah. The father or founder of Ir-Nahash, the city of Nahash, and son of Eshton (1 Chr. iv. 12).

Teil-tree. [OAK.]

Teko'a and **Teko'ah,** a town in the tribe of Judah (2 Chr. xi. 6), on the range of hills which rise near Hebron, and stretch eastward towards the Dead Sea. Jerome says that Tekoa was six Roman miles from Bethlehem, and that as he wrote he had that village daily before his eyes. In his *Onomasticon* he represents Tekoa as nine miles only from Jerusalem; but elsewhere he agrees with Eusebius in making the distance twelve miles. It is not enumerated in the Hebrew catalogue of towns in Judah (Josh. xv. 49), but is inserted in that passage of the Septuagint. The "wise woman" whom Joab employed to effect a reconciliation between David and Absalom was obtained from this place (2 Sam. xiv. 2). Here also, Ira, the son of Ikkesh, one of David's thirty, "the mighty men," was born, and was called on that account "the Tekoite" (2 Sam. xxiii. 26). It was one of the places which Rehoboam fortified, at the beginning of his reign, as a defence against invasion from the south (2 Chr. xi. 6). Some of the people from Tekoa took part in building the walls of Jerusalem, after the return from the Captivity (Neh. iii. 5, 27). In Jer. vi. 1, the prophet exclaims, "Blow the trumpet in Tekoa and set up a sign of fire in Beth-Haccerem." But Tekoa is chiefly memorable as the birthplace of the prophet Amos (Amos vii. 14). Tekoa is known still as *Tekû'a*, and, though it lies somewhat aside from the ordinary route, has been visited and described by several recent travellers. Its distance from *Beit Lahm* agrees precisely with that assigned by the early writers as the distance between Tekoa and Bethlehem. It is within sight also of the "Frank Mountain," beyond question the famous Herodium, or site of Herod's Castle, which Josephus represents as near the ancient Tekoa. It lies on an elevated hill, which spreads itself out into an irregular plain of moderate extent. Various ruins exist at Tekoa, such as the walls of houses, cisterns, broken columns, and heaps of building-stones. Some of these stones have the so-called "bevelled" edges which are supposed to show a Hebrew origin. Near *Tekû'a*, among the same mountains, on the brink of a frightful precipice, are the ruins of *Khureitûn*, possibly a corruption of Kerioth (Josh. xv. 25), and in that case perhaps the birthplace of Judas the traitor, who was thence called Iscariot, *i. e.* "man of Kerioth." High up from the bottom of the ravine is an opening in the face of the rocks which leads into an immense subterranean labyrinth, which many suppose may have been the Cave of Adullam. One of the gates of Jerusalem in Christian times seems to have borne the name of Tekoa.

Teko'a. A name occurring in the genealogies of Judah (1 Chr. ii. 24, iv. 5), as the son of Ashur. There is little doubt that the town of Tekoa is meant.

Teko'ite, the. IRA ben-Ikkesh, one of David's warriors, is thus designated (2 Sam. xxiii. 26; 1 Chr. xi. 28, xxvii. 9). The common people among THE TEKOITES displayed great activity in the repairs of the wall of Jerusalem under Nehemiah (Neh. iii. 5, 27).

Tel-a'bib was probably a city of Chaldaea or Babylonia, not of Upper Mesopotamia, as generally imagined (Ez. iii. 15). The whole scene of Ezekiel's preaching and visions seems to have been Chaldaea Proper; and the river Chebar, as already observed, was not the *Khabour*, but a branch of the Euphrates.

Te'lah. A descendant of Ephraim, and ancestor of Joshua (1 Chr. vii. 25).

Tel'aim. The place at which Saul collected and numbered his forces before his attack on Amalek (1 Sam. xv. 4, only). It may be identical with TELEM. On the other hand the reading of the LXX. in 1 Sam. xv. 4—viz. Gilgal, is remarkable; and is almost sufficient to induce the belief that in this case the LXX. and Josephus have preserved the right name, and that instead of Telaim we should, with them, read Gilgal. The Targum renders it "lambs of the Passover," according to a curious fancy, mentioned elsewhere in the Jewish books,

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that the army met at the Passover, and that the census was taken by counting the lambs.

Telas'sar is mentioned in 2 K. xix. 12, and in Is. xxxvii. 12 as a city inhabited by "the children of Eden," which had been conquered, and was held in the time of Sennacherib by the Assyrians. In both it is connected with Gozan (Gauzanitis), Haran (Carrhae, now *Harran*), and Rezeph (the *Razappa* of the Assyrian Inscriptions), all of which belong to the hill country above the Upper Mesopotamian plain. Telassar, the chief city of a tribe known as the *Beni Eden*, must have been in Western Mesopotamia, in the neighbourhood of Harran and Orfa.

Tel'em. One of the cities in the extreme south of Judah (Josh. xv. 24). It occurs between Ziph and Bealoth: but has not been identified. The name *Dhullâm* is found in Van de Velde's map, attached to a district immediately to the north of the *Kubbet el-Baul*, south of *el Milh* and *Ar'arah*—a position very suitable.

Tel'em. A porter or doorkeeper of the Temple in the time of Ezra (Ezr. x. 24). He is probably the same as TALMON in Neh. xii. 25.

Tel-Har'sa, or Tel-Har'esha, one of the Babylonian towns, or villages, mentioned in Ezr. ii. 59; Neh. vii. 61. It was probably in the low country near the sea, in the neighbourhood of Tel-Melah and Cherub; but we cannot identify it with any known site.

Tel-Me'lah is joined with Tel Harsa and Cherub in the two passages already cited under TEL-HARSA. It is perhaps the Thelme of Ptolemy (v. 20).

Te'ma. The ninth son of Ishmael (Gen. xxv. 15; 1 Chr. i. 30); whence the tribe called after him, mentioned in Job vi. 19; Jer. xxv. 23, and also the land occupied by this tribe (Is. xxi. 13, 14). The name is identified satisfactorily with Teymá, a small town on the confines of Syria, between it and Wadi-l-Kurà, on the road of the Damascus pilgrim-caravan. It is in the neighbourhood of Doomat-el-Jendel, which agrees etymologically and by tradition with the Ishmaelite DUMAH, and the country of Keydár, or KEDAR.

Te'man. 1. A son of Eliphaz, son of Esau by Adah (Gen. xxxvi. 11, 15, 42; 1 Chr. i. 36, 53).—2. A country, and probably a city, named after the Edomite phylarch, or from which the phylarch took his name. The Hebrew signifies "south," &c. (see Job ix. 9; Is. xliii. 6); and it is probable that the land of Teman was a southern portion of the land of Edom, or, in a wider sense, that of the sons of the East, the Beni-kedem. Teman is mentioned in five places by the Prophets, in four of which it is connected with Edom, and in two with Dedan (Jer. xlix. 7, 8; Ez. xxv. 13). In common with most Edomite names, Teman appears to have been lost. Eusebius and Jerome mention Teman as a town in their day distant 15 miles from Petra, and a Roman post. The identification of the existing Maan with this Teman may be geographically correct, but it cannot rest on etymological grounds. The gentilic noun of Teman is *têmâni* (Job ii. 11, xxii. 1), and Eliphaz the Temanite was one of the wise men of Edom. The gen. n. occurs also in Gen. xxxvi. 34, where the land of Temani is mentioned.

Te'mani. [TEMAN.]

Te'manite. [TEMAN.]

Te'meni. Son of Ashur, the father of Tekoa, by his wife Naarah (1 Chr. iv. 6).

Temple. There is perhaps no building of the ancient world which has excited so much attention since the time of its destruction as the Temple which Solomon built at Jerusalem, and its successor as rebuilt by Herod. Its spoils were considered worthy of forming the principal illustration of one of the most beautiful of Roman triumphal arches, and Justinian's highest architectural ambition was that he might surpass it. Throughout the middle ages it influenced to a considerable degree the forms of Christian churches, and its peculiarities were the watchwords and rallying-points of all associations of builders. When the French expedition to Egypt, in the first years of this century, had made the world familiar with the wonderful architectural remains of that country, every one jumped to the conclusion that Solomon's Temple must have been designed after an Egyptian model. The Assyrian discoveries of Botta and Layard have within the last twenty years given an entirely new direction to the researches of the restorers. Unfortunately, however, no Assyrian temple has yet been exhumed of a nature to throw much light on this subject, and we are still forced to have recourse to the later buildings at Persepolis, or to general deductions from the style of the nearly contemporary secular buildings at Nineveh and elsewhere, for such illustrations as are available. Before proceeding, however, to investigate the arrangements of the Temple, it is indispensable first carefully to determine those of the Tabernacle which Moses caused to be erected in the Desert of Sinai immediately after the promulgation of the Law from that mountain.

TABERNACLE.—The written authorities for the restoration of the Tabernacle are, first, the detailed account to be found in the 26th chapter of Exodus, and repeated in the 36th, verses 8 to 38, without any variation beyond the slightest possible abridgement. Secondly, the account given of the building by Josephus (*Ant.* iii. 6), which is so nearly a repetition of the account found in the Bible that we may feel assured that he had no really important authority before him except the one which is equally accessible to us. The additional indications contained in the Talmud and in Philo are so few and indistinct, that they practically add nothing to our knowledge. *Outer Enclosure.*—The court of the Tabernacle was surrounded by canvas screens. Those of the Tabernacle were 5 cubits in height, and supported by pillars of brass 5 cubits apart, to which the curtains were attached by hooks and fillets of silver (Ex. xxvii. 9, &c.). This enclosure was only broken on the eastern side by the entrance, which was 20 cubits wide, and closed by curtains of fine twined linen wrought with needlework, and of the most gorgeous colours. The space enclosed within these screens was a double square, 50 cubits, or 75 feet north and south, and 100 cubits or 150 ft. east and west. In the outer or eastern half was placed the altar of burnt-offerings, described in Ex. xxvii. 1-8, and between it and the Tabernacle the laver, at which the priests washed their hands and feet on entering the Temple. In the square towards the west was situated the Temple or Tabernacle itself. The dimensions in plan of this structure are easily ascertained. Josephus states them as 30 cubits long by 10 broad, or 45 feet by 15, and the Bible is scarcely less distinct, as it says that the north and south walls were each composed of twenty upright boards (Ex. xxvi. 15, &c.), each board one cubit and a half in width, and at the west end there were six boards equal to 9 cubits, which, with the angle boards or posts, made up the

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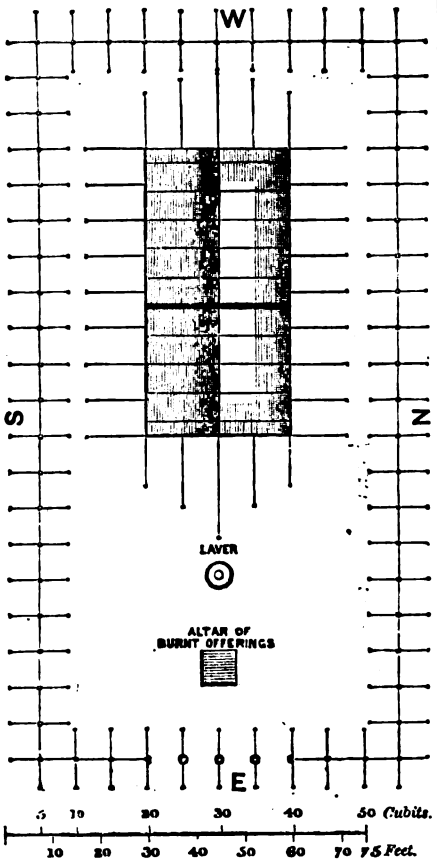
10 cubits of Josephus. Each of these boards was furnished with two tenons at its lower extremity, which fitted into silver sockets placed on the ground. At the top at least they were jointed and fastened together by bars of shittim or acacia wood run through rings of gold (Ex. xxvi. 26).



Plan of the Outer Court of the Tabernacle.

Both authorities agree that there were five bars for each side, but a little difficulty arises from the Bible describing (ver. 28) a middle bar which reached from end to end. As we shall presently see, this bar was probably applied to a totally different purpose, and we may therefore assume for the present that Josephus' description of the mode in which they were applied is the correct one:—"Every one," he says (*Ant.* iii. 6, §3), "of the pillars or boards had a ring of gold affixed to its front outwards, into which were inserted bars gilt with gold, each of them 5 cubits long, and these bound together the boards; the head of one bar running into another after the manner of one tenon inserted into another. But for the wall behind there was only one bar that went through all the boards, into which one of the ends of the bars on both sides was inserted." So far, therefore, everything seems certain and easily understood. The Tabernacle was an oblong rectangular structure, 30 cubits long by 10 broad, open at the eastern end, and divided internally into two apartments. The Holy of Holies, into which no one entered—not even the High-priest, except on very extraordinary occasions—was a cube, 10 cubits square in plan, and 10 cubits high to the top of the wall. In this was placed the Mercy-seat, surmounted by the cherubim, and on it was placed the Ark containing the tables of the Law. In front of these was an outer chamber, called the Holy Place—20 cubits long by 10 broad, and 10 high, appropriated to the use of the priests. In it were placed the golden candlestick on one side, the table of shew-bread opposite, and between them in the centre the altar of incense. The roof of the Tabernacle was formed by 3, or rather 4, sets of curtains, the dimensions of two of which are given with great minuteness both in the Bible and by Josephus. The innermost (Ex. xxvi. 1, &c.), of fine twined linen according to our translation (Josephus calls them wool), were ten in number, each 4 cubits wide and 28 cubits long. These were of various colours, and ornamented with cherubim of "cunning work." Five of these were sewn together so as to form larger curtains, each 20 cubits by 28, and these two again were joined together, when used, by fifty gold buckles or clasps. Above these were placed curtains of goats' hair, each 4 cubits wide by 30 cubits long, but eleven in number; these were also sewn together, six into one curtain, and five into the other, and, when used, were likewise joined together by fifty gold buckles. Over these again was thrown a curtain of rams' skins with the wool on, dyed red, and a fourth covering is also specified as being of badgers' skins, so named in the A. V., but which probably really consisted of seal-skins. This did not of course cover the rams' skins, but most probably was only used as a coping or ridge piece to protect the junction of the two curtains of rams' skins which were laid on each slope of the roof, and probably only laced together at the top. The question which has hitherto proved a stumblingblock to restorers is, to know how these curtains were applied as a covering to the Tabernacle. The solution of the difficulty appears singularly obvious. It is simply, that the tent had a ridge, as all tents have had from the days of Moses down to the present day; and we have also very little difficulty in predicating that the angle formed by the two sides of the roof at the ridge was a right angle—not because it is a reasonable and usual angle for such a roof, and one that would most likely be adopted in so regular a building, but because its adoption reduces to harmony the only abnormal measurement in the whole building. It is now easy to explain all the other diffi-

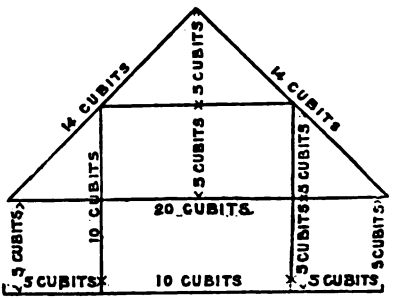


Diagram of the Dimensions of the Tabernacle in Section.

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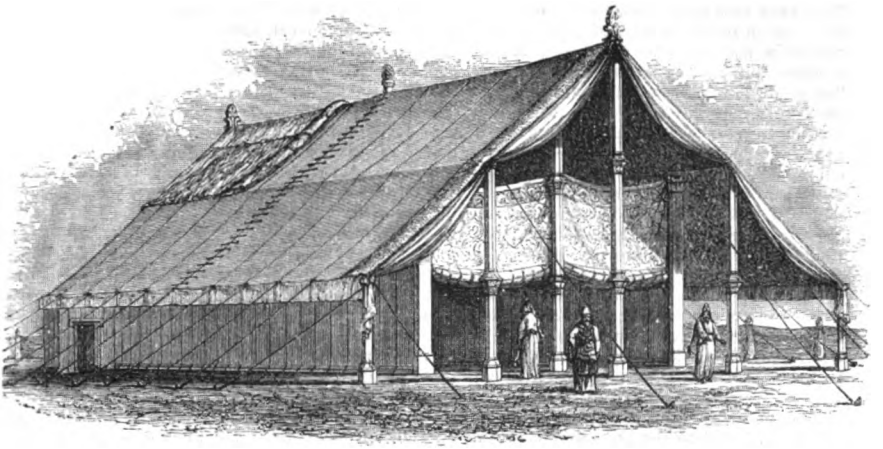
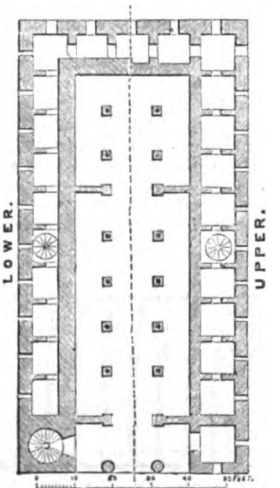


South-East View of the Tabernacle as restored.

culties which have met previous restorers. First. The Holy of Holies was divided from the Holy Place by a screen of *four* pillars supporting curtains which no one was allowed to pass. But, strange to say, in the entrance there were *five* pillars in a similar space. Now, no one would put a pillar in the centre of an entrance without a motive; but the moment a ridge is assumed it becomes indispensable. It may be assumed that all the five pillars were spaced within the limits of the 10 cubits of the breadth of the Tabernacle, viz. one in the centre, two opposite the two ends of the walls, and the other two between them; but the probabilities are so infinitely greater that those two last were beyond those at the angles of the tent, that it is hardly worth while considering the first hypothesis. By the one here adopted the pillars in front would, like everything else, be spaced exactly 5 cubits apart. Secondly. Josephus twice asserts that the Tabernacle was divided into three parts, though he specifies only two—the Adytum and the Pronaos. The third was of course the porch, 5 cubits deep, which stretched across the width of the house. Thirdly. In speaking of the western end, the Bible always uses the plural, as if there were two sides there. There was, of course, at least one pillar in the centre beyond the wall,—there may have been five,—so that there practically were two sides there. Fourthly. We now understand why there are 10 breadths in the under curtains and 11 in the upper. It was that they might break joint—in other words, that the seam of the one, and especially the great joining of the two divisions, might be over the centre of the lower curtain, so as to prevent the rain penetrating through the joints. It may also be remarked that, as the two cubits which were in excess at the west hung at an angle, the depth of fringe would be practically about the same as on the sides.

SOLOMON'S TEMPLE.—It was David who first proposed to replace the Tabernacle by a more permanent building, but was forbidden for the reasons assigned by the prophet Nathan (2 Sam. vii. 5, &c.), and though he collected materials and made arrangements, the execution of the task was left for his son Solomon. He, with the assistance of Hiram king of Tyre, commenced this great undertaking in the fourth year of his reign, and completed it in seven years, about 1005 B.C. according to the received chronology. On comparing the Temple, as described in 1 Kings vi. and 2 Chronicles ii. and by Josephus vii. 3, with the Tabernacle, as just explained, the first thing that strikes us is that all the arrangements were identical, and the dimensions of every part exactly double those of the preceding



Plan of Solomon's Temple, showing the disposition of the chambers in two stories.

structure. Thus the Holy of Holies in the Tabernacle was a cube, 10 cubits each way; in the Temple it was 20 cubits. The Holy Place or outer hall was 10 cubits wide by 20 long and 10 high in the Tabernacle. In the Temple all these dimensions were exactly double. The porch in the Tabernacle was 5 cubits deep, in the Temple 10: its width in both instances being the width of the house. The chambers round the House and the

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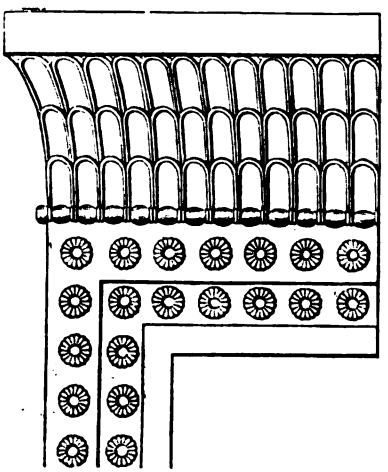
Tabernacle were each 5 cubits wide on the ground-floor, the difference being that in the Temple the two walls taken together made up a thickness of 5 cubits, thus making 10 cubits for the chambers. Taking all these parts together, the ground-plan of the Temple measured 80 cubits by 40; that of the Tabernacle was 40 by 20; and what is more striking than even this, is that though the walls were 10 cubits high in the one and 20 cubits in the other, the whole height of the Tabernacle was 15, that of the Temple 30 cubits; the one roof rising 5, the other 10 cubits above the height of the internal walls. So far as the dimensions above quoted are concerned, everything is as clear and as certain as anything that can be predicated of any building of which no remains exist; but beyond this there are certain minor problems by no means so easy to resolve, but fortunately they are of much less importance. The first is the *Height*.—That given in 1 K. vi. 2—of 30 cubits—is so reasonable in proportion to the other dimensions, that the matter might be allowed to rest there were it not for the assertion (2 Chr. iii. 4) that the height, though apparently only of the porch, was 120 cubits = 180 feet. Both Josephus and the Talmud persistently assert that there was a superstructure on the Temple equal in height to the lower part, and the total height they, in accordance with the Book of Chronicles, call 120 cubits or 180 feet. In looking through the monuments of antiquity for something to suggest what this might be, the only thing that occurs is the platform or Talar that existed on the roofs of the Palace Temples at Persepolis. *Jachin and Boaz*.—There are no features connected with the Temple of Solomon which have given rise to so much controversy, or been so difficult to explain, as the form of the two pillars of brass which were set up in the porch of the house. It has even been supposed that they were not pillars in the ordinary sense of the term, but obelisks; for this, however, there does not appear to be any authority. According to 1 K. vii. 15 *et seq.*, the pillars were 18 cubits high and 12 in circumference, with capitals five cubits in height. Above this was (ver. 19) another member, called also chapiter of lily-work, four cubits in height, but which from the second



Cornice of lily-work at Persepolis.

mention of it in ver. 22 seems more probably to have been an entablature, which is necessary to complete the order. As these members make out 27 cubits, leaving 3 cubits or 4½ feet for the slope of the roof, the whole design seems reasonable and proper. If this conjecture is correct, we have no great difficulty in suggesting that the lily-work must have been something like the Persepolitan cornice, which is probably nearer in style to that of the buildings at Jerusalem than anything else we know of. *Internal Supports*.—The existence of these two pillars in the porch suggests an inquiry which has hitherto been entirely overlooked: Were there any pillars in the interior of the Temple? If they were introduced at all, there must have been four in the sanctuary and ten in the hall, not necessarily equally spaced, in a transverse direction, but probably standing 6 cubits from the walls, leaving a centre aisle of 8 cubits. The question, in fact, is very much the same that met us in discussing the construction of the Tabernacle. No internal supports to the roofs of either of these buildings are mentioned anywhere. But the difficulties of construction without them would have been so enormous, and their introduction so usual and so entirely unobjectionable, that we can hardly understand their not being employed. *Chambers*.—The only other feature which remains to be noticed is the application of three tiers of small chambers to the walls of the Temple externally on all sides, except that of the entrance. Though not expressly so stated, these were a sort of monastery, appropriated to the residence of the priests who were either permanently or in turn devoted to the service of the Temple. The lowest story was only 5 cubits in width, the next 6, and the upper 7, allowing an offset of 1 cubit on the side of the Temple, or of 9 inches on each side, on which the flooring joists rested, so as not to cut into the walls of the Temple. It is, again, only at Persepolis that we find anything at all analogous to this; in the Palace of Darius we find a similar range on either hand. *Outer Court*.—The enclosure of the Temple consisted, according to the Bible (1 K. vi. 36), of a low wall of three courses of stones and a row of cedar beams, both probably highly ornamented. As it is more than probable that the same duplication of dimensions took place in this as in all the other features of the Tabernacle, we may safely assume that it was 10 cubits, or 15 feet, in height, and almost certainly 100 cubits north and south, and 200 east and west. There is no mention in the Bible of any porticoes or gateways or any architectural ornaments of this enclosure.

TEMPLE OF ZERUBBABEL.—We have very few particulars regarding the Temple which the Jews erected after their return from the Captivity (cir. 520 B.C.), and no description that would enable us to realize its appearance. But there are some dimensions given in the Bible and elsewhere which are extremely interesting as affording points of comparison between it and the Temples which preceded it, or were erected after it. The first and most authentic are those given in the Book of Ezra (vi. 3), when quoting the decree of Cyrus, wherein it is said, "Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits, with three rows of great stones and a row of new timber." Josephus quotes this passage almost liter-

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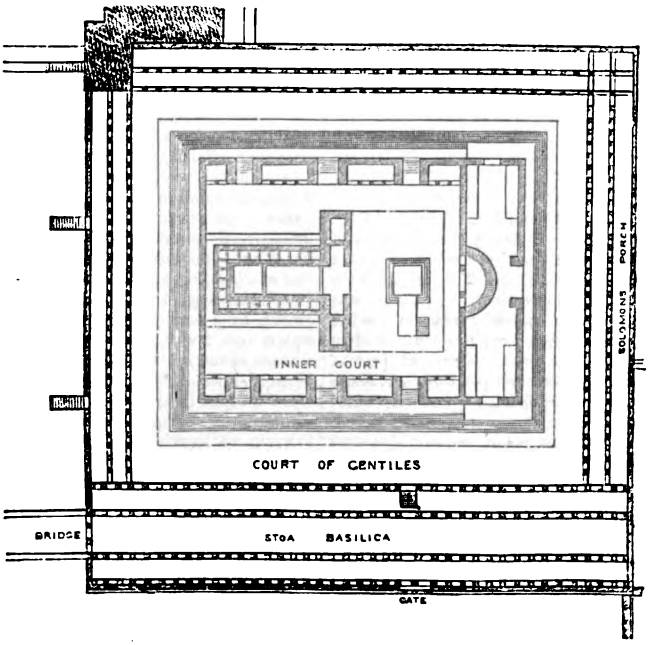
ally, but in doing so enables us with certainty to translate the word here called *Row* as "Story"—as indeed the sense would lead us to infer. The other dimensions of 60 cubits in breadth, is 20 cubits in excess of that of Solomon's Temple, but there is no reason to doubt its correctness, for we find both from Josephus and the Talmud that it was the dimension adopted for the Temple when rebuilt, or rather repaired by Herod. We are left therefore with the alternative of assuming that the porch and the chambers all round were 20 cubits in width, including the thickness of the walls, instead of 10 cubits, as in the earlier building. This alteration in the width of the Pteromata made the Temple 100 cubits in length by 60 in breadth, with a height, it is said, of 60 cubits, including the upper room or Talar, though we cannot help suspecting that this last dimension is somewhat in excess of the truth. The only other description of this Temple is found in Hecataeus the Abderite, who wrote shortly after the death of Alexander the Great. As quoted by Josephus, he says, that "In Jerusalem towards the middle of the city is a stone walled enclosure about 500 feet in length, and 100 cubits in width, with double gates," in which he describes the Temple as being situated. Hecataeus also mentions that the altar was 20 cubits square and 10 high. And although he mentions the Temple itself, he unfortunately does not supply us with any dimensions. From these dimensions we gather, that if "the Priests and Levites and Elders of families were disconsolate at seeing how much more sumptuous the old Temple was than the one which on account of their poverty they had just been able to erect" (Ezr. iii. 12); it certainly was not because it was smaller, as almost every dimension had been increased one-third. In speaking of these Temples we must always bear in mind that their dimensions were practically very far inferior to those of the Heathen. Even that of Ezra is not larger than an average parish church of the last century—Solomon's was smaller. It was the lavish display of the precious metals, the elaboration of carved ornament, and the beauty of the textile fabrics, which made up their splendour and rendered them so precious in the eyes of the people.

TEMPLE OF EZEKIEL.—The vision of a Temple which the prophet Ezekiel saw while residing on the banks of the Chebar in Babylonia in the 25th year of the Captivity, does not add much to our knowledge of the subject. It is not a description of a Temple that ever was built or ever could be erected at Jerusalem, and can consequently only be considered as the *beau idéal* of what a Shemitic Temple ought to be. Notwithstanding its ideal character, the whole is extremely curious, as showing what were the aspirations of the Jews in this direction, and how different they were from those of other nations; and it is interesting here, inasmuch as there can be little doubt but that the arrangements of Herod's Temple were in a great measure influenced by the description here given.

TEMPLE OF HEROD.—For our knowledge of the last and greatest of the Jewish Temples we are indebted almost wholly to the works of Josephus, with an occasional hint from the Talmud. The Bible unfortunately contains nothing to assist the researches of the antiquary in this respect. The Temple or naos itself was in dimensions and arrangement very similar to that of Solomon, or rather that of Zerubbabel—more like the latter; but this was surrounded by an inner enclosure of great strength and magnificence, measuring as nearly as can be made out 180 cubits by 240, and adorned by porches and ten gateways of great magnificence; and beyond this again was an outer enclosure mea-



Temple of Herod restored. Scale of 200 feet to 1 inch.

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suring externally 400 cubits each way. It has already been pointed out [JERUSALEM] that the Temple was certainly situated in the S.W. angle of the area now known as the Haram area at Jerusalem, and it is hardly necessary to repeat here the arguments there adduced to prove that its dimensions were what Josephus states them to be, 400 cubits, or one stadium, each way. What Herod did apparently was to take in the whole space between the Temple and the city wall on its eastern side, and to add a considerable space on the north and south to support the porticoes which he added there. As the Temple terrace thus became the principal defence of the city on the east side, there were no gates or openings in that direction. The north side, too, where not covered by the fortress Antonia, became part of the defences of the city, and was likewise without external gates. On the south side, which was enclosed by the wall of Ophel, there were double gates nearly in the centre. These gates still exist at a distance of about 365 feet from the south-western angle, and are perhaps the only architectural features of the Temple of Herod which remain *in situ*. This entrance consists of a double archway of Cyclopean architecture on the level of the ground, opening into a square vestibule measuring 40 feet each way. From this a double tunnel, nearly 200 feet in length, leads to a flight of steps which rise to the surface in the court of the Temple, exactly at that gateway of the inner Temple which led to the altar, and is the one of the four gateways on this side by which any one arriving from Ophel would naturally wish to enter the inner enclosure, placed a little more to the eastward than the exact centre of the enclosure, where naturally we should otherwise have looked for it. We learn from the Talmud, that the gate of the inner Temple to which this passage led was called the "Water Gate;" and it is interesting to be able to identify a spot so prominent in the description of Nehemiah (xii. 37). Towards the west there were four gateways to the external enclosure of the Temple, and the positions of three of these can still be traced with certainty. The first or most southern led over the bridge the remains of which were identified by Dr. Robinson, and joined the Stoa Basilica of the Temple with the royal palace. The second was that discovered by Dr. Barclay, 270 feet from the S.W. angle, at a level of 17 feet below that of the southern gates just described. The site of the third is so completely covered by the buildings of the Meckmé that it has not yet been seen, but it will be found between 200 and 250 feet from the N.W. angle of the Temple area. The fourth was that which led over the causeway which still exists at a distance of 600 feet from the south-western angle. *Cloisters.*—The most magnificent part of the Temple, in an architectural point of view, seems certainly to have been the cloisters which were added to the outer court when it was enlarged by Herod. The cloisters in the west, north, and east side were composed of double rows of Corinthian columns, 25 cubits or 37 feet 6 inches in height with flat roofs, and resting against the outer wall of the Temple. These, however, were immeasurably surpassed in magnificence by the royal porch or Stoa Basilica which overhung the southern wall. This is so minutely described by Josephus, that there is no difficulty in understanding its arrangement or ascertaining its dimensions. It consisted of a nave and two aisles, that towards the Temple being open, that towards the country closed by a wall. The breadth of the centre aisle was 45 feet; of the side aisles 30 from centre to centre of the pillars; their height 50 feet, and that of the centre aisle 100 feet. This magnificent structure was supported by 162 Corinthian columns. At a short distance from the front of these cloisters was a marble screen or enclosure, 3 cubits in height. Again, at a short distance within this was a flight of steps supporting the terrace or platform on which the Temple itself stood. The court of the Temple was very nearly a square. It may have been exactly so, for we have not all the details to enable us to feel quite certain about it. The *Middoth* says it was 187 cubits E. and W., and 137 N. and S. To the eastward of this was the court of the women, the dimensions of which are not given by Josephus, but are in the *Middoth*, as 137 cubits square—a dimension we may safely reject. If we assume that the enclosure of the court of the Gentiles, or the Chel, was nearly equidistant on all four sides from the cloisters, its dimension must have been about 37 or 40 cubits east and west, most probably the former. The great ornament of these inner courts seems to have been their gateways, the three especially on the north and south leading to the Temple court. These, according to Josephus, were of great height, strongly fortified and ornamented with great elaboration. But the wonder of all was the great eastern gate leading from the court of the women to the upper court. This seems to have been the pride of the Temple area. It was also in all probability the one called the "Beautiful Gate" in the New Testament. Immediately within this gateway stood the altar of burnt-offerings. Both the Altar and the Temple were enclosed by a low parapet one cubit in height. Within this last enclosure towards the westward stood the Temple itself. Its internal dimensions were the same as those of the Temple of Solomon. Although the internal dimensions remained the same, there seems no reason to doubt but that the whole plan was augmented by the Pteromata or surrounding parts being increased from 10 to 20 cubits, so that the third Temple like the second, measured 60 cubits across, and 100 cubits east and west. The width of the façade was also augmented by wings or shoulders projecting 20 cubits each way, making the whole breadth 100 cubits, or equal to the length. So far all seems certain, but when we come to the height, every measurement seems doubtful. Both Josephus and the Talmud seem delighted with the truly Jewish idea of a building which, without being a cube, was 100 cubits long, 100 broad, and 100 high. We cannot help suspecting that in this instance Josephus was guilty of systematically doubling the altitude of the building he was describing, as it can be proved he did in some other instances. But when we turn from actual measurement and try to realize its appearance or the details of its architecture, we launch into a sea of conjecture with very little indeed to guide us, at least in regard to the appearance of the Temple itself. Whatever may have been the case with the Temple of Solomon, it is nearly certain that the style of the second Temple must have been identical with that of the buildings we are so familiar with at Persepolis and Susa. The Jews were too closely connected with the Persians and Babylonians at this period to know of any other style, and in fact their Temple was built under the superintendence of the very parties

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who were erecting the contemporary edifices at Persepolis and Susa.

Ten Commandments. (1.) The popular name in this, as in so many instances, is not that of Scripture. There we have the "ten words," not the Ten Commandments (Ex. xxxiv. 28; Deut. iv. 13, x. 4, Heb.). The difference is not altogether an unmeaning one. The *word* of God, the "word of the Lord," the constantly recurring term for the fullest revelation, was higher than any phrase expressing merely a command, and carried with it more the idea of a self-fulfilling power. Other names are even more significant. These, and these alone, are "the words of the covenant" (Ex. xxxiv. 28). They are also the Tables of Testimony, sometimes simply "*the* testimony" (Ex. xxv. 16, xxxi. 18, &c.) (2.) The circumstances in which the Ten great *Words* were first given to the people surrounded them with an awe which attached to no other precept. In the midst of the cloud, and the darkness, and the flashing lightning, and the fiery smoke, and the thunder, like the voice of a trumpet, Moses was called to receive the Law without which the people would cease to be a holy nation. Here, as elsewhere, Scripture unites two facts which men separate. God, and not man, was speaking to the Israelites in those terrors, and yet, in the language of later inspired teachers, other instrumentality was not excluded. No other words were proclaimed in like manner. And the record was as exceptional as the original revelation. Of no other words could it be said that they were written as these were written, engraved on the Tables of Stone, not as originating in man's contrivance or sagacity, but by the power of the Eternal Spirit, by the "finger of God" (Ex. xxxi. 18, xxxii. 16). (3.) The number Ten was, we can hardly doubt, itself significant to Moses and the Israelites. The received symbol, then and at all times, of completeness, it taught the people that the Law of Jehovah was perfect (Ps. xix. 7). The fact that they were written not on one, but on two tables, probably in two groups of five each, taught men the great division of duties towards God, and duties towards our neighbour, which we recognise as the groundwork of every true Moral system. It taught them also, five being the symbol of imperfection, how incomplete each set of duties would be when divorced from its companion. (4.) In what way the Ten Commandments were to be divided has, however, been a matter of much controversy. At least four distinct arrangements present themselves. (*a.*) In the received teaching of the Latin Church resting on that of St. Augustine the first Table contained three commandments, the second the other seven. It involved, however, and in part proceeded from an alteration in the received arrangement. What we know as the first and second were united, and consequently the Sabbath law appeared at the close of the First Table as the third, not as the fourth commandment. The completeness of the number was restored in the Second Table by making a separate (the ninth) command of the precept, "Thou shalt not covet thy neighbour's wife," which with us forms part of the tenth. (*b.*) The familiar division, referring the first four to our duty towards God, and the six remaining to our duty towards man, is, on ethical grounds, simple and natural enough. (*c.*) A modification of (*a.*) has been adopted by later Jewish writers. Retaining the combination of the first and second commandments of the common order, they have made a new "word" of the opening declaration, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage," and so have avoided the necessity of the subdivision of the tenth. (*d.*) Rejecting these three, there remains that recognised by the older Jewish writers, Josephus and Philo, and supported ably and thoughtfully by Ewald, which places five commandments in each Table; and thus preserves the *pentad* and *decad* grouping which pervades the whole code. A modern jurist would perhaps object that this places the fifth commandment in a wrong position, that a duty to parents is a duty towards our neighbour. From the Jewish point of view, it is believed, the place thus given to that commandment was essentially the right one. Instead of duties towards God, and duties towards our neighbours, we must think of the First Table as containing all that belonged to the Εὐσέβεια of the Greeks, to the *Pietas* of the Romans, duties *i. e.* with no corresponding rights, while the Second deals with duties which involve rights, and come therefore under the head of *Justitia*. The duty of honouring, *i. e.* supporting, parents came under the former head. (5.) To these Ten Commandments we find in the Samaritan Pentateuch an eleventh added:—"But when the Lord thy God shall have brought thee into the land of Canaan, whither thou goest to possess it, thou shalt set thee up two great stones, and shalt plaister them with plaister, and shalt write upon these stones all the words of this Law. Moreover, after thou shalt have passed over Jordan, thou shalt set up those stones which I command thee this day, on Mount Gerizim, and thou shalt build there an altar to the Lord thy God, an altar of stones: thou shalt not lift up any iron thereon. Of unhewn stones shalt thou build that altar to the Lord thy God, and thou shalt offer on it burnt-offerings to the Lord thy God, and thou shalt sacrifice peace-offerings, and shalt eat them there, and thou shalt rejoice before the Lord thy God in that mountain beyond Jordan, by the way where the sun goeth down, in the land of the Canaanite that dwelleth in the plain country over against Gilgal, by the oak of Moreh, towards Sichem" (Walton, *Bibl. Polyglott.*). The interpolation has every mark of being a bold attempt to claim for the schismatic worship on Gerizim the solemn sanction of the voice on Sinai, to place it on the same footing as the Ten great Words of God. (6.) The treatment of the Ten Commandments in the Targum of Jonathan ben Uzziel is not without interest. There the first and second commandments are united, to make up the second, and the words "I am the Lord thy God," &c., are given as the first. More remarkable is the addition of a distinct reason for the last five commandments no less than for the first five. "Thou shalt commit no murder, for because of the sins of murderers the sword goeth forth upon the world." (7.) The absence of any distinct reference to the Ten Commandments as such in the *Pirke Aboth* (= Maxims of the Fathers) is both strange and significant. With all their ostentation of profound reverence for the Law, the teaching of the Rabbis turned on other points than the great laws of duty.

Tent. Among the leading characteristics of the nomade races, those two have always been numbered, whose origin has been ascribed to Jabal the son of Lamech (Gen. iv. 20), viz., to be tent-dwellers and keepers of cattle. The same may be

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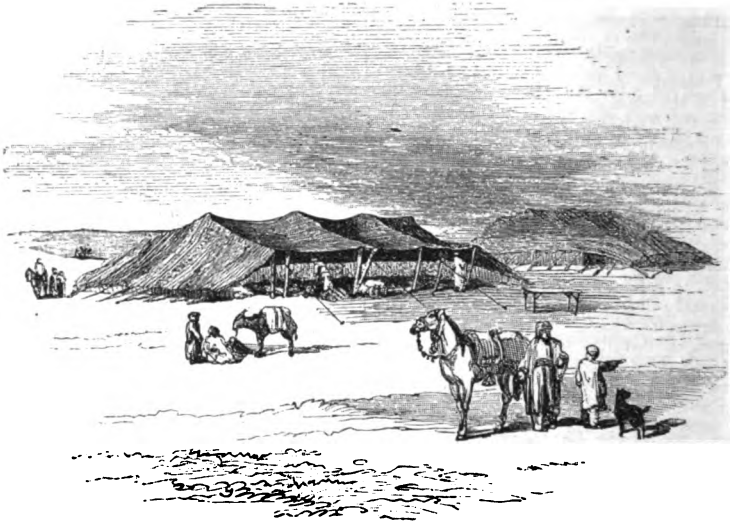

Arab Tent (Layard).

said of the forefathers of the Hebrew race; nor was it until the return into Canaan from Egypt that the Hebrews became inhabitants of cities. An Arab tent is minutely described by Burckhardt. It is called *beit*, "house;" its covering consists of stuff, about three-quarters of a yard broad, made of black goats'-hair (Cant. i. 5), laid parallel with the tent's length. This is sufficient to resist the heaviest rain. The tent-poles, called *amúd*, or columns, are usually nine in number, placed in three groups, but many tents have only one pole, others two or three. The ropes which hold the tent in its place are fastened, not to the tent-cover itself, but to loops consisting of a leathern thong tied to the ends of a stick, round which is twisted a piece of old cloth, which is itself sewed to the tent-cover. The ends of the tent-ropes are fastened to short sticks or pins, called *wed* or *aoutad*, which are driven into the ground, with a mallet (Judg. iv. 21). Round the back and sides of the tents runs a piece of stuff removable at pleasure to admit air. The tent is divided into two apartments, separated by a carpet partition drawn across the middle of the tent and fastened to the three middle posts. When the pasture near an encampment is exhausted, the tents are taken down, packed on camels and removed (Is. xxxviii. 12; Gen. xxvi. 17, 22, 25). In choosing places for encampment, Arabs prefer the neighbourhood of trees, for the sake of the shade and coolness which they afford (Gen. xviii. 4, 8).

Te'rah. The father of Abram, Nahor, and Haran, and through them the ancestor of the great families of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites (Gen. xi. 24-32). The account given of him in the O. T. narrative is very brief. We learn from it simply that he was an idolater (Josh. xxiv. 2), that he dwelt beyond the Euphrates in Ur of the Chaldees (Gen. xi. 28), and that in the south-westerly migration, which from some unexplained cause he undertook in his old age, he went with his son Abram, his daughter-in-law Sarai, and his grandson Lot, "to go into the land of Canaan, and they came unto Haran, and dwelt there" (Gen. xi. 31). And finally, "the days of Terah were two hundred and five years: and Terah died in Haran" (Gen. xi. 32). From the simple facts of Terah's life recorded in the O. T. has been constructed the entire legend of Abram which is current in Jewish and Arabian traditions. Terah the idolater is turned into a maker of images, and "Ur of the Chaldees" is the original of the "furnace" into which Abram was cast (comp. Ez. v. 2). In the Jewish traditions Terah is a prince and a great man in the palace of Nimrod, the captain of his army, his son-in-law according to the Arabs. His wife is called in the Talmud Amtelai, or Emtelai, the daughter of Carnebo.

Ter'aphim, only in plural, images connected with magical rites. [MAGIC.] The derivation of the name is obscure. In one case a single statue seems to be intended by the plural (1 Sam. xix. 13, 16). The teraphim carried away from Laban by Rachel do not seem to have been very small; and the image hidden in David's bed by Michal to deceive Saul's messengers, was probably of the size of a man, and perhaps in the head and shoulders, if not lower, of human or like form. Laban regarded his teraphim as gods, and it would therefore appear that they were used by those who added corrupt practices to the patriarchal religion. Teraphim again are included among Micah's images (Judg. xvii. 3-5, xviii. 17, 18, 20). Teraphim were consulted for oracular answers by the Israelites (Zech. x. 2; comp. Judg. xviii. 5, 6; 1 Sam. xv. 22, 23, xix. 13, 16, LXX.; and 2 K. xxiii. 24), and by the Babylonians, in the case of Nebuchadnezzar (Ez. xxi. 19-22). There is no evidence that they were ever worshipped.

Ter'esh. One of the two eunuchs whose plot to assassinate Ahasuerus was discovered by Mordecai (Esth. ii. 21, vi. 2). He was hanged.

Ter'tius, probably a Roman, was the amanuensis of Paul in writing the Epistle to the Romans (Rom. xvi. 22). Some have proposed without reason to identify him with Silas. Nothing certain is known of him.

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Tertul'lus, "a certain orator" (Acts xxiv. 1) who was retained by the High Priest and Sanhedrim to accuse the Apostle Paul at Caesarea before the Roman Procurator Antonius Felix. He evidently belonged to the class of professional orators. We may infer that Tertullus was of Roman, or at all events of Italian origin. The exordium of his speech is designed to conciliate the good will of the Procurator, and is accordingly overcharged with flattery. There is a strange contrast between the opening clause and the brief summary of the Procurator's administration given by Tacitus (*Hist.* v. 9). But the commendations of Tertullus were not altogether unfounded, as Felix had really succeeded in putting down several seditious movements. It is not very easy to determine whether St. Luke has preserved the oration of Tertullus entire. On the whole it seems most natural to conclude that the historian, who was almost certainly an ear-witness, merely gives an abstract of the speech, giving however in full the most salient points (ver. 5).

Testament, New. [NEW TESTAMENT.]

Testament, Old. [OLD TESTAMENT.]

Te'ta = HATITA, 1 Esd. v. 28.

Tetrarch. Properly the sovereign or governor of the fourth part of a country. (1.) Herod Antipas (Matt. xiv. 1; Luke iii. 1, 19, ix. 7; Acts xiii. 1), who is commonly distinguished as "Herod the tetrarch," although the title of "king" is also assigned to him both by Matthew (xiv. 9) and by Mark (vi. 14, 22 sqq.). (2.) Herod Philip, who is said by Luke (iii. 1) to have been "tetrarch of Ituraea, and of the region of Trachonitis." (3.) Lysanias, who is said (Luke iii. 1) to have been "tetrarch of Abilene." The title of tetrarch was at this time probably applied to petty tributary princes without any such determinate meaning. But it appears from Josephus that the tetrarchies of Antipas and Philip were regarded as constituting each a fourth part of their father's kingdom. We conclude that in these two cases, at least, the title was used in its strict and literal sense.

Thaddae'us, a name in Mark's catalogue of the twelve Apostles (Mark iii. 18) in the great majority of MSS. in Matthew's catalogue (Matt. x. 3) Lebbaeus is probably the original reading. From a comparison with the catalogue of St. Luke (Luke vi. 15; Acts i. 13) it seems scarcely possible to doubt that the three names of Judas, Lebbaeus, and Thaddaeus were borne by one and the same person.

Tha'hash. Son of Nahor by his concubine Reumah (Gen. xxii. 24).

Tha'mah. "The children of Thamah" were a family of Nethinim who returned with Zerubbabel (Ezr. ii. 53).

Tha'mar. TAMAR 1 (Matt. i. 3).

Tham'natha. One of the cities of Judaea fortified by Bacchides (1 Macc. ix. 50). Thamnatha no doubt represents an ancient TIMNATH, possibly the present *Tibneh*.

Thank-offering, or **Peace-offering,** the properly eucharistic offering among the Jews, in its theory resembling the MEAT-OFFERING, and therefore indicating that the offerer was already reconciled to, and in covenant with, God. Its ceremonial is described in Lev. iii. The peace-offerings, unlike other sacrifices, were not ordained to be offered in fixed and regular course. The only constantly recurring peace-offering appears to have been that of the two firstling lambs at Pentecost (Lev. xxiii. 19). The general principle of the peace-offering seems to have been, that it should be entirely spontaneous, offered as occasion should arise, from the feeling of the sacrificer himself (Lev. xix. 5). On the first institution (Lev. vii. 11-17), peace-offerings are divided into "offerings of thanksgiving," and "vows or free-will offerings;" of which latter class the offering by a Nazarite, on the completion of his vow, is the most remarkable (Num. vi. 14). We find accordingly peace-offerings offered for the people on a great scale at periods of unusual solemnity or rejoicing. In two cases only (Judg. xx. 26; 2 Sam. xxiv. 25) peace-offerings are mentioned as offered with burnt-offerings at a time of national sorrow and fasting.

Tha'ra. TERAH the father of Abraham (Luke iii. 34).

Thar'ra, Esth. xii. 1. A corrupt form of TERESH.

Thar'shish. **1.** In this more accurate form the translators of the A. V. have given in two passages (1 K. x. 22, xxii. 48) the name elsewhere presented as TARSHISH.—**2.** A Benjamite, one of the family of Bilhan and the house of Jediael (1 Chr. vii. 10 only).

Thas'i. The surname of Simon the son of Mattathias (1 Macc. ii. 3). The derivation of the word is uncertain.

Theatre. For the general subject, see *Dict. of Ant.* pp. 995-998. For the explanation of the biblical allusions, two or three points only require notice. The Greek term, like the corresponding English term, denotes the *place* where dramatic performances are exhibited, and also the *scene* itself or *spectacle* which is witnessed there. It occurs in the first or local sense in Acts xix. 29. It was in the theatre at Caesarea that Herod Agrippa I. gave audience to the Tyrian deputies, and was himself struck with death, because he heard so gladly the impious acclamations of the people (Acts xii. 21-23). The other sense of the term "theatre" occurs in 1 Cor. iv. 9, where the Common Version renders. "God hath set forth us the apostles last, as it were appointed to death; for we are made a *spectacle* unto the world, and to angels, and to men." Instead of "spectacle" (so also Wiclif and the Rhemish translators after the Vulgate), some might prefer the more energetic Saxon, "gazing-stock," as in Tyndale, Cranmer, and the Geneva version.

Thebes (A. V., No, the multitude of No, populous No).—A chief city of ancient Egypt, long the capital of the upper country, and the seat of the Diospolitan dynasties, that ruled over all Egypt at the era of its highest splendour. The sacred name of Thebes was *P-amen*, "the abode of Amon," which the Greeks reproduced in their *Diospolis*, especially with the addition *the Great*. No-Amon is the name of Thebes in the Hebrew Scriptures (Jer. xlvi. 25; Nah. iii. 8). Ezekiel uses *No* simply to designate the Egyptian seat of Ammon (Ez. xxx. 14, 16). The name of Thebes in the hieroglyphics is explained under NO-AMON. The origin of the city is lost in antiquity. Niebuhr is of opinion that Thebes was much older than Memphis, and that, "after the centre of Egyptian life was transferred to Lower Egypt, Memphis acquired its greatness through the ruin of Thebes." Other authorities assign priority to Memphis. But both cities date from our earliest authentic knowledge of Egyptian history. The first allusion to Thebes in classical literature is the familiar passage of the Iliad

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(ix. 381-385):—"Egyptian Thebes, where are vast treasures laid up in the houses; where are a hundred gates, and from each two hundred men go forth with horses and chariots." It has been questioned whether Herodotus visited Upper Egypt, but he says, "I went to Heliopolis *and to Thebes*, expressly to try whether the priests of those places would agree in their accounts with the priests at Memphis" (ii. 3). Afterwards he describes the features of the Nile valley, and the chief points and distances upon the river, as only an eye-witness would be likely to record them. In the 1st century before Christ, Diodorus visited Thebes, and he devotes several sections of his general work to its history and appearance. Though he saw the city when it had sunk to quite secondary importance, he preserves the tradition of its early grandeur—its circuit of 140 stadia, the size of its public edifices, the magnificence of its temples, the number of its monuments, the dimensions of its private houses, some of them four or five stories high—all giving it an air of grandeur and beauty surpassing not only all other cities of Egypt, but of the world. Diodorus deplores the spoiling of its buildings and monuments by Cambyses (Diod. i. 45, 46). Strabo, who visited Egypt a little later—at about the beginning of the Christian era—thus describes (xvii. p. 816) the city under the name Diospolis. But, in the uncertainty of these historical allusions, the *monuments* of Thebes are the most reliable witnesses for the ancient grandeur of the city. These are found in almost equal proportions upon both sides of the river. The parallel ridges which skirt the narrow Nile valley upon the east and west from the northern limit of Upper Egypt, here sweep outward upon either side, forming a circular plain whose diameter is nearly ten miles. The plan of the city, as indicated by the principal monuments, was nearly quadrangular, measuring two miles from north to south, and four from east to west. Its four great landmarks were, Karnak and Luxor upon the eastern or Arabian side, and Qoornah and Medeenet Haboo upon the western or Libyan side. There are indications that each of these temples may have been connected with those facing it upon two sides by grand *dromoi*, lined with sphinxes and other colossal figures. Upon the western bank there was almost a continuous line of temples and public edifices for a distance of two miles, from Qoornah to Medeenet Haboo; and Wilkinson conjectures that from a point near the latter, perhaps in the line of the colossi, the "Royal street" ran down to the river, which was crossed by a ferry terminating at Luxor on the eastern side. Beginning at the northern extremity on the western bank, the first conspicuous ruins are those of the *Menephtheion*, a palace-temple of the nineteenth dynasty, and therefore belonging to the middle style of Egyptian architecture. Nearly a mile southward from the Menephtheion are the remains of the combined palace and temple known since the days of Strabo as the Memnonium. An examination of its sculptures shows that this name was inaccurately applied, since the building was clearly erected by Rameses II. The general form of the Memnonium is that of a parallelogram in three main sections, the interior areas being successively narrower than the first court, and the whole terminating in a series of sacred chambers beautifully sculptured and ornamented. But the most remarkable feature of these ruins is the gigantic statue of Rameses II. Proceeding again toward the south for about the same distance, we find at Medeenet Haboo ruins upon a more stupendous scale than at any other point upon the western bank of Thebes. These consist of a temple founded by Thothmes I., which presents some of the grandest effects of the old Egyptian architecture, and its battle-scenes are a valuable contribution to the history of Rameses III. Behind this long range of temples and palaces are the Libyan hills, which, for a distance of five miles, are excavated to the depth of several hundred feet for sepulchral chambers. Some of these, in the number and variety of their chambers, the finish of their sculptures, and the beauty and freshness of their frescoes, are among the most remarkable monuments of Egyptian grandeur and skill. The eastern side of the river is distinguished by the remains of Luxor and Karnak, the latter being of itself a city of temples. The approach to Karnak from the south is marked by a series of majestic gateways and towers, which were the appendages of later times to the original structure. The temple properly faces the river, *i. e.* toward the north-west. The courts and propylaea connected with this structure occupy a space nearly 1800 feet square, and the buildings represent almost every dynasty of Egypt, from Sesortasen I. to Ptolemy Euergetes I. Courts, pylons, obelisks, statues, pillars, everything pertaining to Karnak, are on the grandest scale. The grandeur of Egypt is here in its architecture, and almost every pillar, obelisk, and stone tells its historic legend of her greatest monarchs. We have alluded, in the opening of this article, to the debated question of the priority of Thebes to Memphis. As yet the data are not sufficient for its satisfactory solution, and Egyptologists are not agreed. Upon the whole we may conclude that before the time of Menes there was a local sovereignty in the Thebaid, but the historical nationality of Egypt dates from the founding of Memphis. When the Shepherds or Hyksos, a nomadic race from the east, invaded Egypt and fixed their capital at Memphis, a native Egyptian dynasty was maintained at Thebes, at times tributary to the Hyksos, and at times in military alliance with Ethiopia against the invaders; until at length, by a general uprising of the Thebaid, the Hyksos were expelled, and Thebes became the capital of all Egypt under the resplendent eighteenth dynasty. This supremacy continued until the close of the nineteenth dynasty, or for a period of more than five hundred years; but under the twentieth dynasty the glory of Thebes began to decline, and after the close of that dynasty her name no more appears in the lists of kings. Still the city was retained as the capital, in whole or in part, and the achievements of Shishonk the Bubastite, of Tirhakah the Ethiopian, and other monarchs of celebrity, are recorded upon its walls. Ezekiel proclaims the destruction of Thebes by the arm of Babylon (Ez. xxx. 14-16). The Persian invader completed the destruction that the Babylonian had begun.

The'bez. A place memorable for the death of the bravo Abimelech (Judg. ix. 50). Thebez is not mentioned again in the Bible. But it was known to Eusebius and Jerome. In their day the village still bore its old name, and was situated "in the district of Neapolis," 13 Roman miles therefrom, on the road to Scythopolis. There it still is; its name—*Tubâs*—hardly changed.

Thecoe, the Wilderness of. The wild uncultivated pastoral tract lying around the town of

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Tekoa, more especially to the east of it (1 Macc. ix. 33).

Thel'assar. Another form of the name examined under TEL-ASSAR (2 K. xix. 12).

Theler'sas, 1 Esd. v. 36. The Greek equivalent of the name TEL-HARSAS.

The'man, Bar. iii. 22, 23. [TEMAN.]

Theoca'nus. TIKVAH the father of Jahaziah (1 Esd. ix. 14).

Theod'otus. An envoy sent by Nicanor to Judas Macc. c. B.C. 162 (2 Macc. xiv. 19).

Theoph'ilus. 1. The person to whom St. Luke inscribes his Gospel and the Acts of the Apostles (Luke i. 3; Acts i. 1). We meet with a considerable number and variety of theories concerning him. (1.) Several commentators, especially among the Fathers, have been disposed to doubt the personality of Theophilus, regarding the name either as that of a fictitious person, or as applicable to every Christian reader. (2.) From the honourable epithet *κράτιστε*, applied to Theophilus in Luke i. 3 (comp. Acts xxiii. 26, xxiv. 3, xxvi. 25), it has been argued with much probability, but not quite conclusively, that he was a person in high official position. Thus Theophylact conjectures that he was a Roman governor, or a person of senatorial rank. Oecumenius tells us that he was a governor. The traditional connexion of St. Luke with Antioch has disposed some to look upon Antioch as the abode of Theophilus, and possibly as the seat of his government. (3.) According to Bar Bahlul, a Syrian lexicographer of the 10th century, Theophilus was an illustrious convert at Alexandria. Jacob Hase conjectured that he was no other than the celebrated Philo. (4.) Alexander Morus makes the rather hazardous conjecture that the Theophilus of St. Luke is identical with the person who is recorded by Tacitus (*Ann.* ii. 55) to have been condemned for fraud at Athens by the court of the Areopagus. Grotius also conjectures that he was a magistrate of Achaia baptized by St. Luke. (5.) It is obvious to suppose that Theophilus was a Christian. But a different view has been entertained. Heumann, assuming that he was a Roman governor, argues that he could not be a Christian, because no Christian would be likely to have such a charge entrusted to him. Another writer, Theodore Hase, believes that the Theophilus of Luke was no other than the deposed High Priest Theophilus the son of Ananus. In the first place, we may safely reject the Patristic notion that Theophilus was either a fictitious person, or a mere personification of Christian love. The epithet *κράτιστε* is a sufficient evidence of his historical existence. It does not, indeed, prove that he was a governor, but it makes it most probable that he was a person of high rank. All that can be conjectured with any degree of safety concerning him, comes to this, that he was a Gentile of rank and consideration, who came under the influence of St. Luke, or under that of St. Paul, at Rome, and was converted to the Christian faith. —**2.** A Jewish High-Priest, the son of Annas or Ananus, brother-in-law to Caiaphas, and brother and immediate successor of Jonathan. Theophilus is not mentioned by name in the New Testament; but it is most probable that he was the High Priest who granted a commission to Saul to proceed to Damascus, and to take into custody any believers whom he might find there.

The'ras. The equivalent in 1 Esd. viii. 41, 61, for the AHAVA of the parallel passage in Ezra.

Ther'meleth, TEL-MELAH, 1 Esd. v. 36.

Thessalonians, First Epistle to the. 1. The *date* of the Epistle is made out approximately in the following way. During the course of his second missionary journey, probably in the year 52, St. Paul founded the Church of Thessalonica. Leaving Thessalonica he passed on to Beroea. From Beroea he went to Athens, and from Athens to Corinth (Acts xvii. 1–xviii. 18). Now it appears that, when this Epistle was written, Silvanus and Timotheus were in the Apostle's company (1 Thess. i. 1; comp. 2 Thess. i. 1)—a circumstance which confines the date to the second missionary journey (Acts xviii. 5; 2 Cor. i. 19). The Epistle then must have been written in the interval between St. Paul's leaving Thessalonica and the close of his residence at Corinth, *i. e.* according to the received chronology within the years 52-54. Other considerations however narrow the limits of the possible date still more closely, and enable us to place the writing of this Epistle early in St. Paul's residence at Corinth, a few months after he had founded the Church at Thessalonica, at the close of the year 52 or the beginning of 53. The statement in the subscription appearing in several MSS. and versions, that it was written "from Athens," is a superficial inference from 1 Thess. iii. 1, to which no weight should be attached. 2. The Epistles to the Thessalonians then (for the second followed the first after no long interval) are the earliest of St. Paul's writings—perhaps the earliest written records of Christianity. It is interesting therefore to compare the Thessalonian Epistles with the later letters, and to note the points of difference. These differences are mainly threefold. (1.) In the general *style* of these earlier letters there is greater simplicity and less exuberance of language. The brevity of the opening salutation is an instance of this. The closing benediction is correspondingly brief. And throughout the Epistles there is much more evenness of style. (2.) The *antagonism to St. Paul* is not the same. Here the opposition comes from *Jews*. A period of five years changes the aspect of the controversy. The opponents of St. Paul are then no longer *Jews*, so much as *Judaizing Christians*. It was now urged that though the Gentiles may be admitted to the Church of Christ, the only door of admission is the Mosaic covenant-rite of circumcision. The language of St. Paul speaking of the Jewish Christians in this Epistle shows that the opposition to his teaching had not at this time assumed this second phase. (3.) Many of the distinctive doctrines of Christianity were yet not evolved and distinctly enunciated till the needs of the Church drew them out into prominence at a later date. It has often been observed for instance, that there is in the Epistles to the Thessalonians no mention of the characteristic contrast of "faith and works;" that the word "justification" does not once occur; that the idea of dying with Christ and living with Christ, so frequent in St. Paul's later writings, is absent in these. In the Epistles to the Thessalonians, the Gospel preached is that of the coming of Christ, rather than of the cross of Christ. There are many reasons why the subject of the second advent should occupy a larger space in the earliest stage of the Apostolical teaching than afterwards. 3. The *occasion* of this Epistle was as follows: St. Paul had twice attempted to revisit Thessalonica, and both times had been disappointed. Thus prevented from seeing them in person, he had sent Timothy to inquire and report to him as to

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their condition (iii. 1-5). Timothy returned with most favourable tidings, reporting not only their progress in Christian faith and practice, but also their strong attachment to their old teacher (iii. 6-10). The First Epistle to the Thessalonians is the outpouring of the Apostle's gratitude on receiving this welcome news. At the same time the report of Timothy was not unmixed with alloy. There were certain features in the condition of the Thessalonian Church which called for St. Paul's interference, and to which he addresses himself in his letter. (1.) The very intensity of their Christian faith, dwelling too exclusively on the day of the Lord's coming, had been attended with evil consequences. On the other hand, a theoretical difficulty had been felt. Certain members of the Church had died, and there was great anxiety lest they should be excluded from any share in the glories of the Lord's advent (iv. 13-18). (2.) The Thessalonians needed consolation and encouragement under persecution (ii. 14, iii. 2-4). (3.) An unhealthy state of feeling with regard to spiritual gifts was manifesting itself (v. 19, 20). (4.) There was the danger of relapsing into their old heathen profligacy (iv. 4-8). 4. Yet notwithstanding all these drawbacks, the condition of the Thessalonian Church was highly satisfactory, and the most cordial relations existed between St. Paul and his converts there. This honourable distinction it shares with the other great Church of Macedonia, that of Philippi. 5. A comparison of the narrative in the Acts with the allusions in this and the Second Epistle to the Thessalonians is instructive. Passing over patent coincidences, we may single out one of a more subtle and delicate kind. It arises out of the form which the accusation brought against St. Paul and his companions at Thessalonica takes in the Acts: "All these do contrary to the decrees of Caesar, saying that there is another king, one Jesus" (xvii. 7). The allusions in the Epistles to the Thessalonians enable us to understand the ground of this accusation. It appears that the *kingdom* of Christ had entered largely into his oral teaching in this city, as it does into that of the Epistles themselves. On the other hand, the language of these Epistles diverges from the narrative of St. Luke on two or three points in such a way as to establish the independence of the two accounts, and even to require some explanation. (1.) The first of these relates to the composition of the Church of Thessalonica. In the First Epistle St. Paul addresses his readers distinctly as Gentiles, who had been converted from idolatry to the Gospel (i. 9, 10). In the Acts we are told that "some (of the Jews) believed . . . and of the devout Greeks (*i. e.* proselytes) a great multitude, and of the chief women not a few" (xvii. 4). Even if we retain the common reading, the account of St. Luke does not exclude a number of believers converted directly from heathendom: and, if any divergence remains, it is not greater than might be expected in two independent writers, one of whom, not being an eye-witness, possessed only a partial and indirect knowledge. (2.) In the Epistle the persecutors of the Thessalonian Christians are represented as their fellow-countrymen (ii. 14), whereas in the Acts the Jews are regarded as the bitterest opponents of the faith (xvii. 5). This is fairly met by Paley, who points out that the Jews were the instigators of the persecution, which however they were powerless of themselves to carry out without aid from the heathen. (3.) The narrative of St. Luke appears to state that St. Paul remained only three weeks at Thessalonica (xvii. 2), whereas in the Epistle, though there is no direct mention of the length of his residence among them, the whole language (i. 4, ii. 4-11) points to a much longer period. In the Acts it is stated simply that for three Sabbath days St. Paul taught in the synagogue. The silence of the writer does not exclude subsequent labour among the Gentile population. (4.) The notices of the movements of Silas and Timotheus in the two documents do not accord at first sight. In the Acts St. Paul is conveyed away secretly from Beroea to escape the Jews. Arrived at Athens, he sends to Silas and Timothy, whom he had left behind at Beroea, urging them to join him as soon as possible (xvii. 14-16). It is evident from the language of St. Luke that the Apostle expects them to join him at Athens. Yet we hear nothing more of them for some time, when at length after St. Paul had passed on to Corinth, and several incidents had occurred since his arrival there, we are told that Silas and Timotheus came from Macedonia (xviii. 5). From the First Epistle, on the other hand, we gather the following facts. St. Paul there tells us that they (*i. e.* himself, and probably Silas), no longer able to endure the suspense, "consented to be left alone at Athens, and sent Timothy their brother" to Thessalonica (iii. 1, 2). Timothy returned with good news (iii. 6) (whether to Athens or Corinth does not appear), and when the two Epistles to the Thessalonians were written, both Timothy and Silas were with St. Paul (1 Thess. i. 1; 2 Thess. i. 1; comp. 2 Cor. i. 19). We may suppose either that (i.) Timotheus was despatched to Thessalonica, not from Athens, but from Beroea. In this case Timotheus would take up Silas somewhere in Macedonia on his return, and the two would join St. Paul in company; not however at Athens, but later on at Corinth. Or (ii.) Timotheus and Silas did join the Apostle at Athens, where we learn from the Acts that he was expecting them. From Athens he despatched Timotheus to Thessalonica, so that he and Silas had to forego the services of their fellow-labourer for a time. This mission is mentioned in the Epistle, but not in the Acts. Subsequently he sends Silas on some other mission, not recorded either in the history or the Epistle; probably to another Macedonian Church, Philippi for instance. Silas and Timotheus returned together from Macedonia and joined the Apostle at Corinth. 6. This Epistle is rather practical than doctrinal. It was suggested rather by personal feeling, than by any urgent need, which might have formed a centre of unity, and impressed a distinct character on the whole. Under these circumstances we need not expect to trace unity of purpose, or a continuous argument, and any analysis must be more or less artificial. The body of the Epistle, however, may conveniently be divided into two parts, the former of which, extending over the first three chapters, is chiefly taken up with a retrospect of the Apostle's relation to his Thessalonian converts, and an explanation of his present circumstances and feelings, while the latter, comprising the 4th and 5th chapters, contains some seasonable exhortations. At the close of each of these divisions is a prayer, commencing with the same words, "May God Himself," etc., and expressed in somewhat similar language. The Epistle closes with personal injunctions and a benediction (v. 25-28).

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7. The external evidence in favour of the *genuineness* of the First Epistle to the Thessalonians is chiefly negative, but this is important enough. There is no trace that it was ever disputed at any age or in any section of the Church, or even by any individual, till the present century. On the other hand, the allusions to it in writers before the close of the 2nd century are confessedly faint and uncertain. It is more important to observe that the Epistle was included in the Old Latin and Syriac Versions, that it is found in the Canon of the Muratorian fragment, and that it was also contained in that of Marcion. Towards the close of the 2nd century from Irenaeus downwards, we find this Epistle directly quoted and ascribed to St. Paul. The evidence derived from the character of the Epistle itself is so strong that it may fairly be called irresistible. It would be impossible to enter into the question of *style* here, but the reader may be referred to the Introduction of Jowett, who has handled this subject very fully and satisfactorily. An equally strong argument may be drawn also from the *matter* contained in the Epistle. In the first place, the fineness and delicacy of touch with which the Apostle's relations towards his Thessalonian converts are drawn, are quite beyond the reach of the clumsy forgeries of the early Church. In the second place, the writer uses language which, however it may be explained, is certainly coloured by the anticipation of the speedy advent of the Lord. Such a position would be an anachronism in a writer of the 2nd century. The genuineness of this Epistle was first questioned by Schrader, who was followed by Baur. The following is a summary of Baur's arguments. (i.) He attributes great weight to the general character of the epistle, the difference of style, and especially the absence of distinctive Pauline doctrines. (ii.) In the mention of the "wrath" overtaking the Jewish people (ii. 16), Baur sees an allusion to the destruction of Jerusalem, and therefore a proof of the later date of the Epistle. (iii.) He urges the contradictions to the account in the Acts. (iv.) He discovers references to the Acts, which show that the Epistle was written later. (v.) He supposes passages in this Epistle to have been borrowed from the acknowledged letters of St. Paul. The resemblances however which he points out are not greater than, or indeed so great as, those in other Epistles, and bear no traces of imitation.

Thessalonians, Second Epistle to the. 1. This Epistle appears to have been written from Corinth not very long after the First, for Silvanus and Timotheus were still with St. Paul (i. 1). In the former letter we saw chiefly the outpouring of strong personal affection, occasioned by the renewal of the Apostle's intercourse with the Thessalonians, and the doctrinal and hortatory portions are there subordinate. In the Second Epistle, on the other hand, his leading motive seems to have been the desire of correcting errors in the Church of Thessalonica. We notice two points especially which call forth his rebuke. *First*, it seems that the anxious expectation of the Lord's advent, instead of subsiding, had gained ground since the writing of the First Epistle. *Secondly*, the Apostle had also a *personal* ground of complaint. His authority was not denied by any, but it was tampered with, and an unauthorised use was made of his name. Designing men might misrepresent his teaching in two ways, either by suppressing what he actually had written or said, or by forging letters and in other ways representing him as teaching what he had not taught. St. Paul's language hints in different places at both these modes of false dealing. There are two passages which allude to these misrepresentations of his teaching. In the first of these he tells them in vague language, "not to be troubled either by spirit or by word or by letter, as coming from us, as if the day of the Lord were at hand" (ii. 2, 3). In the second passage at the close of the Epistle he says, "The salutation of Paul with mine own hand, which is a token in every Epistle: so I write" (iii. 17)—evidently a precaution against forgery. It will be seen then that the teaching of the Second Epistle is corrective of, or rather supplemental to, that of the First, and therefore presupposes it. 2. This Epistle, in the range of subject as well as in style and general character, closely resembles the First; and the remarks made on that Epistle apply for the most part equally well to this. The structure also is somewhat similar, the main body of the Epistle being divided into two parts in the same way, and each part closing with a prayer (ii. 16, 17, iii. 16). The Epistle ends with a special direction and benediction (iii. 17, 18). 3. The external evidence in favour of the Second Epistle is somewhat more definite than that which can be brought in favour of the First. It seems to be referred to in one or two passages of Polycarp; and the language in which Justin Martyr speaks of the Man of Sin is so similar that it can scarcely be independent of this Epistle. The Second Epistle, like the First, is found in the canons of the Syriac and Old Latin Versions, and in those of the Muratorian fragment and of the heretic Marcion; is quoted expressly and by name by Irenaeus and others at the close of the second century, and was universally received by the Church. The internal character of the Epistle too, as in the former case, bears the strongest testimony to its Pauline origin. Its genuineness in fact was never questioned until the beginning of the present century. The apocalyptic passage (ii. 1-12) is the great stumblingblock. It has been objected to, either as alluding to events subsequent to St. Paul's death, the Neronian persecution for instance; or as betraying religious views derived from the Montanism of the second century; or lastly, as contradicting St. Paul's anticipations expressed elsewhere, especially in the First Epistle, of the near approach of the Lord's advent. 4. The most striking feature in the Epistle is this apocalyptic passage, announcing the revelation of the "Man of Sin" (ii. 1-12), and it will not be irrelevant to investigate its meaning.—(I.) The passage speaks of a great apostasy which is to usher in the advent of Christ, the great judgment. There are three prominent figures in the picture, Christ, Antichrist, and the Restrainer. The "mystery of lawlessness" is already at work. At present it is checked by the Restrainer; but the check will be removed, and then it will break out in all its violence. Then Christ will appear.—(II.) Many different explanations have been offered of this passage. By one class of interpreters it has been referred to circumstances which passed within the circle of the Apostle's own experience. Others again have seen in it the prediction of a crisis yet to be realized, the end of all things. The former of these, the Praeterists, have identified the "Man of Sin" with divers historical characters—with Caligula, Nero, Titus,

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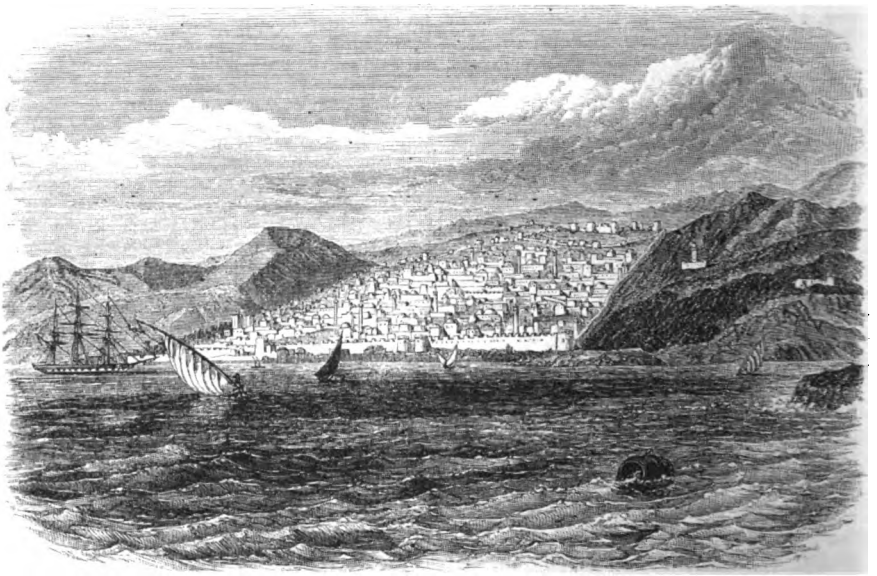
Simon Magus, Simon son of Giora, the high-priest Ananias, &c., and have sought for an historical counterpart to the Restrainer in like manner. The latter, the Futurists, have also given various accounts of the Antichrist, the mysterious power of evil which is already working. To Protestants for instance it is the Papacy; to the Greek Church, Mohammedanism.—(III.) Now in arbitrating between the Praeterists and the Futurists, we are led by the analogy of other prophetic announcements, as well as by the language of the passage itself, to take a middle course. Neither is wholly right, and yet both are to a certain extent right. It is the special characteristic of prophecy to speak of the distant future through the present and immediate. Following the analogy of the older prophets and of our Lord himself, we may agree with the Praeterists that St. Paul is referring to events which fell under his own cognizance; for indeed the Restrainer is said to be restraining now, and the mystery of iniquity to be already working: while at the same time we may accept the Futurist view, that the Apostle is describing the end of all things, and that therefore the prophecy has not yet received its most striking and complete fulfilment.—(IV.) If this view be correct, it remains to inquire what particular adversary of the Gospel, and what particular restraining influence, St. Paul may have had in view. But, before attempting to approximate to an explanation, we may clear the way by laying down two rules. *First.* The imagery of the passage must be interpreted mainly by itself, and by the circumstances of the time. The great adversary in the Revelation seems to be the Roman power; but it may be widely different here. There were even in the Apostolic age "many Antichrists;" and we cannot be sure that the Antichrist present to the mind of St. Paul was the same with the Antichrist contemplated by St. John. *Secondly.* In all figurative passages it is arbitrary to assume that a person is denoted where we find a personification. Thus the "Man of Sin" here need not be an individual man; it may be a body of men, or a power, a spiritual influence.—(V.) Now we find that the chief opposition to the Gospel, and especially to St. Paul's preaching at this time arose from the Jews. It seems on the whole probable that the Antichrist is represented especially by Judaism. Corresponding to this view of the Antichrist, we shall probably be correct in regarding the Roman Empire as the restraining power. It was to Roman justice and Roman magistrates that the Apostle had recourse at this time to shield him from the enmity of the Jews, and to check their violence. It was only at a later date under Nero, that Rome became the antagonist of Christendom, and then she also in turn was fitly portrayed by St. John as the type of Antichrist.

Thessaloni'ca. The original name of this city was Therma; and that part of the Macedonian shore on which it was situated retained through the Roman period the designation of the Thermaic Gulf. The history of the city under its earlier name was of no great note. It rose into importance with the decay of Greek nationality. Cassander the son of Antipater rebuilt and enlarged it, and named it after his wife Thessalonica, the sister of Alexander the Great. The name ever since, under various slight modifications, has been continuous, and the city itself has never ceased to be eminent. *Salonik* is still the most important town of European Turkey, next after Constantinople. Under the Romans, when MACEDONIA was divided into four governments, Thessalonica was made the capital of the second; afterwards, when the whole was consolidated into one province, this city became practically the metropolis. Strabo in the first century speaks of Thessalonica as the most populous city in Macedonia. Thus we are brought to St. Paul's visit (with Silas and Timothy) during his second missionary journey, and to the introduction of Christianity into Thessalonica. Three circumstances must here be mentioned, which illustrate in an im-



Thessalonica.

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portant manner this visit and this journey as well as the two Epistles to the Thessalonians. (1.) This was the chief station on the great Roman Road, called the *Via Egnatia*, which connected Rome with the whole region to the north of the Aegean Sea. (2.) Placed as it was on this great Road, and in connexion with other important Roman ways, Thessalonica was an invaluable centre for the spread of the Gospel. In fact it was nearly, if not quite, on a level with Corinth and Ephesus in its share of the commerce of the Levant. (3.) The circumstance noted in Acts xvii. 1, that here was the synagogue of the Jews in this part of Macedonia, had evidently much to do with the Apostle's plans, and also doubtless with his success. Trade would inevitably bring Jews to Thessalonica: and it is remarkable that, ever since, they have had a prominent place in the annals of the city. The first scene of the Apostle's work at Thessalonica was the synagogue (Acts xvii. 2, 3). It is stated that the ministrations among the Jews continued for three weeks (ver. 2). Not that we are obliged to limit to this time the whole stay of the Apostles at Thessalonica. A flourishing Church was certainly formed there: and the Epistles show that its elements were much more Gentile than Jewish. The narrative in the Acts affords a singularly accurate illustration of the political constitution of Thessalonica. Not only is the *demus* mentioned (Acts xvii. 5) in harmony with what has been above said of its being a "free city," but the peculiar title, *politarchs* (ib. 6), of the chief magistrates. This term occurs in no other writing; but it may be read to this day conspicuously on an arch of the early Imperial times, which spans the main street of the city. From this inscription it would appear that the number of politarchs was seven. The arch just mentioned (called the *Vardár* gate) is at the western extremity of the town. At its eastern extremity is another Roman arch of later date, and probably commemorating some victory of Constantine. The main street, which both these arches cross, and which intersects the city from east to west, is undoubtedly the line of the *Via Egnatia*. A word must be said, in conclusion, on the later ecclesiastical history of Thessalonica. For during several centuries this city was the bulwark, not simply of the later Greek Empire, but of Oriental Christendom, and was largely instrumental in the conversion of the Slavonians and Bulgarians. Thus it received the designation of "the Orthodox City;" and its struggles are very prominent in the writings of the Byzantine historians.

Theu'das, the name of an insurgent mentioned in Gamaliel's speech before the Jewish council (Acts v. 35-39) at the time of the arraignment of the Apostles. He appeared, according to Luke's account, at the head of about four hundred men. Josephus speaks of a Theudas who played a similar part in the time of Claudius, about A.D. 44, *i. e.* some ten or twelve years at least later than the delivery of Gamaliel's speech; and since Luke places his Theudas, in the order of time, before Judas the Galilean, who made his appearance soon after the dethronement of Archelaüs, *i. e.* A.D. 6 or 7, it has been charged that the writer of the Acts either fabricated the speech put into the mouth of Gamaliel, or has wrought into it a transaction which took place thirty years or more after the time when it is said to have occurred. Various solutions of the difficulty have been offered. (1.) Since Luke represents Theudas as having preceded Judas the Galilean, it is certain that he could not have appeared later, at all events, than the latter part of the reign of Herod the Great. Now, the very year of that monarch's death was remarkably turbulent; the land was overrun by insurrectionary chiefs or fanatics. Josephus mentions but three of these disturbers *by name;* he passes over the others with a general allusion. Among those whom the Jewish historian has omitted to name, may have been the Theudas whom Gamaliel cites. The name was not an uncommon one. (2.) Another explanation is, that Luke's Theudas may have been one of the three insurgents whose names are mentioned by Josephus in connexion with the disturbances which took place about the time of Herod's death. Sonntag argues that the Theudas referred to by Gamaliel is the individual who occurs in Josephus under the name of Simon, a slave of Herod. There can be no valid objection to either of the foregoing suppositions: both are reasonable, and both must be disproved before Luke can be justly charged with having committed an anachronism in the passage under consideration.

Thieves, the two. The men who under this name appear in the history of the crucifixion were robbers rather than thieves, belonging to the lawless bands by which Palestine was at that time and afterwards infested. Against these brigands every Roman procurator had to wage continual war. It was necessary to use an armed police to encounter them (Luke xxii. 52). Of the previous history of the two who suffered on Golgotha we know nothing. They had been tried and condemned, and were waiting their execution before our Lord was accused. It is probable enough, as the death of Barabbas was clearly expected at the same time, that they had taken part in his insurrection. They had expected to die with Jesus Barabbas. They find themselves with one who bore the same name, but who was described in the superscription on his cross as Jesus of Nazareth. They could hardly fail to have heard something of his fame as a prophet, of his triumphal entry as a king. They catch at first the prevailing tone of scorn. But over one of them there came a change. He looked back upon his past life, and saw an infinite evil. He looked to the man dying on the cross beside him, and saw an infinite compassion. There indeed was one unlike all other "kings of the Jews" whom the robber had ever known. Such an one must be all that He had claimed to be. To be forgotten by that king seems to him now the most terrible of all punishments; to take part in the triumph of His return, the most blessed of all hopes. The yearning prayer was answered, not in the letter, but in the spirit. We cannot wonder that a history of such wonderful interest should at all times have fixed itself on men's minds, and led them to speculate and ask questions which we have no data to answer. The simplest and truest way of looking at it has been that of those who have seen in the "dying thief" the first great typical instance that "a man is justified by faith without the deeds of the law." Other conjectures turn more on the circumstances of the history. Bengel finds in the Lord's words to him an indication that the penitent thief was a Gentile, the impenitent a Jew, and that thus the scene on Calvary was typical of the position of the two Churches. Stier reads in the words of reproof the language of one who had all along listened with

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grief and horror to the revilings of the multitude, the burst of an indignation previously suppressed. The Apocryphal Gospels, as usual, do their best to lower the divine history to the level of a legend.

Thimna'thah. A town in the allotment of Dan (Josh. xix. 43 only). It is named between Elon and Ekron. The name is the same as that of the residence of Samson's wife.

This'be. A name found only in Tob. i. 2, as that of a city of Naphtali from which Tobit's ancestor had been carried captive by the Assyrians. The real interest of the name resides in the fact that it is maintained by some interpreters to be the place which had the glory of giving birth to ELIJAH THE TISHBITE. This, however, is, at the best, very questionable. No name resembling Thisbe or Thibe has been yet encountered in the neighbourhood of *Kedes* or *Safed*.

Thistle. [THORNS and THISTLES.]

Thom'as, one of the Apostles. According to Eusebius, his real name was Judas. This may have been a mere confusion with Thaddeus, who is mentioned in the extract. But it may also be that Thomas was a surname. The word *Thoma*, means "a twin;" and so it is translated in John xi. 16, xxi. 2, ὁ δίδυμος. Out of this name has grown the tradition that he had a twin-sister, Lydia, or that he was a twin-brother of our Lord; which last, again, would confirm his identification with Judas (comp. Matt. xiii. 55). He is said to have been born at Antioch. In the catalogue of the Apostles he is coupled with Matthew in Matt. x. 3, Mark iii. 18, Luke vi. 15, and with Philip in Acts i. 13. All that we know of him is derived from the Gospel of St. John; and this amounts to three traits, which, however, so exactly agree together, that, slight as they are, they place his character before us with a precision which belongs to no other of the twelve Apostles, except Peter, John, and Judas Iscariot. This character is that of a man, slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love for his Master. The first trait is his speech when our Lord determined to face the dangers that awaited Him in Judaea on his journey to Bethany. Thomas said to his fellow-disciples, "Let us also go, that we may die with Him" (John xi. 16). The second was his speech during the Last Supper. "Thomas saith unto Him, Lord, we know not whither thou goest, and how can we know the way?" (xiv. 5). It was the prosaic, incredulous doubt as to moving a step in the unseen future, and yet an eager inquiry to know how this step was to be taken. The third was after the Resurrection. He was absent—possibly by accident, perhaps characteristically—from the first assembly when Jesus had appeared. The others told him what they had seen. He broke forth into an exclamation, the terms of which convey to us at once the vehemence of his doubt, and at the same time the vivid picture that his mind retained of his Master's form as he had last seen Him lifeless on the cross (John xx. 25). On the eighth day he was with them at their gathering, perhaps in expectation of a recurrence of the visit of the previous week; and Jesus stood amongst them. He uttered the same salutation, "Peace be unto you;" and then turning to Thomas, as if this had been the special object of His appearance, uttered the words which convey as strongly the sense of condemnation and tender reproof as those of Thomas had shown the sense of hesitation and doubt. The effect on Thomas is immediate. The conviction produced by the removal of his doubt became deeper and stronger than that of any of the other Apostles. The words in which he expressed his belief contain a far higher assertion of his Master's divine nature than is contained in any other expression used by Apostolic lips, "My Lord, and my God." The answer of our Lord sums up the moral of the whole narrative: "Because thou hast seen me, thou hast believed: blessed are they that have not seen me, and yet have believed" (xx. 29). In the N. T. we hear of Thomas only twice again, once on the Sea of Galilee with the seven disciples, where he is ranked next after Peter (John xxi. 2), and again in the assemblage of the Apostles after the Ascension (Acts i. 13). The earlier traditions, as believed in the 4th century, represent him as preaching in Parthia or Persia, and as finally buried at Edessa. The later traditions carry him further East. His martyrdom (whether in Persia or India) is said to have been occasioned by a lance; and is commemorated by the Latin Church on Dec. 21, by the Greek Church on Oct. 6, and by the Indians on July 1.

Thomo'i. THAMAH or TAMAH (1 Esd. v. 32).

Thorns and **Thistles.** There appear to be eighteen or twenty Hebrew words which point to different kinds of prickly or thorny shrubs. These words are variously rendered in the A. V. by "thorns," "briers," "thistles," &c. It were a hopeless task to enter into a discussion of these numerous Hebrew terms; we shall not therefore attempt it, but confine our remarks to some of the most important names, and those which seem to afford some slight indications as to the plants they denote. 1. *Âtâd* occurs as the name of some spinous plant in Judg. ix. 14, 15, where the A. V. renders it by "bramble" (Marg. "thistle"), and in Ps. lviii. 9 (A. V. "thorns"). The plant in question is supposed to be *Lycium Europaeum* or *L. afrum* (Box-thorn), both of which species occur in Palestine. The Arabic name of this plant is identical with the Hebrew. *Lycium Europaeum* is a native of the south of Europe and the north of Africa; in the Grecian islands it is common in hedges. 2. *Chêdek* occurs in Prov. xv. 19, and in Mic. vii. 4. Celsius, referring the Heb. term to the Arabic *Chadak*, is of opinion that some spinous species of *Solanum* is intended. The Arabic term clearly denotes some kind of *Solanum*; either the *S. melongela*, var. *esculentum*, or the *S. Sodomeum* ("apple of Sodom"). The Heb. term may be generic, and intended to denote any thorny plant suitable for hedges. 3. *Chôach*, a word of very uncertain meaning which occurs in the sense of some thorny plant in Is. xxxiv. 13, Hos. ix. 6, Prov. xxvi. 9, Cant. ii. 2, 2 K. xiv. 9. See also Job xxxi. 40: "Let *chôach* (A. V. 'thistles') grow instead of wheat." Celsius believes the blackthorn (*Prunus sylvestris*) is denoted. Perhaps the term is used in a wide sense to signify any thorny plant. 4. *Dardar* is mentioned twice in connexion with the Heb. *kôts*, viz. in Gen. iii. 18, and Hos. x. 8. The Greek τρίβολος occurs in Matt. vii. 16. See also Heb. vi. 8. It is probable that either the *Tribulus terrestris*, which, however, is not a spiny or thorny plant, but has spines on the fruit, or else the *Centaurea calcitrapa*, is the plant which is more particularly intended by the word *dardar*. 5. *Shâmîr*, almost always found in connexion with the word *shaith*, occurs in several places of the Hebrew text;

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it is variously rendered by the LXX. According to Abu'lfadl, cited by Celsius, "the Samur of the Arabs is a thorny tree; it is a species of *Sidra* which does not produce fruit." No thorny plants are more conspicuous in Palestine and the Bible Lands than different kinds of *Rhamnaceae* such as *Paliurus aculeatus* (Christ's Thorn), and *Zizyphus Spina Christi*; this latter plant is the *nebk* of the Arabs, which grows abundantly in Syria and Palestine. The *Naâtsôts* of Is. vii. 19, lv. 13, probably denotes some species of *Zizyphus*. The "crown of thorns" which was put in derision upon our Lord's head just before his crucifixion, was probably composed of the thorny twigs of the *nebk* (*Zizyphus Spina Christi*) mentioned above; being common everywhere, they could readily be procured.

Thra'cia. A Thracian horseman is incidentally mentioned in 2 Macc. xii. 35, apparently one of the bodyguard of Gorgias, governor of Idumaea under Antiochus Epiphanes. Thrace at this period included the whole of the country within the boundary of the Strymon, the Danube, and the coasts of the Aegean, Propontis, and Euxine—all the region, in fact, now comprehended in Bulgaria and Roumelia. In the early times it was inhabited by a number of tribes, each under its own chief. The wars on a large scale which followed the death of Alexander furnished employment for the martial tendencies of the Thracians, who found a demand for their services as mercenaries everywhere. Cavalry was the arm which they chiefly furnished, the rich pastures of Roumelia abounding in horses. The only other passage, if any, containing an allusion to Thrace, to be found in the Bible, is Gen. x. 2, where *Tiras* has by some been supposed to mean Thrace.

Thrase'as. Father of Apollonius (1). 2 Macc. iii. 5. [APOLLONIUS.]

Three Taverns, a station on the Appian Road, along which St. Paul travelled from Puteoli to Rome (Acts xxviii. 15). The distances, reckoning southwards from Rome, are given as follows in the *Antonine Itinerary*, "to Aricia, 16 miles; to Three Taverns, 17 miles; to Appii Forum, 10 miles;" and, comparing this with what is observed still along the line of road, we have no difficulty in coming to the conclusion that "Three Taverns" was near the modern *Cisterna*. Just at this point a road came in from Antium on the coast. There is no doubt that "Three Taverns" was a frequent meeting-place of travellers.

Threshing. [AGRICULTURE.]

Threshold. 1. [see GATE]. 2. Of the two words so rendered in A. V., one, *miphthân*, seems to mean sometimes a projecting beam or corbel (Ez. ix. 3, x. 4, 18).

Thresholds, the. This word, *Asuppê*, appears to be inaccurately rendered in Neh. xii. 25, though its real force has perhaps not yet been discovered. The "house of the Asuppim," or simply "the Asuppim," is mentioned in 1 Chr. xxvi. 15, 17, as a part, probably a gate, of the enclosure of the "house of Jehovah," apparently at its S.W. corner. The allusion in Neh. xii. 25 is undoubtedly to the same place.

Throne. The Hebrew term *cissé* applies to any elevated seat occupied by a person in authority, whether a high-priest (1 Sam. i. 9), a judge (Ps. cxxii. 5), or a military chief (Jer. i. 15). The use of a chair in a country where the usual postures were squatting and reclining, was at all times regarded as a symbol of dignity (2 K. iv. 10; Prov. ix. 14). In order to specify a throne in our sense of the term, it was necessary to add to *cissé* the notion of royalty: hence the frequent occurrence of such expressions as "the throne of the kingdom" (Deut. xvii. 18; 1 K. i. 46; 2 Chr. vii. 18). The characteristic feature in the royal throne was its elevation: Solomon's throne was approached by six steps (1 K. x. 19; 2 Chr. ix. 18); and Jehovah's throne is described as "high and lifted up" (Is. vi. 1). The materials and workmanship were costly. It was furnished with arms or "stays." The steps were also lined with pairs of lions. As to the form of the chair, we are only informed in 1 K. x. 19 that "the top was round behind." The king sat on his throne on state occasions. At such times he appeared in his royal robes. The throne was the symbol of supreme power and dignity (Gen. xli. 40). Similarly, "to sit upon the throne," implied the exercise of regal power (Deut. xvii. 18; 1 K. xvi. 11).

Assyrian throne or chair of state (Layard, *Nineveh*, ii. 301).

Thummim. [URIM and THUMMIM.]

Thunder. In a physical point of view, the most noticeable feature in connexion with thunder is the extreme rarity of its occurrence during the summer months in Palestine and the adjacent countries. From the middle of April to the middle of September it is hardly ever heard. Hence it was selected by Samuel as a striking expression of the Divine displeasure towards the Israelites (1 Sam. xii. 17). Rain in harvest was deemed as extraordinary as snow in summer (Prov. xxvi. 1), and Jerome asserts that he had never witnessed it in the latter part of June, or in July (*Comm.* on Am. iv. 7). In the imaginative philosophy of the Hebrews, thunder was regarded as the voice of Jehovah (Job xxxvii. 2, 4, 5, xl. 9; Ps. xviii. 13, xxix. 3-9; Is. xxx. 30, 31), who dwelt behind the thundercloud (Ps. lxxxi. 7). Thunder was, to the mind of the Jew, the symbol of Divine power (Ps. xxix. 3, &c.), and vengeance (1 Sam. ii. 10; 2 Sam. xxii. 14).

Thyati'ra. A city on the Lycus, founded by Seleucus Nicator. It was one of the many Macedonian colonies established in Asia Minor, in the sequel of the destruction of the Persian empire by Alexander. It lay to the left of the road from Pergamus to Sardis, on the southern incline of the

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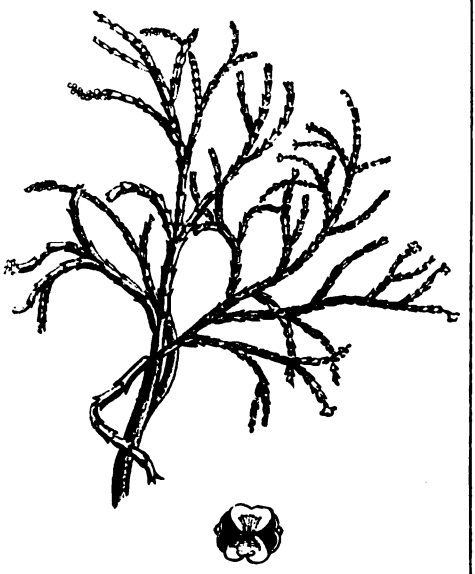
watershed which separates the valley of the Caicus (*Bakyrtchai*) from that of the Hermus, on the very confines of Mysia and Ionia, so as to be sometimes reckoned within the one, and sometimes within the other. In earlier times it had borne the names of Pelopia, Semiramis, and Euhippia. At the commencement of the Christian era, the Macedonian element so preponderated as to give a distinctive character to the population; and Strabo simply calls it a Macedonian colony. The original inhabitants had probably been distributed in hamlets round about, when Thyatira was founded. During the continuance of the Attalic dynasty, Thyatira scarcely appears in history; and of the various inscriptions which have been found on the site, now called *Ak Hissar*, not one unequivocally belongs to earlier times than those of the Roman empire. The prosperity of the city seems to have received a new impulse under Vespasian. Dyeing apparently formed an important part of the industrial activity of Thyatira, as it did of that of Colossae and Laodicaea (Acts xvi. 14). The principal deity of the city was Apollo, worshipped as the sun-god under the surname Tyrimnas. He was no doubt introduced by the Macedonian colonists, for the name is Macedonian. A priestess of Artemis is also mentioned in the inscriptions. Another superstition, of an extremely curious nature, which existed at Thyatira, seems to have been brought thither by some of the corrupted Jews of the dispersed tribes. A fane stood outside the walls, dedicated to *Sambatha*—the name of the sibyl who is sometimes called Chaldaean, sometimes Jewish, sometimes Persian—in the midst of an enclosure designated "the Chaldaean's court." This seems to lend an illustration to the obscure passage in Rev. ii. 20, 21, which Grotius interprets of the wife of the bishop. Now there is evidence to show that in Thyatira there was a great amalgamation of races. But amalgamation of different races, in pagan nations, always went together with a syncretism of different religions, every relation of life having its religious sanction. If the sibyl Sambatha was really a Jewess, lending her aid to this proceeding, and not discountenanced by the authorities of the Judaeo-Christian Church at Thyatira, both the censure and its qualification become easy of explanation.



Thuya articulata. Art. 'Thyine wood.'

Thyine wood occurs once only, viz. in Rev. xviii. 12, where the margin has "sweet" (wood). There can be little doubt that the wood here spoken of is that of the *Thuya articulata*, Desfont., the *Callitris quadrivalvis* of present botanists. This tree was much prized by the ancient Greeks and Romans, on account of the beauty of its wood for various ornamental purposes. By the Romans the tree was called *citrus*, the wood *citrum*. It is a native of Barbary, and grows to the height of 15 to 25 feet. Pliny says that the *citrus* is found abundantly in Mauretania. The resin known by the name of Sandarach is the produce of this tree, which belongs to the cypress tribe (*Cupressineae*), of the nat. order *Coniferae*.

Tibe'rias, a city in the time of Christ, on the Sea of Galilee; first mentioned in the New Testament (John vi. 1, 23, xxi. 1), and then by Josephus, who states that it was built by Herod Antipas, and was named by him in honour of the emperor Tiberius. It was probably a new town, and not a restored or enlarged one merely; for "Rakkath" (Josh. xix. 35), which is said in the Talmud to have occupied the same position, lay in the tribe of Naphtali, whereas Tiberias appears to have been within the limits of Zebulun (Matt. iv. 13). Tiberias was the capital of Galilee from the time of its origin until the reign of Herod Agrippa II., who changed the seat of power back again to Sepphoris, where it had been before the founding of the new city. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to such an extent as to give offence to the stricter Jews. The ancient name has survived in that of the modern *Tübarieh*, which occupies unquestionably the original site, except that it is confined to narrower limits than those of the original city. Near *Tübarieh*, about a mile further south along the shore, are the celebrated warm baths, which the Roman naturalists reckoned among the greatest known curiosities of the world. The intermediate space between these baths and the town abounds with traces of ruins, such as the foundations of walls, heaps of stone, blocks of granite, and the like; and it cannot be doubted, therefore, that the ancient Tiberias occupied also this ground, and was much more extensive than its modern successor. It stood anciently as now, on the western shore, about two-thirds of the way between the northern and southern end of the Sea of Galilee. There is a margin or strip of land there between the water and the steep hills (which elsewhere in that quarter come down so boldly to the edge of the lake), about two miles long and a quarter of a mile broad. The tract in question is somewhat undulating, but approximates to the character of a plain. *Tübarieh*, the modern town, occupies the northern end of this parallelogram, and the Warm Baths the southern extremity; so that the more extended city of the Roman age must have covered all, or nearly all of the peculiar ground whose limits are thus clearly defined. The place is four and a half hours from Nazareth, one hour from Mejdel, possibly the ancient Magdala, and thirteen hours, by the shortest route, from *Bâniâs* or Caesarea Philippi. It is remark-

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able that the Gospels give us no information, that the Saviour, who spent so much of his public life in Galilee, ever visited Tiberias. Tiberias has an interesting history, apart from its strictly Biblical associations. It bore a conspicuous part in the wars between the Jews and the Romans. The Sanhedrim, subsequently to the fall of Jerusalem, after a temporary sojourn at Jamnia and Sepphoris, became fixed there about the middle of the second century. Celebrated schools of Jewish learning flourished there through a succession of several centuries. The Mishna was compiled at this place by the great Rabbi Judah Hakkodesh (A.D. 190). The place passed, under Constantine, into the power of the Christians; and during the period of the Crusades was lost and won repeatedly by the different combatants. Since that time it has been possessed successively by Persians, Arabs, and Turks; and contains now, under the Turkish rule, a mixed population of Mohammedans, Jews, and Christians, variously estimated at from two to four thousand.

Tibe'rias, the Sea of. This term is found only in John xxi. 1, the other passage in which it occurs in the A. V. (ib. vi. 1) being, if the original is accurately rendered, "the sea of Galilee, of Tiberias." [GENNESARET, SEA OF.]

Tibe'rius (in full, Tiberius Claudius Nero), the second Roman emperor, successor of Augustus, who began to reign A.D. 14, and reigned until A.D. 37. He was the son of Tiberius Claudius Nero and Livia, and hence a stepson of Augustus. He was born at Rome on the 16th of November, B.C. 45. He became emperor in his fifty-fifth year, after having distinguished himself as a commander in various wars, and having evinced talents of a high order as an orator, and an administrator of civil affairs. He even gained the reputation of possessing the sterner virtues of the Roman character, and was regarded as entirely worthy of the imperial honours to which his birth and supposed personal merits at length opened the way. Yet, on being raised to the supreme power, he suddenly became, or showed himself to be, a very different man. His subsequent life was one of inactivity, sloth, and self-indulgence. He was despotic in his government, cruel and vindictive in his disposition. Tiberius died at the age of seventy-eight, after a reign of twenty-three years.

Tib'hath, a city of Hadadezer, king of Zobah (1 Chr. xviii. 8), which in 2 Sam. viii. 8 is called Betah. Its exact position is unknown.

Tib'ni. After Zimri had burnt himself in his palace, there was a division in the northern kingdom, half of the people following Tibni the son of Ginath, and half following Omri (1 K. xvi. 21, 22). Omri was the choice of the army. Tibni was probably put forward by the people of Tirzah, which was then besieged by Omri and his host. The struggle between the contending factions lasted four years (comp. 1 K. xvi. 15, 23).

Ti'dal is mentioned only in Gen. xiv. 1, 9. If the present Hebrew text is accepted, the king was called *Thid'al*; while, if the Septuagint more nearly represents the original, his name was *Thargal*, or perhaps *Thurgal*. This last rendering is probably to be preferred, as the name is then a significant one in the early Hamitic dialect of the lower Tigris and Euphrates country — *Thur gal* being "the great chief." Thargal is called "king of nations," by which it is reasonable to understand that he was a chief over various nomadic tribes.

Tig'lath-Pile'ser. In 1 Chr. v. 26, and again in 2 Chr. xxviii. 20, the name of this king is written "Tilgath-pilneser;" but in this form there is a double corruption. The native word reads as *Tigulti-pal-tsira*, for which the Tiglath-pil-eser of 2 Kings is a fair equivalent. Tiglath-Pileser is the second Assyrian king mentioned in Scripture as having come into contact with the Israelites. He attacked Samaria in the reign of Pekah, on what ground we are not told, but probably because Pekah withheld his tribute, and, having entered his territories, "took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and carried them captive to Assyria" (2 K. xv. 29). The date of this invasion cannot at present be fixed. After his first expedition, a close league was formed between Rezin, king of Syria, and Pekah, having for its special object the humiliation of Judah. At first great successes were gained by Pekah and his confederate (2 K. xv. 37; 2 Chr. xxviii. 6-8); but, on their proceeding to attack Jerusalem itself, Ahaz applied to Assyria for assistance, and Tiglath-Pileser, consenting to aid him, again appeared at the head of an army in these regions. He first marched, naturally, against Damascus, which he took (2 K. xvi. 9), razing it to the ground, and killing Rezin, the Damascene monarch. After this, probably, he proceeded to chastise Pekah, whose country he entered on the north-east, where it bordered upon "Syria of Damascus." Here he overran the whole district to the east of Jordan, carrying into captivity "the Reubenites, the Gadites, and the half tribe of Manasseh" (1 Chr. v. 26). Before returning into his own land, Tiglath-Pileser had an interview with Ahaz at Damascus (2 K. xvi. 10). This is all that Scripture tells us of Tiglath-Pileser. He appears to have succeeded Pul, and to have been succeeded by Shalmaneser; to have been contemporary with Rezin, Pekah, and Ahaz; and therefore to have ruled Assyria during the latter half of the eighth century before our era. From his own inscriptions we learn that his reign lasted *at least* seventeen years; that, besides warring in Syria and Samaria, he attacked Babylonia, Media, Armenia, and the independent tribes in the upper regions of Mesopotamia; thus, like the other great Assyrian monarchs, warring along the whole frontier of the empire; and finally, that he was (probably) not a legitimate prince, but an usurper and the founder of a dynasty. The authority of Berosus and Herodotus, combined with the monumental indications, justifies us in concluding that the founder of the Lower Dynasty or Empire, the first monarch of the New Kingdom, was the Tiglath-Pileser of Scripture. He reigned certainly from B.C. 747 to B.C. 730, and possibly a few years longer, being succeeded by Shalmaneser at least as early as B.C. 725. Tiglath-Pileser's wars do not, generally, appear to have been of much importance. The destruction of Damascus, the absorption of Syria, and the extension of Assyrian influence over Judaea, are the chief events of his reign. No palace or great building can be ascribed to this king. His slabs, which are tolerably numerous, show that he must have built or adorned a residence at Calah (*Nimrud*), where they were found; but, as they were not discovered *in situ*, we cannot say anything of the edifice to which they originally belonged.

Ti'gris is used by the LXX. as the Greek equivalent of the Hebrew *Hiddekel*; and occurs also in

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several of the apocryphal books, as in Tobit (vi. 1), Judith (i. 6), and Ecclesiasticus (xxiv. 25). The Tigris, like the Euphrates, rises from two principal sources. The most distant, and therefore the true, source is the western one, which is in lat. 38° 10′, long. 39° 20′ nearly, a little to the south of the high mountain lake called *Göljik* or *Gölenjik*, in the peninsula formed by the Euphrates where it sweeps round between *Palou* and *Telek*. The Tigris' source is near the south-western angle of the lake, and cannot be more than two or three miles from the channel of the Euphrates. The course of the Tigris is at first somewhat north of east, but after pursuing this direction for about 25 miles it makes a sweep round to the south, and descends by *Arghani Maden* upon Diarbekr. It then turns suddenly to the east, and flows in this direction, past *Osman Kieui* to *Til*, where it once more alters its course and takes that south-easterly direction, which it pursues, with certain slight variations, to its final junction with the Euphrates. At *Osman Kieui* it receives the second or Eastern Tigris, which descends from Niphates (the modern *Ala-Tagh*), with a course almost due south. Near *Til* a large stream flows into it from the north-east. This branch rises near *Billi*, in northern Kurdistan. From *Til* the Tigris runs southward for 20 miles through a long, narrow, and deep gorge, at the end of which it emerges upon the comparatively low but still hilly country of Mesopotamia, near *Jezireh*. Through this it flows with a course which is south-south-east to *Mosul*, thence nearly south to *Kileh-Sherghat*, and again south-south-east to *Samara*, where the hills end and the river enters on the great alluvium. The course is now more irregular. The length of the whole stream, exclusive of meanders, is reckoned at 1146 miles. The average width of the Tigris in this part of its course is 200 yards, while its depth is very considerable. Besides the three head-streams of the Tigris, the river receives, along its middle and lower course, no fewer than five important tributaries. These are the river of *Zakko* or Eastern Khabour, the Great Zab (*Zab Ala*), the Lesser Zab (*Zab Asfal*), the Adhem, and the Diyaleh or ancient Gyndes. All these rivers flow from the high range of Zagros. The Tigris, like the Euphrates, has a flood season. Early in the month of March, in consequence of the melting of the snows on the southern flank of Niphates, the river rises rapidly. Its breadth gradually increases at Diarbekr from 100 or 120 to 250 yards. The stream is swift and turbid. The rise continues through March and April, reaching its full height generally in the first or second week of May. About the middle of May the Tigris begins to fall, and by midsummer it has reached its natural level. In October and November there is another rise and fall in consequence of the autumnal rains; but compared with the spring flood that of autumn is insignificant. The Tigris is at present better fitted for purposes of traffic than the Euphrates; but in ancient times it does not seem to have been much used as a line of trade. We find but little mention of the Tigris in Scripture. It appears indeed under the name of Hiddekel, among the rivers of Eden (Gen. ii. 14), and is there correctly described as "running eastward to Assyria." But after this we hear no more of it, if we except one doubtful allusion in Nahum (ii. 6), until the Captivity, when it becomes well known to the prophet Daniel. With him it is "the Great River." The Tigris, in its upper course, anciently ran through Armenia and Assyria. Lower down, from about the point where it enters on the alluvial plain, it separated Babylonia from Susiana. In the wars between the Romans and the Parthians, we find it constituting, for a short time (from A.D. 114 to A.D. 117) the boundary-line between these two empires. Otherwise it has scarcely been of any political importance.

Tik'vah. 1. The father of Shallum the husband of the prophetess Huldah (2 K. xxii. 14).—**2.** The father of Jahaziah (Ezr. x. 15).

Tik'vath (properly *Tōkĕhath* or *Tokhath*). TIKVAH the father of Shallum (2 Chr. xxxiv. 22).

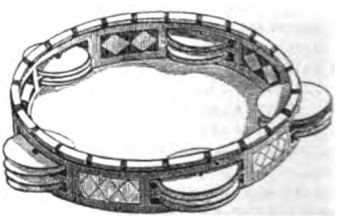
Tile. For general information on the subject see the articles BRICK, POTTERY, SEAL. The expression in the A. V. rendering of Luke v. 19, "through the tiling" has given much trouble to expositors. 1. Terrace-roofs, if constructed improperly, or at the wrong season of the year, are apt to crack, and to become so saturated with rain as to be easily penetrable. May not the roof of the house in which our Lord performed his miracle, have been in this condition? 2. Or did not St. Luke, a native, probably, of Greek Antioch, use the expression "tiles," as the form of roof which was most familiar to himself and to his Greek readers without reference to the particular material of the roof in question?

Til'gath-pilne'ser. A variation, and probably a corruption, of the name TIGLATH-PILESER (1 Chr. v. 6, 26; 2 Chr. xxviii. 20).

Ti'lon. One of the four sons of Shimon, whose family is reckoned in the genealogies of Judah (1 Chr. iv. 20).

Timae'us. The father of the blind man, Bartimaeus (Mark x. 46).

Timbrel, Tabret. By these words the A. V. translates the Heb. *tōph*, which is derived from an imitative root occurring in many languages not immediately connected with each other. It is the same as the Arabic and Persian *duff*, which in Spanish becomes *adufe*, a tambourine. In Old English *tabor* was used for any drum. *Tabouret* and *tabourine* are diminutives of *tabor*, and denote the instrument now known as the *tambourine*. *Tabret*



Tar. (Lane's *Modern Egyptians*, 366, 5th ed.)

is a contraction of *tabouret*. The Heb. *tōph* is undoubtedly the instrument described by travellers as the *duff* or *diff* of the Arabs. It was used in very early times by the Syrians of Padan-aram at their merry-makings (Gen. xxxi. 27). It was played principally by women (Ex. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6; Ps. lxviii. 25 [26]) as an accompaniment to the song and dance (comp. Jud. iii. 7), and appears to have been worn by them as an ornament (Jer. xxxi. 4). The *diff* of the Arabs is described by Russell (*Aleppo*, p. 94, 1st ed.) as "a hoop (sometimes with pieces of brass fixed in it to make a jingling) over which a piece of parchment

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is distended. It is beat with the fingers, and is the true tympanum of the ancients, as appears from its figure in several relievos, representing the orgies of Bacchus and rites of Cybele."

Tim'na, Tim'nah. 1. A concubine of Eliphaz son of Esau, and mother of Amalek (Gen. xxxvi. 12): it may be presumed that she was the same as Timna, sister of Lotan (ver. 22, and 1 Chr. i. 39). —2. A duke, or phylarch, of Edom in the last list in Gen. xxxvi. 40–43 (1 Chr. i. 51-54). Timnah was probably the name of a place or a district.

Tim'nah. A name which occurs, simple and compounded, and with slight variations of form, several times, in the topography of the Holy Land. 1. A place which formed one of the landmarks on the north boundary of the allotment of Judah (Josh. xv. 10). It is probably identical with the THIMNATHAH of Josh. xix. 43, and that again with the Timnath, or more accurately Timnathah, of Samson, and the Thamnatha of the Maccabees. The modern representative of all these various forms of the same name is probably *Tibneh*, a village about two miles west of *Ain Shems* (Beth-shemesh), among the broken undulating country by which the central mountains of this part of Palestine descend to the maritime plain. In the later history of the Jews Timnah must have been a conspicuous place. It was fortified by Bacchides as one of the most important military posts of Judaea (1 Macc. ix. 50), and it became the head of a district or toparchy.—2. A town in the mountain district of Judah (Josh. xv. 57). A distinct place from that just examined.

Tim'nath. The form in which the translators of the A. V. inaccurately present two names which are certainly distinct, though it is possible that they refer to the same place. 1. TIMNAH. The scene of the adventure of Judah with his daughter-in-law Tamar (Gen. xxxviii. 12, 13, 14). There is nothing here to indicate its position. It may be identified either with the Timnah in the mountains of Judah, which was in the neighbourhood of Carmel; or with the Timnathah so familiar in the story of Samson's conflicts. The place is named in the specification of the allotment of the tribe of Dan, where the A. V. exhibits it accurately as THIMNATHAH, and its name doubtless survives in the modern *Tibneh* which is said to lie below *Zareah*, about three miles to the S.W. of it, where the great Wady *es-Sûrâr* issues upon the plain. —2. TIMNATHAH. The residence of Samson's wife (Judg. xiv. 1, 2, 5).

Tim'nath-he'res. The name under which the city and burial-place of Joshua, previously called TIMNATH-SERAH, is mentioned in Judg. ii. 9.

Tim'nath-se'rah. The name of the city which was presented to Joshua after the partition of the country (Josh. xix. 50); and in "the border" of which he was buried (xxiv. 30). It is specified as "in Mount Ephraim on the north side of Mount Gaash." In Judg. ii. 9, the name is altered to TIMNATH-HERES. The latter form is that adopted by the Jewish writers. Accordingly, they identify the place with *Kefar cheres*, which is said by Rabbi Jacob, hap-Parchi, and other Jewish travellers, to be about 5 miles S. of Shechem (*Nablûs*). No place with that name appears on the maps. Another and more promising identification has, however, been suggested by Dr. Eli Smith. In his journey from *Jifna* to *Mejdel-Yaba*, about six miles from the former, he discovered the ruins of a considerable town. Opposite the town was a much higher hill, in the north side of which are several excavated sepulchres. The whole bears the name of *Tibneh*, and although without further examination it can hardly be affirmed to be the Timnah of Joshua, yet the identification appears probable.

Tim'nite, the. Samson's father-in-law, a native of Timnathah (Judg. xv. 6).

Ti'mon. One of the seven, commonly called "deacons" (Acts vi. 1-6). He was probably a Hellenist. The name of Timon stands fifth in the catalogue. Nothing further is known of him with certainty.

Timo'theus. 1. A "captain of the Ammonites" (1 Macc. v. 6), who was defeated on several occasions by Judas Maccabaeus, B.C. 164 (1 Macc. v. 6, 11, 34-44). He was probably a Greek adventurer.—2. In 2 Macc. a leader named Timotheus is mentioned as having taken part in the invasion of Nicanor (B.C. 166: 2 Macc. viii. 30, ix. 3). At a later time he was driven to a stronghold, Gazara, which was stormed by Judas, and there Timotheus was taken and slain (2 Macc. x. 24-37). It has been supposed that the events recorded in this latter narrative are identical with those in 1 Macc. v. 6-8. But the name Timotheus was very common, and it is evident that Timotheus the Ammonite leader was not slain at Jazer (1 Macc. v. 34).—3. The Greek name of TIMOTHY (Acts xvi. 1, xvii. 14, &c.).

Tim'othy. The disciple thus named was the son of one of those mixed marriages which, though condemned by stricter Jewish opinion, were yet not uncommon in the later periods of Jewish history. The father's name is unknown: he was a Greek, *i. e.* a Gentile by descent (Acts xvi. 1, 3). The absence of any personal allusion to the father in the Acts or Epistles suggests the inference that he must have died or disappeared during his son's infancy. The care of the boy thus devolved upon his mother Eunice and her mother Lois (2 Tim. i. 5). Under their training his education was emphatically Jewish. "From a child" he learnt (probably in the LXX. version) to "know the Holy Scriptures" daily. The language of the Acts leaves it uncertain whether Lystra or Derbe were the residence of the devout family. The arrival of Paul and Barnabas in Lycaonia (Acts xiv. 6) brought the message of glad-tidings to Timotheus and his mother, and they received it with "unfeigned faith" (2 Tim. i. 5). If at Lystra, as seems probable from 2 Tim. iii. 11, he may have witnessed the half-completed sacrifice, the half-finished martyrdom, of Acts xiv. 19. The preaching of the Apostle on his return from his short circuit prepared him for a life of suffering (Acts xiv. 22). From that time his life and education must have been under the direct superintendence of the body of elders (ib. 23). During the interval of seven years between the Apostle's first and second journeys, the boy grew up to manhood. His zeal, probably his asceticism, became known both at Lystra and Iconium. Those who had the deepest insight into character, and spoke with a prophetic utterance, pointed to him (1 Tim. i. 18, iv. 14), as others had pointed before to Paul and Barnabas (Acts xiii. 2), as specially fit for the missionary work in which the Apostle was engaged. Personal feeling led St. Paul to the same conclusion (Acts xvi. 3), and he was solemnly set apart to do the work and possibly to bear the title of Evangelist (1 Tim. iv. 14; 2 Tim. i. 6, iv. 5). A great obstacle, however, pre-

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sented itself. Timotheus, though reckoned as one of the seed of Abraham, had been allowed to grow up to the age of manhood without the sign of circumcision. His condition was that of a negligent, almost of an apostate Israelite. The Jews might tolerate a heathen, as such, in the synagogue or the church, but an uncircumcised Israelite would be to them a horror and a portent. With a special view to their feelings, making no sacrifice of principle, the Apostle, who had refused to permit the circumcision of Titus, "took and circumcised" Timotheus (Acts xvi. 3); and then, as conscious of no inconsistency, went on his way distributing the decrees of the council of Jerusalem, the great charter of the freedom of the Gentiles (ib. 4). Henceforth Timotheus was one of his most constant companions. They and Silvanus, and probably Luke also, journeyed to Philippi (Acts xvi. 12), and there already the young Evangelist was conspicuous at once for his filial devotion and his zeal (Phil. ii. 22). His name does not appear in the account of St. Paul's work at Thessalonica, and it is possible that he remained some time at Philippi. He appears, however, at Beroea, and remains there when Paul and Silas are obliged to leave (Acts xvii. 14), going on afterwards to join his master at Athens (1 Thess. iii. 2). From Athens he is sent back to Thessalonica (ib.), as having special gifts for comforting and teaching. He returns from Thessalonica, not to Athens but to Corinth, and his name appears united with St. Paul's in the opening words of both the letters written from that city to the Thessalonians (1 Thess. i. 1; 2 Thess. i. 1). Of the next five years of his life we have no record. When we next meet with him it is as being sent on in advance when the Apostle was contemplating the long journey which was to include Macedonia, Achaia, Jerusalem, and Rome (Acts xix. 22). It is probable that he returned by the same route and met St. Paul according to a previous arrangement (1 Cor. xvi. 11), and was thus with him when the second Epistle was written to the Church of Corinth (2 Cor. i. 1). He returns with the Apostle to that city, and joins in messages of greeting to the disciples whom he had known personally at Corinth and who had since found their way to Rome (Rom. xvi. 21). He forms one of the company of friends who go with St. Paul to Philippi and then sail by themselves, waiting for his arrival by a different ship (Acts xx. 3-6). The language of St. Paul's address to the elders of Ephesus (Acts xx. 17-35) renders it unlikely that he was then left there with authority. The absence of his name from Acts xxvii. in like manner leads to the conclusion that he did not share in the perilous voyage to Italy. He must have joined the Apostle, however, apparently soon after his arrival in Rome, and was with him when the Epistles to the Philippians, to the Colossians, and to Philemon were written (Phil. i. 1, ii. 19; Col. i. 1; Philem. 1). All the indications of this period point to incessant missionary activity. Assuming the genuineness of the later date of the two epistles addressed to him, we are able to put together a few notices as to his later life. It follows from 1 Tim. i. 3 that he and his master, after the release of the latter from his imprisonment, revisited the proconsular Asia, that the Apostle then continued his journey to Macedonia, while the disciple remained, half-reluctantly, even weeping at the separation (2 Tim. i. 4), at Ephesus, to check, if possible, the outgrowth of heresy and licentiousness which had sprung up there. The position in which he found himself might well make him anxious. He had to rule presbyters, most of whom were older than himself (1 Tim. iv. 12). There was the risk of being entangled in the disputes, prejudices, covetousness, sensuality of a great city. Leaders of rival sects were there. The name of his beloved teacher was no longer honoured as it had been. We cannot wonder that the Apostle, knowing these trials, should be full of anxiety and fear for his disciple's steadfastness. In the second epistle to him this deep personal feeling utters itself yet more fully. The last recorded words of the Apostle express the earnest hope, repeated yet more earnestly, that he might see him once again (ib. iv. 9, 21). We may hazard the conjecture that he reached him in time, and that the last hours of the teacher were soothed by the presence of the disciple whom he loved so truly. Some writers have even seen in Heb. xiii. 23 an indication that he shared St. Paul's imprisonment and was released from it by the death of Nero. Beyond this all is apocryphal and uncertain. He continues, according to the old traditions, to act as bishop of Ephesus, and dies a martyr's death under Domitian or Nerva. A somewhat startling theory as to the intervening period of his life has found favour with Calmet and others. If he continued, according to the received tradition, to be bishop of Ephesus, then he, and no other, must have been the "angel" of that church to whom the message of Rev. ii. 1-7 was addressed. The conjecture has been passed over unnoticed by most of the recent commentators on the Apocalypse.

Timothy, Epistles to. *Authorship.*—The question whether these Epistles were written by St. Paul was one to which, till within the last half-century, hardly any answer but an affirmative one was thought possible. They are reckoned among the Pauline Epistles in the Muratorian Canon and the Peshito version. Eusebius (*H. E.* iii. 25) places them among the ὁμολογούμενα of the N. T., and, while recording the doubts which affected the 2nd Epistle of St. Peter and the other ἀντιλεγόμενα, knows of none which affect these. They are cited as authoritative by Tertullian, Clement of Alexandria, and Irenaeus. There were indeed some notable exceptions to this *consensus*. The three Pastoral Epistles were all rejected by Marcion, Basilides, and other Gnostic teachers. Tatian, while strongly maintaining the genuineness of the Epistle to Titus, denied that of the other two. In these instances we are able to discern a dogmatic reason for the rejection. The sects which these leaders represented could not but feel that they were condemned by the teaching of the Pastoral Epistles. Origen mentions some who excluded 2 Tim. from the Canon for a very different reason. The names of Jannes and Jambres belonged to an Apocryphal history, and from such a history St. Paul never would have quoted. The Pastoral Epistles have, however, been subjected to a more elaborate scrutiny by the criticism of Germany. The first doubts were uttered by J. C. Schmidt. These were followed by the *Sendschreiben* of Schleiermacher, who, assuming the genuineness of 2 Tim. and Titus, undertook, on that hypothesis, to prove the spuriousness of 1 Tim. Eichhorn and De Wette denied the Pauline authorship of all three. Schott ventures on the hypothesis that Luke was the writer. Baur assigns them to no earlier period than the latter half of the

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second century, after the death of Polycarp in A.D. 167. The chief elements of the alleged evidence of spuriousness may be arranged as follows:—I. *Language.*—The style, it is urged, is different from that of the acknowledged Pauline Epistles. There is less logical continuity, a want of order and plan, subjects brought up, one after the other, abruptly. Not less than fifty words, most of them striking and characteristic, are found in these Epistles which are not found in St. Paul's writings. Some of these words, it is urged, belong to the Gnostic terminology of the 2nd century. On the other side it may be said, (1) that there is no test so uncertain as that of language and style thus applied. The style of one man is stereotyped, formed early, and enduring long. That of another changes, more or less, from year to year. In proportion as the man is a solitary thinker, or a strong assertor of his own will, will he tend to the former state. In proportion to his power of receiving impressions from without, of sympathising with others, will be his tendency to the latter. (2) If this is true generally, it is so yet more emphatically when the circumstances of authorship are different. The language of a Bishop's Charge is not that of his letters to his private friends. (3) Other letters, again, were dictated to an amanuensis. These have every appearance of having been written with his own hand, and this can hardly have been without its influence on their style. (4) It may be added, that to whatever extent a forger of spurious Epistles would be likely to form his style after the pattern of the recognised ones, to that extent the diversity which has been dwelt on is, within the limits that have been above stated, not against, but for the genuineness of these Epistles. (5) Lastly, there is the positive argument that there is a large common element, both of thoughts and words, shared by these Epistles and the others.—II. It has been urged against the reception of the Pastoral Epistles that they cannot be fitted in to the records of St. Paul's life in the Acts. To this there is a threefold answer. (1) The difficulty has been enormously exaggerated. (2) If the difficulty were as great as it is said to be, the mere fact that we cannot fix the precise date of three letters in the life of one of whose ceaseless labours and journeyings we have, after all, but fragmentary records, ought not to be a stumblingblock. (3) Here, as before, the reply is obvious, that a man composing counterfeit Epistles would have been likely to make them square with the acknowledged records of the life.—III. The three Epistles present, it is said, a more developed state of Church organisation and doctrine than that belonging to the lifetime of St. Paul. (1) The rule that the bishop is to be "the husband of one wife" (1 Tim. iii. 2; Tit. i. 6) indicates the strong opposition to second marriages which characterised the 2nd century. (2) The "younger widows" of 1 Tim. v. 11 cannot possibly be literally widows. It follows therefore that the word χῆραι is used, as it was in the 2nd century, in a wider sense, as denoting a consecrated life. (3) The rules affecting the relation of the bishops and elders indicate a hierarchic development characteristic of the Petrine element, which became dominant in the Church of Rome in the post-Apostolic period. (4) The term αἱρετικός is used in its later sense. (5) The upward progress from the office of deacon to that of presbyter, implied in 1 Tim. iii. 13, belongs to a later period. It is not difficult to meet objections which contain so large an element of mere arbitrary assumption. (1) The rule which makes monogamy a condition of the episcopal office is very far removed from the harsh, sweeping censures of all second marriages which we find in Athenagoras and Tertullian. (2) There is not a shadow of proof that the "younger widows" were not literally such. (3) The use of ἐπίσκοποι and πρεσβύτεροι in the Pastoral Epistles as equivalent (Tit. i. 5, 7), and the absence of any intermediate order between the bishops and deacons (1 Tim. iii. 1-8), are quite unlike what we find in the Ignatian Epistles and other writings of the 2nd century. (4) The word αἱρετικός has its counterpart in the αἱρέσεις of 1 Cor. xi. 19. (5) The best interpreters do not see in 1 Tim. iii. 13 the transition from one office to another.—IV. Still greater stress is laid on the indications of a later date in the descriptions of the false teachers noticed in the Pastoral Epistles. These point, it is said, unmistakeably to Marcion and his followers. The "genealogies" of 1 Tim. i. 4, Tit. iii. 9, in like manner, point to the Aeons of the Valentinians and Ophites. The doctrine that the "Resurrection was past already" (2 Tim. ii. 18), was thoroughly Gnostic in its character. Carefully elaborated as this part of Baur's attack has been, it is perhaps the weakest and most capricious of all. The false teachers of the Pastoral Epistles are predominantly Jewish (1 Tim. i. 7), belonging altogether to a different school from that of Marcion. Even the denial of the Resurrection, we may remark, belongs as naturally to the mingling of a Sadducaean element with an Eastern mysticism as to the teaching of Marcion. The whole line of argument, indeed, first misrepresents the language of St. Paul in these Epistles and elsewhere, and then assumes the entire absence from the first century of even the germs of the teaching which characterised the second.—*Date.*—Assuming the two Epistles to Timothy to have been written by St. Paul, to what period of his life are they to be referred?—*First Epistle to Timothy.*—The direct *data* in this instance are very few. (1) i. 3, implies a journey of St. Paul from Ephesus to Macedonia, Timothy remaining behind. (2) The age of Timothy is described as "youth" (iv. 12). (3) The general resemblance between the two Epistles indicates that they were written at or about the same time. Three hypotheses have been maintained as fulfilling these conditions. (A) The journey in question has been looked on as an unrecorded episode in the two years' work at Ephesus of Acts xix. 10. (B) It has been identified with the journey of Acts xx. 1, after the tumult at Ephesus. On either of these suppositions the date of the Epistle has been fixed at various periods after St. Paul's arrival at Ephesus, before the conclusion of his first imprisonment at Rome. (C) It has been placed in the interval between St. Paul's first and second imprisonments at Rome. Of these conjectures, A and B have the merit of bringing the Epistle within the limit of the authentic records of St. Paul's life, but they have scarcely any other. In favour of C as compared with A or B, is the internal evidence of the contents of the Epistle. The language of the Epistle also has a bearing on the date. Assume a later date, and then there is room for the changes in thought and expression which, in a character like St. Paul's, were to be expected as the years went by. The only objections to the position thus assigned are—(1) the doubtfulness of

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the second imprisonment altogether; and (2) the "youth" of Timothy at the time when the letter was written (iv. 12).—*Second Epistle to Timothy.*—The number of special names and incidents in the 2nd Epistle make the chronological data more numerous. Here also there are the conflicting theories of an earlier and later date, (A) during the imprisonment of Acts xxviii. 30, and (B) during the second imprisonment already spoken of. (1) A parting apparently recent, under circumstances of special sorrow (i. 4). Not decisive. (2) A general desertion of the Apostle even by the disciples of Asia (i. 15). Nothing in the Acts indicates anything like this before the imprisonment of Acts xxviii. 30. This, therefore, so far as it goes, must be placed on the side of B. (3) The position of St. Paul as suffering (i. 12), in bonds (ii. 9), expecting "the time of his departure" (iv. 6), forsaken by almost all (iv. 16). Not quite decisive, but tending to B rather than A. (4) The mention of Onesiphorus, and of services rendered by him both at Rome and Ephesus (i. 16-18). Not decisive again, but the tone is rather that of a man looking back on a past period of his life. This therefore tends to B rather than A. (5) The abandonment of St. Paul by Demas (iv. 10). Strongly in favour of B. (6) The presence of Luke (iv. 11). Agrees well enough with A (Col. iv. 14), but is perfectly compatible with B. (7) The request that Timothy would bring Mark (iv. 11). In connexion with the mention of Demas, tends decidedly to B. (8) Mention of Tychicus as sent to Ephesus (iv. 12). Appears, as connected with Eph. vi. 21, 22, Col. iv. 7, in favour of A, yet may just as well fit in with B. (9) The request that Timothy would bring the cloak and books left at Troas (iv. 13). The circumstances of the first journey from Troas present no trace of the haste and suddenness which the request more than half implies. On the whole, then, this must be reckoned as in favour of B. (10) "Alexander the coppersmith did me much evil," "greatly withstood our words" (iv. 14, 15). Somewhat in favour of A. (11) The abandonment of the Apostle in his first defence, and his deliverance "from the mouth of the lion" (iv. 16, 17). Fits in as a possible contingency with either hypothesis. (12) "Erastus abode at Corinth, but Trophimus I left at Miletus sick" (iv. 20). Language, as in (9), implying a comparatively recent visit to both places. If, however, the letter were written during the first imprisonment, then Trophimus had not been left at Miletus, but had gone on with St. Paul to Jerusalem (Acts xxi. 29), and the mention of Erastus as remaining at Corinth would have been superfluous to one who had left that city at the same time as the Apostle (Acts xx. 4). (13) "Hasten to come before winter." Assuming A, the presence of Timothy in Phil. i. 1; Col. i. 1; Philem. 1, might be regarded as the consequence of this; but then, as shown in (5) and (7), there are almost insuperable difficulties in supposing this Epistle to have been written before those three. (14) The salutations from Eubulus, Pudens, Linus, and Claudia. Without laying much stress on this, it may be said that the absence of these names from all the Epistles, which, according to A, belong to the same period, would be difficult to explain. B leaves it open to conjecture that they were converts of more recent date. On the whole, it is believed that the evidence preponderates strongly in favour of the later date.—*Places.*—In this respect as in regard to time, 1 Tim. leaves much to conjecture. The absence of any local reference but that in i. 3, suggests Macedonia or some neighbouring district. In A and other MSS. in the Peshito, Ethiopic, and other versions, Laodicea is named in the inscription as the place whence it was sent. The Second Epistle is free from this conflict of conjectures. With the solitary exception of Böttger, who suggests Caesarea, there is a *consensus* in favour of Rome.—*Structure and Characteristics.*—Assuming the genuineness of the Epistles, some characteristic features remain to be noticed. (1) The ever-deepening sense in St. Paul's heart of the Divine Mercy, of which he was the object. (2) The greater abruptness of the Second Epistle. (3) The absence, as compared with St. Paul's other Epistles, of Old Testament references. (4) The conspicuous position of the "faithful sayings" as taking the place occupied in other Epistles by the O. T. Scriptures. (5) The tendency of the Apostle's mind to dwell more on the universality of the redemptive work of Christ (1 Tim. ii. 3-6, iv. 10). (6) The importance attached by him to the practical details of administration. (7) The recurrence of doxologies (1 Tim. i. 17, vi. 15, 16; 2 Tim. iv. 18).

Tin. Among the various metals found among the spoils of the Midianites, tin is enumerated (Num. xxxi. 22). It was known to the Hebrew metal-workers as an alloy of other metals (Is. i. 25; Ez. xxii. 18, 20). The markets of Tyre were supplied with it by the ships of Tarshish (Ez. xxvii. 12). It was used for plummets (Zech. iv. 10), and was so plentiful as to furnish the writer of Ecclesiasticus (xlvii. 18) with a figure by which to express the wealth of Solomon. In the Homeric times the Greeks were familiar with it. Twenty layers of tin were in Agamemnon's cuirass. Copper, tin, and gold were used by Hephaestus in welding the famous shield of Achilles. No allusion to it is found in the *Odyssey*. The melting of tin in a smelting-pot is mentioned by Hesiod (*Theog.* 862). Tin is not found in Palestine. Whence, then, did the ancient Hebrews obtain their supply? "Only three countries are known to contain any considerable quantity of it: Spain and Portugal, Cornwall and the adjacent parts of Devonshire, and the islands of Junk, Ceylon, and Banca, in the Straits of Malacca" (Kenrick, *Phoenicia*, p. 212). There can be little doubt that the mines of Britain were the chief source of supply to the ancient world. With regard to the tin obtained from Spain, although the metal was found there, it does not appear to have been produced in sufficient quantities to supply the Phoenician markets. We are therefore driven to conclude that it was from the Cassiterides, or tin districts of Britain, that the Phoenicians obtained the great bulk of this commodity, and that this was done by the direct voyage from Gades. Pliny (vi. 36) identifies the *cassiteros* of the Greeks with the *plumbum album* or *candidum* of the Romans, which is our *tin*. *Stannum*, he says, is obtained from an ore containing lead and silver, and is the first to become melted in the furnace. It is the same which the Germans call *Werk*, and is apparently the meaning of the Hebr. *bĕdîl* in Is. i. 25.

Tiph'sah is mentioned in 1 K. iv. 24 as the limit of Solomon's empire towards the Euphrates, and in 2 K. xv. 16 it is said to have been attacked by Menahem. It is generally admitted that the town

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intended, at any rate in the former passage, is that which the Greeks and Romans knew under the name of Thapsacus, situated in Northern Syria, at the point where it was usual to cross the Euphrates. Thapsacus was a town of considerable importance in the ancient world. Xenophon, who saw it in the time of Cyrus the younger, calls it "great and prosperous." It must have been a place of considerable trade, the land traffic between East and West passing through it. It is a fair conjecture that Solomon's occupation of the place was connected with his efforts to establish a line of trade with Central Asia directly across the continent, and that Tadmor was intended as a resting-place on the journey to Thapsacus. Thapsacus was the place at which armies marching east or west usually crossed the "Great River." It has been generally supposed that the site of Thapsacus was the modern *Deïr*. But the Euphrates expedition proved that there is no ford at *Deïr*, and indeed showed that the only ford in this part of the course of the Euphrates is at *Suriyeh*, 45 miles below Balis, and 165 above *Deïr*. This then must have been the position of Thapsacus.

Ti'ras. The youngest son of Japheth (Gen. x. 2). We have no clue, as far as the Bible is concerned, to guide us as to the identification of it with any particular people. Ancient authorities generally fixed on the Thracians, as presenting the closest verbal approximation to the name: the occasional rendering *Persia* probably originated in a corruption of the original text. The correspondence between Thrace and Tiras is not so complete as to be convincing. Granted, however, the verbal identity, no objection would arise on ethnological grounds to placing the Thracians among the Japhetic races. Their precise ethnic position is indeed involved in great uncertainty; but all authorities agree in their general Indo-European character. Other explanations have been offered of the name Tiras, of which we may notice the Agathyrsi, the first part of the name (*Aga*) being treated as a prefix; Taurus and the various tribes occupying that range; the river Tyras, *Dniester*, with its cognominous inhabitants, the Tyritae; and, lastly, the maritime Tyrrheni.

Ti'rathites, the. One of the three families of Scribes residing at Jabez (1 Chr. ii. 55), the others being the Shimeathites and Suchathites. The passage is hopelessly obscure.

Tire. An ornamental headdress worn on festive occasions (Ez. xxiv. 17, 23). [HEADDRESS.]

Tir'hakah. King of Ethiopia, Cush, the opponent of Sennacherib (2 K. xix. 9; Is. xxxvii. 9). This was B.C. 713, unless we suppose that the expedition took place in the 24th instead of the 14th year of Hezekiah, which would bring it to B.C. cir. 703. If it were an expedition later than that of which the date is mentioned, it must have been before B.C. cir. 698, Hezekiah's last year. But if the reign of Manasseh is reduced to 35 years, these dates would be respectively B.C. cir. 693, 683, and 678, and these numbers might have to be slightly modified, the fixed date of the capture of Samaria, B.C. 721, being abandoned. According to Manetho's epitomists, Tarkos or Tarakos was the third and last king of the xxvth dynasty, which was of Ethiopians. We should perhaps date Tirhakah's accession B.C. cir. 695, and assign him a reign of 26 years. In this case we should be obliged to take the later reckoning of the Biblical events, were it not for the possibility that Tirhakah ruled over Ethiopia before becoming king of Egypt. The name of Tirhakah is written in hieroglyphics TEHARKA. Of the events of his reign little else is known.

Tir'hanah. Son of Caleb ben-Hezron by his concubine Maachah (1 Chr. ii. 48).

Tir'ia. Son of Jehaleleel of the tribe of Judah (1 Chr. iv. 16).

Tirsha'tha (always written with the article). The title of the governor of Judaea under the Persians, derived by Gesenius from a Persian root signifying "stern," "severe." It is added as a title after the name of Nehemiah (Neh. viii. 9, x. 1 [Heb. 2]); and occurs also in three other places. In the margin of the A.V. (Ezr. ii. 63; Neh. vii. 65, x. 1) it is rendered "governor;" an explanation justified by Neh. xii. 26, where Nehemiah is called the *Pechâh*, which, according to Gesenius, denotes the prefect or governor of a province of less extent than a satrapy.

Tir'zah. The youngest of the five daughters of Zelophehad (Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3).

Tir'zah. An ancient Canaanite city, whose king is enumerated amongst the twenty-one overthrown in the conquest of the country (Josh. xii. 24). It reappears as a royal city—the residence of Jeroboam (1 K. xiv. 17), and of his successors. Zimri was besieged there by Omri, and perished in the flames of his palace (ib. 18). Once, and once only, does Tirzah reappear, as the seat of the conspiracy of Menahem ben-Gaddi against the wretched Shallum (2 K. xv. 14, 16). Its reputation for beauty throughout the country must have been wide-spread. It is in this sense that it is mentioned in the Song of Solomon. Eusebius mentions it in connexion with Menahem, and identifies it with a "village of Samaritans in Batanaea." Brocardus places Thersa on a high mountain, three leagues (*leucae*) from Samaria to the east. This is exactly the direction, and very nearly the distance, of *Tellûzah*, a place in the mountains north of *Nablûs*. The name may very probably be a corruption of Tirzah.

Tish'bite, the. The well-known designation of Elijah (1 K. xvii. 1, xxi. 17, 28; 2 K. i. 3, 8, ix. 36). (1.) The name naturally points to a place called Tishbeh, Tishbi, or rather perhaps Tesheb, as the residence of the prophet. Assuming that a town is alluded to, as Elijah's native place, it is not necessary to infer that it was itself in Gilead, as Epiphanius, Adrichomius, Castell, and others have imagined. The commentators and lexicographers, with few exceptions, adopt the name "Tishbite" as referring to the place THISBE in Naphtali, which is found in the LXX. text of Tobit i. 2. The difficulty in the way of this is the great uncertainty in which the text of that passage is involved. Bunsen suggests in support of the reading "the Tishbite from Tishbi of Gilead," that the place may have been purposely so described, in order to distinguish it from the town of the same name in Galilee. (2.) But *hattishbi* has not always been read as a proper name, referring to a place. It has been pointed so as to make it mean "the stranger." This is done by Michaelis.

Ti'tans. These children of Uranus (Heaven) and Gaia (Earth) were, according to the earliest Greek legends, the vanquished predecessors of the Olympian gods, condemned by Zeus to dwell in Tartarus, yet not without retaining many relics of their ancient dignity. By later (Latin) poets they were

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confounded with the kindred *Gigantes*. In 2 Sam. v. 18, 22, "the valley of Rephaim" is represented by ἡ κοιλὰς τῶν τιτάνων instead of ἡ κοιλὰς τῶν γιγάντων, 1 Chr. xi. 15, xiv. 9, 13. Several Christian fathers inclined to the belief that Τειτάν was the mystic name of "the beast" indicated in Rev. xiii. 18.

Tithe. Numerous instances of the use of tithes are found both in profane and also in Biblical history, prior to or independently of the appointment of the Levitical tithes under the Law. In Biblical history the two prominent instances are—1. Abram presenting the tenth of all his property, or rather of the spoils of his victory, to Melchizedek (Gen. xiv. 20; Heb. vii. 2, 6). 2. Jacob, after his vision at Luz, devoting a tenth of all his property to God in case he should return home in safety (Gen. xxviii. 22). The first enactment of the Law in respect of tithe is the declaration that the tenth of all produce, as well as of flocks and cattle, belongs to Jehovah, and must be offered to Him. 2. That the tithe was to be paid in kind, or, if redeemed, with an addition of one-fifth to its value (Lev. xxvii. 30-33). This tenth, called *Terumoth*, is ordered to be assigned to the Levites, as the reward of their service, and it is ordered further, that they are themselves to dedicate to the Lord a tenth of these receipts, which is to be devoted to the maintenance of the high-priest (Num. xviii. 21-28). This legislation is modified or extended in the Book of Deuteronomy, *i. e.* from thirty-eight to forty years later. Commands are given to the people, 1. to bring their tithes, together with their votive and other offerings and first-fruits to the chosen centre of worship, the metropolis, there to be eaten in festive celebration in company with their children, their servants, and the Levites (Deut. xii. 5-18). 2. All the produce of the soil was to be tithed every year, and these tithes with the firstlings of the flock and herd were to be eaten in the metropolis. 3. But in case of distance, permission is given to convert the produce into money, which is to be taken to the appointed place, and there laid out in the purchase of food for a festal celebration, in which the Levite is, by special command, to be included (Deut. xiv. 22-27). 4. Then follows the direction, that at the end of three years all the tithe of that year is to be gathered and laid up "within the gates," and that a festival is to be held, in which the stranger, the fatherless, and the widow, together with the Levite, are to partake (*ib.* vers. 28, 29). 5. Lastly, it is ordered that after taking the tithe in each third year, "which is the year of tithing," an exculpatory declaration is to be made by every Israelite, that he has done his best to fulfil the divine command (Deut. xxvi. 12-14). From all this we gather, 1. That one-tenth of the whole produce of the soil was to be assigned for the maintenance of the Levites. 2. That out of this the Levites were to dedicate a tenth to God, for the use of the high-priest. 3. That a tithe, in all probability a *second* tithe, was to be applied to festival purposes. 4. That in every third year, either this festival tithe or a *third* tenth was to be eaten in company with the poor and the Levites. The question arises, were there *three* tithes taken in this third year; or is the third tithe only the second under a different description? It must be allowed that the *third* tithe is not without support. Josephus distinctly says that one-tenth was to be given to the priests and Levites, one-tenth was to be applied to feasts in the metropolis, and that a tenth besides these was every third year to be given to the poor (comp. Tob. i. 7, 8). On the other hand, Maimonides says the third and sixth years' *second* tithe was shared between the poor and the Levites, *i. e.* that there was no third tithe. Of these opinions, that which maintains three separate and complete tithings seems improbable. It is plain that under the kings the tithe-system partook of the general neglect into which the observance of the Law declined, and that Hezekiah, among his other reforms, took effectual means to revive its use (2 Chr. xxxi. 5, 12, 19). Similar measures were taken after the Captivity by Nehemiah (Neh. xii. 44), and in both these cases special officers were appointed to take charge of the stores and storehouses for the purpose. Yet, notwithstanding partial evasion or omission, the system itself was continued to a late period in Jewish history (Heb. vii. 5-8; Matth. xxiii. 23; Luke xviii. 12).

Ti'tus Man'lius. [MANLIUS.]

Ti'tus. Our materials for the biography of this companion of St. Paul must be drawn entirely from the notices of him in the Second Epistle to the Corinthians, the Galatians, and to Titus himself, combined with the Second Epistle to Timothy. He is not mentioned in the Acts at all. Taking the passages in the Epistles in the chronological order of the events referred to, we turn first to Gal. ii. 1, 3. We conceive the journey mentioned here to be identical with that (recorded in Acts xv.) in which Paul and Barnabas went from Antioch to Jerusalem to the conference which was to decide the question of the necessity of circumcision to the Gentiles. Here we see Titus in close association with Paul and Barnabas at Antioch. He goes with them to Jerusalem. His circumcision was either not insisted on at Jerusalem, or, if demanded, was firmly resisted. He is very emphatically spoken of as a Gentile, by which is most probably meant that both his parents were Gentiles. Titus would seem, on the occasion of the council, to have been specially a representative of the church of the uncircumcision. It is to our purpose to remark that, in the passage cited above, Titus is so mentioned as apparently to imply that he had become personally known to the Galatian Christians. After leaving Galatia (Acts xviii. 23), and spending a long time at Ephesus (Acts xix. 1–xx. 1), the Apostle proceeded to Macedonia by way of Troas. Here he expected to meet Titus (2 Cor. ii. 13), who had been sent on a mission to Corinth. In this hope he was disappointed, but in Macedonia Titus joined him (2 Cor. vii. 6, 7, 13-15). The mission to Corinth had reference to the immoralities rebuked in the First Epistle, and to the effect of that First Epistle on the offending church. We learn further that the mission was so far successful and satisfactory. But if we proceed further, we discern another part of the mission with which he was entrusted. This had reference to the collection, at that time in progress, for the poor Christians of Judaea (viii. 6). Thus we are prepared for what the Apostle now proceeds to do after his encouraging conversations with Titus regarding the Corinthian Church. He sends him back from Macedonia to Corinth, in company with two other trustworthy Christians, bearing the Second Epistle, and with an earnest request (viii. 6, 17) that he would see to the completion of the collection (viii. 6). It has generally been considered doubtful who the

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ἀδελφοί were (1 Cor. xvi. 11, 12) that took the First Epistle to Corinth. Most probably they were Titus and his companion, whoever that might be, who is mentioned with him in the second letter (2 Cor. xii. 18). A considerable interval now elapses before we come upon the next notices of this disciple. St. Paul's first imprisonment is concluded, and his last trial is impending. In the interval between the two, he and Titus were together in Crete (Tit. i. 5). We see Titus remaining in the island when St. Paul left it, and receiving there a letter written to him by the Apostle. From this letter we gather the following biographical details:—In the first place we learn that he was originally converted through St. Paul's instrumentality (i. 4). Next we learn the various particulars of the responsible duties which he had to discharge in Crete. He is to complete what St. Paul had been obliged to leave unfinished (i. 5), and he is to organise the Church throughout the island by appointing presbyters in every city. Next he is to control and bridle (ver. 11) the restless and mischievous Judaizers, and he is to be peremptory in so doing (ver. 13). He is to urge the duties of a decorous and Christian life upon the women (ii. 3-5), some of whom (ii. 3) possibly had something of an official character (vers. 3, 4). The notices which remain are more strictly personal. Titus is to look for the arrival in Crete of Artemas and Tychicus (iii. 12), and then he is to hasten to join St. Paul at Nicopolis, where the Apostle is proposing to pass the winter. Zenas and Apollos are in Crete, or expected there; for Titus is to send them on their journey, and supply them with whatever they need for it (iii. 13). Whether Titus did join the Apostle at Nicopolis we cannot tell. But we naturally connect the mention of this place with what St. Paul wrote at no great interval of time afterwards, in the last of the Pastoral Epistles (2 Tim. iv. 10); for Dalmatia lay to the north of Nicopolis, at no great distance from it. From the form of the whole sentence, it seems probable that this disciple had been with St. Paul in Rome during his final imprisonment; but this cannot be asserted confidently. The traditional connexion of Titus with Crete is much more specific and constant, though here again we cannot be certain of the facts. He is said to have been permanent bishop in the island, and to have died there at an advanced age. The modern capital, *Candia*, appears to claim the honour of being his burial-place. In the fragment by the lawyer Zenas, Titus is called Bishop of Gortyna. Lastly, the name of Titus was the watchword of the Cretans when they were invaded by the Venetians.

Titus, Epistle to. There are no specialties in this Epistle which require any very elaborate treatment distinct from the other Pastoral Letters of St. Paul. If those two were not genuine, it would be difficult confidently to maintain the genuineness of this. On the other hand, if the Epistles to Timothy are received as St. Paul's, there is not the slightest reason for doubting the authorship of that to Titus. Nothing can well be more explicit than the quotations in Irenaeus, Clemens Alexandrinus, Tertullian, to say nothing of earlier allusions in Justin Martyr, Theophilus, and Clemens Romanus. As to internal features, we may notice, in the first place, that the Epistle to Titus has all the characteristics of the other Pastoral Epistles. This tends to show that this Letter was written about the same time and under similar circumstances with the other two. But, on the other hand, this Epistle has marks in its phraseology and style which assimilate it to the general body of the Epistles of St. Paul. As to any difficulty arising from supposed indications of advanced hierarchical arrangements, it is to be observed that in this Epistle πρεσβύτερος and ἐπίσκοπος are used as synonymous (i. 5, 7), just as they are in the address at Miletus about the year 58 A.D. (Acts xx. 17, 28). At the same time this Epistle has features of its own, especially a certain tone of abruptness and severity, which probably arises partly out of the circumstances of the Cretan population, partly out of the character of Titus himself. Concerning the contents of this Epistle, something has already been said in the article on TITUS. No very exact subdivision is either necessary or possible. As to the time and place and other circumstances of the writing of this Epistle, the following scheme of filling up St. Paul's movements after his first imprisonment will satisfy all the conditions of the case:—We may suppose him (possibly after accomplishing his long-projected visit to Spain) to have gone to Ephesus, and taken voyages from thence, first to Macedonia and then to Crete, during the former to have written the First Epistle to Timothy, and after returning from the latter to have written the Epistle to Titus, being at the time of despatching it on the point of starting for Nicopolis, to which place he went, taking Miletus and Corinth on the way. At Nicopolis we may conceive him to have been finally apprehended and taken to Rome, whence he wrote the Second Epistle to Timothy.

Ti'xite, the. The designation of Joha, one of the heroes of David's army (1 Chr. xi. 45). It occurs nowhere else, and nothing is known of the place or family which it denotes.

To'ah. A Kohathite Levite, ancestor of Samuel and Heman (1 Chr. vi. 34 [19]).

Tob-adoni'jah. One of the Levites sent by Jehoshaphat through the cities of Judah to teach the Law to the people (2 Chr. xvii. 8).

Tob, the Land of. The place in which Jephthah took refuge when expelled from home by his half-brother (Judg. xi. 3); and where he remained, at the head of a band of freebooters, till he was brought back by the sheikhs of Gilead (ver. 5). The narrative implies that the land of Tob was not far distant from Gilead: at the same time, from the nature of the case, it must have lain out towards the eastern deserts. It is undoubtedly mentioned again in 2 Sam. x. 6, 8, as Ishtob, *i. e.* Man of Tob, meaning, according to a common Hebrew idiom, the "men of Tob." After an immense interval it appears again, in the Maccabaean history (1 Macc. v. 13) in the names Tobie and Tubieni (2 Macc. xii. 17). No identification of this ancient district with any modern one has yet been attempted. The name *Tell Dobbe*, or, as it is given by the latest explorer of those regions, *Tell Dibbe*, attached to a ruined site at the south end of the *Lejah*, a few miles N.W. of *Kenâwat*, and also that of *ed Dab*, some twelve hours east of the mountain *el Kuleib*, are both suggestive of Tob.

Tobi'ah. 1. "The children of Tobiah" were a family who returned with Zerubbabel, but were unable to prove their connexion with Israel (Ezr. ii. 60; Neh. vii. 62).—2. "Tobiah the slave, the Ammonite," played a conspicuous part in the rancorous opposition made by Sanballat the Moabite and his adherents to the rebuilding of Jerusalem.

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The two races of Moab and Ammon found in these men fit representatives of that hereditary hatred to the Israelites which began before the entrance into Canaan, and was not extinct when the Hebrews had ceased to exist as a nation. But Tobiah, though a slave (Neh. ii. 10, 19), unless this is a title of opprobrium, and an Ammonite, found means to ally himself with a priestly family, and his son Johanan married the daughter of Meshullam the son of Berechiah (Neh. vi. 18). He himself was the son-in-law of Shechaniah the son of Arah (Neh. vi. 17), and these family relations created for him a strong faction among the Jews. Ewald conjectures that Tobiah had been a page ("slave") at the Persian court, and, being in favour there, had been promoted to be satrap of the Ammonites. But it almost seems that against Tobiah there was a stronger feeling of animosity than against Sanballat, and that this animosity found expression in the epithet "the slave," which is attached to his name.

Tobi'as. The Greek form of the name TOBIAH or TOBIJAH. **1.** The son of Tobit, and central character in the book of that name.—**2.** The father of Hyrcanus, apparently a man of great wealth and reputation at Jerusalem in the time of Seleucus Philopator (cir. B.C. 187). In the high-priestly schism which happened afterwards "the sons of Tobias" took a conspicuous part.

Tobie, the Places of (1 Macc. v. 13). It is in all probability identical with the land of Tob.

Tobi'el, the father of Tobit and grandfather of Tobias (1), Tob. i. 1.

Tobi'jah. 1. One of the Levites sent by Jehoshaphat to teach the Law in the cities of Judah (2 Chr. xvii. 8).—**2.** One of the Captivity in the time of Zechariah, in whose presence the prophet was commanded to take crowns of silver and gold and put them on the head of Joshua the high-priest (Zech. vi. 10, 14). Rosenmüller conjectures that he was one of a deputation who came up to Jerusalem, from the Jews who still remained in Babylon, with contributions of gold and silver for the Temple. But Maurer considers that the offerings were presented by Tobijah and his companions.

To'bit. Father of Tobias (Tob. i. 1, &c.). [TOBIT, BOOK OF.]

To'bit, Book of. The book is called simply Tobit in the old MSS. At a later time the opening words of the book were taken as a title. 1. *Text.*—The book exists at present in Greek, Latin, Syriac, and Hebrew texts, which differ more or less from one another in detail, but yet on the whole are so far alike that it is reasonable to suppose that all were derived from one written original, which was modified in the course of translation or transcription. The *Greek* text is found in two distinct recensions. The one is followed by the mass of the MSS. of the LXX., and gives the oldest text which remains. The other is only fragmentary, and manifestly a revision of the former. Of this, one piece (i. 1–ii. 2) is contained in the Cod. Sinaiticus (=Cod. Frid. Augustanus), and another in three later MSS. The *Latin* texts are also of two kinds. The common (Vulgate) text is due to Jerome, who formed it by a very hasty revision of the old Latin version with the help of a Chaldee copy, which was translated into Hebrew for him by an assistant who was master of both languages. It is of very little critical value. The ante-Hieronymian (Vetus Latina) texts are far more valuable, though these present considerable variations among themselves, as generally happens, and represent the revised and not the original Greek text. The *Hebrew* versions are of no great weight. The *Syriac* version is of a composite character.—2. *Historical character.*—The narrative seems to have been received without inquiry or dispute as historically true till the rise of free criticism at the Reformation. Luther expressed doubts as to its literal truth, and these doubts gradually gained a wide currency among Protestant writers. Bertholdt has given a summary of alleged errors in detail, but the question turns rather upon the general complexion of the history than upon minute objections. This, however, is fatal to the supposition that the book could have been completed shortly after the fall of Nineveh (B.C. 606; Tob. xiv. 15), and written, in the main, some time before (Tob. xii. 20). The whole tone of the narrative bespeaks a later age; and above all, the doctrine of good and evil spirits is elaborated in a form which belongs to a period considerably posterior to the Babylonian Captivity (Asmodeus, iii. 8, vi. 14, viii. 3; Raphael, xii. 15). As the book stands it is a distinctly didactic narrative. Its point lies in the moral lesson which it conveys, and not in the incidents.—3. *Original Language and Revisions.*—In the absence of all direct evidence, considerable doubt has been felt as to the original language of the book. The superior clearness, simplicity, and accuracy of the LXX. text prove conclusively that this is nearer the original than any other text which is known, if it be not, as some have supposed, the original itself. Indeed, the arguments which have been brought forward to show that it is a translation are far from conclusive. The style, again, though harsh in parts, and far from the classical standard, is not more so than some books which were undoubtedly written in Greek (*e. g.* the Apocalypse); and there is little, if anything, in it which points certainly to the immediate influence of an Aramaic text. To this it may be added that Origen was not acquainted with any Hebrew original; and the Chaldee copy which Jerome used, as far as its character can be ascertained, was evidently a later version of the story. On the other hand, there is no internal evidence against the supposition that the Greek text is a translation. The various texts which remain have already been enumerated. Of these, three varieties may be distinguished: (1) the LXX.; (2) the revised Greek text, followed by the Old Latin in the main, and by the Syriac in part; and (3) the Vulgate Latin. The Hebrew versions have no critical value. (1) The LXX. is followed by A. V., and has been already characterised as the standard to which the others are to be referred. (2) The revised text is based on the LXX. Greek, which is at one time extended, and then compressed, with a view to greater fulness and clearness. (3) The Vulgate text was derived in part from a Chaldee copy which was translated by word of mouth into Hebrew for Jerome, who in turn dictated a Latin rendering to a secretary. On the whole, it is more concise than the Old Latin; but it contains interpolations and changes, many of which mark the asceticism of a late age.—4. *Date and place of Composition.*—The data for determining the age of the book and the place where it was compiled are scanty. Eichhorn places the author after the time of Darius Hystaspis. Bertholdt brings the book considerably later than Seleucus Nicator (cir. B.C. 250-200), and supposes that it was written by a

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Galilean or Babylonian Jew, from the prominence given to those districts in the narrative. De Wette leaves the date undetermined, but argues that the author was a native of Palestine. Ewald fixes the composition in the far East, towards the close of the Persian period (cir. 350 B.C.). This last opinion is almost certainly correct. Its date will fall somewhere within the period between the close of the work of Nehemiah and the invasion of Alexander (cir. B.C. 430-334). The contents of the book furnish also some clue to the place where it was written, and would suggest that he was living out of Palestine, in some Persian city, perhaps Babylon, where his countrymen were exposed to the capricious cruelty of heathen governors, and in danger of neglecting the Temple-service. If these conjectures as to the date and place of writing be correct, it follows that we must assume the existence of a Hebrew or Chaldee original. And even if the date of the book be brought much lower, to the beginning of the second century B.C., it is equally certain that it must have been written in some Aramaic dialect, as the Greek literature of Palestine belongs to a much later time. If the historical character of the narrative is set aside, there is no trace of the person of the author.—5. *History.*—The history of the book is in the main that of the LXX. version. While the contents of the LXX., as a whole, were received as canonical, the Book of Tobit was necessarily included without further inquiry among the books of Holy Scripture. There appears to be a clear reference to it in the Latin version of the Epistle of Polycarp. In a scheme of the Ophites, Tobias appears among the prophets. Clement of Alexandria and Origen practically use the book as canonical; but Origen distinctly notices that neither Tobit nor Judith were received by the Jews, and rests the authority of Tobit on the usage of the Churches. Even Athanasius when writing without any critical regard to the Canon quotes Tobit as Scripture; but when he gives a formal list of the Sacred Books, he definitely excludes it from the Canon. In the Latin Church Tobit found a much more decided acceptance. Cyprian, Hilary, and Lucifer, quote it as authoritative. Augustine includes it with the other apocrypha of the LXX. among "the books which the Christian Church received," and in this he was followed by the mass of the later Latin fathers. Ambrose speaks of the book as "prophetic" in the strongest terms. Jerome, however, followed by Ruffinus, maintained the purity of the Hebrew Canon of the O. T. In modern times the moral excellence of the book has been rated highly, except in the heat of controversy. Luther pronounced it, if only a fiction, yet "a truly beautiful, wholesome, and profitable fiction, the work of a gifted poet. . . . A book useful for Christian reading." The same view is held also in the English Church.—6. *Religious character.*—Few probably can read the book in the LXX. text without assenting heartily to the favourable judgment of Luther on its merits. Nowhere else is there preserved so complete and beautiful a picture of the domestic life of the Jews after the Return. There may be symptoms of a tendency to formal righteousness of works, but as yet the works are painted as springing from a living faith. Of the special precepts one (iv. 15) contains the negative side of the golden rule of conduct (Matt. vii. 12), which in this partial form is found among the maxims of Confucius. But it is chiefly in the exquisite tenderness of the portraiture of domestic life that the book excels. Almost every family relation is touched upon with natural grace and affection. The most remarkable doctrinal feature in the book is the prominence given to the action of spirits. Powers of evil (iii. 8, 17, vi. 7, 14, 17) are represented as gaining the means of injuring men by sin, while they are driven away and bound by the exercise of faith and prayer (viii. 2, 3). On the other hand Raphael comes among men as "the healer," and by the mission of God (iii. 17, xii. 18), restores those whose good actions he has secretly watched (xii. 12, 13), and "the remembrance of whose prayers he has brought before the Holy One" (xii. 12). This ministry of intercession is elsewhere expressly recognised (xii. 15). A second doctrinal feature of the book is the firm belief in a glorious restoration of the Jewish people (xiv. 5, xiii. 9-18). But the restoration contemplated is national, and not the work of a universal Saviour. In all there is not the slightest trace of the belief in a personal Messiah.

To'chen. A place mentioned (1 Chr. iv. 32 only) amongst the towns of Simeon.

Togar'mah. A son of Gomer, and brother of Ashkenaz and Riphath (Gen. x. 3). Togarmah, as a geographical term, is connected with Armenia, and the subsequent notices of the name (Ez. xxvii. 14, xxxviii. 6) accord with this view. The most decisive statement respecting the Armenians in ancient literature is furnished by Herodotus, who says that they were Phrygian colonists (Herod. vii. 73). The remark of Eudoxus that the Armenians resemble the Phrygians in many respects in language tends in the same direction. It is hardly necessary to understand the statement of Herodotus as implying more than a common origin of the two peoples. We should rather infer that Phrygia was colonised from Armenia, than *vice versâ*. There can be little doubt but that the Phrygians were once the dominant race in the peninsula, and that they spread westward from the confines of Armenia to the shores of the Aegaean. The Phrygian language is undoubtedly to be classed with the Indo-European family. The Armenian language presents many peculiarities which distinguish it from other branches of the Indo-European family; but in spite of this, however, no hesitation is felt by philologists in placing it among the Indo-European languages.

To'hu. An ancestor of Samuel the prophet, perhaps the same as TOAH (1 Sam. i. 1; comp. 1 Chr. vi. 34).

To'I. King of Hamath on the Orontes, who, after the defeat of his powerful enemy the Syrian king Hadadezer by the army of David, sent his son Joram, or Hadoram, to congratulate the victor and do him homage with presents of gold and silver and brass (2 Sam. viii. 9, 10).

To'la. **1.** The first-born of Issachar, and ancestor of the Tolaites (Gen. xlvi. 13; Num. xxvi. 23; 1 Chr. vii. 1, 2).—**2.** Judge of Israel after Abimelech (Judg. x. 1, 2). He is described as "the son of Puah, the son of Dodo, a man of Issachar." Tola judged Israel for twenty-three years at Shamir in Mount Ephraim, where he died and was buried.

To'lad. One of the towns of Simeon (1 Chr. iv. 29). In the lists of Joshua the name is given in the fuller form of EL-TOLAD.

To'laites, the. The descendants of Tola the son of Issachar (Num. xxvi. 26).

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Tol'banes. TELEM, one of the porters in the days of Ezra (1 Esd. ix. 25).

Tomb. It has been hitherto too much the fashion to look to Egypt for the prototype of every form of Jewish art; but if there is one thing in the Old Testament more clear than another, it is the absolute antagonism between the two peoples, and the abhorrence of everything Egyptian that prevailed from first to last among the Jewish people. From the burial of Sarah in the cave of Machpelah (Gen. xxiii. 19) to the funeral rites prepared for Dorcas (Acts ix. 37), there is no mention of any sarcophagus, or even coffin, in any Jewish burial. Still less were the rites of the Jews like those of the Pelasgi or Etruscans. They were marked with the same simplicity that characterised all their religious observances. This simplicity of rite led to what may be called the distinguishing characteristic of Jewish sepulchres—the *deep loculus*—which, so far as is now known, is universal in all purely Jewish rock-cut tombs, but hardly known elsewhere. Its form will be understood by referring to the annexed diagram, representing the forms of

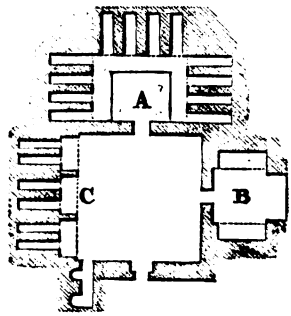

Diagram of Jewish Sepulchre.

Jewish sepulture. In the apartment marked A, there are twelve such loculi, about 2 feet in width by 3 feet high. On the ground-floor these generally open on the level of the floor; when in the upper story, as at C, on a ledge or platform, on which the body might be laid to be anointed, and on which the stones might rest which closed the outer end of each loculus. The shallow loculus is shown in chamber B, but was apparently only used when sarcophagi were employed, and therefore, so far as we know, only during the Graeco-Roman period, when foreign customs came to be adopted. The shallow loculus would have been singularly inappropriate and inconvenient, where an unembalmed body was laid out to decay—as there would evidently be no means of shutting it off from the rest of the catacomb. The deep loculus on the other hand was as strictly conformable with Jewish customs, and could easily be closed by a stone fitted to the end and luted into the groove which usually exists there. This fact is especially interesting as it affords a key to much that is otherwise hard to be understood in certain passages in the New Testament. Thus in John xi. 39, Jesus says, "Take away the stone," and (ver. 40) "they took away the stone" without difficulty, apparently. And chap. xx. 1, the same expression is used, "the stone is taken away." There is one catacomb—that known as the "Tombs of the Kings"—which is closed by a stone rolling across its entrance; but it is the only one, and the immense amount of contrivance and fitting which it has required is sufficient proof that such an arrangement was not applied to any other of the numerous rock tombs around Jerusalem, nor could the traces of it have been obliterated had it anywhere existed. Although, therefore, the Jews were singularly free from the pomps and vanities of funereal magnificence, they were at all stages of their independent existence an eminently burying people.—*Tombs of the Patriarchs.*—Turning from these considerations to the more strictly historical part of the subject, we find that one of the most striking events in the life of Abraham is the purchase of the field of Ephron the Hittite at Hebron, in which was the cave of Machpelah, in order that he might therein bury Sarah his wife, and that it might be a sepulchre for himself and his children. There he and his immediate descendants were laid 3700 years ago, and there they are believed to rest now; but no one in modern times has seen their remains, or been allowed to enter into the cave where they rest. Unfortunately none of those who have visited Hebron have had sufficient architectural knowledge to be able to say when the church or mosque which now stands above the cave was erected. Though much more easy of access, it is almost as difficult to ascertain the age of the wall that encloses the sacred precincts of these tombs. There is in fact nothing known with sufficient exactness to decide the question, but the probabilities certainly tend towards a Christian or Saracenic origin for the whole structure both internally and externally. From the time when Abraham established the burying-place of his family at Hebron till the time when David fixed that of his family in the city which bore his name, the Jewish rulers had no fixed or favourite place of sepulture. Each was buried on his own property, or where he died, without much caring either for the sanctity or convenience of the place chosen.—*Tombs of the Kings.*—Of the twenty-two kings of Judah who reigned at Jerusalem from 1048 to 590 B.C., eleven, or exactly one-half, were buried in one hypogeum in the "city of David." Of all these it is merely said that they were buried in "the sepulchres of their fathers" or "of the kings" in the city of David, except of two—Asa and Hezekiah. Two more of these kings (Jehoram and Joash) were buried also in the city of David, "but not in the sepulchres of the kings." The passage in Nehemiah iii. 16, and in Ezekiel xliii. 7, 9, together with the reiterated assertion of the Books of Kings and Chronicles that these sepulchres were situated in the city of David, leave no doubt but that they were on Zion, or the Eastern Hill, and in the immediate proximity of the Temple. They were in fact certainly within that enclosure now known as the "Haram Area;" but if it is asked on what exact spot, we must pause for further information before a reply can be given. Up to the present time we have not been able to identify one single sepulchral excavation about Jerusalem which can be said with certainty to belong to a period anterior to that of the Maccabees, or, more correctly, to have been used for burial before the time of the Romans. The only important hypogeum which is wholly Jewish in its arrangements, and may consequently belong to an earlier or to any epoch, is that known as the Tombs of the Prophets in the western flank of the Mount of Olives. It has every appearance of having ori-

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ginally been a natural cavern improved by art, and with an external gallery some 140 feet in extent, into which twenty-seven deep or Jewish loculi open. It has no architectural mouldings, no sarcophagi or shallow loculi, nothing to indicate a foreign origin.—*Græco-Roman Tombs.*—Besides the tombs above enumerated, there are around Jerusalem, in the Valleys of Hinnom and Jehoshaphat, and on the plateau to the north, a number of remarkable rock-cut sepulchres, with more or less architectural decoration, sufficient to enable us to ascertain that they are all of nearly the same age, and to assert with very tolerable confidence that the epoch to which they belong must be between the introduction of Roman influence and the destruction of the city by Titus. The excavations in the Valley of Hinnom with Greek inscriptions are comparatively modern. In the village of Siloam there is a monolithic cell of singularly Egyptian aspect, which De Saulcy assumes to be a chapel of Solomon's Egyptian wife. It is probably of very much more modern date, and is more Assyrian than Egyptian in character. The principal remaining architectural sepulchres may be divided into three groups. First, those existing in the Valley of Jehoshaphat, and known popularly as the Tombs of Zechariah, of St. James, and of Absalom. Second, those known as the Tombs of the Judges, and the so-called Jewish tomb about a mile north of the city. Third, that known as the Tombs of the Kings, about half a mile north of the Damascus Gate. Of the three first-named tombs the most southern is known as that of Zechariah, a popular name which there is not

So-called "Tomb of Zechariah."

even a shadow of tradition to justify. It consists of a square solid basement, measuring 18 feet 6 inches each way, and 20 feet high to the top of the cornice. On each face are four engaged Ionic columns between antae, and these are surmounted, not by an Egyptian cornice, as is usually asserted, but by one of purely Assyrian type, such as is found at Khorsabad. In all its details it is so distinctly Roman that it is impossible to assume that it belongs to an earlier age than that of their influence. Above the cornice is a pyramid rising at rather a sharp angle, and hewn like all the rest out of the solid rock. To call this building a tomb is evidently a misnomer, as it is absolutely solid—hewn out of the living rock by cutting a passage round it. It has no internal chambers, nor even the semblance of a doorway. The other, or so-called Tomb of Absalom, figured in p. 10, is somewhat larger, the base being about 21 feet square in plan, and probably 23 or 24 to the top of the cornice. Like the other, it is of the Roman Ionic order, surmounted by a cornice of Ionic type; but between the pillars and the cornice a frieze, unmistakably of the Roman Doric order, is introduced, so Roman as to be in itself quite sufficient to fix its epoch. It is by no means clear whether it had originally a pyramidal top like its neighbour. Immediately in rear of the monolith we do find just such a sepulchral cavern as we should expect. It is called the Tomb of Jehoshaphat, with about the same amount of discrimination as governed the nomenclature of the others. The third tomb of this group, called that of St. James, is situated between the other two, and is of a very different character. It consists of a verandah with two Doric pillars in antis, which may be characterised as belonging to a very late Greek order rather than a Roman example. Behind this screen are several apartments, which in another locality we might be justified in calling a rock-cut monastery appropriated to sepulchral purposes. In the rear of all is an apartment, apparently unfinished, with three shallow loculi meant for the reception of sarcophagi, and so indicating a post-Jewish date for the whole or at least for that part of the excavation. The hypogeum known as the Tombs of the Judges is one of the most remarkable of the catacombs around Jerusalem, containing about sixty deep loculi, arranged in three stories; the upper stories with ledges in front to give convenient access, and to support the stones that closed them; the lower flush with the ground: the whole, consequently, so essentially Jewish that it might be of any age if it were not for its distance from the town, and its architectural character. The latter, as before stated, is identical with that of the Tomb of Jehoshaphat, and has nothing Jewish about it. — *Tombs of Herod.*—The last of the great groups enumerated above is that known as the Tombs of the Kings—*Kebûr es Sultan*—or the Royal Caverns, so called because of their magnificence, and also because that name is applied to them by Josephus. They are twice again mentioned under the title of the "Monuments of Herod." The architecture exhibits the same ill-understood Roman Doric arrangements as are found in all these tombs, mixed with bunches of grapes, which first appear on Maccabean coins, and foliage which is local and peculiar, and, so far as anything is known elsewhere, might be of any age. Its connexion, however, with that of the Tombs of Jehoshaphat and the Judges fixes it to the same epoch. The entrance doorway of this tomb is below the level of the ground. It is closed by a very curious and elaborate contrivance of a rolling stone, often described, but very clumsily answering its purpose. Within, the tomb consists of a vestibule or entrance-hall about 20 feet square, from which three other square apartments open, each surrounded by deep loculi. But perhaps the most remarkable peculiarity of the hypogeum is the sarcophagus chamber in which two sarcophagi were

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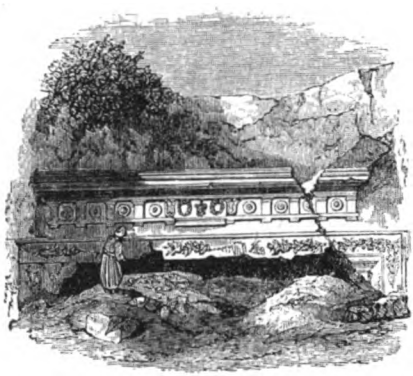
found, one of which was brought home by De Saulcy, and is now in the Louvre. There seems no reason for doubting but that all the architectural tombs of Jerusalem belong to the age of the Romans, like everything that has yet been found either at Petra,



Façade of Herod's Tombs. From a Photograph.

Baalbec, Palmyra, or Damascus, or even among the stone cities of the Hauran.—*Tomb of Helena of Adiabene.*—There was one other very famous tomb at Jerusalem, which cannot be passed over in silence, though not one vestige of it exists. We are told that "she with her brother were buried in the pyramids which she had ordered to be constructed at a distance of three stadia from Jerusalem" (Joseph. *Ant.* xx. 4, §3). This is confirmed by Pausanias (viii. 16). It was situated outside the third wall, near a gate between the Tower Psephinus and the Royal Caverns (*B. J.* v. 22, and v. 4, §2). They remained sufficiently entire in the 4th century to form a conspicuous object in the landscape. Since the destruction of the city by Titus, none of the native inhabitants of Jerusalem have been in a position to indulge in much sepulchral magnificence, or perhaps had any taste for this class of display; and we in consequence find no rock-cut hypogea, and no structural monuments that arrest attention in modern times. The people, however, still cling to their ancient cemeteries in the Valley of Jehoshaphat with a tenacity singularly characteristic of the East.

Tongues, Confusion of. The unity of the human race is most clearly implied, if not positively asserted, in the Mosaic writings. The general declaration, "So God created man in His own image. . . . male and female created He them" (Gen. i. 27), is limited as to the mode in which the act was carried out, by the subsequent narrative of the creation of the protoplast Adam (Gen. ii. 22). The author of the Book of Genesis conceived the unity of the human race to be of the most rigid nature—not simply a generic unity, nor again simply a specific unity, but a specific based upon a numerical unity, the species being nothing else than the enlargement of the individual. Unity of language is assumed by the sacred historian apparently as a corollary of the unity of race. No explanation is given of the origin of speech, but its exercise is evidently regarded as coeval with the creation of man. Speech being inherent in man as a reflecting being, was regarded as handed down from father to son by the same process of imitation by which it is still perpetuated. The original unity of speech was restored in Noah. Disturbing causes were, however, early at work to dissolve this twofold union of community and speech. The human family endeavoured to check the tendency to separation by the establishment of a great central edifice, and a city which should serve as the metropolis of the whole world. The project was defeated by the interposition of Jehovah, who determined to "confound their language, so that they might not understand one another's speech." Contemporaneously with, and perhaps as the result of, this confusion of tongues, the people were scattered abroad from thence upon the face of all the earth, and the memory of the great event was preserved in the name Babel. Two points demand our attention in reference to this narrative, viz. the degree to which the confusion of tongues may be supposed to have extended, and the connexion between the confusion of tongues and the dispersion of nations. (1.) It is unnecessary to assume that the judgment inflicted on the builders of Babel amounted to a loss, or even a suspension, of articulate speech. The desired object would be equally attained by a miraculous forestalment of those dialectical differences of language which are constantly in process of production. The elements of the one original language may have remained, but so disguised by variations of pronunciation, and by the introduction of new combinations, as to be practically obliterated. (2.) The confusion of tongues and the dispersion of nations are spoken of in the Bible as contemporaneous events. The divergence of the various families into distinct tribes and nations ran parallel with the divergence of speech into dialects and languages, and thus the 10th chapter of Genesis is posterior in historical sequence to the events recorded in the 11th chapter. —The Mosaic table does not profess to describe the process of the dispersion; but, assuming that dispersion as a *fait accompli*, it records the ethnic relations existing between the various nations affected by it. These relations are expressed under the guise of a genealogy; the ethnological character of the document is, however, clear both from the names, some of which are gentilic in form, as Ludim, Jebusite, &c., others geographical or local, as Mizraim, Sidon, &c.; and again from the formulary, which concludes each section of the subject "after their families, after their tongues, in their countries, and in their nations" (vers. 5, 20, 31). Incidentally, the table is geographical as well as ethnological; but this arises out of the practice of designating nations by the countries they occupy. The general arrangement of the table is as follows:—The whole human race is referred back to Noah's three sons, Shem, Ham, and Japheth. The Shemites are described last, apparently that the continuity of the narrative may not be further disturbed; and the Hamites stand next to the Shemites, in order to show that these were more closely related to each other than to the Japhetites. The identification of the Biblical with the historical or classical names of nations, is by no means an easy task, particularly where the names are not subsequently noticed in the Bible. Equal doubt arises where names admit of being treated as appellatives, and so of being transferred from one district to another. 1. The Japhetite list contains fourteen names, of which seven represent independent, and the remainder affiliated nations, as follows:—(i.) Gomer, connected ethnically with the *Cimmerii, Cimbri* (?), and *Cymry*; and geographically with *Crimea*. Associated with

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Gomer are the three following:—(*a*) Ashkenaz. (*b*) Riphath. (*c*) Togarmah. (ii.) Magog, the *Scythians*. (iii.) Madai, *Media*. (iv.) Javan, the *Ionians*, as a general appellation for the Hellenic race, with whom are associated the four following: —(*a*) Elishah. (*b*) Tarshish. (*c*) Kittim. (*d*) Dodanim. (v.) Tubal. (vi.) Meshech. (vii.) Tiras. 2. The Hamitic list contains thirty names, of which four represent independent, and the remainder affiliated nations, as follows: — (i.) Cush, in two branches, the western or African representing *Aethiopia*, the *Keesh* of the old Egyptian, and the eastern or Asiatic being connected with the names of the tribe *Cossaei*, the district *Cissia*, and the province *Susiana* or *Khuzistan*. With Cush are associated: —(*a*) Seba. (*b*) Havilah. (*c*) Sabtah. (*d*) Raamah, with whom are associated:—(a^2) Sheba. (b^2) Dedan. (*e*) Sabtechah. (*f*) Nimrod. (ii.) Mizraim, the two *Misrs*, i. e. Upper and Lower Egypt, with whom the following seven are connected:—(*a*) Ludim. (*b*) Anamim. (*c*) Naphtuhim. (*d*) Pathrusim. (*e*) Casluhim. (*f*) Caphtorim. (*g*) Phut. (iii.) Canaan, the geographical position of which calls for no remark in this place. To Canaan belong the following eleven:—(*a*) Sidon, the well-known town of that name in Phoenicia. (*b*) Heth, or the Hittites of Biblical history. (*c*) The Jebusite, of *Jebus* or Jerusalem. (*d*) The Amorite. (*e*) The Girgasite. (*f*) The Hivite. (*g*) The Arkite. (*h*) The Sinite. (*i*) The Arvadite. (*j*) The Zemarite. (*k*) The Hamathite. 3. The Shemitic list contains twenty-five names, of which five refer to independent, and the remainder to affiliated tribes, as follows:—(i.) Elam. (ii.) Asshur. (iii.) Arphaxad, with whom are associated:—(*a*) Salah; Salah's son (a^2) Eber; and Eber's two sons (a^3) Peleg and (b^3) Joktan, with the following thirteen sons of Joktan, viz.:—(a^4) Almodad. (b^4) Sheleph, (c^4) Hazarmaveth. (d^4) Jerah. (e^4) Hadoram. (f^4) Uzal. (g^4) Diklah. (h^4) Obal. (i^4) Abimael. (j^4) Sheba. (k^4) Ophir. (l^4) Havilah. (m^4) Jobab. (iv.) Lud. (v.) Aram, with whom the following are associated:—(*a*) Uz. (*b*) Hul. (*c*) Gether. (*d*) Mash. There is yet one name noticed in the table, viz. Philistim, which occurs in the Hamitic division, but without any direct assertion of Hamitic descent. The total number of names noticed in the table, including Philistim, would thus amount to 70, which was raised by patristic writers to 72. Before proceeding further, it would be well to discuss a question materially affecting the historical value of the Mosaic table, viz. the period to which it refers. On this point very various opinions are entertained. Knobel, conceiving it to represent the commercial geography of the Phoenicians, assigns it to about 1200 B.C., while others allow it no higher an antiquity than the period of the Babylonish Captivity. Internal evidence leads us to refer it to the age of Abraham on the following grounds:—(1) The Canaanites were as yet in undisputed possession of Palestine. (2) The Philistines had not concluded their migration. (3) Tyre is wholly unnoticed. (4) Various places such as Simyra, Sinna, and Arca, are noticed, which had fallen into insignificance in later times. (5) Kittim, which in the age of Solomon was under Phoenician dominion, is assigned to Japheth, and the same may be said of Tarshish, which in that age undoubtedly referred to the Phoenician emporium of *Tartessus*, whatever may have been its earlier significance. The chief objection to so early a date as we have ventured to propose, is the notice of the Medes under the name Madai. The Aryan nation, which bears this name in history, appears not to have reached its final settlement until about 900 B.C. But on the other hand, the name Media may well have belonged to the district before the arrival of the Aryan Medes. The Mosaic table is supplemented by ethnological notices relating to the various divisions of the Terachite family. Besides the nations whose origin is accounted for in the Bible, we find other early populations mentioned in the course of the history without any notice of their ethnology. As these fragmentary populations intermingled with the Canaanites, they probably belonged to the same stock (comp. Num. xiii. 22; Judg. i. 10). They may perchance have belonged to an earlier migration than the Canaanitish, and may have been subdued by the later comers; but this would not necessitate a different origin.—Having thus surveyed the ethnological statements contained in the Bible, it remains for us to inquire how far they are based on, or accord with, physiological or linguistic principles. Knobel maintains that the threefold division of the Mosaic table is founded on the physiological principle of colour, Shem, Ham, and Japheth representing respectively the red, black, and white complexions prevalent in the different regions of the then known world. With regard to the actual prevalence of the hues, it is quite consistent with the physical character of the districts that the Hamites of the south should be dark, and the Japhetites of the north fair, and further that the Shemites should hold an intermediate place in colour as in geographical position. But we have no evidence that this distinction was strongly marked. The linguistic difficulties connected with the Mosaic table are very considerable, and we cannot pretend to unravel the tangled skein of conflicting opinions on the subject. The primary difficulty arises out of the Biblical narrative itself, and is consequently of old standing—the difficulty, namely, of accounting for the evident identity of language spoken by the Shemitic Terachites and the Hamitic Canaanites. Modern linguistic research has rather enhanced than removed this difficulty. The alternatives hitherto offered as satisfactory solutions, namely, that the Terachites adopted the language of the Canaanites, or the Canaanites that of the Terachites, are both inconsistent with the enlarged area which the language is found to cover on each side. We have to explain how the Cushites and other Hamitic tribes, who did not come into contact with the Terachites, acquired the same general type of language. And on the other hand, assuming that what are called Shemitic languages were really Hamitic, we have to explain the extension of the Hamitic area over Mesopotamia and Assyria, which, according to the table and the general opinion of ethnologists, belonged wholly to a non-Hamitic population. A further question, moreover, arises out of this explanation, viz.: What was the language of the Terachites before they assumed this Hamitic tongue? The real question at issue concerns the language not of the whole Hamitic family, but of the Canaanites and Cushites. With regard to the former, various explanations have been offered—such as Knobel's, that they acquired a Shemitic language from a prior population, represented by the Refaites, Zuzim, Zamzummim, &c.; or Bunsen's, that they were a Shemitic race who had long sojourned in Egypt—neither of which is satisfactory. With regard to

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the latter, the only explanation to be offered is that a Joktanid immigration supervened on the original Hamitic population, the result being a combination of Cushitic civilization with a Shemitic language. That the Egyptian language exhibits many striking points of resemblance to the Shemitic type is acknowledged on all sides. It is also allowed that the resemblances are of a valuable character, being observable in the pronouns, numerals, in agglutinative forms, in the treatment of vowels, and other such points. There is not, however, an equal degree of agreement among scholars as to the deductions to be drawn from these resemblances. Turning eastward to the banks of the Tigris and Euphrates, and the adjacent countries, we find ample materials for research in the inscriptions recently discovered, the examination of which has not yet yielded undisputed results. The Mosaic table places a Shemitic population in Assyria and Elam, and a Cushitic one in Babylon. Sufficient evidence is afforded by language that the basis of the population in Assyria was Shemitic; and it is by no means improbable that the inscriptions belonging more especially to the neighbourhood of Susa may ultimately establish the fact of a Shemitic population in Elam. The presence of a Cushitic population in Babylon is an opinion very generally held on linguistic grounds; and a close identity is said to exist between the old Babylonian and the *Mahri* language, a Shemitic tongue of an ancient type still living in a district of *Hadramaut*, in Southern Arabia. In addition to the Cushitic and Shemitic elements in the population of Babylonia and the adjacent districts, the presence of a Turanian element has been inferred from the linguistic character of the early inscriptions. With regard to Arabia, it may safely be asserted that the Mosaic table is confirmed by modern research. The Cushitic element has left memorials of its presence in the south in the vast ruins of *Mareh* and *Sana*, as well as in the influence it has exercised on the *Himyaritic* and *Mahri* languages, as compared with the Hebrew. The Joktanid element forms the basis of the Arabian population, the Shemitic character of whose language needs no proof. It remains to be inquired how far the Japhetic stock represents the linguistic characteristics of the Indo-European and Turanian families. Adopting the twofold division of the former, suggested by the name itself, into the eastern and western; and subdividing the eastern into the Indian and Iranian, and the western into the Celtic, Hellenic, Illyrian, Italian, Teutonic, Slavonian, and Lithuanian classes, we are able to assign Madai (*Media*) and Togarmah (*Armenia*) to the Iranian class; Javan (*Ionian*) and Elishah (*Aeolian*) to the Hellenic; Gomer conjecturally to the Celtic; and Dodanim, also conjecturally, to the Illyrian. According to the old interpreters, Ashkenaz represents the Teutonic class, while, according to Knobel, the Italian would be represented by Tarshish, whom he identifies with the Etruscans; the Slavonian by Magog; and the Lithuanian possibly by Tiras. The same writer also identifies Riphath with the Gauls, as distinct from the Cymry or Gomer; while Kittim is referred by him not improbably to the Carians, who at one period were predominant on the islands adjacent to Asia Minor. The evidence for these identifications varies in strength, but in no instance approaches to demonstration. Whether the Turanian family is fairly represented in the Mosaic table may be doubted. Those who advocate the Mongolian origin of the Scythians would naturally regard Magog as the representative of this family. Tubal and Meshech remain to be considered: Knobel identifies these respectively with the Iberians and the Ligurians.

APPENDIX.—TOWER OF BABEL.—The history of the confusion of languages was preserved at Babylon, as we learn by the testimonies of classical and Babylonian authorities. The Talmudists say that the true site of the Tower of Babel was at Borsif, the Greek Borsippa, the *Birs Nimrud*, seven miles and a half from *Hillah*, S.W., and nearly eleven miles from the northern ruins of Babylon. The Babylonian name of this locality is *Barsip* or *Barzipa*, which we explain by *Tower of Tongues*. Borsippa (the Tongue Tower) was formerly a suburb of Babylon. This building, erected by Nebuchadnezzar, is the same that Herodotus describes as the Tower of Jupiter Belus. The temple consisted of a large substructure, a stade (600 Babylonian feet) in breadth, and 75 feet in height, over which were built seven other stages of 25 feet each. Nebuchadnezzar gives notice of this building in the Borsippa inscription, which contains the following allusion to the Tower of the Tongues:—"We say for the other, that is, this edifice, the house of the Seven Lights of the Earth, the most ancient monument of Borsippa: a former king built it (they reckon 42 ages), but he did not complete its head. *Since a remote time people had abandoned it, without order expressing their words.* Since that time, the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split, and the earth of the interior had been scattered in heaps."

Tongues, Gift of.—I. Γλῶττα, or γλῶσσα, the word employed throughout the N. T. for the gift now under consideration, is used—(1.) for the bodily organ of speech; (2.) for a foreign word, imported and half-naturalised in Greek; (3.) in Hellenistic Greek, for "speech" or "language." (A). Eichhorn and Bardili, and to some extent Bunsen, starting from the first, see in the so-called gift an inarticulate utterance. (B). Bleek adopts the second meaning. He infers from this that to speak in tongues was to use unusual, poetic language. (C). The received traditional view, which starts from the third meaning, and sees in the gift of tongues a distinctly linguistic power, is the more correct one. —II. The chief passages from which we have to draw our conclusion as to the nature and purpose of the gift in question are—(1.) Mark xvi. 17; (2.) Acts ii. 1-13, x. 46, xix. 6; (3) 1 Cor. xii. xiv.—III. The promise of a new power coming from the Divine Spirit, giving not only comfort and insight into truth, but fresh powers of utterance of some kind, appears once and again in our Lord's teaching. The disciples are to take no thought what they shall speak, for the Spirit of their Father shall speak in them (Matt. x. 19, 20; Mark xiii. 11). The lips of Galilean peasants are to speak freely and boldly before kings. In Mark xvi. 17 we have a more definite term employed: "They shall speak with new tongues." Starting, as above, from (C), it can hardly be questioned that the obvious meaning of the promise is that the disciples should speak in new languages which they had not learnt as other men learn them.—IV. The wonder of the day of Pentecost is, in its broad features, familiar enough to us. What view are we to take of a phenomenon so marvellous and exceptional? What views have men actually

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taken? (1.) The prevalent belief of the Church has been, that in the Pentecostal gift the disciples received a supernatural knowledge of all such languages as they needed for their work as Evangelists. The knowledge was permanent. Widely diffused as this belief has been, it must be remembered that it goes beyond the data with which the N. T. supplies us. Each instance of the gift recorded in the Acts connects it, not with the work of teaching, but with that of praise and adoration; not with the normal order of men's lives, but with exceptional epochs in them. The speech of St. Peter which follows, like most other speeches addressed to a Jerusalem audience, was spoken apparently in Aramaic. When St. Paul, who "spake with tongues more than all," was at Lystra, there is no mention made of his using the language of Lycaonia. It is almost implied that he did not understand it (Acts xiv. 11). Not one word in the discussion of spiritual gifts in 1 Cor. xii.-xiv. implies that the gift was of this nature, or given for this purpose. Nor, it may be added, within the limits assigned by the providence of God to the working of the Apostolic Church, was such a gift necessary. Aramaic, Greek, Latin, the three languages of the inscription on the cross, were media of intercourse throughout the empire. (2.) Some interpreters have seen their way to another solution of the difficulty by changing the character of the miracle. It lay not in any new power bestowed on the speakers, but in the impression produced on the hearers. Words which the Galilean disciples uttered in their own tongue were heard by those who listened as in their native speech. There are, it is believed, weighty reasons against both the earlier and later forms of this hypothesis. (1.) It is at variance with the distinct statement of Acts ii. 4, "They began to speak with other tongues." (2.) It at once multiplies the miracle, and degrades its character. Not the 120 disciples, but the whole multitude of many thousands, are in this case the subjects of it. (3.) It involves an element of falsehood. The miracle, on this view, was wrought to make men believe what was not actually the fact. (4.) It is altogether inapplicable to the phenomena of 1 Cor. xiv. (3.) Critics of a negative school have, as might be expected, adopted the easier course of rejecting the narrative either altogether or in part.—V. What, then, are the facts actually brought before us? What inferences may be legitimately drawn from them? (1.) The utterance of words by the disciples, in other languages than their own Galilean Aramaic, is distinctly asserted. (2.) The words spoken appear to have been determined, not by the will of the speakers, but by the Spirit which "gave them utterance." (3.) The word used, ἀποφθέγγεσθαι, has in the LXX. a special association with the oracular speech of true or false prophets, and appears to imply some peculiar, perhaps musical, solemn intonation (comp. 1 Chr. xxv. 1; Ez. xiii. 9). (4.) The "tongues" were used as an instrument, not of teaching but of praise. (5.) Those who spoke them seemed to others to be under the influence of some strong excitement, "full of new wine." (6.) Questions as to the mode of operation of a power above the common laws of bodily or mental life lead us to a region where our words should be "wary and few." It must be remembered, then, that in all likelihood such words as they then uttered had been heard by the disciples before. The difference was, that, before, the Galilean peasants had stood in that crowd, neither heeding, nor understanding, nor remembering what they heard, still less able to reproduce it; now they had the power of speaking it clearly and freely. The Divine work would in this case take the form of a supernatural exaltation of the memory, not of imparting a miraculous knowledge of words never heard before. (7.) The gift of tongues, the ecstatic burst of praise, is definitely asserted to be a fulfilment of the prediction of Joel ii. 28. We are led, therefore, to look for that which answers to the Gift of Tongues in the other element of prophecy which is included in the O. T. use of the word; and this is found in the ecstatic praise, the burst of song (1 Sam. x. 5-13, xix. 20-24; 1 Chr. xxv. 3). (8.) The other instances in the Acts offer essentially the same phenomena. By implication in xiv. 15-19, by express statement in x. 47, xi. 15, 17, xix. 6, it belongs to special critical epochs.—VI. The First Epistle to the Corinthians supplies fuller data. The spiritual gifts are classified and compared, arranged, apparently, according to their worth, placed under regulation. The facts which may be gathered are briefly these:—(1.) The phenomena of the gift of tongues were not confined to one Church or section of a Church. (2.) The comparison of gifts, in both the lists given by St. Paul (1 Cor. xii. 8-10, 28-30), places that of tongues, and the interpretation of tongues, lowest in the scale. (3.) The main characteristic of the "tongue" is that it is unintelligible. The man "speaks mysteries," prays, blesses, gives thanks, in the tongue (1 Cor. xiv. 15, 16), but no one understands him. He can hardly be said, indeed, to understand himself. (4.) The peculiar nature of the gift leads the Apostle into what appears, at first, a contradiction. "Tongues are for a sign," not to believers, but to those who do not believe; yet the effect on unbelievers is not that of attracting but repelling. They involve of necessity a disturbance of the equilibrium between the understanding and the feelings. Therefore it is that, for those who believe already, prophecy is the greater gift. (5.) There remains the question whether these also were "tongues" in the sense of being languages. The question is not one for a dogmatic assertion, but it is believed that there is a preponderance of evidence leading us to look on the phenomena of Pentecost as representative. It must have been from them that the word *tongue* derived its new and special meaning. The companion of St. Paul, and St. Paul himself, were likely to use the same word in the same sense. The "divers kinds of tongues" (1 Cor. xii. 28), the "*tongues* of men" (1 Cor. xiii. 1), point to differences of some kind, and it is at least easier to conceive of these as differences of language than as belonging to utterances all equally wild and inarticulate. If we are to attach any definite meaning to the "tongues of angels" in 1 Cor. xiii. 1, it must be by connecting it with the words surpassing human utterance, which St. Paul heard as in Paradise (2 Cor. xii. 4), and these again with the great Hallelujah hymns of which we read in the Apocalypse (Rev. xix. 1-6). (6.) Here also, as in Acts ii., we have to think of some peculiar intonation as frequently characterising the exercise of the "tongues." The analogies which suggest themselves to St. Paul's mind are those of the pipe, the harp, the trumpet (1 Cor. xiv. 7, 8). In the case of one "singing in the spirit" (1 Cor. xiv. 15), but not with the understanding also, the strain of ec-

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static melody must have been all that the listeners could perceive. (7.) Connected with the "tongues," there was the corresponding power of interpretation. Its function must have been twofold. The interpreter had first to catch the foreign words, Aramaic or others, which had mingled more or less largely with what was uttered, and then to find a meaning and an order in what seemed at first to be without either. Under the action of one with this insight the wild utterances of the "tongues" might become a treasure-house of deep truths.—VII. (i.) Traces of the gift are found, as has been said, in the Epistles to the Romans, the Galatians, the Ephesians. From the Pastoral Epistles, from those of St. Peter and St. John, they are altogether absent, and this is in itself significant. (2.) It is probable, however, that the disappearance of the "tongues" was gradual. There must have been a time when "tongues" were still heard, though less frequently, and with less striking results. For the most part, however, the part which they had filled in the worship of the Church was supplied by the "hymns and spiritual songs" of the succeeding age. After this, within the Church we lose nearly all traces of them.—VIII. (i.) A wider question of deep interest presents itself. Can we find in the religious history of mankind any facts analogous to the manifestation of the "tongues"? The three characteristic phenomena are, as has been seen, (1) an ecstatic state of partial or entire unconsciousness; (2) the utterance of words in tones startling and impressive, but often conveying no distinct meaning; (3) the use of languages which the speaker at other times was unable to converse in. (ii.) The history of the O. T. presents us with some instances in which the gift of prophecy has accompaniments of this nature (1 Sam. xix. 24). (iii.) We cannot exclude the false prophets and diviners of Israel from the range of our inquiry. We have distinct records of strange, mysterious intonations. The ventriloquist wizards "peep and mutter" (Is. viii. 19). The "voice of one who has a familiar spirit," comes low out of the ground (Is. xxix. 4). (iv.) The quotation by St. Paul (1 Cor. xiv. 21) from Is. xxviii. 11. With the phenomena of the "tongues" present to his mind, he saw in them the fulfilment of the Prophet's words. A remarkable parallel to the text thus interpreted is found in Hos. ix. 7. (v.) The history of heathen oracles presents, it need hardly be said, examples of the orgiastic state, in which the wisest of Greek thinkers recognised the lower type of inspiration. (vi.) More distinct parallels are found in the accounts of the wilder, more excited sects which have, from time to time, appeared in the history of Christendom. (vii.) The history of the French prophets at the commencement of the 18th century presents some facts of special interest. What is specially noticeable is, that the gift of tongues was claimed by them. It is remarkable that a strange Revivalist movement was spreading, nearly at the same time, through Silesia, the chief feature of which was that boys and girls of tender age were almost the only subjects of it, and that they too spoke and prayed with a wonderful power. (viii.) The so-called Unknown Tongues, which manifested themselves first in the west of Scotland, and afterwards in the Caledonian Church in Regent Square, present a more striking phenomenon, and the data for judging of its nature are more copious. Here, more than in most other cases, there were the conditions of long, eager expectation, fixed brooding over one central thought, the mind strained to a preternatural tension. Suddenly, now from one, now from another, chiefly from women, devout but illiterate, mysterious sounds were heard. The man over whom they exercised so strange a power, has left on record his testimony, that to him they seemed to embody a more than earthly music, leading to the belief that the "tongues" of the Apostolic age had been as the archetypal melody of which all the Church's chants and hymns were but faint, poor echoes. To those who were without, on the other hand, they seemed but an unintelligible gibberish, the yells and groans of madmen. The speaker was commonly unable to interpret what he uttered. (ix.) In certain exceptional states of mind and body the powers of memory are known to receive a wonderful and abnormal strength. In the delirium of fever, in the ecstasy of a trance, men speak in their old age languages which they have never heard or spoken since their earliest youth. In all such cases the marvellous power is the accompaniment of disease.—IX. These phenomena have been brought together in order that we may see how far they resemble, how far they differ from, those which we have seen reason to believe constituted the outward signs of the Gift of Tongues. Whatever resemblances there may be, the points of difference are yet greater. The phenomena which have been described are, with hardly an exception, morbid; the precursors or the consequences of clearly recognisable disease. The Gift of Tongues was bestowed on men in full vigour and activity, preceded by no frenzy, followed by no exhaustion. The gift of the day of Pentecost was the starting-point of the long history of the Church of Christ, the witness, in its very form, of a universal family gathered out of all nations. It belonged, however, to a critical epoch, not to the continuous life of the Church. It implied a disturbance of the equilibrium of man's normal state. But it was not the instrument for building up the Church.

Toparchy. A term applied in one passage of the Septuagint (1 Macc. xi. 28) to indicate three districts to which elsewhere (x. 30, xi. 34) the name *νομός* is given. In all these passages the English Version employs the term "governments." The three "toparchies" in question were Aphærima, Lydda, and Ramath. The "toparchies" seem to have been of the nature of *agaliks*, and the passages in which the word *τοπάρχης* occurs, all harmonize with the view of that functionary as the *aga*, whose duty would be to collect the taxes and administer justice in all cases affecting the revenue, and who, for the purpose of enforcing payment, would have the command of a small military force.

Topaz (Heb. *pitdâh*: Ex. xxviii. 17, xxxix. 10; Ez. xxviii. 13; Job xxviii. 19; Rev. xxi. 20). The topaz of the ancient Greeks and Romans is generally allowed to be our chrysolite, while their chrysolite is our topaz. The account which Pliny (*N. H.* xxxvii. 8) gives of the *topazos* evidently leads to the conclusion that that stone is our chrysolite; "the topazos," he says, "is still held in high estimation for its *green tints*." Chrysolite, which is also known by the name of olivine and peridot, is a silicate of magnesia and iron; it is so soft as to lose its polish unless worn with care.

To'phel. A place mentioned Deut. i. 1, which has been probably identified with *Tufileh* on a wady of the same name running north of Bozra towards the N.W. into the Ghôr and S.E. corner of the Dead Sea.

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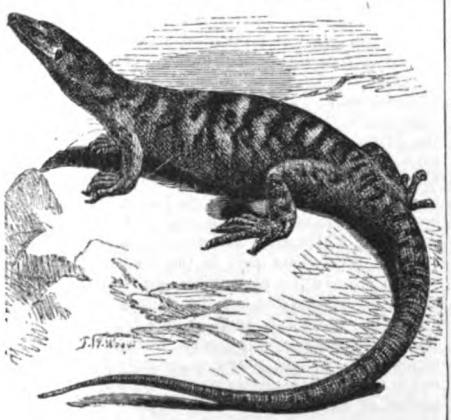
To'pheth, and once **To'phet.** It lay somewhere east or south-east of Jerusalem, for Jeremiah went out by the Sun-gate, or east-gate, to go to it (Jer. xix. 2). It was in "the Valley of the Son of Hinnom" (vii. 31), which is "by the entry of the east gate" (xix. 2). Thus it was not identical with Hinnom. It seems also to have been part of the king's gardens, and watered by Siloam, perhaps a little to the south of the present *Birket el-Hamra*. The name Tophet occurs only in the Old Testament (2 K. xxiii. 10; Is. xxx. 33; Jer. vii. 31, 32, xix. 6, 11, 12, 13, 14). The New does not refer to it, nor the Apocrypha. Jerome is the first who notices it; but we can see that by his time the name had disappeared. Hinnom by old writers, western and eastern, is always placed *east* of the city, and corresponds to what we call the "Mouth of the Tyropoeon." Tophet has been variously translated. Jerome says *latitudo*; others *garden*; others *drum*; others *place of burning* or *burying*; others *abomination*. The most natural seems that suggested by the occurrence of the word in two consecutive verses, in the one of which it is a *tabret*, and in the other *Tophet* (Is. xxx. 32, 33). The Hebrew words are nearly identical; and Tophet was probably the king's "music-grove" or garden, denoting originally nothing evil or hateful. Certainly there is no proof that it took its name from the drums beaten to drown the cries of the burning victims that passed through the fire to Molech. Afterwards it was defiled by idols, and polluted by the sacrifices of Baal and the fires of Molech. Then it became the place of abomination, the very gate or pit of hell. The pious kings defiled it, and threw down its altars and high places, pouring into it all the filth of the city, till it became the "abhorrence" of Jerusalem.

Tor'mah occurs only in the margin of Judg. ix. 31. By a few commentators it has been conjectured that the word was originally the same with ARUMAH in ver. 41.

Tortoise (Heb. *tsâb*). The *tsâb* occurs only in Lev. xi. 29, as the name of some unclean animal.



Psammosaurus Scincus.

Bochart with much reason refers the Heb. term to the kindred Arabic *dhab*, "a large kind of lizard," which, from the description of it as given by Damir, appears to be the *Psammosaurus Scincus* or *Monitor terrestris* of Cuvier.

Toü. TOI, king of Hamath (1 Chr. xviii. 9, 10).

Tower. Watch-towers or fortified posts in frontier or exposed situations are mentioned in Scripture, as the tower of Edar, &c. (Gen. xxxv. 21; Mic. iv. 8; Is. xxi. 5, 8, 11, &c.), the tower of Lebanon (2 Sam. viii. 6). Remains of such fortifications may still be seen, which probably have succeeded to more ancient structures built in the same places for like purposes. Besides these military structures, we read in Scripture of towers built in vineyards as an almost necessary appendage to them (Is. v. 2; Matt. xxi. 33; Mark xii. 1). Such towers are still in use in Palestine in vineyards, especially near Hebron, and are used as lodges for the keepers of the vineyards.

Town-clerk. The title ascribed in our Version to the magistrate at Ephesus who appeased the mob in the theatre at the time of the tumult excited by Demetrius and his fellow-craftsmen (Acts xix. 35). The original service of this class of men, was to record the laws and decrees of the state, and to read them in public. "On the subjugation of Asia by the Romans," says Baumstark, "γραμματεῖς were appointed there in the character of governors of single cities and districts, who even placed their names on the coins of their cities, caused the year to be named from them, and sometimes were allowed to assume the dignity, or at least the name, of 'Αρχιερεύς."

Trachoni'tis. This place is mentioned only once in the Bible (Luke iii. 1). *Trachonitis* is, in all probability the Greek equivalent for the Aramaic *Argob*. From Josephus we gather that it lay south of Damascus, and east of Gaulanitis, and that it bordered on Auranitis and Batanaea. From Ptolemy we learn that it bordered on Batanaea, near the town of Saccaea. In the Jerusalem Gemara it is made to extend as far south as Bostra. From these data we have no difficulty in fixing the position of Trachonitis. It included the whole of the modern province called *el-Lejâh*, with a section of the plain southward, and also a part of the western declivities of Jebel Haurân. This may explain Strabo's two Trachons. The Lejah is bounded on the east by the mountains of Batanaea (now Jebel Haurân), on whose slopes are the ruins of Saccaea and Kenath; on the south by Auranitis (now Haurân), in which are the extensive ruins of Bostra; on the west by Gaulanitis (now Jaulân); and on the north by Ituraea (now Jedûr) and Damascus.

Trance. (1.) In the only passage (Num. xxiv. 4, 16) in which this word occurs in the English of the O. T. there is, as the italics show, no corresponding word in Hebrew. In the N. T. we meet with the word three times (Acts x. 10, xi. 5, xxii. 17), the Vulgate giving "excessus" in the two former, "stupor mentis" in the latter. The meaning of the Greek and Latin words is obvious enough. The ἔκστασις is the state in which a man has passed out of the usual order of his life, beyond the usual limits of consciousness and volition. "Excessus," in like manner, became, in ecclesiastical writers, a synonyme for the condition of seeming death to the outer world, which we speak of as a trance. The history of the English word presents an interesting parallel. (2.) Used as the word is by Luke, "the physician," and, in this special sense, by him only, in the N. T., it would be interesting to inquire what precise meaning it had in the medical terminology of the time. From the time of Hippocrates,

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who uses it to describe the loss of conscious perception, it had probably borne the connotation which it has had, with shades of meaning for good or evil, ever since. (3.) We may compare with these statements the more precise definitions of modern medical science. There the ecstatic state appears as one form of catalepsy. In catalepsy pure and simple, there is "a sudden suspension of thought, of sensibility, of voluntary motion." In the ecstatic form of catalepsy, on the other hand, "the patient is lost to all external impressions, but wrapt and absorbed in some object of the imagination." There is, for the most part, a high degree of mental excitement. The patient utters the most enthusiastic and fervid expressions or the most earnest warnings. The character of the whole frame is that of intense contemplative excitement. The causes of this state are to be traced commonly to strong religious impressions. (4.) Whatever explanation may be given of it, it is true of many, if not of most, of those who have left the stamp of their own character on the religious history of mankind, that they have been liable to pass at times into this abnormal state. The union of intense feeling, strong volition, long-continued thought (the conditions of all wide and lasting influence), aided in many cases by the withdrawal from the lower life of the support which is needed to maintain a healthy equilibrium, appears to have been more than the "earthen vessel" will bear. The words which speak of "an ecstasy of adoration" are often literally true. (5.) We are now able to take a true estimate of the trances of Biblical history. As in other things, so also here, the phenomena are common to higher and lower, to true and false systems. We may not point to trances and ecstasies as proofs of a true Revelation, but still less may we think of them as at all inconsistent with it. Thus, though we have not the word, we have the thing in the "deep sleep," the "horror of great darkness," that fell on Abraham (Gen. xv. 12). Balaam, as if overcome by the constraining power of a Spirit mightier than his own, "sees the vision of God, *falling*, but with opened eyes" (Num. xxiv. 4). Saul, in like manner, when the wild chant of the prophets stirred the old depths of feeling, himself also "prophesied" and "fell down" (most, if not all, of his kingly clothing being thrown off in the ecstasy of the moment) "all that day and all that night" (1 Sam. xix. 24). Something there was in Jeremiah that made men say of him that he was as one that "is mad and maketh himself a prophet" (Jer. xxix. 26). In Ezekiel the phenomena appear in more wonderful and awful forms (Ez. iii. 15). (6.) As other elements and forms of the prophetic work were revived in "the Apostles and Prophets" of the N. T., so also was this. Though different in form, it belongs to the same class of phenomena as the GIFT OF TONGUES, and is connected with "visions and revelations of the Lord." In some cases, indeed, it is the chosen channel for such revelations (Acts x., xi., xxii. 17-21). Wisely for the most part did the Apostle draw a veil over these more mysterious experiences (2 Cor. xii. 1-4).

Trespass-offering. [SIN-OFFERING.]

Trial. Information on the subject of trials under the Jewish law will be found in the articles on JUDGES and SANHEDRIM, and also in JESUS CHRIST. A few remarks, however, may here be added on judicial proceedings mentioned in Scripture, especially such as were conducted before foreigners. (1.) The trial of our Lord before Pilate was, in a legal sense, a trial for the offence *laesae majestatis*; one which would be punishable with death (Luke xxiii. 2, 38; John xix. 12, 15). (2.) The trials of the Apostles, of St. Stephen, and of St. Paul before the high-priest, were conducted according to Jewish rules (Acts iv., v. 27, vi. 12, xxii. 30, xxiii. 1). (3.) The trial, if it may be so called, of St. Paul and Silas at Philippi, was held before the duumviri, or, as they are called στρατηγοί, praetors, on the charge of innovation in religion—a crime punishable with banishment or death (Acts xvi. 19, 22). (4.) The interrupted trial of St. Paul before the pro-consul Gallio, was an attempt made by the Jews to establish a charge of the same kind (Acts xviii. 12-17). (5.) The trials of St. Paul at Caesarea (Acts xxiv., xxv., xxvi.) were conducted according to Roman rules of judicature. (*a.*) In the first of these, before Felix, we observe the employment, by the plaintiffs, of a Roman advocate to plead in Latin. (*b.*) The postponement of the trial after St. Paul's reply. (*c.*) The free custody in which the accused was kept, pending the decision of the judge (Acts xxiv. 23-26). The second formal trial (Acts xxv. 7, 8) presents two new features: (*a.*) the appeal, *appellatio* or *provocatio*, to Caesar, by St. Paul as a Roman citizen. The effect of the appeal was to remove the case at once to the jurisdiction of the emperor. (*b.*) The conference of the procurator with "the council" (Acts xxv. 12), the assessors, who sat on the bench with the praetor as consiliarii. But the expression may denote the deputies from the Sanhedrim. (6.) We have, lastly, the mention (Acts xix. 38) of a judicial assembly which held its session at Ephesus.

Tribute (Matt. xvii. 24, 25). (1.) The chief Biblical facts connected with the payment of tribute have been already given under TAXES. A few remain to be added in connexion with the word which in the above passage is thus rendered, inaccurately enough, in the A. V. The payment of the half-shekel (= half *stater* = two drachmae) was, though resting on an ancient precedent (Ex. xxx. 13), yet, in its character as a fixed annual rate, of late origin. It was proclaimed according to Rabbinic rules, on the first of Adar, began to be collected on the 15th, and was due, at latest, on the first of Nisan. It was applied to defray the general expenses of the Temple. After the destruction of the Temple it was sequestrated by Vespasian and his successors, and transferred to the Temple of the Capitoline Jupiter. (2.) The explanation thus given of the "tribute" of Matt. xvii. 24, is beyond all doubt, the true one. To suppose with Chrysostom, Augustine, Maldonatus, and others, that it was the same as the tribute paid to the Roman emperor (Matt. xxii. 17), is at variance with the distinct statements of Josephus and the Mishna, and takes away the whole significance of our Lord's words. It may be questioned, however, whether the full significance of those words is adequately brought out in the popular interpretation of them. As explained by most commentators, they are simply an assertion by our Lord of His divine Sonship, an implied rebuke of Peter for forgetting the truth which he had so recently confessed. (3.) A fuller knowledge of the facts of the case may help us to escape out of the trite routine of commentators, and to rise to the higher and broader truth implied in our Lord's teaching. The Temple-rate, as above

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stated, was of comparatively late origin. The question whether the cost of the morning and evening sacrifice ought to be defrayed by such a fixed compulsory payment, or left to the free-will offerings of the people, had been a contested point between the Pharisees and Sadducees, and the former had carried the day after a long struggle and debate, lasting from the 1st to the 8th day of Nisan. We have to remember this when we come to the narrative of St. Matthew. In a hundred different ways, the teaching of our Lord had been in direct antagonism to that of the Pharisees. The Sanhedrim, by making the Temple-offering a fixed annual tax, collecting it as men collected tribute to Caesar, were lowering, not raising the religious condition and character of the people. They were placing every Israelite on the footing of a "stranger," not on that of a "son." In proportion to the degree in which any man could claim the title of a Son of God, in that proportion was he "free" from this forced exaction. (4.) The interpretation which has now been given leads us to see, in these words, a precept as wide and far-reaching as the yet more memorable one, "Render unto Caesar the things that be Caesar's, and unto God the things that be God's."

Tribute-money. [TAXES; TRIBUTE.]

Trip'olis. The Greek name of a city of great commercial importance, which served at one time as a point of federal union for Aradus, Sidon, and Tyre. What its Phoenician name was is unknown; but it seems not impossible that it was Kadytis, and that this was really the place captured by Neco of which Herodotus speaks. It was at Tripolis that, in the year 351 B.C., the plan was concocted for the simultaneous revolt of the Phoenician cities and the Persian dependencies in Cyprus against the Persian king Ochus. The destruction of Tyre by Alexander, like that of Sidon by Ochus, would naturally tend rather to increase than diminish the importance of Tripolis as a commercial port. When Demetrius Soter, the son of Seleucus, succeeded in wresting Syria from the young son of Antiochus (B.C. 161), he landed there and made the place the base of his operations. It is this circumstance to which allusion is made in the only passage in which Tripolis is mentioned in the Bible (2 Macc. xiv. 1). The prosperity of the city, so far as appears, continued down to the middle of the 6th century of the Christian era. The possession of a good harbour in so important a point for land-traffic, doubtless combined with the richness of the neighbouring mountains in determining the original choice of the site, which seems to have been a factory for the purposes of trade established by the three great Phoenician cities. Each of these held a portion of Tripolis surrounded by a fortified wall, like the Western nations at the Chinese ports. The ancient Tripolis was finally destroyed by the Sultan El Mansour in the year 1289 A.D.; and the modern *Tarablous* is situated a couple of miles distant to the east, and is no longer a port. *El Myna*, which is perhaps on the site of the ancient Tripolis, is a small fishing village.

Tro'as. The city from which St. Paul first sailed, in consequence of a divine intimation, to carry the Gospel from Asia to Europe (Acts xvi. 8, 11). It is mentioned on other occasions (Acts xx. 5, 6; 2 Cor. ii. 12, 13; 2 Tim. iv. 13) and deserves the careful attention of the student of the New Testament. The full name of the city was Alexandreia Troas (Liv. xxxv. 42), and sometimes it was called simply Alexandreia, as by Pliny and Strabo, sometimes simply Troas. The former part of the name indicates the period at which it was founded. It was first built by Antigonus, under the name of Antigoneia Troas, and peopled with the inhabitants of some neighbouring cities. Afterwards it was embellished by Lysimachus, and named Alexandreia Troas. Its situation was on the coast of MYSIA, opposite the S.E. extremity of the island of Tenedos. Under the Romans it was one of the most important towns of the province of ASIA. In the time of St. Paul, Alexandreia Troas was a *colonia* with the *Jus Italicum*. The modern name is *Eski-Stamboul*. The ruins at *Eski-Stamboul* are considerable. The walls, which may represent the extent of the city in the Apostle's time, enclose a rectangular space, extending above a mile from east to west, and nearly a mile from north to south. That which possesses most interest for us is the harbour, which is still distinctly traceable in a basin about 400 feet long and 200 broad.

Trogyl'lium [see SAMOS]. Samos is exactly opposite the rocky extremity of the ridge of Mycale, which is called Τρωγύλλιον in the N. T. (Acts xx. 15) and by Ptolemy (v. 2). It is interesting to observe that a little to the east of the extreme point there is an anchorage, which is still called *St. Paul's Port*.

Troop, Band. These words are employed to represent the Hebrew word *gĕdûd*, which has invariably the force of an irregular force, gathered with the object of marauding and plunder.

Troph'imus. One of the companions of St. Paul. From Acts xx. 4 we learn that Tychicus, like Trophimus, was a native of ASIA, and that the two were among those companions who travelled with the Apostle in the course of the third missionary journey, and during part of the route which he took in returning from Macedonia towards Syria. Both he and Tychicus accompanied St. Paul from Macedonia as far as Asia, but Tychicus seems to have remained there, while Trophimus proceeded with the Apostle to Jerusalem. There he was the innocent cause of the tumult in which St. Paul was apprehended (Acts xxi. 27-29). From this passage we learn two new facts, viz. that Trophimus was a Gentile, and that he was a native of EPHESUS. A considerable interval now elapses, during which we have no trace of either Tychicus or Trophimus; but in the last letter written by St. Paul, shortly before his martyrdom, from Rome, he mentions them both (2 Tim. iv. 12, 20). From the last of the phrases we gather simply that the Apostle had no long time before been in the Levant, that Trophimus had been with him, and that he had been left in infirm health at Miletus. Trophimus was probably one of the two brethren who, with TITUS, conveyed the 2nd Epistle to the Corinthians (2 Cor. viii. 16-24).

Trumpet. [CORNET.]

Trumpets, Feast of (Num. xxix. 1; Lev. xxiii. 24), the feast of the new moon, which fell on the first of Tizri. It differed from the ordinary festivals of the new moon in several important particulars. It was one of the seven days of Holy Convocation. Instead of the mere blowing of the trumpets of the Temple at the time of the offering of the sacrifices, it was "a day of blowing of trumpets." In addition to the daily sacrifices and the eleven victims offered on the first of every month, there were offered a young bullock, a ram, and seven lambs of

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the first year, with the accustomed meat offerings, and a kid for a sin offering (Num. xxix. 1-6). The regular monthly offering was thus repeated, with the exception of the young bullock. It has been conjectured that Ps. lxxxi., one of the songs of Asaph, was composed expressly for the Feast of Trumpets. The Psalm is used in the service for the day by the modern Jews. Various meanings have been assigned to the Feast of Trumpets. Maimonides considered that its purpose was to awaken the people from their spiritual slumber to prepare for the solemn humiliation of the Day of Atonement, which followed it within ten days (comp. Joel ii. 15). Some have supposed that it was intended to introduce the seventh or Sabbatical month of the year. Philo and some early Christian writers regarded it as a memorial of the giving of the Law on Sinai. But there seems to be no sufficient reason to call in question the common opinion of Jews and Christians, that it was the festival of the New Year's Day of the civil year, the first of Tizri, the month which commenced the Sabbatical year and the year of Jubilee.

Trypho'na and **Trypho'sa.** Two Christian women at Rome, enumerated in the conclusion of St. Paul's letter (Rom. xvi. 12). They may have been sisters, but it is more likely that they were fellow-deaconesses. We know nothing more of these two sister-workers of the Apostolic time. It is an interesting fact that the columbaria of "Caesar's household" in the *Vigna Codini*, near *Porta S. Sebastiano*, contain the name Tryphena.

Try'phon. A usurper of the Syrian throne. His proper name was Diodotus, and the surname Tryphon was given to him, or, according to Appian, adopted by him, after his accession to power. He was a native of Cariana. In the time of Alexander Balas he was attached to the court; but towards the close of his reign he seems to have joined in the conspiracy which was set on foot to transfer the crown of Syria to Ptol. Philometor (1 Macc. xi. 13). After the death of Alexander Balas he took advantage of the unpopularity of Demetrius II. to put forward the claims of Antiochus VI., the young son of Alexander (1 Macc. xi. 39; B.C. 145). After a time he obtained the support of Jonathan, and the young king was crowned (B.C. 144). Tryphon, however, soon revealed his real designs on the kingdom, and, fearing the opposition of Jonathan, he gained possession of his person by treachery (1 Macc. xii. 39-50), and after a short time put him to death (1 Macc. xiii. 23). As the way seemed now clear, he murdered Antiochus and seized the supreme power (1 Macc. xiii. 31, 32). Demetrius was preparing an expedition against him (B.C. 141), when he was taken prisoner (1 Macc. xiv. 1-3), and Tryphon retained the throne till Antiochus VII., the brother of Demetrius, drove him to Dora, from which he escaped to Orthosia (1 Macc. xv. 10-14, 37-39; B.C. 139). Not long afterwards, being hard pressed by Antiochus, he committed suicide, or, according to other accounts, was put to death by Antiochus. Josephus adds that he was killed at Apamea, the place which he made his headquarters.

Trypho'sa. [TRYPHENA and TRYPHOSA.]

Tu'bal. In the ancient ethnological tables of Genesis and 1 Chr., Tubal is reckoned with Javan and Meshech among the sons of Japheth (Gen. x. 2; 1 Chr. i. 5). The three are again associated in the enumeration of the sources of the wealth of Tyre (Ez. xxvii. 13). Tubal and Javan (Is. lxvi. 19), Meshech and Tubal (Ez. xxxii. 26, xxxviii. 2, 3, xxxix. 1), are nations of the north (Ez. xxxviii. 15, xxxix. 2). Josephus identifies the descendants of Tubal with the Iberians, that is—not, as Jerome would understand it, Spaniards, but—the inhabitants of a tract of country, between the Caspian and Euxine Seas, which nearly corresponded to the modern Georgia. This approximates to the view of Bochart, who makes the Moschi and Tibareni represent Meshech and Tubal. The Moschi and Tibareni, moreover, are constantly associated, under the names of *Muskai* and *Tuplai*, in the Assyrian inscriptions. In the time of Sargon, according to the inscriptions, Ambris, the son of Khuliya, was hereditary chief of Tubal (the southern slopes of Taurus). In former times the Tibareni were probably more important, and the Moschi and Tibareni, Meshech and Tubal, may have been names by which powerful hordes of Scythians were known to the Hebrews. But in history we only hear of them as pushed to the furthest limits of their ancient settlements, and occupying merely a strip of coast along the Euxine. The exact limits of the territory of the Tibareni are extremely difficult to determine. Professor Rawlinson conjectures that the Tibareni occupied the coast between Cape *Yasoun* (Jasonium) and the River Melanthius (*Melet Irmak*), but if we follow Xenophon, we must place Boon as their western boundary, one day's march from Cotyora, and their eastern limit must be sought some 10 miles east of the *Melet Irmak*, perhaps not far from the modern *Aptar*, which is 3½ hours from that river. In the time of Xenophon the Tibareni were an independent tribe. Long before this they were subject to a number of petty chiefs, which was a principal element of their weakness, and rendered their subjugation by Assyria more easy. The Arabic Version of Gen. x. 2 gives Chorasan and China for Meshech and Tubal; in Eusebius (see Bochart) they are Illyria and Thessaly.

Tu'bal-Ca'in. The son of Lamech the Cainite by his wife Zillah (Gen. iv. 22). He is called "a furbisher of every cutting instrument of copper and iron." The Jewish legend of later times associates him with his father's song. "Lamech was blind," says the story as told by Rashi, "and Tubal-Cain was leading him; and he saw Cain, and he appeared to him like a wild beast, so he told his father to draw his bow, and he slew him. And when he knew that it was Cain his ancestor he smote his hands together and struck his son between them. So he slew him, and his wives withdraw from him, and he conciliates them." In this story Tubal-Cain is the "young man" of the song. The derivation of the name is extremely obscure. Hasse identifies Tubal-Cain with Vulcan. Gesenius proposed to consider it a hybrid word, compounded of the Pers. *tápal*, iron slag, or scoria, and the Arab. *kain*, a smith; but this etymology is more than doubtful.

Tubie'ni. The "Jews called Tubieni" (2 Macc. xii. 17) were doubtless the same who are elsewhere mentioned as living in the towns of Toubion, which again is probably the same with the TOB of the Old Testament.

Turpentine-tree occurs only once (Ecclus. xxiv. 16). The τερέβινθος or τέρμινθος of the Greeks is the *Pistacia terebinthus*, terebinth-tree, common in Palestine and the East, supposed by some writers to represent the *élâh* of the Hebrew Bible. The terebinth, though not generally so conspicuous a

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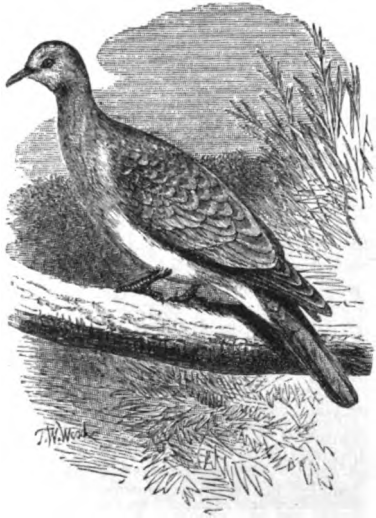
tree in Palestine as some of the oaks, occasionally grows to a large size. It belongs to the Nat. Order *Anacardiaceae*, the plants of which order generally contain resinous secretions.

Turtle, Turtle-dove (Heb. *tôr*). The name is phonetic, evidently derived from the plaintive cooing of the bird. The turtle-dove occurs first in Scripture in Gen. xv. 9. During the early period of Jewish history, there is no evidence of any other bird except the pigeon having been domesticated, and up to the time of Solomon, who may, with the peacock, have introduced other gallinaceous birds from India, it was probably the only poultry known to the Israelites. It is not improbable that the palm-dove (*Turtur aegyptiacus*, Temm.) may in some measure have supplied the sacrifices in the wilderness, for it is found in amazing numbers wherever the palm-tree occurs, whether wild or cultivated. From its habit of pairing for life, and its fidelity for its mate, it was a symbol of purity and an appropriate offering. The regular migration of the turtle-dove and its return in spring are alluded to in Jer. viii. 7, and Cant. ii. 11, 12. It is from its plaintive note doubtless that David in Ps. lxxiv. 19, pouring forth his lament to God, compares himself to a turtle-dove. In Palestine, besides the rock-dove (*Columba livia*, L.), very common on all the rocky parts of the coast and in the inland ravines, the ringdove (*Columba palumbus*, L.) frequents all the wooded districts of the country. The stock-dove (*Columba aenas*, L.) is as generally, but more sparingly distributed. Another species, allied either to this or to *Columba livia*, has been observed in the valley of the Jordan, perhaps *Col. leuconota*, Vig. The turtle-dove (*Turtur auritus*, L.) is most abundant, and in the valley of the Jordan, an allied species, the palm-dove, or Egyptian turtle (*Turtur aegyptiacus*, Temm.), is by no means uncommon.



Turtur aegyptiacus.

Ty'chicus. A companion of St. Paul on some of his journeys, and one of his fellow-labourers in the work of the Gospel. He is mentioned in five separate books of the New Testament, and in four cases explicitly, in the fifth very probably, he is connected with the district of Asia. (1) In Acts xx. 4 he is expressly called (with Trophimus) Ἀσιανός: but while Trophimus went with St. Paul to Jerusalem (Acts xxi. 29), Tychicus was left behind in Asia, probably at Miletus (Acts xx. 15, 38). (2) How Tychicus was employed in the interval before St. Paul's first imprisonment we cannot tell: but in that imprisonment he was with the Apostle again, as we see from Col. iv. 7, 8. Together with Onesimus, he was doubtless the bearer both of this letter and the following as well to Philemon. (3) The language concerning Tychicus in Eph. vi. 21, 22, is very similar, though not exactly in the same words. (4) The next references are in the Pastoral Epistles, the first in chronological order being Tit. iii. 12. Here St. Paul (writing possibly from Ephesus) says that it is probable he may send Tychicus to Crete, about the time when he himself goes to Nicopolis. (5) In 2 Tim. iv. 12 (written at Rome during the second imprisonment) he says, "I am herewith sending Tychicus to Ephesus." Bp. Ellicott suggests that this mission may have been connected with the carrying of the *first* Epistle. There is much probability in the conjecture that Tychicus was one of the two "brethren" (Trophimus being the other) who were associated with Titus (2 Cor. viii. 16-24) in conducting the business of the collection for the poor Christians in Judaea.

Tyran'nus. The name of a man in whose school or place of audience Paul taught the Gospel for two years, during his sojourn at Ephesus (see Acts xix. 9). The presumption is that Tyrannus himself was a Greek, and a public teacher of philosophy or rhetoric. Meyer is disposed to consider that Tyrannus was a Jewish rabbi.

Tyre. A celebrated commercial city of antiquity, situated in Phoenicia, on the eastern coast of the Mediterranean Sea, in latitude 33° 17′ N. Its Hebrew name "Tzôr" signifies a rock; which well agrees with the site of *Sûr*, the modern town, on a rocky peninsula, formerly an island. PALAETYRUS, or Old Tyre. There is no doubt that, previous to the siege of the city by Alexander the Great, Tyre was situated on an island; but, according to the tradition of the inhabitants, if we may believe Justin (xi. 10), there was a city on the mainland before there was a city on the island; and the tradition receives some colour from the name of Palaetyrus, or Old Tyre, which was borne in Greek times by a city on the continent, 30 stadia to the south. But a difficulty arises in supposing that Palaetyrus was built before Tyre, as the word Tyre evidently means "a rock," and few persons who have visited the site of Palaetyrus can seriously suppose that any rock on the surface there can have given rise to the name. To escape this difficulty, Hengstenberg makes the suggestion that Palaetyrus meant Tyre that formerly existed; and that the name was introduced after the destruction of the greater part of it by Nebuchadnezzar, to distinguish it from that part of Tyre which continued to be in existence. Movers suggests that the original inhabitants of the city on the mainland possessed the island as part of their territory, and named their city from the characteristic features of the island, though the island itself was not then inhabited. This explanation is possible; but other explanations are equally possible. It is important, however, to bear in mind that this question regarding Palaetyrus

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is merely archaeological, and that nothing in Biblical history is affected by it. Nebuchadnezzar necessarily besieged the portion of the city on the mainland, as he had no vessels with which to attack the island; but it is reasonably certain that, in the time of Isaiah and Ezekiel, the heart or core of the city was on the island. Whether built before or later than Palaetyrus, the renowned city of Tyre, though it laid claims to a very high antiquity (Is. xxiii. 7), is not mentioned either in the Iliad or in the Odyssey. The tribe of Canaanites which inhabited the small tract of country which may be called Phoenicia Proper was known by the generic name of Sidonians (Judg. xviii. 7; Is. xxiii. 2, 4, 12; Josh. xiii. 6; Ez. xxxii. 30); and this name undoubtedly included Tyrians, the inhabitants being of the same race, and the two cities being less than 20 English miles distant from each other. In the Bible, Tyre is named for the first time in the Book of Joshua (xix. 29), where it is adverted to as a fortified city (in the A. V. "the strong city"), in reference to the boundaries of the tribe of Asher. The Israelites dwelt among the Sidonians or Phoenicians, who were inhabitants of the land (Judg. i. 31, 32), and never seem to have had any war with that intelligent race. Subsequently, in a passage of Samuel (2 Sam. xxiv. 7), it is stated that the enumerators of the census in the reign of David went in pursuance of their mission to Tyre, amongst other cities, which must be understood as implying, not that Tyre was subject to David's authority, but merely that a census was thus taken of the Jews resident there. But the first passages in the Hebrew historical writings, or in ancient history generally, which afford glimpses of the actual condition of Tyre, are in the Book of Samuel (2 Sam. v. 11), in connection with Hiram king of Tyre sending cedar-wood and workmen to David, for building him a palace; and subsequently in the Book of Kings, in connection with the building of Solomon's temple. One point at this period is particularly worthy of attention. In contradistinction from all the other most celebrated independent commercial cities out of Phoenicia in the ancient and modern world, Tyre was a monarchy and not a republic. Another point is the skill in the mechanical arts which seems to have been already attained by the Tyrians. It is evident that under Solomon there was a close alliance between the Hebrews and the Tyrians. Hiram supplied Solomon with cedar-wood, precious metals, and workmen, and gave him sailors for the voyage to Ophir and India, while on the other hand Solomon gave Hiram supplies of corn and oil, ceded to him some cities, and permitted him to make use of some havens on the Red Sea (1 K. ix. 11-14, 26-28, x. 22). These friendly relations survived for a time the disastrous secession of the Ten Tribes, and a century later Ahab married a daughter of Ethbaal, king of the Sidonians (1 K. xvi. 31), who, according to Menander, was daughter of Ithobal, king of Tyre. When mercantile cupidity induced the Tyrians and the neighbouring Phoenicians to buy Hebrew captives from their enemies and to sell them as slaves to the Greeks and Edomites, there commenced denunciations, and, at first, threats of retaliation (Joel iii. 4-8; Amos i. 9, 10). But the likelihood of the denunciations being fulfilled first arose from the progressive conquests of the Assyrian monarchs. Accordingly, when Shalmaneser, king of Assyria, had taken the city of Samaria, had conquered the kingdom of Israel and carried its inhabitants into captivity, he turned his arms against the Phoenician cities. At this time, Tyre had reached a high point of prosperity. Shalmaneser seems to have taken advantage of a revolt of the Cyprians; and what ensued is thus related by Menander, who translated the archives of Tyre into the Greek language: "Elulaeus reigned 36 years (over Tyre). This king, upon the revolt of the Kittaeans (Cyprians), sailed with a fleet against them, and reduced them to submission. On the other hand, the king of the Assyrians attacked in war the whole of Phoenicia, but soon made peace with all, and turned back. On this Sidon and Ace (*i. e.* Akkô or Acre) and Palaetyrus revolted from the Tyrians, with many other cities which delivered themselves up to the king of Assyria. Accordingly when the Tyrians would not submit to him, the king returned and fell upon them again, the Phoenicians having furnished him with 60 ships and 800 rowers. Against these the Tyrians sailed with 12 ships, and, dispersing the fleet opposed to them, they took five hundred men prisoners. The reputation of all the citizens in Tyre was hence increased. Upon this the king of the Assyrians, moving off his army, placed guards at their river and aqueducts to prevent the Tyrians from drawing water. This continued for five years, and still the Tyrians held out, supplying themselves with water from wells." It is in reference to this siege that the prophecy against Tyre in Isaiah, chap. xxiii., was uttered. After the siege of Tyre by Shalmaneser (which must have taken place not long after 721 B.C.), Tyre remained a powerful state with its own kings (Jer. xxv. 22, xxvii. 3; Ez. xxviii. 2-12), remarkable for its wealth, with territory on the mainland, and protected by strong fortifications (Ez. xxviii. 5, xxvi. 4, 6, 8, 10, 12, xxvii. 11; Zech. ix. 3). Our knowledge of its condition thenceforward until the siege by Nebuchadnezzar depends entirely on various notices of it by the Hebrew prophets; but some of these notices are singularly full, and especially, the twenty-seventh chapter of Ezekiel furnishes us, on some points, with details such as have scarcely come down to us respecting any one city of antiquity, excepting Rome and Athens. One point especially arrests the attention, that Tyre, like its splendid daughter Carthage, employed mercenary soldiers (Ez. xxvii. 10, 11). Independently, however, of this fact respecting Tyrian mercenary soldiers, Ezekiel gives interesting details respecting the trade of Tyre. It appears that its gold came from Arabia by the Persian Gulf (v. 22), just as in the time of Solomon it came from Arabia by the Red Sea. On the other hand, the silver, iron, lead, and tin of Tyre came from a very different quarter of the world, viz. from the South of Spain, where the Phoenicians had established their settlement of Tarshish, or Tartessus. As to copper, we should have presumed that it was obtained from the valuable mines in Cyprus; but it is mentioned here in conjunction with Javan, Tubal, and Meshech, which points to the districts on the south of the Black Sea, in the neighbourhood of Armenia, in the southern line of the Caucasus, between the Black Sea and the Caspian. The country whence Tyre was supplied with wheat was Palestine. Tyre likewise obtained from Palestine, oil, honey, and balm, but not wine apparently, notwithstanding the abundance of grapes and wine in Judah (Gen. xlix. 11). The wine was imported from Damascus, and was called wine of Helbon. The Bedawin

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Arabs supplied Tyre with lambs and rams and goats. Egypt furnished linen for sails, and the dyes from shell-fish were imported from the Peloponnesus. Lastly, from Dedan in the Persian Gulf, horns of ivory and ebony were imported, which must originally have been obtained from India (Ez. xxvii. 10, 11, 22, 12, 13, 17, 18, 21, 7, 15). In the midst of great prosperity and wealth, which was the natural result of such an extensive trade (Ez. xxviii. 4), Nebuchadnezzar, at the head of an army of the Chaldees, invaded Judaea, and captured Jerusalem. As Tyre was so near to Jerusalem, and as the conquerors were a fierce and formidable race (Hab. i. 6), it would naturally be supposed that this event would have excited alarm and terror amongst the Tyrians. Instead of this, we may infer from Ezekiel's statement (xxvi. 2) that their predominant feeling was one of exultation. At first sight this appears strange and almost inconceivable; but it is rendered intelligible by some previous events in Jewish history. Only 34 years before the destruction of Jerusalem, commenced the celebrated Reformation of Josiah, B.C. 622. This momentous religious revolution (2 K. xxii., xxiii.) fully explains the exultation and malevolence of the Tyrians. In that Reformation, Josiah had heaped insults on the gods who were the objects of Tyrian veneration and love. Indeed, he seemed to have endeavoured to exterminate their religion (2 K. xxiii. 20). These acts must have been regarded by the Tyrians as a series of sacrilegious and abominable outrages; and we can scarcely doubt that the death in battle of Josiah at Megiddo, and the subsequent destruction of the city and Temple of Jerusalem were hailed by them with triumphant joy as instances of divine retribution in human affairs. This joy, however, must soon have given way to other feelings, when Nebuchadnezzar invaded Phoenicia, and laid siege to Tyre. That siege lasted thirteen years, and it is still a disputed point whether Tyre was actually taken by Nebuchadnezzar on this occasion. However this may be, it is probable that, on some terms or other, Tyre submitted to the Chaldees. The rule of Nebuchadnezzar over Tyre, though real, may have been light, and in the nature of an alliance. During the Persian domination the Tyrians were subject in name to the Persian king, and may have given him tribute. With the rest of Phoenicia, they had submitted to the Persians, without striking a blow. But their connexion with the Persian king was not slavish. They fought with Persia against Greece, and furnished vessels of war in the expedition of Xerxes. At this time Tyre seems to have been inferior in power to Sidon. Towards the close of the following century, B.C. 332, Tyre was assailed for the third time by a great conqueror; and if some uncertainty hangs over the siege by Nebuchadnezzar, the results of the siege by Alexander were clear and undeniable. At that time Tyre was situated on an island nearly half a mile from the mainland, it was completely surrounded by prodigious walls, the loftiest portion of which on the side fronting the mainland reached a height of not less than 150 feet; and notwithstanding his persevering efforts, he could not have succeeded in his attempt, if the harbour of Tyre to the north had not been blockaded by the Cyprians, and that to the south by the Phoenicians, thus affording an opportunity to Alexander for uniting the island to the mainland by an enormous artificial mole. The immediate results of the capture by Alexander were most disastrous to it, as its brave defenders were put to death; and, in accordance with the barbarous policy of ancient times, 30,000 of its inhabitants, including slaves, free females and free children were sold as slaves. It gradually, however, recovered its prosperity through the immigration of fresh settlers, though its trade is said to have suffered by the vicinity and rivalry of Alexandria. Under the Macedonian successors of Alexander, it shared the fortunes of the Seleucidae. Under the Romans, at first it continued to enjoy a kind of freedom. Subsequently, however, on the arrival of Augustus in the East, he is said to have deprived both Tyre and Sidon of their liberties for seditious conduct. Still the prosperity of Tyre in the time of Augustus was undeniably great. Strabo gives an account of it at that period (xvi. 2, 23), and speaks of the great wealth which it derived from the dyes of the celebrated Tyrian purple, which, as is well known, were extracted from shell-fish found on the coast, belonging to a species of the genus Murex. The accounts of Strabo and Pliny have a peculiar interest in this respect, that they tend to convey an idea of what the city must have been, when visited by Christ (Matt. xv. 21; Mark vii. 24). It was perhaps more populous than Jerusalem, and if so, it was undoubtedly the largest city which he is known to have visited. From the time of Christ to the beginning of the 5th century, there is no reason to doubt that, as far as was compatible with the irreparable loss of independence, Tyre continued in uninterrupted prosperity. Jerome, in his Commentaries on Ezekiel, comes to the passage in which the prophet threatens Tyre with the approach of Nebuchadnezzar, king of Babylon (Ez. xxvi. 7); and he then, amongst other points, refers to the verse in which the prophet predicts of Tyre, "Thou shalt be built no more," saying that this raises a question as to how a city can be said not to be built any more, which we see at the present day the most noble and the most beautiful city of Phoenicia. He afterwards, in his remarks on the 3rd verse of the 27th chapter, in which Tyre is called, "a merchant of the people for many isles," says that this continues down to his time, so that commercial dealings of almost all nations are carried on in that city. Jerome's Commentaries on Ezekiel are supposed to have been written about the years 411-414 A.D., so that his testimony respecting the prosperity of Tyre bears date almost precisely a thousand years after the capture of Jerusalem by Nebuchadnezzar, B.C. 588. As to the passage in which Ezekiel states that Tyre shall be built no more, Jerome says the meaning is, that "Tyre will be no more the Queen of Nations, having its own king, as was the case under Hiram and other kings, but that it was destined to be always subject, either to the Chaldeans, or to the Macedonians, or to the Ptolemies, or at last to the Romans." When Jerome spoke of Tyre's subjection to the Romans, which had then lasted more than four hundred years, he could scarcely have anticipated that another subjugation of the country was reserved for it from a new conquering power, coming not from the North, but from the South. In the 7th century A.D. took place the extraordinary Arabian revolution under Mahomet, which has given a new religion to so many millions of mankind. In the years 633-638 A.D. all Syria and Palestine, from the Dead Sea to Antioch, was conquered by the Khalif Omar.

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But even this conquest did not cause the overthrow of Tyre. Accordingly, at the time of the Crusades Tyre was still a flourishing city, when it surrendered to the Christians on the 27th of June, 1144. It had early been the seat of a Christian bishopric. In fact, at this period, and down to the close of the 13th century, there was perhaps no city in the known world which had stronger claims than Tyre to the title of the "Eternal City." Tyre had been the parent of colonies, which at a distant period had enjoyed a long life and had died; and it had survived more than fifteen hundred years its greatest colony, Carthage. It had outlived Egyptian Thebes, and Babylon, and ancient Jerusalem. It had seen Grecian cities rise and fall. Rome, it is true, was still in existence in the 13th century; but, in comparison with Tyre, Rome itself was of recent date. At length, however, the evil day of Tyre undoubtedly arrived. It had been more than a century and a half in the hands of Christians, when in March, A.D. 1291, the Sultan of Egypt and Damascus invested Acre, then known to Europe by the name of Ptolemais, and took it by storm after a siege of two months. The result was told in the beginning of the next century by Marinus Sanutus, a Venetian, in the following words: "On the same day on which Ptolemais was taken, the Tyrians, at vespers, leaving the city empty, without the stroke of a sword, without the tumult of war, embarked on board their vessels, and abandoned the city to be occupied freely by their conquerors. On the morrow the Saracens entered, no one attempting to prevent them, and they did what they pleased." This was the turning-point in the history of Tyre, 1879 years after the capture of Jerusalem by Nebuchadnezzar; and Tyre has not yet recovered from the blow. Since the beginning of the present century there has been a partial revival of prosperity. But it has been visited at different times during the last thirty years by biblical scholars, such as Professor Robinson, Dean Stanley, and M. Ernest Renan, who all concur in the account of its general aspect of desolation. Its great inferiority to Beyrout for receiving vessels suited to the requirements of modern navigation will always prevent Tyre from becoming again the most important commercial city on the Syrian coast. The question of whether Tyre was actually taken by Nebuchadnezzar after his thirteen years' siege has been keenly discussed. Gesenius, Winer, and Hitzig decide it in the negative, while Hengstenberg has argued most fully on the other side. The following points may be observed respecting the supposed capture:—1st. The evidence of Ezekiel, a contemporary, seems to be against it. The obvious inference from xxix. 18 is that, however great the exertions of the army may have been in digging intrenchments or in casting up earthworks, the siege was unsuccessful. This is confirmed by the following verses (19, 20). 2ndly. Josephus, who had access to historical writings on this subject which have not reached our times, neither states on his own authority, nor quotes any one else as stating, that Nebuchadnezzar took it. 3rdly. The capture of Tyre on this occasion is not mentioned by any Greek or Roman author whose writings are now in existence. 4thly. In the time of Jerome it was distinctly stated by some of his contemporaries that they had read, amongst other histories on this point, histories of Greeks and Phoenicians, and especially of Nicolaus Damascenus, in which nothing was said of the siege of Tyre by the Chaldees: and Jerome, in noticing this fact, does not quote any authority of any kind for a counter-statement. On this view of the question there would seem to be small reason for believing that the city was actually captured, were it not for another passage of Jerome in his Commentaries on the passage of Ezekiel already quoted (xxix. 18), in which he explains that the meaning of Nebuchadnezzar's having received no wages for his warfare against Tyre is, not that he failed to take the city, but that the Tyrians had previously removed everything precious from it in ships, so that when Nebuchadnezzar entered the city he found nothing there. But contrary to the most natural meaning of the prophet Ezekiel's words (xxix. 18), it would be unsafe to rely on Jerome's sole authority for the statement that Nebuchadnezzar and his army eventually captured Tyre.

Ty'rus. This form is employed in the A.V. of the Books of Jeremiah, Ezekiel, Hosea (Joel has "Tyre"), Amos, Zechariah, 2 Esdras, Judith, and the Maccabees, as follows: Jer. xxv. 22, xxvii. 3, xlvii. 4; Ezek. xxvi. 2, 3, 4, 7, 15, xxvii. 2, 3, 8, 32, xxviii. 2, 12, xxix. 18; Hos. ix. 13; Am. i. 9, 10; Zech. ix. 2, 3; 2 Esd. i. 11; Jud. ii. 28; 1 Macc. v. 15; 2 Macc. iv. 18, 32, 44, 49.

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U'cal. According to the received text of Prov. xxx. 1, Ithiel and Ucal must be regarded as proper names, and if so, they must be the names of disciples or sons of Agur the son of Jakeh, an unknown sage among the Hebrews. But there is great obscurity about the passage. Most translators and commentators regard them as proper names. J. D. Michaelis renders, "I have wearied myself for God, and have given up the investigation," applying the words to a man who had bewildered himself with philosophical speculations about the Deity, and had been compelled to give up the search. But this translation cannot be admitted. Ewald considers both Ithiel and Ucal as symbolical names, employed by the poet to designate two classes of thinkers to whom he addresses himself.

U'el. One of the family of Bani, who during the Captivity had married a foreign wife (Ezr. x. 34).

U'knaz. In the margin of 1 Chr. iv. 15 the words "even Kenaz" in the text are rendered "Uknaz," as a proper name.

Ula'i is mentioned by Daniel (viii. 2, 16) as a river near to Susa, where he saw his vision of the ram and the he-goat. It has been generally identified with the Eulaeus of the Greek and Roman Geographers, a large stream in the immediate neighbourhood of that city. The Eulaeus has been by many identified with the Choaspes, which is undoubtedly the modern *Kerkhah*, an affluent of the Tigris, flowing into it a little below *Kurnah*. By others it has been regarded as the *Karun*, a large river, considerably further to the eastward, which enters the *Khor Bamishir* near *Mohammerah*. Some have even suggested that it may have been the *Shapur* or *Sha'ur*, a small stream which rises a few miles N. W. of Susa, and flows by the ruins into the *Dizful* stream, an affluent of the *Karun*. The various notices of ancient writers appear to identify the upper Eulaeus with the upper *Kerkhah*, and the lower Eulaeus with the lower *Karun*. A recent survey of the ground has suggested a satisfactory

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explanation. It appears that the *Kerkhah* once bifurcated at *Pai Pul*, about 20 miles N. W. of Susa, sending out a branch which passed east of the ruins, absorbing into it the *Shapur*, and flowing on across the plain in a S. S. E. direction till it fell into the *Kuran* at *Ahwaz*. Thus the upper *Kerkhah* and the lower *Kuran* were in old times united, and might be viewed as forming a single stream.

Ulam. 1. A descendant of Gilead the grandson of Manasseh, and father of Bedan (1 Chr. vii. 17).—2. The firstborn of Eshek, a descendant of the house of Saul (1 Chr. viii. 39, 40).

Ulla. An Asherite, head of a family in his tribe (1 Chr. vii. 39).

Um'mah. One of the cities of the allotment of Asher (Josh. xix. 30 only). Dr. Thomson conjectures that a place called *'Alma* in the highlands on the coast, about five miles E.N.E. of *Ras en-Nakhûra*, may be identical with Ummah.

Unclean Meats. These were things strangled, or dead of themselves, or through beasts or birds of prey; whatever beast did not both part the hoof and chew the cud; and certain other smaller animals rated as "creeping things"; certain classes of birds mentioned in Lev. xi. and Deut. xiv. twenty or twenty-one in all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind-legs for leaping; besides things offered in sacrifice to idols; and all blood or whatever contained it (save perhaps the blood of fish, as would appear from that only of beast and bird being forbidden, Lev. vii. 26), and therefore flesh cut from the live animal; as also all fat, at any rate that disposed in masses among the intestines, and probably wherever discernible and separable among the flesh (Lev. iii. 14-17, vii. 23). The eating of blood was prohibited even to "the stranger that sojourneth among you" (Lev. xvii. 10, 12, 13, 14). As regards blood, the prohibition indeed dates from the declaration to Noah against "flesh with the life thereof, which is the blood thereof," in Gen. ix. 4, which was perhaps regarded by Moses as still binding upon all Noah's descendants. Besides these, we find the prohibition twice recurring against "seething a kid in its mother's milk." The general distinction of clean and unclean is rightly observed by Michaelis to have its parallel amongst all nations, there being universally certain creatures regarded as clean, *i. e.* fit for food, and the rest as the opposite (comp. Lev. xi. 47). With the greater number of nations, however, this is only a traditional usage based merely perhaps either on an instinct relating to health, or on a repugnance which is to be regarded as an ultimate fact in itself, and of which no further account is to be given. The same personal interest taken by Jehovah in his subjects, which is expressed by the demand for a ceremonially pure state on the part of every Israelite as in covenant with Him, regarded also this particular detail of that purity, viz. diet. It remained for a higher Lawgiver to announce that "there is nothing from without a man that entering into him can defile him" (Mark vii. 15). It is noteworthy that the practical effect of the rule laid down is to exclude all the *carnivora* among quadrupeds, and, so far as we can interpret the nomenclature, the *raptores* among birds. This suggests the question whether they were excluded as being not averse to human carcases, and in most Eastern countries acting as the servitors of the battle-field and the gibbet. Even swine have been known so to feed; and, further, by their constant runcation among whatever lies on the ground, suggest impurity, even if they were not generally foul feeders. Amongst fish those which were allowed contain unquestionably the most wholesome varieties, save that they exclude the oyster. The exclusion of the camel and the hare from allowable meats is less easy to account for, save that the former never was in common use. It is so impossible to substitute any other creature for the camel as the "ship of the desert," that to eat him, especially where so many other creatures give meat so much preferable, would be the worst economy possible in an Eastern commissariat—that of destroying the best, or rather the only conveyance, in order to obtain the most indifferent food. The hare was long supposed, even by eminent naturalists, to ruminate, and certainly was eaten by the Egyptians. The horse and ass would be generally spared from similar reasons to those which exempted the camel. Practically the law left among the allowed meats an ample variety, and no inconvenience was likely to arise from a prohibition to eat camels, horses, and asses. But as Orientals have minds sensitive to teaching by types, there can be little doubt that such ceremonial distinctions not only tended to keep Jew and Gentile apart, but were a perpetual reminder to the former that he and the latter were not on one level before God. Hence, when that ceremony was changed, we find that this was the very symbol selected to instruct St. Peter in the truth that God was not a "respecter of persons." It was no mere question of which among several means of supporting life a man chose to adopt, when the persecutor dictated the alternative of swine's flesh or the loss of life itself, but whether he should surrender the badge and type of that privilege by which Israel stood as the favoured nation before God (1 Macc. i. 63, 64; 2 Macc. vi. 18, vii. 1). The same feeling led to the exaggeration of the Mosaic regulations, until it was "unlawful for a man that was a Jew to keep company with or come unto one of another nation" (Acts x. 28); and with such intensity were badges of distinction cherished, that the wine, bread, oil, cheese, or anything cooked by a heathen, were declared unlawful for a Jew to eat. As regards things offered to idols, all who own one God meet on common ground; but the Jew viewed the precept as demanding a literal objective obedience, and had a holy horror of even an unconscious infraction of the law: hence, as he could never know what had received idolatrous consecration, his only safety lay in total abstinence. The prohibition to "seethe a kid in his mother's milk" has caused considerable difference of opinion amongst commentators. Michaelis thought it was meant merely to encourage the use of olive oil instead of the milk or butter of an animal, which we commonly use in cookery, where the Orientals use the former. This will not satisfy any mind by which the clue of symbolism has been once duly seized. Mercy to the beast is one of the under-currents which permeate that law. To soften the feelings and humanise the character was the higher and more general aim. The milk was the destined support of the young creature: viewed in reference to it, the milk was its "life," and had a relative sanctity resembling that of the forbidden blood. The Talmudists took an extreme view of the precept, as forbidding generally the cooking of flesh in milk. It remains to mention

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the sanitary aspect of the case. Swine are said to be peculiarly liable to disease in their own bodies. This probably means that they are more easily led than other creatures to the foul feeding which produces it; and where the average heat is great, decomposition rapid, and malaria easily excited, this tendency in the animal is more mischievous than elsewhere. The prohibition on eating fat was salubrious in a region where skin diseases are frequent and virulent, and that on blood had, no doubt, a similar tendency. Yet the beneficial tendency is veiled under a ceremonial difference, for the "stranger" dwelling by the Israelite was allowed it, although the latter was forbidden. As regards the animals allowed for food, comparing them with those forbidden, there can be no doubt on which side the balance of wholesomeness lies.

Uncleanness. The distinctive idea attached to ceremonial uncleanness among the Hebrews was, that it cut a person off for the time from social privileges, and left his citizenship among God's people for the while in abeyance. It did not merely require by law a certain ritual of purification, in order to enhance the importance of the priesthood, but it placed him who had contracted an uncleanness in a position of disadvantage, from which certain ritualistic acts alone could free him. There is an intense reality in the fact of the Divine Law taking hold of a man by the ordinary infirmities of flesh, and setting its stamp, as it were, in the lowest clay of which he is moulded. The sacredness attached to the human body is parallel to that which invested the Ark of the Covenant itself. It is as though Jehovah thereby would teach them that the "very hairs of their head were all numbered" before him, and that "in his book were all their members written." Thus was inculcated, so to speak, a bodily holiness. Nor were the Israelites to be only "separated from other people," but they were to be "holy *unto God*" (xx. 24, 26), "a kingdom of priests, and a holy nation." Hence a number of such ordinances regarding outward purity, which in Egypt they had seen used only by the priests, were made publicly obligatory on the Hebrew nation. The importance to physical wellbeing of the injunctions which required frequent ablution, under whatever special pretexts, can be but feebly appreciated in our cooler and damper climate. Hence the obvious utility of reinforcing, by the sanction of religion, observances tending in the main to that healthy state which is the only solid basis of comfort, even though in certain points of detail they were burdensome. Uncleanness, as referred to man, may be arranged in three degrees; (1) that which defiled merely "until even," and was removed by bathing and washing the clothes at the end of it—such were all contacts with dead animals; (2) that graver sort which defiled for seven days, and was removed by the use of the "water of separation"—such were all defilements connected with the human corpse; (3) uncleanness from the morbid, puerperal, or menstrual state, lasting as long as that morbid state lasted; and in the case of leprosy lasting often for life. As the human person was itself the seat of a covenant-token, so male and female had each their ceremonial obligations in proportion to their sexual differences. Further than this the increase of the nation was a special point of the promise to Abraham and Jacob, and therefore their fecundity as parents was under the Divine tutelage, beyond the general notion of a curse, or at least of God's disfavour, as implied in barrenness. There is an emphatic reminder of human weakness in the fact of birth and death—man's passage alike into and out of his mortal state—being marked with a stated pollution. Thus the birth of the infant brought defilement on its mother, which she, except so far as necessarily isolated by the nature of the circumstances, propagated around her. Nay, the conjugal act itself, or any act resembling it (vv. 16-18), entailed uncleanness for a day. The corpse, on the other hand, bequeathed a defilement of seven days to all who handled it, to the "tent" or chamber of death, and to sundry things within it. Nay, contact with one slain in the field of battle, or with even a human bone or grave, was no less effectual to pollute, than that with a corpse dead by the course of nature (Num. xix. 11-18). This shows that the source of pollution lay in the mere fact of death. The duration of defilement caused by the birth of a female infant, being double that due to a male, extending respectively to eighty and forty days in all (Lev. xii. 2-5), may perhaps represent the woman's heavier share in the first sin and first curse (Gen. iii. 16; 1 Tim. ii. 14). For a man's "issue," besides the uncleanness while it lasted, a probation of seven days, including a washing on the third day, is prescribed. Similar was the period in the case of the woman, and in that of intercourse with a woman so affected (Lev. xv. 13, 28, 24). With regard to uncleanness arising from the lower animals, Lightfoot remarks, that all which were unclean to touch when dead were unclean to eat, but not conversely; and that all which were unclean to eat were unclean to sacrifice, but not conversely. All animals, however, if dying of themselves, or eaten with the blood, were unclean to eat. The carcass also of any animal unclean as regards diet, however dying, defiled whatever person it, or any part of it, touched. All these defilements were "until even" only, save the eating "with the blood," the offender in which respect was to "be cut off" (Lev. xi. xvii. 14). It should further be added, that the same sentence of "cutting off," was denounced against all who should "do presumptuously" in respect even of minor defilements; by which we may understand all contempt of the legal provisions regarding them. The directions in Deut. xxiii. 10-13, relate to the avoidance of impurities in the case of a host encamped. Amongst causes of defilement should be noticed the fact that the ashes of the red heifer, burnt whole, which were mixed with water and became the standing resource for purifying uncleanness in the second degree, themselves became a source of defilement to all who were *clean*, even as of purification to the unclean, and so the water. Somewhat similarly the scape-goat, who bore away the sins of the people, defiled him who led him into the wilderness, and the bringing forth and burning the sacrifice on the Great Day of Atonement had a similar power. This lightest form of uncleanness was expiated by bathing the body and washing the clothes. Besides the water of purification made as aforesaid, men and women in their "issues," were, after seven days, reckoned from the cessation of the disorder, to bring two turtle-doves or young pigeons to be killed by the priests. The purification after childbed is well known from the N. T. All these kinds of uncleanness disqualified for holy functions:

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as the layman so affected might not approach the congregation and the sanctuary, so any priest who incurred defilement must abstain from holy things (Lev. xxii. 2-8). For the special case of the leper, see LEPROSY. To the remarks there made, it may be added that the priests, in their contact with the leper to be adjudged, were exempted from the law of defilement; that the garb and treatment of the leper seem to be that of one dead in the eye of the Law or rather a perpetual mourner for his own estate of death with "clothes rent and head bare." As regards the analogies which the ceremonial of other Oriental nations offers, it may be mentioned that amongst the Arabs the touching a corpse still defiles. Beyond this, M. Chardin in his account of the religion of the Persians, enters into particulars which show a singularly close correspondence with the Levitical code.

Undergirding, Acts xxvii. 17. [SHIP.]

Unicorn (Heb. *rĕêm*, *rêêym*, *réym*) the rendering by the A. V., following the LXX., of the Hebrew *Rĕêm*, a word which occurs seven times in the O. T. as the name of some large wild animal. The *Rĕêm* of the Hebrew Bible, however, has nothing at all to do with the one-horned animal mentioned by Ctesias and other Greek and Roman writers, as is evident from Deut. xxxiii. 17, where, in the blessing of Joseph, it is said, "His glory is like the firstling of his bullock, and his horns are like the horns of *a unicorn*" not, as the text of the A. V. renders it "the horns of *unicorns*." The two horns of the *Rĕêm* are "the ten thousands of Ephraim and the thousands of Manasseh." This text puts a one-horned animal entirely out of the question. Bochart contends that the Hebrew *Rĕêm* is identical with the Arabic *Rîm*, which is usually referred to the *Oryx leucoryx*, the white antelope of North Africa, and at one time perhaps an inhabitant of Palestine. Arnold Boot with much better reason, conjectures that some species of *Urus* or wild-ox is the *Rĕêm* of the Hebrew Scriptures. Robinson and Gesenius have little doubt that the buffalo (*Bubalus buffalus*) is the *Rĕêm* of the Bible. Little can be urged in favour of the rhinoceros, for it would have been forbidden to be sacrificed by the Law of Moses, whereas the *Rĕêm* is mentioned by Isaiah as coming down with bullocks and rams to the Lord's sacrifice. Again, the skipping of the young *Rĕêm* (Ps. xxix. 6) is scarcely compatible with the habits of a rhinoceros. With regard to the claims of the *Oryx leucoryx*, it must be observed that this antelope, like the rest of the family, is harmless unless wounded or hard pressed by the hunter, nor is it remarkable for the possession of any extraordinary strength. Considering therefore that the *Rĕêm* is spoken of as a two-horned animal of great strength and ferocity, that it was evidently well known and often seen by the Jews, that it is mentioned as an animal fit for sacrificial purposes, and that it is frequently associated with bulls and oxen, we think there can be no doubt that some species of wild-ox is intended. The allusion in Ps. xcii. 10, "But thou shalt lift up, as a *Rêêym*, my horn," seems to point to the mode in which the *Bovidae* use their horns, lowering the head and then tossing it up. But it is impossible to determine what particular species of wild-ox is signified. Some have conjectured that the *Rĕêm* denotes the wild buffalo. It is possible that some wild species, *Bubalus arnee*, or *B. brachycerus*, may have existed formerly in Palestine. We are, however, more in favour of some gigantic *Urus*.

Un'ni. 1. One of the Levite doorkeepers in the time of David (1 Chr. xv. 18, 20).—2. A second Levite (unless the family of the foregoing be intended) concerned in the sacred office after the Return from Babylon (Neh. xii. 9).

U'phaz, Jer. x. 9; Dan. x. 5. [OPHIR.]

Ur occurs in Genesis only, and is there mentioned as the land of Haran's nativity (Gen. xi. 28), the place from which Terah and Abraham started "to go into the land of Canaan" (xi. 31). It is called in Genesis "Ur *of the Chaldaeans*" while in the Acts St. Stephen places it, by implication, in Mesopotamia (vii. 2, 4). These are all the indications which Scripture furnishes as to its locality. One tradition identifies Ur with the modern *Orfah*. There is some ground for believing that this city, called by the Greeks Edessa, had also the name of Orrha as early as the time of Isidore (ab. B.C. 150). According to Pocock that Ur is Edessa or Orfah is "the *universal* opinion of the Jews;" and it is also the local belief. A second tradition, which appears in the Talmud, and in some of the early Arabian writers, finds Ur in *Warka*, the Ὀρχόη of the Greeks, and probably the Erech of Holy Scripture. A third tradition distinguishes Ur from Warka. There can be little doubt that the city whereto this tradition points is that which appears by its bricks to have been called *Hur* by the natives, and which is now represented by the ruins at *Mugheir*, or *Umgheir*, on the right bank of the Euphrates, nearly opposite to its junction with the *Shat-el-Hie*. An opinion, unsupported by any tradition, remains to be noticed. Bochart, Calmet, Bunsen, and others, identify "Ur of the Chaldees" with a place of the name, mentioned by a single late writer—Ammianus Marcellinus—as "a castle" existing in his day in Eastern Mesopotamia, between Hatra and Nisibis. Of these four localities two are situated in Upper Mesopotamia, between the Mons Masius and the Sinjar range, while the other two are in the alluvial tract near the sea, at least 400 miles further south. That Chaldaea was, properly speaking, the southern part of Babylonia, the region bordering upon the Gulf, will be admitted by all. Those who maintain the northern emplacement of Ur argue, that with the extension of Chaldaean power the name travelled northward, and became coextensive with Mesopotamia; but, in the first place, there is no proof that the name Chaldaea was ever extended to the region above the Sinjar; and secondly, if it was, the Jews at any rate mean by Chaldaea exclusively the lower country, and call the upper, Mesopotamia or Padan-Aram (see Job i. 17; Is. xiii. 19, xlii. 14, &c.). Again there is no reason to believe that Babylonian power was established beyond the Sinjar in these early times. Moreover, it is in the lower country only that a name closely corresponding to the Hebrew אוּר is found. The cuneiform *Hur* represents אוּר letter for letter, and only differs from it in the greater strength of the aspirate. The argument that Ur should be sought in the neighbourhood of Arrapachitis and Seruj, because the names Arphaxad and Serug occur in the genealogy of Abraham has no weight till it is shown that the human names in question are really connected with the places, which is at pre-

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Ruins of Temple at Mugheir (Loftus).

sent assumed somewhat boldly. On the whole we may regard it as tolerably certain that "Ur of the Chaldees" was a place situated in the real Chaldaea—the low country near the Persian Gulf. The only question that remains in any degree doubtful is, whether Warka or Mugheir is the true locality. Traditions attached to both, but perhaps more distinctly to Warka. On the other hand, it seems certain that Warka, the native name of which was *Huruk*, represents the Erech of Genesis, which cannot possibly be the Ur of the same Book. Mugheir, therefore, which bore the exact name of *'Ur* or *Hur*, remains with the best claim, and is entitled to be (at least provisionally) regarded as the city of Abraham. 'Ur or Hur, now *Mugheir*, or *Um-Mugheir*, "the bitumened," or "the mother of bitumen," is one of the most ancient, if not *the* most ancient, of the Chaldaean sites hitherto discovered. It lies on the right bank of the Euphrates, at the distance of about six miles from the present course of the stream, nearly opposite the point where the Euphrates receives the *Shatel-Hie* from the Tigris. It is now not less than 125 miles from the sea; but there are grounds for believing that it was anciently a maritime town. The most remarkable building is near the northern end of the ruins. It is a temple of the true Chaldaean type. The bricks of this building bear the name of a certain *Urukh*, who is regarded as the earliest of the Chaldaean monumental kings. His supposed date is B.C. 2000, or a little earlier. 'Ur was the capital of this monarch. It retained its metropolitan character for above two centuries, and even after it became second to Babylon, was a great city, with an especially sacred character. It is in the main a city of tombs.

Ur'bane. It would have been better if the word had been written URBAN in the Authorised Version. For unlearned readers sometimes mistake the sex of this Christian disciple, who is in the long list of those whom St. Paul salutes in writing to Rome (Rom. xvi. 9). We have no means of knowing more about him.

U'ri. 1. The Father of Bezaleel one of the architects of the tabernacle (Ex. xxxi. 2, xxxv. 30, xxxviii. 22; 1 Chr. ii. 20; 2 Chr. i. 5). He was of the tribe of Judah, and grandson of Caleb ben-Hezron.—2. The father of Geber, Solomon's commissariat officer in Gilead (1 K. iv. 19).—3. One of the gatekeepers of the temple in the time of Ezra (Ezr. x. 24).

Uri'ah. 1. One of the thirty commanders of the thirty bands into which the Israelite army of David was divided (1 Chr. xi. 41; 2 Sam. xxiii. 39). Like others of David's officers he was a foreigner—a Hittite. His name, however, and his manner of speech (2 Sam. xi. 11) indicate that he had adopted the Jewish religion. He married Bathsheba, a woman of extraordinary beauty, the daughter of Eliam—possibly the same as the son of Ahithophel, and one of his brother officers (2 Sam. xxiii. 34), and hence, perhaps, Uriah's first acquaintance with Bathsheba. It may be inferred from Nathan's parable (2 Sam. xii. 3) that he was passionately devoted to his wife, and that their union was celebrated in Jerusalem as one of peculiar tenderness. In the first war with Ammon he followed Joab to the siege, and with him remained encamped in the open field (*ib.* 11). He returned to Jerusalem, at an order from the king, on the pretext of asking news of the war,—really in the hope that his return to his wife might cover the shame of his own crime. The king met with an unexpected obstacle in the austere, soldier-like spirit which guided all Uriah's conduct, and which gives us a high notion of the character and discipline of David's officers. On the morning of the third day, David sent him back to the camp with a letter containing the command to Joab to cause his destruction in the battle. The device of Joab was, to observe the part of the wall of Rab-

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bath-Ammon; where the greatest force of the besieged was congregated, and thither, as a kind of forlorn hope, to send Uriah. A sally took place. Uriah and the officers with him advanced as far as the gate of the city, and were there shot down by the archers on the wall. Just as Joab had forewarned the messenger, the king broke into a furious passion on hearing of the loss. The messenger, as instructed by Joab, calmly continued, and ended the story with the words: "Thy servant also, Uriah the Hittite, is dead." In a moment David's anger is appeased. It is one of the touching parts of the story that Uriah falls unconscious of his wife's dishonour. —**2.** High-priest in the reign of Ahaz (Is. viii. 2; 2 K. xvi. 10-16). We first hear of him as a witness to Isaiah's prophecy concerning Maher-shalal-hash-baz, with Zechariah, the son of Jeberechiah. He is probably the same as Urijah the priest, who built the altar for Ahaz (2 K. xvi. 10). If this be so, the prophet may have summoned him as a witness on account of his position as high-priest, not on account of his personal qualities; though, as the incident occurred at the beginning of the reign of Ahaz, Uriah's irreligious subserviency may not yet have manifested itself. Of the parentage of Uriah we know nothing. He probably succeeded Azariah, who was high-priest in the reign of Uzziah, and was succeeded by that Azariah who was high-priest in the reign of Hezekiah. Hence it is probable that he was son of the former and father of the latter.—**3.** A priest of the family of Hakkoz, the head of the seventh course of priests (Ezr. viii. 33; Neh. iii. 4, 21).

Uri'as. **1.** URIAH, the husband of Bathsheba (Matt. i. 6).—**2.** URIJAH, 3 (1 Esd. ix. 43).

U'riel, "the fire of God," an angel named only in 2 Esdr. iv. 1, 36, v. 20, x. 28.

U'riel. **1.** A Kohathite Levite, son of Tahath (1 Chr. vi. 24 [9]).—**2.** Chief of the Kohathites in the reign of David (1 Chr. xv. 5, 11).—**3.** Uriel of Gibeah was the father of Maachah, or Michaiah, the favourite wife of Rehoboam, and mother of Abijah (2 Chr. xiii. 2). In 2 Chr. xi. 20 she is called "Maachah the daughter of Absalom." Rashi gives a long note to the effect that her father's name was Uriel Abishalom.

Uri'jah. **1.** Urijah the priest in the reign of Ahaz (2 K. xvi. 10), probably the same as URIAH, 2.—**2.** A priest of the family of Koz, or hak-Koz, the same as URIAH, 3.—**3.** One of the priests who stood at Ezra's right-hand when he read the Law to the people (Neh. viii. 4).—**4.** The son of Shemaiah of Kirjath-jearim. He prophesied in the days of Jehoiakim and the king sought to put him to death; but he escaped, and fled into Egypt. His retreat was soon discovered: Elnathan and his men brought him up out of Egypt, and Jehoiakim slew him with the sword, and cast his body forth among the graves of the common people (Jer. xxvi. 20-23).

Urim and Thummim. I. (1.) When the Jewish exiles were met on their return from Babylon by a question which they had no *data* for answering, they agreed to postpone the settlement of the difficulty till there should rise up "a Priest with Urim and Thummim" (Ezr. ii. 63; Neh. vii. 65). The inquiry, what those Urim and Thummim themselves were, seems likely to wait as long for a final and satisfying answer. On every side we meet with confessions of ignorance. (2.) The starting-point of such an inquiry must be from the words which the A. V. has left untranslated. (A.) In *Urim*, Hebrew scholars, with hardly an exception, have seen the plural of *ûr* (= light, or fire). The LXX. translators, however, appear to have had reasons which led them to another rendering. The literal English equivalent would of course be "lights;" but the renderings in the LXX. and Vulg. indicate, at least, a traditional belief among the Jews that the plural form did not involve numerical plurality. (B.) *Thummim.* Here also there is almost a *consensus* as to the derivation from *tôm* (= perfection, completeness). What has been said as to the plural of Urim applies here also. "Light and Perfection" would probably be the best English equivalent. The mere phrase, as such, leaves it therefore uncertain whether each word by itself denoted many things of a given kind, or whether the two taken together might be referred to two distinct objects, or to one and the same object. In Deut. xxxiii. 8, we have separately, "Thy Thummim and thy Urim," the first order being inverted. Urim is found alone in Num. xxvii. 21; 1 Sam. xxviii. 6; Thummim never by itself, unless we find it in Ps. xvi. 5.—II. (1.) *Scriptural Statements.*—The mysterious words meet us for the first time, as if they needed no explanation, in the description of the high-priest's apparel. Over the EPHOD there is to be a "breast-plate of judgment" of gold, scarlet, purple, and fine linen, folded square and doubled, a "span" in length and width. In it are to be set four rows of precious stones, each stone with the name of a tribe of Israel engraved on it, that Aaron may "bear them on his heart." Then comes a further order. Inside the breastplate, as the Tables of the Covenant were placed inside the Ark (Ex. xxv. 16, xxviii. 30), are to be placed "the Urim and the Thummim," the Light and the Perfection; and they, too, are to be on Aaron's heart, when he goes in before the Lord (Ex. xxviii. 15-30). Not a word describes them. They are mentioned as things already familiar both to Moses and the people, connected naturally with the functions of the high-priest, as mediating between Jehovah and His people. The command is fulfilled (Lev. viii. 8). They pass from Aaron to Eleazar with the sacred Ephod and other *pontificalia* (Num. xx. 28). They are mentioned again (Num. xxvii. 21; Deut. xxxiii. 8, 9). Once, and once only, are they mentioned by name in the history of the Judges and the monarchy (1 Sam. xxviii. 6). There is no longer a priest with Urim and Thummim (Ezr. ii. 63; Neh. vii. 65) to answer hard questions. (2.) Besides these direct statements, there are others in which we may, without violence, trace a reference, if not to both, at least to the Urim. When questions precisely of the nature of those described in Num. xxvii. 21 are asked by the leader of the people, and answered by Jehovah (Judg. i. 1, xx. 18)—when like questions are asked by Saul of the high-priest Ahiah, "wearing an ephod" (1 Sam. xiv. 3, 18)—by David, as soon as he has with him the presence of a high-priest with his ephod (1 Sam. xxiii. 2, 12, xxx. 7, 8)—we may legitimately infer that the treasures which the ephod contained were the conditions and *media* of his answer. (3.) It deserves notice before we pass beyond the range of Scriptural *data*, that in some cases of deflection from the established religious order, we find the ephod connected not with the Urim, but with the TERAPHIM, which in the days of Laban, if not earlier, had been conspicuous in Aramaic worship (Judg. xvii. 5,

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xviii. 14, 20; Hos. iii. 4).—III. *Theories*—Of the numerous theories that have been propounded upon the subject the favourite view of Jewish and of some Christian writers has been, that the Urim and Thummim were identical with the twelve stones on which the names of the Tribes of Israel were engraved, and the mode in which an oracle was given was by the illumination, simultaneous or successive, of the letters which were to make up the answer. But it seems to be far simplest and most in agreement with the different accounts of inquiries made by Urim and Thummim (1 Sam. xiv. 3, 18, 19, xxiii. 2, 4, 9, 11, 12, xxviii. 6; Judg. xx. 28; 2 Sam. 5, 23, &c.) to suppose that the answer was given simply by the Word of the Lord to the high-priest (comp. John xi. 51), when he had inquired of the Lord clothed with the ephod and breastplate. Such a view agrees with the true notion of the breastplate, of which it was not the leading characteristic to be oracular, but only an incidental privilege connected with its fundamental meaning. What that meaning was we learn from Ex. xxviii. 30, where we read "Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Now the judicial sentence is one by which any one is either justified or condemned. In prophetic vision, as in actual Oriental life, the sentence of justification was often expressed by the nature of the robe worn. "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Is. lxi. 10), is a good illustration of this; cf. lxii. 3. In like manner, in Rev. iii. 5, vii. 9, xix. 14, &c., the white linen robe expresses the righteousness or justification of the saints.

Usury. Information on the subject of lending and borrowing will be found under LOAN. It need only be remarked here that the practice of mortgaging land, sometimes at exorbitant interest, grew up among the Jews during the Captivity, in direct violation of the law (Lev. xxv. 36, 37; Ez. xviii. 8, 13, 17). We find the rate reaching 1 in 100 per month, corresponding to the Roman *centesimae usurae*, or 12 per cent. per annum. The law of the Kurân, like the Jewish, forbids all usury. The laws of Menu allow 18 and even 24 per cent. as an interest rate; but, as was the law in Egypt, accumulated interest was not to exceed twice the original sum lent. This Jewish practice was annulled by Nehemiah.

U'ta, 1 Esdr. v. 30. It appears to be a corruption of AKKUB (Ezr. ii. 45).

Utha'i. **1.** The son of Ammihud, of the children of Pharez, the son of Judah (1 Chr. ix. 4).—**2.** One of the sons of Bigvai, who returned in the second caravan with Ezra (Ezr. viii. 14).

U'thii. 1 Esdr. viii. 40. [UTHAI 2.]

Uz. **1.** A son of Aram (Gen. x. 23; 1 Chr. i. 17), and consequently a grandson of Shem.—**2.** A son of Nahor by Milcah (Gen. xxii. 21; A.V. HUZ).—**3.** A son of Dishan, and grandson of Seir (Gen. xxxvi. 28).—**4.** The country in which Job lived (Job i. 1). As the genealogical statements of the Book of Genesis are undoubtedly ethnological, and in many instances also geographical, it may be fairly surmised that the coincidence of names in the above cases is not accidental, but points to a fusion of various branches of the Shemitic race in a certain locality. This surmise is confirmed by the circumstance that other connecting links may be discovered between the same branches. The ethnological fact embodied in these coincidences of names appears to be as follows:—Certain branches of the Aramaic family, being both more ancient and occupying a more northerly position than the others, coalesced with branches of the later Abrahamids, holding a somewhat central position in Mesopotamia and Palestine, and again with branches of the still later Edomites of the south, after they had become a distinct race from the Abrahamids. This conclusion would receive confirmation if the geographical position of Uz, as described in the Book of Job, harmonised with the probability of such an amalgamation. As far as we can gather, it lay either east or south-east of Palestine (Job i. 3); adjacent to the Sabaeans and the Chaldaeans (Job i. 15, 17), consequently northward of the southern Arabians, and westward of the Euphrates; and, lastly, adjacent to the Edomites of Mount Seir, who at one period occupied Uz, probably as conquerors (Lam. iv. 21), and whose troglodyte habits are probably described in Job xxx. 6, 7. From the above data we infer that the land of Uz corresponds to the *Arabia Deserta* of classical geography, at all events to so much of it as lies north of the 30th parallel of latitude. Whether the name of Uz survived to classical times is uncertain: a tribe named Aesitae is mentioned by Ptolemy: this Bochart identifies with the Uz of Scripture.

Uza'i. The father of Palal, who assisted Nehemiah in rebuilding the city wall (Neh. iii. 25).

U'zal. The sixth son of Joktan (Gen. x. 27; 1 Chr. i. 21), whose settlements are clearly traced in the ancient name of San'à, the capital city of the Yemen, which was originally Awzál. It has disputed the right to be the chief city of the kingdom of Sheba from the earliest ages of which any traditions have come down to us. From its position in the centre of the best portion of that kingdom, it must always have been an important city, though probably of less importance than Seba itself. Niebuhr says that it is a walled town, situate in an elevated country, in lat. 15° 2', and with a stream (after heavy rains) running through it. It has a citadel on the site of a famous temple. The houses and palaces of San'à are finer than those of any other town of Arabia; and it possesses many mosques, public baths, and caravanserais. Uzal, or Awzál, is most probably the same as the Auzara, or Ausara of the classics. It is perhaps referred to by Ezek. (xxvii. 19), translated in the A.V. "Javan, *going to and fro*."

Uz'za. **1.** A Benjamite of the sons of Ehud (1 Chr. viii. 7).—**2.** Elsewhere called UZZAH (1 Chr. xiii. 7, 9, 10, 11).—**3.** The children of Uzza were a family of Nethinim who returned with Zerubbabel (Ezr. ii. 49; Neh. vii. 51).—**4.** Properly "Uzzah." As the text now stands, Uzzah is a descendant of Merari (1 Chr. vi. 29 [14]); but there appears to be a gap in the verse. Perhaps he is the same as Zina, or Zizah, the son of Shimei (1 Chr. xxiii. 10, 11); for these names evidently denote the same person and, in Hebrew character, are not unlike Uzzah.

Uz'za, the garden of. The spot in which Manasseh king of Judah, and his son Amon, were both buried (2 K. xxi. 18, 26). It was the garden attached to Manasseh's palace (ver. 18).

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The fact of its mention shows that it was not where the usual sepulchres of the kings were. No clue, however, is afforded to its position. It is ingeniously suggested by Cornelius a Lapide, that the garden was so called from being on the spot at which Uzza died during the removal of the Ark from Kirjath-jearim to Jerusalem.

Uz'zah. One of the sons of Abinadab, in whose house at Kirjath-jearim the ark rested for 20 years. Uzzah probably was the second, and Ahio the third. They both accompanied its removal, when David first undertook to carry it to Jerusalem. Ahio apparently went before the new cart (1 Chr. xiii. 7) on which it was placed, and Uzzah walked by the side. "At the threshing-floor of Nachon" (2 Sam. vi. 6), or Chidon (1 Chr. xiii. 9), perhaps slipping over the smooth rock, the oxen stumbled. Uzzah caught the ark to prevent its falling. He died immediately by its side. His death was so sudden and awful that, in the sacred language of the Old Testament, it is ascribed directly to the Divine anger. The error or sin is not explained.

Uz'zen-She'rah. A town founded or rebuilt by Sherah, an Ephraimite woman, the daughter either of Ephraim himself or of Beriah. It is named only in 1 Chr. vii. 24, in connexion with the two Beth-horons. No trace of Uzzen-Sherah appears to have been yet discovered, unless it be in *Beit Sira*, which is shown in the maps of Van de Velde and Tobler as on the N. side of the *Wady Suleiman*, about three miles S.W. of *Beitûr et-tahta*.

Uz'zi. **1.** Son of Bukki, and father of Zerahiah, in the line of the high-priests (1 Chr. vi. 5, 51; Ezr. vii. 4). Though Uzzi was the lineal ancestor of Zadok, it does not appear that he was ever high-priest. He must have been contemporary with, but rather earlier than, Eli.—**2.** Son of Tola the son of Issachar (1 Chr. vii. 2, 3).—**3.** Son of Bela, of the tribe of Benjamin (1 Chr. vii. 7).—**4.** Another, or the same, from whom descended some Benjamite houses, which were settled at Jerusalem after the return from captivity (1 Chr. ix. 8).—**5.** A Levite, son of Bani, and overseer of the Levites dwelling at Jerusalem, in the time of Nehemiah (Neh. xi. 22).—**6.** A priest, chief of the father's-house of Jedaiah, in the time of Joiakim the high-priest (Neh. xii. 19).—**7.** One of the priests who assisted Ezra in the dedication of the wall of Jerusalem (Neh. xii. 42). Perhaps the same as the preceding.

Uzzi'a. One of David's guard, and apparently a native of Ashtaroth beyond Jordan (1 Chr. xi. 44).

Uzzi'ah. **1.** Uzziah king of Judah. In some passages his name appears in the lengthened form Azariah, which Gesenius attributes to an error of the copyists. This is possible, but there are other instances of the princes of Judah changing their names on succeeding to the throne. After the murder of Amaziah, his son Uzziah was chosen by the people to occupy the vacant throne at the age of 16; and for the greater part of his long reign of 52 years he lived in the fear of God, and showed himself a wise, active, and pious ruler. He began his reign by a successful expedition against his father's enemies the Edomites, who had revolted from Judah in Jehoram's time, 80 years before, and penetrated as far as the head of the Gulf of 'Akaba, where he took the important place of Elath (2 K. xiv. 22 2 Chr. xxvi. 1, &c.). Uzziah waged other victorious wars in the south, especially against the Mehunim, or people of Maân, and the Arabs of Gurbaal. Towards the west, Uzziah fought with equal success against the Philistines, levelled to the ground the walls of Gath, Jabneh, and Ashdod, and founded new fortified cities in the Philistine territory. He strengthened the walls of Jerusalem. He was also a great patron of agriculture. He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connexion with him (2 Chr. xxvi. 5). So the southern kingdom was raised to a condition of prosperity which it had not known since the death of Solomon. The end of Uzziah was less prosperous than his beginning. Elated with his splendid career, he determined to burn incense on the altar of God, but was opposed by the high-priest Azariah and eighty others. (See Ex. xxx. 7, 8; Num. xvi. 40, xviii. 7.) The king was enraged at their resistance, and, as he pressed forward with his censer, was suddenly smitten with leprosy. Uzziah was buried "with his fathers," yet apparently not actually in the royal sepulchres (2 Chr. xxvi. 23). During his reign an earthquake occurred, which, though not mentioned in the historical books, was apparently very serious in its consequences, for it is alluded to as a chronological epoch by Amos (i. 1), and mentioned in Zech. xiv. 5, as a convulsion from which the people "fled." Josephus connects it with Uzziah's sacrilegious attempt to offer incense, but this is very unlikely. It is to be observed, with reference to the general character of Uzziah's reign, that the writer of the Second Book of Chronicles distinctly states that his lawless attempt to burn incense was the only exception to the excellence of his administration (2 Chr. xxvii. 2). His reign lasted from B.C. 808-9 to 756-7.—**2.** A Kohathite Levite, and ancestor of Samuel (1 Chr. vi. 24 [9]).—**3.** A priest of the sons of Harim, who had taken a foreign wife in the days of Ezra (Ezr. x. 21).—**4.** Father of Athaiah, or Uthai (Neh. xi. 4).—**5.** Father of Jehonathan, one of David's overseers (1 Chr. xxvii. 25).

Uz'ziel. **1.** Fourth son of Kohath, father of Mishael, Elzaphan or Elizaphan, and Zithri, and uncle to Aaron (Ex. vi. 18, 22; Lev. x. 4).—**2.** A Simeonite captain, son of Ishi, in the days of Hezekiah (1 Chr. iv. 42).—**3.** Head of a Benjamite house, of the sons of Bela (1 Chr. vii. 7).—**4.** A musician, of the sons of Heman, in David's reign (1 Chr. xxv. 4).—**5.** A Levite, of the sons of Jeduthun, in the days of Hezekiah (2 Chr. xxix. 14, 19).—**6.** Son of Harhaiah, probably a priest, in the days of Nehemiah, who took part in repairing the wall (Neh. iii. 8). He is described as "of the goldsmiths," *i. e.* of those priests whose hereditary office it was to repair or make the sacred vessels.

Uz'zielites, the. The descendants of Uzziel, and one of the four great families of the Kohathites (Num. iii. 27; 1 Chr. xxvi. 23).

V

Vajeza'tha. One of the ten sons of Haman whom the Jews slew in Shushan (Esth. ix. 9).

Vale, Valley. It is hardly necessary to state that these words signify a hollow sweep of ground between two more or less parallel ridges of high land. Vale is the poetical or provincial form. The

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structure of the greater part of the Holy Land does not lend itself to the formation of valleys in our sense of the word. The abrupt transitions of its crowded rocky hills preclude the existence of any extended sweep of valley. The nearest approach is found in the space between the mountains of Gerizim and Ebal, which contains the town of *Nablûs*, the ancient Shechem. This, however, is not mentioned in the Bible. Another is the "Valley of Jezreel." Valley is employed in the Authorised Version to render five distinct Hebrew words. 1. *'Êmek*. This appears to approach more nearly to the general sense of the English word than any other. It is connected with several places; but the only one which can be identified with any certainty is the *Emek* of Jezreel, already mentioned as one of the nearest approaches to an English valley. 2. *Gaî* or *Gê*. Of this natural feature there is fortunately one example remaining which can be identified with certainty—the deep hollow which encompasses the S.W. and S. of Jerusalem, and which is without doubt identical with the Ge-hinnom or Ge-ben-hinnom of the O. T. This identification appears to establish the *Ge* as a deep and abrupt ravine, with steep sides and narrow bottom. 3. *Nachal*. This is the word which exactly answers to the Arabic *wady*, and has been already alluded to in that connexion. It expresses, as no single English word can, the bed of a stream (often wide and shelving, and like a "valley" in character, which in the rainy season may be nearly filled by a foaming torrent, though for the greater part of the year dry), and the stream itself, which after the subsidence of the rains has shrunk to insignificant dimensions. 4. *Bik'âh*. This term appears to mean rather a plain than a valley, wider than the latter, though so far resembling it as to be enclosed by mountains. It is rendered by "valley" in Deut. xxiv. 3; Josh. xi. 8, 17, xii. 7; 2 Chr. xxv. 22; Zech. xii. 11. 5. *has-Shĕfêlâh*. This is the only case in which the employment of the term "valley" is really unfortunate. The district to which alone the name *has-Shĕfêlâh* is applied in the Bible has no resemblance whatever to a valley, but is a broad swelling tract of many hundred miles in area, which sweeps gently down from the mountains of Judah to the Mediterranean. It is rendered "the vale" in Deut. i. 7; Josh. x. 40; 1 K. x. 27; 2 Chr. i. 15; Jer. xxxiii. 13; and "the valley" or "valleys" in Josh. ix. 1, xi. 2, 16, xii. 8, xv. 33; Judg. i. 9; Jer. xxxii. 44.

Vani'ah. One of the sons of Bani (Ezr. x. 36).

Vash'ni. The firstborn of Samuel as the text now stands (1 Chr. vi. 28 [13]). But in 1 Sam. viii. 2 the name of his firstborn is Joel. Most probably in the Chronicles the name of Joel has dropped out, and "Vashni" is a corruption of *veshéni*, "and (the) second."

Vash'ti. The "queen" of Ahasuerus, who, for refusing to show herself to the king's guests at the royal banquet, when sent for by the king, was repudiated and deposed (Esth. i.). Many attempts have been made to identify her with historical personages; as by Ussher wth Atossa, the wife of Darius Hystaspis, and by J. Capellus with Parysatis, the mother of Ochus; but it is far more probable that she was only one of the inferior wives, dignified with the title of queen, whose name has utterly disappeared from history.

Veil. Under the head of DRESS we have already disposed of various terms improperly rendered "veil" in the A. V., such as *mitpachath* (Ruth iii. 15), *tsâiph* (Gen. xxiv. 65, xxxviii. 14, 19), and *râdid* (Cant. v. 7; Is. iii. 23). These have been explained to be rather shawls, or mantles, which might at pleasure be drawn over the face, but which were not designed for the special purpose of veils. It remains for us to notice the following terms which describe the veil proper:—(1.) *Masveh*, used of the veil which Moses assumed when he came down from the mount (Ex. xxxiv. 33–35). (2.) *Mispâchôth*, used of the veils which the false prophets placed upon their heads (Ezek. xiii. 18, 21; A. V. "kerchiefs"). The word is understood by Gesenius of cushions or mattresses, but the etymology is equally, if not more, favourable to the sense of a *flowing* veil. (3.) *Rĕ'âlôth*, used of the light veils worn by females (Is. iii. 19; A. V. "mufflers", which were so called from their rustling motion. (4.) *Tsammâh*, understood by the A. V. of "locks" of hair (Cant. iv. 1, 3, vi. 7; Is. xlvii. 2); but the contents of the passages in which it is used favour the sense of veil. With regard to the use of the veil, it is important to observe that it was by no means so general in ancient as in modern times. Much of the scrupulousness in respect of the use of the veil dates from the promulgation of the Koran, which forbade women appearing unveiled except in the presence of their nearest relatives. In ancient times, the veil was adopted only in exceptional cases, either as an article of ornamental dress (Cant. iv. 1, 3, vi. 7), or by betrothed maidens in the presence of their future husbands, especially at the time of the wedding (Gen. xxiv. 65, xxix. 25), or, lastly, by women of loose character for purposes of concealment (Gen. xxxviii. 14). Among the Jews of the New Testament age it appears to have been customary for the women to cover their heads (not necessarily their faces) when engaged in public worship.

Veil of the Tabernacle and Temple. [TABERNACLE; TEMPLE.]

Versions, Ancient, of the Old and New Testaments. In treating of the ancient versions that have come down to us, in whole or in part, they will be described in the alphabetical order of the languages. It may be premised that in most of them the Old Test. is not a version from the Hebrew, but merely a secondary translation from the Septuagint in some one of its early forms.

AETHIOPIC VERSION.—Christianity was introduced into Aethiopia in the 4th century, through the labours of Frumentius and Aedesius of Tyre, who had been made slaves and sent to the king. Hence arose the episcopal see of Axum, to which Frumentius was appointed by Athanasius. The Aethiopic version which we possess is in the ancient dialect of Axum; hence some have ascribed it to the age of the earliest missionaries; but from the general character of the version itself, this is improbable; and the Abyssinians themselves attribute it to a later period. The Old Testament, as well as the New, was executed from the Greek. In 1513 Potken published the Aethiopic Psalter at Rome. In 1548-9, the Aethiopic New Test. was also printed at Rome, edited by three Abyssinians. The Roman edition was reprinted in Walton's Polyglott; but (according to Ludolf) all the former errors were retained, and new ones introduced. In 1826-30, a new edition, formed by a collation of MSS., was published under the care of Mr. Thomas Pell Platt (formerly Fellow of Trinity College, Cambridge),

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whose object was not strictly *critical*, but rather to give to the Abyssinians their Scriptures for ecclesiastical use in as good a form as he conveniently could, consistently with MS. authority. From the notes made by Mr. Platt in the course of his collations, it is evident that the translation had been variously revised. The probability appears to be that there was originally one version of the Gospels; but that this was afterwards revised with Greek MSS. of a different complexion of text; and that succeeding copyists either adopted one or the other form in passages; or else, by omitting nothing from text or margin, they formed a confused combination of readings. It appears probable that all the portion of the New Test. after the Gospels originated from some of the later revisers of the former part; its paraphrastic tone accords with this opinion. An examination of the version proves both that it was executed from the Greek, and also that the translator made such mistakes that he could hardly have been a person to whom Greek was the native tongue. Bode's Latin version enabled critical scholars to use the Roman text with much confidence. The Old Test. of this version, made from the LXX., has been subjected apparently (with the exception of the Psalms) to very little critical examination. A complete edition of the Aethiopic Old Test. has been commenced by Dillmann; the first portion of which appeared in 1853.

ARABIC VERSIONS.—(I.) *Arabic versions of the Old Test.* (A.) Made from the Hebrew text. Rabbi Saadiah Haggaon, the Hebrew commentator of the 10th century, translated portions (some think the whole) of the O. T. into Arabic. His version of the Pentateuch was printed at Constantinople, in 1546. The Paris Polyglott contains the same version from a MS. differing in many of its readings: this was reprinted by Walton. It seems as if copyists had in parts altered the version considerably. The version of Isaiah by Saadiah was printed by Paulus, at Jena, in 1791, from a Bodleian MS.; the same library contains a MS. of his version of Job and of the Psalms. Kimchi quotes his version of Hosea. The Book of Joshua in the Paris and Walton's Polyglotts is also from the Hebrew; and this Rödiger states to be the fact in the case of the Polyglott text of 1 K. xii.; 2 K. xii. 16; and of Neh. i.–ix. 27. Other portions, translated from Hebrew in later times, do not require to be even specified here. (B.) Made from the Peshito Syriac. This is the base of the Arabic text contained in the Polyglotts of the Books of Judges, Ruth, Samuel, Kings, and Nehemiah. (C.) Made from the LXX. The version in the Polyglotts of the books not specified above. Another text of the Psalter in Justiniani Psalterium Octuplum, Genoa, 1516.—(II.) *Arabic versions of the New Test.*—1. The Roman editio princeps of the four Gospels, 1590-91. 2. The Erpenian Arabic. The whole New Test. edited by Erpenius, 1616, at Leyden, from a MS. of the 13th or 14th century. 3. The Arabic of the Paris Polyglott, 1645. In the Gospels this follows mostly the Roman text; in the Epistles a MS. from Aleppo was used. The Arabic in Walton's Polyglott appears to be simply taken from the Paris text. 4. The *Carshuni* Arabic text (*i. e.* in Syriac letters), the Syriac and Arabic New Test., published at Rome, in 1703. For this a MS. brought from Cyprus was used. Juynboll, in his description of an Arabic Codex at Franeker (1838), threw new light on the origin of the Arabic Gospels. He proves that the Franeker Codex coincides in its general text with the Roman editio princeps, and that both follow the Latin Vulgate. The greater agreement of the Polyglott text with the Greek he ascribes to the influence of an Aleppo MS., which the Paris editor used. Juynboll then identifies the text of the Franeker MS. (and of the Roman edition) with the version made in the 8th century by John, Bishop of Seville. In the Erpenian Arabic the latter part is a translation from the Peshito-Syriac; the Epistles not found in that version and the Apocalypse are said to be from the Memphitic. The latter part of the text in the Polyglotts is from the Greek.

ARMENIAN VERSION.—Before the 5th century the Armenians are said to have used the Syriac alphabet; but at that time Miesrob is stated to have invented the Armenian letters. Soon after this it is said that translations into the Armenian language commenced, at first from the Syriac. Miesrob, with his companions, Joseph and Eznak, began a version of the Scriptures with the Book of Proverbs, and completed all the Old Test.; and in the New, they used the Syriac as their basis, from their inability to obtain any Greek books. But when, in the year 431, Joseph and Eznak returned from the council of Ephesus, bringing with them a Greek copy of the Scriptures, Isaac, the Armenian Patriarch, and Miesrob, threw aside what they had already done, in order that they might execute a version from the Greek. But now arose the difficulty of their want of a competent acquaintance with that language: to remedy this, Eznak and Joseph were sent with Moses Chorenensis (who is himself the narrator of these details) to study that language at Alexandria. There they made what Moses calls their *third* translation. The first printed edition of the Old and New Testaments in Armenian appeared at Amsterdam in 1666, under the care of a person commonly termed Oscan, or Uscan, and described as being an Armenian bishop. Zohrab, in 1789, published at Venice an improved text of the Armenian New Test.; and in 1805 he and his coadjutors completed an edition of the entire Armenian Scriptures. The basis was a MS. written in the 14th century. Dr. Charles Rieu of the British Museum undertook the task of collating the Venice text of 1805 for Tregelles, thus supplying him with a valuable portion of the materials for his critical edition of the Greek Testament. Some have spoken of this version as though it had been made from the Peshito Syriac, and not from the Greek; the only grounds for such a notion can be the facts connected with part of the history of its execution.

CHALDEE VERSIONS. [TARGUMS.]

EGYPTIAN VERSIONS.—I. THE MEMPHITIC VERSION.—The version thus designated was for a considerable time the only Egyptian translation known to scholars; *Coptic* was then regarded as a sufficiently accurate and definite appellation. But when the fact was established that there were at least two Egyptian versions, the name Coptic was found to be indefinite, and even unsuitable for the translation then so termed: for in the dialect of Upper Egypt there was another; and it is from the ancient *Coptos* in *Upper* Egypt that the term Coptic is taken. Thus Copto-Memphitic, or more simply Memphitic, is the better name for the version in the dialect of Lower Egypt. When Egyptian translations were made we do not know: probably before the middle of the 4th century. When the attention

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of European scholars was directed to the language and races of modern Egypt, it was found that while the native Christians use only Arabic vernacularly, yet in their services and in their public reading of the Scriptures they employ a dialect of the Coptic. This is the version now termed Memphitic. Wilkins in 1716 published at Oxford the first Memphitic New Test., founded on MSS. in the Bodleian, and compared with some at Rome and Paris. In 1846-8 Schwartze published at Berlin an edition of the Memphitic Gospels, in which he employed MSS. in the Royal Library there. The death of Schwartze prevented the continuation of his labours. Since then Boetticher's editions, first of the Acts and then of the Epistles, have appeared. In 1848-52 a magnificent edition of the Memphitic New Test. was published by the Society for Promoting Christian Knowledge, under the editorial care of the Rev. R. T. Lieder of Cairo. The Old Testament of this version was made from the LXX.—II. THE THEBAIC VERSION.—The examination of Egyptian MSS. in the last century showed that besides the Memphitic there is also another version in a cognate Egyptian dialect. To this the name *Sahidic* was applied by some, from an Arabic designation for Upper Egypt and its ancient language. It is, however, far better to assign to this version a name not derived from the language of the Arabian occupants of that land; thus Copto-Thebaic (as styled by Giorgi), or simply Thebaic, is far preferable. In 1785 Mingarelli published a few portions of this version of the New Test. from the Nanian MSS. In 1789 Giorgi edited very valuable Greek and Thebaic fragments of St. John's Gospel, which appear to belong to the *fifth* century. Münter, in 1787, had published a fragment of Daniel in this version; and in 1789 he brought out portions of the Epistles to Timothy, together with readings which he had collected from MSS. in other parts of the New Test. In the following year Mingarelli *printed* Mark xi. 29–xv. 22, from MSS. A few copies only seem to have been circulated. Woide's death took place before his edition was completed. In 1799, however, it appeared under the editorial care of Ford.—III. A THIRD EGYPTIAN VERSION.—Some Egyptian fragments were noticed by both Münter and Giorgi amongst the Borgian MSS., which in dialect differ both from the Memphitic and Thebaic. These fragments, of a third Egyptian translation, were edited by both these scholars independently in the same year (1789). In what part of Egypt this third dialect was used, and what should be its distinctive name, has been a good deal discussed. Arabian writers mention a third Egyptian dialect under the name of *Bashmuric*, and this has by some been *assumed* as the appellation for this version. Giorgi supposed that this was the dialect of the Ammonian Oasis; in this Münter agreed with him; and thus they called the version the *Ammonian*. *The Character and critical use of the Egyptian Versions.*—It appears that the Thebaic version may reasonably claim a higher antiquity than the Memphitic. The two translations are independent of each other, and both spring from Greek copies. The Thebaic has been considered to be the older of the two. The probable conclusions seem to be these:—that the Thebaic version was made in the early part of the third century, for the use of the common people among the Christians in Upper Egypt; that it was formed from MSS. such as were then current in the regions of Egypt which were distant from Alexandria; that afterwards the Memphitic version was executed in what was the more polished dialect, from the Greek copies of Alexandria; and that thus in process of time the Memphitic remained alone in ecclesiastical use. A few remarks only need be made respecting the *third* Egyptian version. The fragments of this follow the Thebaic so closely as to have no independent character. This version does however possess critical value, as furnishing evidence in a small portion not known in the Thebaic.

GOTHIC VERSION.—In the year 318 the Gothic bishop and translator of Scripture, Ulphilas, was born. He succeeded Theophilus as bishop of the Goths in 348, when he subscribed a confession rejecting the orthodox creed of Nicæa; through him it is said that the Goths in general adopted Arianism. The great work of Ulphilas was his version of the Scriptures. In 388 he visited Constantinople to defend his heterodox creed, and while there he died. In the latter part of the 16th century the existence of a MS. of this version was known, through Morillon having mentioned that he had observed one in the library of the monastery of Werden on the Ruhr in Westphalia. In 1648, almost at the conclusion of the Thirty Years' War, amongst the spoils from Prague was sent to Stockholm a copy of the Gothic Gospels, known as the *Codex Argenteus*. This MS. is generally supposed to be the same that Morillon had seen at Werden. On the abdication of Queen Christina of Sweden, a few years later, it disappeared. In 1655 it was in the possession of Isaac Vossius in Holland. In 1662 it was repurchased for Sweden by Count Magnus Gabriel de la Gardie, who placed it in the library of the University of Upsal. While the book was in the hands of Vossius a transcript was made of its text, from which Junius, his uncle, edited the first edition of the Gothic Gospels at Dort in 1665. The MS. is written on vellum that was once purple, in silver letters, except those at the beginning of sections, which are golden. The Gospels have many lacunæ: it is calculated that when entire it consisted of 320 folios; there are now but 188. It is pretty certain that this beautiful and elaborate MS. must have been written in the 6th century, probably in Upper Italy when under the Gothic sovereignty. Knittel, in 1762, edited from a Wolfenbüttel palimpsest some portions of the Epistle to the Romans in Gothic, in which the Latin stood by the side of the version of Ulphilas. New light dawned on Ulphilas and his version in 1817. While the late Cardinal Mai was engaged in the examination of palimpsests in the Ambrosian Library at Milan, of which he was at that time a librarian, he noticed traces of some *Gothic* writing under that of one of the codices. This was found to be part of the Books of Ezra and Nehemiah. In making further examination, four other palimpsests were found which contained portions of the Gothic Version. Mai deciphered these MSS. in conjunction with Count Carlo Ottavio Castiglione, and their labours resulted in the recovery, besides a few portions of the Old Test., of almost the whole of the thirteen Epistles of St. Paul and some parts of the Gospels. The edition of Gabelentz and Loebe (1836-45) contains all that has been discovered of the Gothic Version, with a Latin translation, notes, and a Gothic Dictionary and Grammar. In 1854 Uppström published an excellent edition of the text of the *Codex Argenteus*, with a beautiful fac-simile. In 1855-6 Massmann

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issued an excellent small edition of all the Gothic portions of the Scriptures known to be extant. This edition is said to be more correct than that of Gabelentz and Loebe. As an ancient monument of the Gothic language the version of Ulphilas possesses great interest; as a version the use of which was once extended widely through Europe, it is a monument of the Christianization of the Goths; and as a version *known* to have been made in the 4th century, and transmitted to us in ancient MSS., it has its value in textual criticism. In certain passages it has been thought that there is some proof of the influence of the Latin; but its Greek origin is not to be mistaken. The Greek from which the version was made must in many respects have been what has been termed the transition text of the 4th century.

GREEK VERSIONS OF THE OLD TESTAMENT.—1. SEPTUAGINT. [See SEPTUAGINT.] 2. AQUILA.—It is a remarkable fact that in the second century there were three versions executed of the Old Testament Scriptures into Greek. The first of these was made by Aquila, a native of Sinope in Pontus, who had become a proselyte to Judaism. The Jerusalem Talmud describes him as a disciple of Rabbi Akiba; and this would place him in some part of the reign of the Emperor Hadrian (A.D. 117-138). It is supposed that his object was to aid the Jews in their controversies with the Christians. This is a probable account of the origin of his version. Extreme literality and an occasional polemical bias appear to be its chief characteristics. It is mentioned that Aquila put forth a second edition (*i. e.* revision) of his version, in which the Hebrew was yet more servilely followed, but it is not known if this extended to the whole, or only to three books, namely, Jeremiah, Ezekiel, and Daniel, of which there are fragments. 3. THEODOTION.—The second version, of which we have information as executed in the second century, is that of Theodotion. He is stated to have been an Ephesian, and he seems to be most generally described as an Ebionite: if this is correct, his work was probably intended for those semi-Christians who may have desired to use a version of their own instead of employing the LXX. with the Christians, or that of Aquila with the Jews. But it may be doubted if the name of *translation* can be rightly applied to the work of Theodotion: it is rather a revision of the LXX. with the Hebrew text, so as to bring some of the copies then in use into more conformity with the original. The statement of Epiphanius that he made his translation in the reign of Commodus accords well with its having been quoted by Irenaeus; but it cannot be correct if it as one of the translations referred to by Justin Martyr as giving interpretations contrary to the Christian doctrine of the New Test. In most editions of the LXX. Theodotion's version of Daniel is still substituted for that which really belongs to that translation. 4. SYMMACHUS is stated by Eusebius and Jerome to have been an Ebionite: so too in the Syrian accounts given by Assemani; Epiphanius, however, and others style him a Samaritan. It may be that as a Samaritan he made this version for some of that people who employed Greek, and who had learned to receive more than the Pentateuch. Epiphanius says that he lived under the Emperor Severus. The translation which he produced was probably better than the others as to sense and general phraseology. 5. THE FIFTH, SIXTH, AND SEVENTH VERSIONS.—Besides the translations of Aquila, Symmachus, and Theodotion, the great critical work of Origen comprised as to portions of the Old Test. three other versions, placed for comparison with the LXX.; which, from their being anonymous, are only known as the fifth, sixth, and seventh; designations taken from the places which they respectively occupied in Origen's columnar arrangement. Eusebius says that two of these versions were found, the one at Jericho, and the other at Nicopolis on the gulf of Actium. Epiphanius says, that the fifth was found at Jericho, and the sixth at Nicopolis; while Jerome speaks of the fifth as having been found at the latter place. The contents of the *fifth version* appear to have been the Pentateuch, Psalms, Canticles, and the minor prophets. The existing fragments prove that the translator used the Hebrew original; but it is also certain that he was aided by the work of former translators. The *sixth version* seems to have been just the same in its contents as the fifth (except 2 Kings). Jerome calls the authors of the fifth and sixth "*Judaicos* translatores;" but the translator of this must have been a Christian when he executed his work, or else the hand of a Christian reviser must have meddled with it before it was employed by Origen. Of the *seventh version* very few fragments remain. It seems to have contained the Psalms and minor prophets; and the translator was probably a Jew. The existing fragments of these varied versions are mostly to be found in the editions of the relics of Origen's Hexapla, by Montfaucon and by Bardht. 6. THE VENETO-GREEK VERSION.—A MS. of the 14th century, in the library of St. Mark at Venice, contains a peculiar version of the Pentateuch, Proverbs, Ecclesiastes, Canticles, Ruth, Lamentations, and Daniel. All of these books, except the Pentateuch, were published by Villoison at Strasburg in 1784; the Pentateuch was edited by Ammon at Erlangen in 1790-91. It may be said briefly that the translation was made from the Hebrew, although the present punctuation and accentuation is often not followed, and the translator was no doubt acquainted with some other Greek versions.

LATIN VERSIONS. [VULGATE.]

SAMARITAN VERSIONS. [SAMARITAN PENTATEUCH.]

SLAVONIC VERSION. In the year 862 there was a desire expressed, or an inquiry made, for Christian teachers in Moravia, and in the following year the labours of missionaries began amongst them. These missionaries were Cyrillus and Methodius, two brothers from Thessalonica: to Cyrillus is ascribed the invention of the Slavonian alphabet, and the commencement of the translation of the Scriptures. He appears to have died at Rome in 868, while Methodius continued for many years to be the bishop of the Slavonians. He is stated to have continued his brother's translation, although *how much* they themselves actually executed is quite uncertain. The Old Testament is, as might be supposed, a version from the LXX., but what measure of revision it may since have received seems to be by no means certain. As the oldest known MS. of the whole Bible is of the year 1499, it may reasonably be questioned whether this version may not in large portions be comparatively modern. The oldest MS. of any part of this version is an Evangeliarium, in Cyrillic characters, of the year 1056. The first printed portion was an edition of

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the Gospels in Wallachia, in 1512; in 1575 the same portion was printed at Wilna; and in 1581 the whole Bible was printed at Ostrog in Volhynia. The general text is such as would have been expected in the ninth century: some readings from the Latin have, it appears, been introduced in places.

SYRIAC VERSIONS.—I. OF THE OLD TESTAMENT. A. *From the Hebrew.*—In the early times of Syrian Christianity there was executed a version of the Old Testament from the original Hebrew, the use of which must have been as widely extended as was the Christian profession amongst that people. Ephraem the Syrian, in the latter half of the 4th century, gives abundant proof of its use in general by his countrymen. When he calls it OUR VERSION, it does not appear to be in opposition to any other Syriac translation, but in contrast to the original Hebrew text, or to those in other languages. At a later period this Syriac translation was designated *Peshito (Simple)*. It is probable that this name was applied to the version after another had been formed from the Hexaplar Greek text. This translation from the Hebrew has always been the ecclesiastical version of the Syrians. Its existence and use prior to the divisions of the Syrian Churches is sufficiently proved by Ephraem alone. It is highly improbable that any part of the Syriac version is older than the advent of our Lord; those who placed it under Abgarus, king of Edessa, seem to have argued on the account that the Syrian people then received Christianity. All that the account shows clearly is, that it was believed to belong to the earliest period of the Christian faith among them. Ephraem, in the 4th century, not only shows that it was then current, but also gives the impression that this had even then been *long* the case. For in his commentaries he gives explanations of terms which were even then obscure. This might have been from age: if so, the version was made comparatively long before his days: or it might be from its having been in a dialect different from that to which he was accustomed at Edessa. In this case, then, the translation was made in some other part of Syria. Probably the origin of the Old Syriac version is to be compared with that of the Old Latin; and that it differed as much from the polished language of Edessa as did the Old Latin, made in the African Province, from the contemporary writers of Rome. The Old Syriac has the peculiar value of being the first version from the Hebrew original made for Christian use. The proof that this version was made from the Hebrew is twofold: we have the direct statements of Ephraem, and we find the same thing as evident from the internal examination of the version itself. The first printed edition of this version was that which appeared in the Paris Polyglott of Le Jay in 1645; it is said that the editor, Gabriel Sionita, a Maronite, had only an imperfect MS. in Walton's Polyglott, 1657, the Paris text is reprinted, but with the addition of the Apocryphal books which had been wanting. In the punctuation given in the Polyglotts, a system was introduced which was in part a peculiarity of Gabriel Sionita himself. Dr. Lee collated for the text which he edited for the Bible Society six Syriac MSS. of the Old Test. in general, and a very ancient copy of the Pentateuch: he also used in part the commentaries of Ephraem and of Bar-Hebraeus. From these various sources he constructed his text, with the aid of that found already in the Polyglotts. But we have now in this country, in the MS. treasures brought from the Nitrian valleys, the means of far more accurately editing this version. It has been much discussed whether this translation were a Jewish or a Christian work. There need be no reasonable objection made to the opinion that it is a Christian work. It may be said that the Syriac in *general* supports the Hebrew text that we have. A resemblance has been pointed out between the Syriac and the reading of some of the Chaldee Targums: if the Targum is the older, it is not unlikely that the Syriac translator examined the Targums in difficult passages. If existing Targums are more recent than the Syriac, it may happen that their coincidences arise from the use of a common source —an earlier Targum. But there is another point of inquiry of more importance: it is, how far has this version been affected by the LXX.? and to what are we to attribute this influence? It is possible that the influence of the LXX. is partly to be ascribed to copyists and revisers; while in part this belonged to the version as originally made. When the extensive use of the LXX. is remembered, and how soon it was superstitiously imagined to have been made by direct inspiration, so that it was deemed canonically authoritative, we cannot feel wonder that readings from the LXX. should have been from time to time introduced. Some comparison with the Greek is probable even before the time of Ephraem; for, as to the Apocryphal books, while he cites some of them (though not as Scripture), the Apocryphal additions to Daniel and the Books of Maccabees were not yet found in Syriac. Whoever translated any of these books from the Greek, may easily have also compared with it in some places the books previously translated from the Hebrew. In the Book of Psalms this version exhibits many peculiarities. Either the translation of the Psalter must be a work independent of the Peshito in general, or else it has been strangely revised and altered, not only from the Greek, but also from liturgical use. It is stated that, after the divisions of the Syrian Church, there were revisions of this one version by the Monophysites and by the Nestorians. The *Karkaphensian* recension mentioned by Bar-Hebraeus was only known by name prior to the investigations of Wiseman. It is found in two MSS. in the Vatican, and was formed for the use of Monophysites. B. *The Syriac version from the Hexaplar Greek Text.*—The only Syriac version of the Old Test. up to the 6th century was apparently the Peshito. Moses Aghelaeus, who lived in the middle of the 6th century, speaks of the versions of the New Test. and the *Psalter*, "which Polycarp (rest his soul!), the Chorepiscopus, made in Syriac for the faithful Xenaias, the teacher of Mabug, worthy of the memory of the good." It is said that the Nestorian patriarch, Marabba, A.D. 552, made a version from the Greek. The version by Paul of Tela, a Monophysite, was made in the beginning of the 7th century; for its basis he used the Hexaplar Greek text—that is, the LXX., with the corrections of Origen, the asterisks, obeli, &c., and with the references to the other Greek versions. The Syro-Hexaplar version was made on the principle of following the Greek, word for word, as exactly as possible. It contains the marks introduced by Origen; and the references to the versions of Aquila, Symmachus, Theodotion, &c. In fact, it is from this Syriac

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version that we obtain our most accurate acquaintance with the results of the critical labours of Origen. It is from a MS. in the Ambrosian Library at Milan that we possess accurate means of knowing this Syriac version. The MS. in question contains the Psalms, Job, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, minor prophets, Jeremiah, Baruch, Daniel, Ezekiel, and Isaiah. Norberg published, at Lund in 1787, the Books of Jeremiah and Ezekiel, from a transcript which he had made of the MS. at Milan. In 1788 Bugati published at Milan the Book of Daniel; he also edited the Psalms the printing of which had been completed before his death in 1816; it was published in 1820. The rest of the contents of the Milan Codex (with the exception of the Apocryphal books) was published at Berlin in 1835, by Middeldorpf, from the transcript made by Norberg; Middeldorpf also added the 4th (2nd) Book of Kings from a MS. at Paris. Besides these portions of this Syriac version, the MSS. from the Nitrian monasteries now in the British Museum would add a good deal more: amongst these there are six, from which much might be drawn, so that part of the Pentateuch and other books may be recovered. To enumerate the supposed versions is needless. It is only requisite to mention that Thomas of Harkel seems to have made a translation from the Greek into Syriac of some of the Apocryphal books—at least, the subscriptions in certain MSS. state this.—II. THE SYRIAC NEW TESTAMENT VERSIONS.—A. *The Peshito Syriac N. T.* It may stand as an admitted fact that a version of the New Test. in Syriac existed in the 2nd century; and to this we may refer the statement of Eusebius respecting Hegesippus, that he "made quotations from the Gospel according to the Hebrews and the Syriac." It seems equally certain that in the 4th century such a version was as well known of the New Test. as of the Old. To the translation in common use amongst the Syrians, orthodox, Monophysite, or Nestorian, from the 5th century and onward, the name of Peshito has been as commonly applied in the New Test. as the Old. There seem to be but few notices of the old Syriac Version in early writers. Cosmas Indicopleustes, in the former half of the 6th century, incidentally informs us that the Syriac translation does not contain the Second Epistle of Peter, 2 and 3 John, and Jude. In 1552 Moses of Mardin came to Rome to Pope Julius III., commissioned by Ignatius the Jacobite (Monophysite) patriarch, to state his religious opinions, to effect (it is said) a union with the Romish Church, and *to get the Syriac New Test. printed.* In this last object he failed both at Rome and Venice. At Vienna he was, however, successful. Widmanstadt, the chancellor of the Emperor Ferdinand I., had himself learned Syriac from Theseus Ambrosius many years previously; and through his influence the emperor undertook the charge of an edition, which appeared in 1555, through the joint labours of Widmanstadt, Moses, and Postell. In having only *three* Catholic epistles, this Syriac New Test. agreed with the description of Cosmas; the Apocalypse was also wanting, as well as the section John viii. 1-11. One of the principal editions is that of Leusden and Schaaf. The Lexicon which accompanies this edition is of great value. The late Professor Lee published an edition in 1816 in which he corrected or altered the text on the authority of a few MSS. In 1828 the edition of Mr. William Greenfield was published by Messrs. Bagster. This Syriac Version has been variously estimated: some have thought that in it they had a genuine and unaltered monument of the second, or perhaps even of the *first* century. Others finding in it indubitable marks of a later age, were inclined to deny that it had any claim to a very remote antiquity. The fact is, that this version as transmitted to us contains marks of antiquity, and also traces of a later age. The two things are so blended, that if either class of phenomena alone were regarded, the most opposite opinions might be formed. The judgment formed by Griesbach seems to be certainly the correct one as to the peculiarity of the text of this version: he says (using the terms proper to his system of *recensions*); "Nulli harum recensionum Syriaca versio, prout quidem typis excusa est, similis, verum nec ulli prorsus dissimilis est. In multis concinit cum Alexandrina recensione, in pluribus cum Occidentali, in nonnullis etiam cum Constantinopolitana, ita tamen ut quae in hanc posterioribus demum seculis invecta sunt, pleraque repudiet. *Diversis ergo temporibus ad Graecos codices plane diversos iterum iterumque recognita esse videtur*" (*Nov. Test. Proleg.* lxxv.). Whether the whole of this version proceeded from the same translator has been questioned. It appears probable that the New Test. of the Peshito is not from the same hand as the Old. Not only may Michaelis be right in supposing a peculiar translator of the Epistle to the Hebrews, but also other parts may be from different hands; this opinion will become more general the more the version is studied. The *revisions* to which the version was subjected may have succeeded in part, but not wholly, in effacing the indications of a plurality of translators. The Acts and Epistles seem to be either more recent than the Gospels, though far less revised; or else, if coeval, far more corrected by later Greek MSS. The MSS. of the *Karkaphensian* recension (as it has been termed) of the Peshito Old Test. contain also the New with a similar character of text. *The Curetonian Syriac Gospels.*—Among the MSS. brought from the Nitrian monasteries in 1842, Dr. Cureton noticed a copy of the Gospels, differing greatly from the common text: and this is the form of text to which the name of Curetonian Syriac has been rightly applied. Every criterion which proves the common Peshito not to exhibit a text of extreme antiquity, equally proves the early origin of this. Dr. Cureton considers that the MS. of the Gospels is of the fifth century, a point in which all competent judges are probably agreed. The MS. contains Matt. i.-viii. 22, x. 31-xxiii. 25. Mark, the four last verses only. John i. 1-42, iii. 6-vii. 37, xiv. 11-29; Luke ii. 48-iii. 16, vii. 33-xv. 21, xvii. 24-xxiv. 41. Bar Salibi, bishop of Amida in the 12th century, says:—"There is found occasionally a Syriac copy, made out of the Hebrew, which inserts these three kings in the genealogy; but that afterwards it speaks of *fourteen* and not of *seventeen* generations, because fourteen generations has been substituted for seventeen by the Hebrews on account of their holding to the septenary number," &c. It shows then that Bar Salibi knew of a Syriac text of the Gospels in which Ahaziah, Joash, and Amaziah were inserted in Matt. i. 8; there is the same reading in the Curetonian Syriac: but this might have been a coincidence. But in ver. 17 the Curetonian text has in contradiction to ver. 8, *fourteen* genera-

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tions and not *seventeen*: and so had the copy mentioned by Bar Salibi: the former point might be a mere coincidence; the latter, however, shows such a kind of union in contradiction as proves the identity very convincingly. In examining the Curetonian text with the common printed Peshito, we often find such identity of phrase and rendering as to show that they are not wholly independent translations: then, again, we meet with such variety in the forms of words, &c. as seems to indicate that in the Peshito the phraseology had been revised and refined. But the great (it might be said characteristic) difference between the Curetonian and the Peshito Gospels is in their readings; for while the latter cannot in its present state be deemed an unchanged production of the second century, the former bears all the marks of extreme antiquity, even though in places it may have suffered from the introduction of readings current in very early times. A comparison of the two not only shows the antiquity of the text of the Curetonian Syriac, but it also affords abundant proof that the Peshito must have been modernised and revised. The antiquity of the Curetonian text is also shown by the occurrence of readings which were, as we know, early current, even though rightly repudiated as erroneous: it may suffice to refer to the long addition after Matt. xx. 28. The Curetonian Syriac presents such a text as we might have concluded would be current in the second century: the Peshito has many features which *could not* belong to that age; unless, indeed, we are ready to reject established facts, and those of a very numerous kind: probably, *at least*, two thousand. Bar Salibi tells us, when speaking of this version of St. Matthew, "there is found occasionally a Syriac copy *made out of the Hebrew*:" we thus *know* that the opinion of the Syrians themselves in the 12th century was that this translation of St. Matthew was not made from the Greek, but from the Hebrew original of the Evangelist: such, too, was the judgment of Dr. Cureton. The more the evidence, direct and indirect, is weighed, the more established it appears will be the judgment that the Curetonian Syriac of St. Matthew's Gospel was translated from the Apostle's Hebrew (Syro-Chaldaic) original, although injured since by copyists or revisers.—B. *The Philoxenian Syriac Version, and its revision by Thomas of Harkel.*—Philoxenus, or Xenaias, a Monophysite, Bp. of Hierapolis or Mabug at the beginning of the 6th century, caused Polycarp, his *Chorepiscopus*, to make a new translation of the New Test. into Syriac. This was executed in A.D. 508, and it is generally termed Philoxenian from its promoter. This version has not been transmitted to us in the form in which it was first made; we only possess a revision of it, executed by Thomas of Harkel in the following century (The Gospels, A.D. 616). From the subscriptions we learn that the text was revised by Thomas with *three* (some copies say *two*) Greek MSS. *One* Greek copy is similarly mentioned at the close of the Catholic Epistles. In describing this version as it has come down to us, the *text* is the first thing to be considered. This is characterised by extreme literality: the Syriac idiom is constantly bent to suit the Greek, and everything is in some manner expressed in the Greek phrase and order. As to the kind of Greek text that it represents, it is just what might have been expected in the 6th century. The work of Thomas in the text itself is seen in the introduction of *obeli*, by which passages which he rejected were condemned; and of *asterisks*, with which his insertions were distinguished. His model in all this was the Hexaplar Greek text. It is probable that the Philoxenian version was very literal, but that the slavish adaptation to the Greek is the work of Thomas.—C. *Syriac Versions of portions wanting in the Peshito.*—I. The second Epistle of Peter, the second and third of John, and that of Jude. The fact has been already noticed, that the Old Syriac Version did not contain these Epistles. They were published by Pococke in 1630, from a MS. in the Bodleian. The suggestion of Dr. Davidson, that the text of Pococke is that of Philoxenus before it was revised by Thomas, seems most probable.—II. *The Apocalypse.*—In 1627 De Dieu edited a Syriac version of the Apocalypse, from a MS. in the Leyden Library, written by one "Caspar from the land of the Indians," who lived in the latter part of the 16th century. A MS. at Florence, also written by this Caspar, has a subscription stating that it was copied in 1582 from a MS. in the writing of Thomas of Harkel, in A.D. 622. But the subscription seems to be of doubtful authority; and until the Rev. B. Harris Cowper drew attention to a more ancient copy of the version, we might well be somewhat uncertain if this were really an ancient work. It is of small critical value, and the MS. from which it was edited is incorrectly written. This book, from the Paris Polyglott and onward, has been added to the Peshito in this relation.—III. *The Syriac Version of John* viii. 1-11.—From the MS. sent by Abp. Ussher to De Dieu, the latter published this section in 1631. From De Dieu it was inserted in the London Polyglott, with a reference to Ussher's MS., and hence it has passed with the other editions of the Peshito, where it is a mere interpolation. Probably the version edited is that of Paul of Tela, the translator of the Hexaplar Greek text into Syriac.—D. THE JERUSALEM SYRIAC LECTIONARY.—The MS. in the Vatican containing this version was pretty fully described by S. E. Assemani in 1756, in the Catalogue of the MSS. belonging to that Library. The MS. was written in A.D. 1031, in peculiar Syriac writing; the portions are of course those for the different festivals, some parts of the Gospels not being there at all. The dialect is not common Syriac; it was termed the *Jerusalem* Syriac, from its being supposed to resemble the Jerusalem Talmud in language and other points. The grammar is peculiar; the forms almost Chaldee rather than Syriac; two characters are used for expressing F and P. For critical purposes this Lectionary has a far higher value than it has for any other: its readings often coincide with the oldest and best authorities. In Adler's opinion its date as a version would be from the 4th to the 6th century; but it can hardly be supposed that it is of so early an age, or that any Syrians then could have used so corrupt a dialect. The first volume, of an edition of this Lectionary, containing the Syriac text, with a Latin translation, has been published by Count Miniscalchi Erizzo.

TARGUM, a Chaldee word of uncertain origin; the general term for the CHALDEE, or, more accurately, ARAMAIC VERSIONS of the Old Testament. The injunction to "read the Book of the Law before all Israel . . . . the men, and women, and children, and the strangers," on the Feast of Tabernacles of every Sabbatical year, as a means of solemn instruction and edification, is first found in

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Deut. xxxi. 10-13. How far the ordinance was observed in early times we have no means of judging. It would appear, however, that such readings did take place in the days of Jeremiah. Certain it is that among the first acts undertaken by Ezra towards the restoration of the primitive religion and public worship is reported his reading "before the congregation, both of men and women" of the returned exiles, "in the Book in the Law of God" (Neh. viii. 2, 8). Aided by those men of learning and eminence with whom, according to tradition, he founded that most important religious and political body called the Great Synagogue, or Men of the Great Assembly, he appears to have succeeded in so firmly establishing regular and frequent public readings in the Sacred Records, that later authorities almost unanimously trace this hallowed custom to times immemorial—nay to the times of Moses himself. To these ancient readings in the Pentateuch were added, in the course of time, readings in the Prophets (in some Babylonian cities even in the Hagiographa), which were called *Haftaroth*; but when and how these were introduced is still matter for speculation. If, however, the primitive religion was re-established, together with the second Temple, in more than its former vigour, thus enabling the small number of the returned exiles—and these, according to tradition, the lowest of the low, the poor in wealth, in knowledge, and in ancestry, the very outcasts and refuse of the nation as it were—to found upon the ruins of Zion one of the most important and lasting spiritual commonwealths that has ever been known, there was yet one thing which neither authority nor piety, neither academy nor synagogue, could restore to its original power and glory—the Hebrew language. Ere long it was found necessary to translate the national books, in order that the nation from whose midst they had sprung might be able to understand them. And if for the Alexandrine, or rather the whole body of Hellenistic Jews, Greek translations had to be composed, those who dwelt on the hallowed soil of their forefathers had to receive the sacred word through an Aramaic medium. If the common people thus gradually had lost all knowledge of the tongue in which were written the books to be read to them, it naturally followed (in order "that they might understand them") that recourse must be had to a translation into the idiom with which they were familiar—the Aramaic. That further, since a bare translation could not in all cases suffice, it was necessary to add to the translation an explanation, more particularly of the more difficult and obscure passages. Both translation and explanation were designated by the term *Targum*. In the course of time there sprang up a guild, whose special office it was to act as *interpreters* in both senses (*Meturgeman*), while formerly the learned alone volunteered their services. These interpreters were subjected to certain bonds and regulations as to the form and substance of their renderings. Again, certain passages liable to give offence to the multitude are specified, which may be read in the synagogue and translated; others, which may be read but not translated; others, again, which may neither be read nor translated. Altogether these *Meturgemanim* do not seem to have been held generally in very high respect; one of the reasons being probably that they were paid, and thus made the Torah "a spade to dig with it." A fair notion of what was considered a proper Targum may be gathered from the maxim preserved in the Talmud: "Whosoever translates [as Meturgeman] a verse in its closely exact form [without proper regard to its real meaning] is a *liar*, and whosoever adds to it is *impious and a blasphemer*, *e. g.*, the literal rendering into Chaldee of the verse, 'They saw the God of Israel' (Ex. xxiv. 10), is as wrong a translation as 'They saw *the angel of* God;' the proper rendering being, 'They saw the glory of the God of Israel.'" The same causes which, in the course of time, led to the writing down—after many centuries of oral transmission—of the whole body of the Traditional Law, engendered also, and about the same period, as it would appear, written Targums: for certain portions of the Bible, at least. The fear of the adulterations and mutilations which the Divine Word—amid the troubles within and without the Commonwealth—must undergo at the hands of incompetent or impious exponents, broke through the rule, that the Targum should only be *oral*, lest it might acquire undue authority. The gradual growth of the Code of the written Targum, such as now embraces almost the whole of the O. T., and contains, we may presume, but few snatches of the primitive Targums, is shrouded in deep obscurity. Before, however, entering into a more detailed account, we must first dwell for a short time on the *Midrash* itself, of which the Targum forms part. The centre of all mental activity and religious action among the Jewish community, after the return from Babylon, was the Scriptural Canon collected by the Soferim, or Men of the Great Synagogue. These formed the chief authority on the civil and religious law, and their authority was the Pentateuch. Their office as expounders and commentators of the Sacred Records was twofold. They had, firstly, to explain the exact meaning of such prohibitions and ordinances contained in the Mosaic Books as seemed not explicit enough for the multitude, and the precise application of which in former days had been forgotten during the Captivity. Secondly, laws neither specially contained nor even indicated in the Pentateuch were inaugurated by them according to the new wants of the times and the ever-shifting necessities of the growing Commonwealth. This juridical and homiletical expounding and interpreting of Scripture is called *darash*, and the avalanche of Jewish literature which began silently to gather from the time of the return from the exile and went on rolling uninterruptedly, until about a thousand years after the destruction of the second Temple, may be comprised under the general name *Midrash*—"expounding" The two chief branches indicated are, *Halachah*, the rule by which to go, = binding, authoritative law; and *Haggadah* = saying, legend,—flights of fancy, darting up from the Divine Word. The *Halachah*, treating more especially the Pentateuch as the legal part of the O. T., bears towards this book the relation of an amplified and annotated Code. The *Haggadah*, on the other hand, held especial sway over the wide field of ethical, poetical, prophetical, and historical elements of the O. T., but was free even to interpret its legal and historical passages fancifully and allegorically. The aim of the *Haggadah* being the purely momentary one of elevating, comforting, edifying its audience for the time being, *it did not pretend to possess the slightest authority*. The first collections of the *Halachah*—embracing the whole field of juridico-political, religious, and prac-

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tical life, both of the individual and of the nation: the human and Divine law to its most minute and insignificant details—were instituted by Hillel, Akiba, and Simon B. Gamaliel; but the final redaction of the general code, *Mishna*, to which the later Tosefthas and Boraithas form supplements, is due to Jehudah Hannasi in 220 A.D. The masters of the Mishnaic period, after the Soferim, are the Tannaim, who were followed by the Amoraim. The discussions and further amplifications of the Mishna by the latter, form the *Gemara* (Complement), a work extant in two redactions, viz. that of Palestine or Jerusalem (middle of 4th century), and of Babylon (5th century A D.), which, together with the Mishna, are comprised under the name Talmud. From this indispensable digression we return to the subject of Targum. The Targums now extant are as follows:—1. THE TARGUM OF ONKELOS ON THE PENTATEUCH. — Onkelos is the same name as Aquila, the Greek translator of the O. T. (see p. 979); and the Targum was so called because the new Chaldee Version was started under the name which had become expressive of the type and ideal of a Bible-translation; so that, in fact, it was a Targum done in the manner of Aquila:—*Aquila-Targum*. With regard to the date, the Targum was begun to be committed to writing about the end of the 2nd century, A.D. So far, however, from its superseding the oral Targum at once, it was on the contrary strictly forbidden to read it in public. Nor was there any uniformity in the Version. Down to the middle of the 2nd century we find the masters most materially differing from each other with respect to the Targum of certain passages, and translations quoted not to be found in any of our Targums. We shall not be far wrong in placing the work of collecting the different fragments with their variants, and reducing them into one—finally authorised Version—about the end of the 3rd, or the beginning of the 4th century, and in assigning Babylon to it as the birthplace. We now turn to the Targum itself. Its language is Chaldee, closely approaching in purity of idiom to that of Ezra and Daniel. It follows a sober and clear, though not a slavish exegesis, and keeps as closely and minutely to the text as is at all consistent with its purpose, viz., to be chiefly, and above all, a version for the people. Its explanations of difficult and obscure passages bear ample witness to the competence of those who gave it its final shape, and infused into it a rare unity. It avoids the legendary character with which all the later Targums entwine the Biblical word, as far as ever circumstances would allow. Only in the poetical passages it was compelled to yield—though reluctantly—to the popular craving for Haggadah; but even here it chooses and selects with rare taste and tact. In spite of its many and important discrepancies, the Targum never for one moment forgets its aim of being a clear, though free, translation *for the people*, and nothing more. Wherever it deviates from the literalness of the text, such a course, in its case, is fully justified —nay, necessitated—either by the obscurity of the passage, or the wrong construction that naturally would be put upon its wording by the multitude. The explanations given agree either with the real sense, or develop the current tradition supposed to underlie it. As to the Bible Text from which the Targum was prepared, we have no certainty whatever on this head, owing to the extraordinarily corrupt state of our Targum texts. It would appear, however, that, broadly speaking, our present Masoretic text has been the one from which the Onk. Version was, if not made, yet edited, at all events. Of the extraordinary similarity between Onkelos and the Samaritan Version we have spoken under SAMARITAN PENTATEUCH. —II. TARGUM ON THE PROPHETS.—viz. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets,—called TARGUM OF JONATHAN BEN UZZIEL. We shall, probably not be far wrong in placing *this* Targum some time, although not long, after Onkelos, or about the middle of the 4th century;—the latter years of R. Joseph, who, it is said, occupied himself chiefly with the Targum when he had become blind. This Targum may fairly be described as holding, in point of interpretation and enlargement of the text, the middle place between Onkelos, who only in extreme cases deviates into paraphrase, and the subsequent Targums, whose connexion with their texts is frequently of the most flighty character. The interpretation of Jonathan, where it adheres to the text, is mostly very correct in a philosophical and exegetical sense, closely literal even, provided the meaning of the original is easily to be understood by the people. When, however, similes are used, unfamiliar or obscure to the people, it unhesitatingly dissolves them, and makes them easy in their mouths like household words, by adding as much of explanation as seems fit; sometimes, it cannot be denied, less sagaciously, even incorrectly, comprehending the original meaning.—III. and IV. TARGUM OF JONATHAN-BEN-UZZIEL AND JERUSHALMI-TARGUM ON THE PENTATEUCH.—Onkelos and Jonathan on the Pentateuch and Prophets, whatever be their exact date, place, authorship and editorship, are the oldest of existing Targums, and belong, in their present shape, to Babylon and the Babylonian academies flourishing between the 3rd and 4th centuries A.D. But precisely as two parallel and independent developments of the Oral Law have sprung up in the Palestinian and Babylonian Talmuds respectively, so also recent investigation has proved to demonstration the existence of two distinct cycles of Targums on the Written Law —*i. e.* the entire body of the Old Testament. The one first collected, revised, and edited in Babylon, called—more especially that part of it which embraced the Pentateuch (Onkelos)—the Babylonian. The other, continuing its oral life, so to say, down to a much later period, was written and edited—less carefully, or rather with a much more faithful retention of the oldest and youngest fancies of Meturgemanim and Darshanim—on the soil of Judæa itself. Of this entire cycle, however, the Pentateuch and a few other books and fragmentary pieces only have survived entire, while of most of the other books of the Bible a few detached fragments are all that is known, and this chiefly from quotations. As not the least cause of the loss of the great bulk of the Palestinian Targum may also be considered the almost uninterrupted martyrdom to which those were subjected who preferred, under all circumstances, to live and die in the Land of Promise. However this may be, the Targum on the Pentateuch has come down to us: and not in one, but in two recensions. More surprising still, the one hitherto considered a fragment, because of its embracing portions only of the individual books, has

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in reality never been intended to embrace any further portion, and we are thus in the possession of two Palestinian Targums, preserved in their original forms. The one, which extends from the first verse of Genesis to the last of Deuteronomy, is known under the name of Targum Jonathan (ben Uzziel) or Pseudo-Jonathan on the Pentateuch. The other, interpreting single verses, often single words only, is extant in the following proportions: a third on Genesis, a fourth on Deuteronomy, a fifth on Numbers, three-twentieths on Exodus, and about one-fourteenth on Leviticus. The latter is generally called Targum *Jerushalmi*, or, down to the 11th century (Hai Gaon, Chananel), *Targum Erets Israel*, Targum of Jerusalem or of the land of Israel. Not before the first half of this century did the fact become fully and incontestably established that both Targums were in reality one—that both were known down to the 14th century under no other name than Targum Jerushalmi—and that some forgetful scribe about that time must have taken the abbreviation ירו״—'*T.J.*' over one of the two documents, and, instead of dissolving it into Targum-Jerushalmi, dissolved it erroneously into what he must till then have been engaged in copying—viz., Targum-Jonathan, sc. ben Uzziel (on the Prophets). Of the intermediate stage, when only a few MSS. had received the new designation, a curious fact, which Azariah de Rossi (Cod. 37 *b*) mentions, gives evidence. "I saw," he says, "two complete Targums on the whole Pentateuch, word for word alike; one in Reggio, which was described in the margin, 'Targum of Jonathan b. Uzziel;' the other in Mantua, described at the margin as 'Targum Jerushalmi.'" Yet the difficulty of their obvious dissimilarity, if they were identical, remained to be accounted for. Zunz tries to solve it by assuming that Pseudo-Jonathan is the original Targum, and that the fragmentary Jerushalmi is a collection of variants to it. Frankel has gone a step further, and concludes that Jerushalmi is a collection of emendations and additions to single portions, phrases, and words of Onkelos, and Pseudo-Jonathan a further emended and completed edition to the whole Pentateuch of Jerushalmi-Onkelos. The Jerushalmi, in both its recensions, is written in the Palestinian dialect. It is older than the Masora and the conquest of Western Asia by the Arabs. Syria or Palestine must be its birthplace, the second half of the 7th century its date. Its chief aim and purpose is, especially in its second edition, to form an entertaining compendium of all the Halachah and Haggadah, which refers to the Pentateuch, and takes its stand upon it. And in this lies its chief use to us. There is hardly a single allegory, parable, mystic digression, or tale in it which is not found in the other haggadistic writings—Mishna, Talmud, Mechilta, Sifra, Sifri, &c.—V. TARGUMS OF "JOSEPH THE BLIND" ON THE HAGIOGRAPHA.—"When Jonathan ben Uzziel began to paraphrase the Cethubim" (Hagiographa), we read in the Talmud, "a mysterious voice was heard saying: It is enough. Thou hast revealed the secrets of the Prophets—why wouldst thou also reveal those of the Holy Ghost?"—It would thus appear, that a Targum to these books (Job excepted) was entirely unknown up to a very late period. Those Targums on the Hagiographa which we now possess have been attributed vaguely to different authors, it being assumed in the first instance that they were the work of one man. Popular belief fastened upon Joseph the Blind. Yet, if ever he did translate the Hagiographa, certain it is that those which we possess are not by his or his disciples' hands—that is, of the time of the 4th century. Between him and our hagiographical Targums, many centuries must have elapsed. Yet we do not even venture to assign to them more than an approximate round date, about 1000 A.D. Besides the Targums to the Pentateuch and the Prophets those now extant range over Psalms, Proverbs, Job, the five Megilloth, *i.e.* Song of Songs, Ruth, Lamentations, Esther, Ecclesiastes; the Chronicles and Daniel. Ezra and Nehemiah alone are left without a Targum at present.—VI. TARGUM ON THE BOOK OF CHRONICLES.—This Targum was unknown up to a very recent period. In 1680 it was edited for the first time from an Erfurt MS. by M. F. Beck, and in 1715 from a more complete as well as correct MS. at Cambridge, by D. Wilkins. The name of Hungary occurring in it, and its frequent use of the Jerusalem-Targum to the Pentateuch, amounting sometimes to simple copying, show sufficiently that its author is neither "Jonathan b. Uzziel" nor "Joseph the Blind," as has been suggested. But the language, style, and the Haggadah, with which it abounds, point to a late period and point out Palestine as the place where it was written. Its use must be limited to philological, historical, and geographical studies.—VII. THE TARGUM TO DANIEL.—It is for the first time that this Targum is here formally introduced into the regular rank and file of Targums, although it has been known for now more than five-and-twenty years. Munk found it, not indeed in the Original Aramaic, but in what appears to him to be an extract of it written in Persian.—VIII. There is also a Chaldee translation extant of the apocryphal pieces of Esther.

Version, Authorised. I. WYCLIFFE (b. 1324; d. 1384).—(1.) It is singular, and not without significance, that the first translation from the Bible connected with the name of Wycliffe should have been that of part of the Apocalypse. The *Last Age of the Church* (A.D. 1356) translates and expounds the vision in which the Reformer read the signs of his own times, the sins and the destruction of "Antichrist and his meynee" (=multitude). Shortly after this he completed a version of the Gospels, accompanied by a commentary. Wycliffe, however, though the chief, was not the only labourer in the cause. Another translation and commentary appear to have been made about the same time, in ignorance of Wycliffe's work. These preliminary labours were followed up by a complete translation of the N.T. by Wycliffe himself. The O.T. was undertaken by his coadjutor, Nicholas de Hereford, but was interrupted, and ends abruptly (following so far the order of the Vulgate) in the middle of Baruch. Many of the MSS. of this version now extant present a different recension of the text, and it is probable that the work of Wycliffe and Hereford was revised by Richard Purvey, circ. A.D. 1388. (2.) It need hardly be said, as regards the method of the translator, that the version was based entirely upon the Vulgate. Many MSS. were compared, and out of this comparison, the true reading ascertained as far as possible. The next step was to

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consult the *Glossa Ordinaria*, the commentaries of Nicholas de Lyrâ, and others, as to the meaning of any difficult passages. After this (we recognise here, perhaps, a departure from the right order) grammars were consulted. Then came the actual work of translating, which he aimed at making idiomatic rather than literal. (3.) The following characteristics may be noticed as distinguishing this version: (1) The general homeliness of its style. (2) The substitution, in many cases, of English equivalents for quasi-technical words. (3) The extreme literalness with which, in some instances, even at the cost of being unintelligible, the Vulgate text is followed, as in 2 Cor. i. 17-19.—II. TYNDAL.—The work of Wycliffe stands by itself. Whatever power it exercised in preparing the way for the Reformation of the 16th century, it had no perceptible influence on later translations. With Tyndal we enter on a continuous succession. He is the patriarch, in no remote ancestry, of the Authorised Version. More than Cranmer or Ridley he is the true hero of the English Reformation. "Ere many years," he said, at the age of thirty-six (A.D. 1520), he would cause "a boy that driveth the plough" to know more of Scripture than the great body of the clergy then knew (Foxe, in Anderson's *Annals of English Bible*, i. 36). Whether Tyndal had gained any knowledge of Hebrew before he left England in 1524 may be uncertain. The fact that in 1530-31 he published a translation of Genesis, Deuteronomy, and Jonah, may be looked on as the first-fruits of his labours, the work of a man who was giving this proof of his power to translate from the original. The N. T. was, however, the great object of his care. First the Gospels of St. Matthew and St. Mark were published tentatively, then in 1525 the whole of the N. T. was printed in 4to. at Cologne and in small 8vo. at Worms. The work was the fruit of a self-sacrificing zeal, and the zeal was its own reward. In England it was received with denunciations. Tonstal, Bishop of London, preaching at Paul's Cross, asserted that there were at least 2000 errors in it, and ordered all copies of it to be bought up and burnt. An Act of Parliament (35 Hen. VIII. cap. 1) forbade the use of all copies of Tyndal's "false translation." The treatment which it received from professed friends was hardly less annoying. In the mean time the work went on. Editions were printed one after another. The last appeared in 1535, just before his death. His heroic life was brought to a close in 1536. We may cast one look on its sad end—the treacherous betrayal, the Judas-kiss of the false friend, the imprisonment at Vilvorden, the last prayer, "Lord, open the King of England's eyes." The work to which a life was thus nobly devoted was as nobly done. To Tyndal belongs the honour of having given the first example of a translation based on true principles, and the excellence of later versions has been almost in exact proportion as they followed his. Believing that every part of Scripture had one sense and one only, the sense in the mind of the writer (*Obedience*, p. 304), he made it his work, using all philological helps that were accessible, to attain that sense. Believing that the duty of a translator was to place his readers as nearly as possible on a level with those for whom the books were originally written, he looked on all the later theological associations that had gathered round the words of the N. T. as hindrances rather than helps, and sought, as far as possible, to get rid of them. All the exquisite grace and simplicity which have endeared the A. V. to men of the most opposite tempers and contrasted opinions—is due mainly to his clear-sighted truthfulness. The desire to make the Bible a people's book led him in one edition to something like a provincial, rather than a national translation, but on the whole it kept him free from the besetting danger of the time, that of writing for scholars, not for the people.—III. COVERDALE.—(1.) A complete translation of the Bible, different from Tyndal's, bearing the name of Miles Coverdale, printed probably at Zurich, appeared in 1535. The undertaking itself, and the choice of Coverdale as the translator, were probably due to Cromwell. Tyndal's controversial treatises, and the polemical character of his prefaces and notes, had irritated the leading ecclesiastics and embittered the mind of the king himself against him. There was no hope of obtaining the king's sanction for anything that bore his name. But the idea of an English translation began to find favour. The bishops even began to think of the thing as possible. Cromwell, it is probable, thought it better to lose no further time, and to strike while the iron was hot. A divine whom he had patronised, though not, like Tyndal, feeling himself called to that special work, was willing to undertake it. To him accordingly it was intrusted. (2.) The work which was thus executed was done, as might be expected, in a very different fashion from Tyndal's. Of the two men, one had made this the great object of his life, the other, in his own language, "sought it not, neither desired it," but accepted it as a task assigned him. One prepared himself for the work by long years of labour in Greek and Hebrew. The other is content to make a translation at second hand "out of the Douche (Luther's German Version) and the Latine." (3.) An inspection of Coverdale's version serves to show the influence of the authorities he followed. The proper names of the O. T. appear for the most part in their Latin form, Elias, Eliseus, Ochozias; sometimes, as in Esay and Jeremy, in that which was familiar in spoken English. Some points of correspondence with Luther's version are not without interest. Thus "Cush," which in Wycliffe, Tyndal, and the A. V. is uniformly rendered "Ethiopia," is in Coverdale "Morians' land" (Ps. lxviii. 31; Acts viii. 27, &c.), after the "Mohrenlande" of Luther, and appears in this form accordingly in the P. B. version of the Psalms. The proper name Rabshakeh passes, as in Luther, into the "chief butler" (2 K. xviii. 17; Is. xxxvi. 11). "Shiloh," in the prophecy of Gen. xlix. 10, becomes "the worthy," after Luther's "der Held." The singular word "Lamia" is taken from the Vulg. (4.) What has been stated practically disposes of the claim which has sometimes been made for this version of Coverdale's, as though it had been made from the original text. It is not improbable, however, that as time went on he added to his knowledge. He, at any rate, continued his work as a painstaking editor. Fresh editions of his Bible were published, keeping their ground in spite of rivals, in 1537, 1539, 1550, 1553. He was called in at a still later period to assist in the Geneva version.—IV. MATTHEW.—(1.) In the year 1537, a large folio Bible appeared as edited and dedicated to the king, by Thomas Matthew. No one of that name appears at all prominently in the religious history of Henry VIII., and this suggests the inference that

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the name was pseudonymous, adopted to conceal the real translator. The tradition which connects this Matthew with John Rogers, the proto-martyr of the Marian persecution, is all but undisputed. Matthew's Bible reproduces Tyndal's work, in the N. T. entirely, in the O. T. as far as 2 Chr., the rest being taken with occasional modifications from Coverdale. (2.) The printing of the book was begun apparently abroad, and was carried on as far as the end of Isaiah. At that point a new pagination begins, and the names of the London printers, Grafton and Whitechurch, appear. A copy was ordered, by royal proclamation, to be set up in every church, the cost being divided between the clergy and the parishioners. This was, therefore, the first Authorised Version. (3.) What has been said of Tyndal's Version applies, of course, to this. There are, however, signs of a more advanced knowledge of Hebrew. All the technical words connected with the Psalms, Neginoth, Shiggaion, Sheminith, &c., are elaborately explained. Ps. ii. is printed as a dialogue. The names of the Hebrew letters are prefixed to the verses of Lamentations. Reference is made to the Chaldee Paraphrase (Job vi.), to Rabbi Abraham (Job xix.), to Kimchi (Ps. iii.) A like range of knowledge is shown in the N. T. Strabo is quoted to show that the Magi were not kings, Macrobius as testifying to Herod's ferocity (Matt. ii.), Erasmus's Paraphrase on Matt. xiii., xv. The popular identification of Mary Magdalene with "the woman that was a sinner" is discussed, and rejected (Luke x.). More noticeable even than in Tyndal is the boldness and fulness of the exegetical notes scattered throughout the book. Strong and earnest in asserting what he looked on as the central truths of the Gospel, there was in Rogers a Luther-like freedom in other things which has not appeared again in any authorised translation or popular commentary. (4.) In the order of the books of the N. T. Rogers follows Tyndal, agreeing with the A. V. as far as the Epistle to Philemon. This is followed by the Epistles of St. John, then that to the Hebrews, then those of St. Peter, St. James, and St. Jude. Woodcuts, not freely introduced elsewhere, are prefixed to every chapter in the Revelation.—V. TAVERNER (1539). (1.) The boldness of the pseudo-Matthew had, as has been said, frightened the ecclesiastical world from its propriety. Coverdale's Version was, however, too inaccurate to keep its ground. It was necessary to find another editor, and the printers applied to Richard Taverner. But little is known of his life. The fact that, though a layman, he had been chosen as one of the canons of the Cardinal's College at Oxford indicates a reputation for scholarship, and this is confirmed by the character of his translation. (2.) In most respects this may be described as an expurgated edition of Matthew's.—VI. CRANMER. (1.) In the same year as Taverner's, and coming from the same press, appeared an English Bible, in a more stately folio, printed with a more costly type, bearing a higher name than any previous edition. The title-page is an elaborate engraving, the spirit and power of which indicate the hand of Holbein. A preface, in April, 1540, with the initials T. C., implies the archbishop's sanction. (2.) Cranmer's Version presents, as might be expected, many points of interest. The prologue gives a more complete ideal of what a translation ought to be than we have as yet seen. Words not in the original are to be printed in a different type. The sign * indicates diversity in the Chaldee and Hebrew. The frequent hands (☞) in the margin, in like manner, show an intention to give notes at the end; but Matthew's Bible had made men cautious, and, as there had not been time for "the King's Council to settle them," they were omitted, and no help given to the reader beyond the marginal references. (3.) A later edition in 1541 presents a few modifications worth noticing. It appears as "authorised" to be "used and frequented" in every church in the kingdom. The introduction, with all its elaborate promise of a future perfection disappears, and, in its place, there is a long preface by Cranmer. It was reprinted again and again, and was the Authorised Version of the English Church till 1568—the interval of Mary's reign excepted. From it, accordingly, were taken most, if not all, the portions of Scripture in the Prayer-books of 1549 and 1552. The Psalms, as a whole, the quotations from Scripture in the Homilies, the sentences in the Communion Services, and some phrases elsewhere, still preserve the remembrance of it.—VII. GENEVA. (1.) The reaction under Mary gave a check to the whole work, as far as England was concerned; but the exiles who fled to Geneva entered on it with more vigour than ever. The Genevan refugees—among them Whittingham, Goodman, Pullain, Sampson, and Coverdale himself—laboured "for two years or more, day and night." Their translation of the N. T. was "diligently revised by the most approved Greek examples." The N. T., translated by Whittingham, was printed by Conrad Badius in 1557, the whole Bible in 1560. (2.) Whatever may have been its faults, the Geneva Bible, commonly called the Breeches Bible, from its rendering of Gen. iii. 7, was unquestionably, for sixty years, the most popular of all versions. Not less than eighty editions, some of the whole Bible, were printed between 1558 and 1611. It kept its ground for some time even against the A. V., and gave way, as it were, slowly and under protest. It was the version specially adopted by the great Puritan party through the whole reign of Elizabeth, and far into that of James. As might be expected, it was based on Tyndal's Version. (3.) Some peculiarities are worthy of special notice:—(1) It professes a desire to restore the "true writing" of many Hebrew names, and we meet accordingly with forms like Izhak (Isaac), Jaacob, and the like. (2) It omits the name of St. Paul from the title of the Epistle to the Hebrews; and, in a short Preface, leaves the authorship an open question. (3) It avows the principle of putting all words not in the original in Italics. (4) It presents, in a Calendar prefixed to the Bible, something like a declaration of war against the established order of the Church's lessons, commemorating Scripture facts, and the deaths of the great Reformers, but ignoring saints' days altogether. (5) It was the first English Bible which entirely omitted the Apocrypha. (6) The notes were characteristically Swiss, not only in their theology, but in their politics.—VIII. THE BISHOPS' BIBLE.—(1.) The facts just stated will account for the wish of Archbishop Parker, to bring out another version which might establish its claims against that of Geneva. Great preparations were made. The correspondence of Parker with his Suffragans presents some points of interest, as showing how little agreement there was as to the true theory of a translation. (2.) The bishops thus

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consulted, eight in number, together with some deans and professors, brought out the fruit of their labours in a magnificent folio (1568 and 1572). Everything had been done to make it attractive. In some points it followed previous translations, and was avowedly based on Cranmer's. Cranmer's Prologue was reprinted. The Geneva division into verses was adopted throughout. The initials of the translators were attached to the Books which they had severally undertaken. (3.) Of all the English versions, the Bishops' Bible had probably the least success. It did not command the respect of scholars, and its size and cost were far from meeting the wants of the people. It had however, at any rate, the right to boast of some good Hebrew scholars among the translators; and, together with the A. V., received from Selden the praise of being "the best translation in the world."—IX. RHEIMS AND DOUAY.—The successive changes in the Protestant versions of the Scriptures were, as might be expected, matter of triumph to the controversialists of the Latin Church. Some saw in it an argument against any translation of Scripture into the spoken language of the people. Others pointed derisively to the want of unity which these changes displayed. There were some, however, who took the line which Sir T. More and Gardiner had taken under Henry VIII. They did not object to the principle of an English translation. They only charged all the versions hitherto made with being false, corrupt, heretical. To this there was the ready retort, that they had done nothing: that their bishops in the reign of Henry had promised, but had not performed. It was felt to be necessary that they should take some steps which might enable them to turn the edge of this reproach, and the English refugees who were settled at Rheims—Martin, Allen (afterwards cardinal), and Bristow—undertook the work. After an incubation of some years the N. T. was published at Rheims in 1582. Though Martin was competent to translate from the Greek, it professed to be based on "the authentic text of the Vulgate." Notes were added, as strongly dogmatic as those of the Geneva Bible, and often keenly controversial. The work of translation was completed somewhat later by the publication of the O. T. at Douay in 1609.—X. AUTHORISED VERSION.—(1.) The position of the English Church in relation to the versions in use at the commencement of the reign of James was hardly satisfactory. The Bishops' Bible was sanctioned by authority. That of Geneva had the strongest hold on the affections of the people. Scholars, Hebrew scholars in particular, found grave fault with both. Among the demands of the Puritan representatives at the Hampton Court Conference in 1604 (Dr. Rainolds being the spokesman), was one for a new, or, at least, a revised translation. The bishops treated the difficulties which they raised with supercilious scorn. Cranmer's words seemed likely to be fulfilled again. Had it been left to the bishops, we might have waited for the A. V. "till the day after doomsday." (2.) But the king was not forgetful of what he thought likely to be the glory of his reign. The work of organising and superintending the arrangements for a new translation was one specially congenial to him, and in 1606 the task was accordingly commenced. The selection of the fifty-four scholars to whom it was intrusted, seems, on the whole, to have been a wise and fair one. Andrews, Saravia, Overal, Montague, and Barlow, represented the "higher" party in the Church; Rainolds, Chaderton, and Lively that of the Puritans. Scholarship unconnected with party was represented by Henry Savile and John Boys. (3.) What reward other than that of their own consciences and the judgment of posterity were the men thus chosen to expect for their long and laborious task? The king was not disposed to pay them out of his state revenue. There remained, however, an ingenious form of liberality, which had the merit of being inexpensive. A king's letter was sent to the archbishops and bishops, to be transmitted by them to their chapters, commending all the translators to their favourable notice. They were exhorted to contribute in all 1000 marks, and the king was to be informed of each man's liberality. If any livings in their gift, or in the gift of private persons, became vacant, the king was to be informed of it, that he might nominate some of the translators to the vacant preferment. Heads of colleges, in like manner, were enjoined to give free board and lodging to such divines as were summoned from the country to labour in the great work. That the king might take his place as the director of the whole, a copy of fifteen instructions was sent to each translator, and apparently circulated freely into both Universities. (4.) The instructions thus given will be found in Fuller, and with a more accurate text in Burnet. It will be interesting to note the bearing of each clause upon the work in hand, and its relation to previous versions. (1) The Bishops' Bible was to be followed, and as little altered as the original will permit. (2) The names of prophets and others were to be retained, as nearly as may be as they are vulgarly used. (3) The old ecclesiastical words to be kept. (4) When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith. (5) The division of the chapters to be altered either not at all, or as little as possible. (6) No marginal notes to be affixed but only for the explanation of Hebrew and Greek words. (7) Such quotations of places to be marginally set down as may serve for fit reference of one Scripture to another. (8 and 9) State plan of translation. Each company of translators is to take its own books; each person to bring his own corrections. The company to discuss them, and having finished their work, to send it on to another company, and so on. (10) Provides for differences of opinion between two companies by referring them to a general meeting. (11) Gives power, in cases of difficulty, to consult any scholars. (12) Invites suggestions from any quarter. (13) Names the directors of the work: Andrews, Dean of Westminster; Barlow, Dean of Chester; and the Regius Professors of Hebrew and Greek at both Universities. (14) Names translations to be followed when they agree more with the original than the Bishops' Bible, sc. Tyndal's, Coverdale's, Matthew's, Whitchurch's (Cranmer's), and Geneva. (15) Authorises Universities to appoint three or four overseers of the work. (5.) It is not known that any of the correspondence connected with this work, or any minute of the meetings for conference is still extant. Nothing is more striking than the silence with which the version that was to be the inheritance of the English people for at least two centuries and a half was ushered into the world. (6.) For three years the work went on, the separ-

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ate companies comparing notes as directed. When the work drew towards its completion it was necessary to place it under the care of a select few. Two from each of the three groups were accordingly selected, and the six met in London, to superintend the publication. Now, for the first time, we find some more definite remuneration than the shadowy promise held out in the king's letter, of a share in the 1000 marks which Deans and Chapters would *not* contribute. The Company of Stationers thought it expedient to give the six editors thirty pounds each, in weekly payments, for their nine months' labour. The final correction, and the task of writing the arguments of the several books, was given to Bilson, bishop of Winchester, and Dr. Miles Smith, the latter of whom also wrote the Dedication and Preface. (7.) The version thus published did not all at once supersede those already in possession. The fact that five editions were published in three years, shows that there was a good demand. But the Bishops' Bible probably remained in many Churches, and the popularity of the Geneva Version is shown by not less than thirteen reprints, in whole, or in part, between 1611 and 1617. It is not easy to ascertain the impression which the A. V. made at the time of its appearance. Selden says it is "the best of all translations as giving the true sense of the original." (8.) The highest testimony of this period is that of Walton. From the editor of the Polyglott, the few words "inter omnes eminet" meant a good deal (*Pref.*). With the reign of Anne the tide of glowing panegyric set in. It would be easy to put together a long *catena* of praises stretching from that time to the present. One memorable exception must not, however, be passed over. Hallam (*Lit. of Europe*, iii. ch. 2, *ad fin.*) records a brief but emphatic protest against the "enthusiastic praise" which has been lavished on this translation.—XI. SCHEMES FOR A REVISION.—(1.) A notice of the attempts which have been made at various times to bring about a revision of the A. V. though necessarily brief and imperfect, may not be without its use for future labourers. The first half of the 18th century was not favourable for such a work. An almost solitary *Essay for a New Translation* by H. R. (Ross), 1702, attracted little or no notice. A Greek Testament with an English translation, singularly vulgar and offensive, was published in 1729. A folio *New and literal translation* of the whole Bible by Anthony Purver, a Quaker (1764), was a more ambitious attempt. But it was far above the depth of degradation and folly which was reached in Harwood's *Literal Translation of the N. T.* "with freedom, spirit, and elegance" (1768). (2.) Biblical revision was happily not left entirely in such hands as these. A translation by Worsley "according to the present idiom of the English tongue" (1770) was, at least, less offensive. Durell (*Preface to Job*), Lowth (*Preface to Isaiah*), Blayney (*Pref. to Jeremiah*, 1784), were all strongly in favour of a new, or revised translation. Kennicott's labours in collecting MSS. of the O. T. issued in his *State of the present Hebrew Text* (1753, 59), and excited expectations that there might before long be something like a basis for a new version in a restored original. A more ambitious scheme was started by the Roman Catholic Dr. Geddes, in his *Prospectus for a New Translation* (1786). He too like Lowth finds fault with the superstitious adherence to the Masoretic text, with the undue deference to lexicons, and disregard of versions shown by our translators. The work was issued in parts, according to the terms of the Prospectus, but did not get further than 2 Chron. in 1792, when the death of the translator put a stop to it. (3.) The revision of the A. V., like many other salutary reforms, was hindered by the French Revolution. In 1792, Archbishop Newcome had published an elaborate defence of such a scheme, taking the same line as Lowth. Revised translations of the N. T. were published by Wakefield in 1795, by Newcome himself in 1796, by Scarlett in 1798. Campbell's version of the Gospels appeared in 1788, that of the Epistles by Macknight in 1795. But in 1796 the note of alarm was sounded. There is a long interval before the question again comes into anything like prominence. The opening of the next campaign was an article in the *Classical Journal* (No. 36), by Dr. John Bellamy, proposing a new translation, followed soon afterwards by its publication under the patronage of the Prince Regent (1818). The most masterly of the manifestoes against all change, was a pamphlet (*Remarks on the Critical Principles*, &c., Oxford, 1820), published anonymously, but known to have been written by Archbishop Laurence. (4.) A correspondence between Herbert Marsh, bishop of Peterborough, and the Rev. H. Walter, in 1828, is the next link in the chain. Marsh had spoken (*Lectures on Biblical Criticism*, p. 295) with some contempt of the A. V. as based on Tyndal's, Tyndal's on Luther's, and Luther's on Munster's Lexicon, which was itself based on the Vulgate. Walter, in his answer, proves what is plain enough, that Tyndal knew some Hebrew, and that Luther in some instances followed Rabbinical authority and not the Vulgate; but the evidence hardly goes to the extent of showing that Tyndal's version of the O. T. was entirely independent of Luther's, or Luther's of the Latin. (5.) The last five-and-twenty years have seen the question of a revision from time to time gaining fresh prominence. Dr. Beard's, *A Revised English Bible the Want of the Church* (1857), though tending to overstate the defects of the A. V., is yet valuable as containing much information, and representing the opinions of the more learned Nonconformists. Far more important, every way, both as virtually an authority in favour of revision, and as contributing largely to it, are Professor Scholefield's *Hints for an Improved Translation of the N. T.* (1832). To Bishop Ellicott also belongs the credit of having spoken at once boldly and wisely on this matter. Dr. Trench (*On the A. V. of the N. T.*, 1858), in like manner, states his conviction that "a revision ought to come," though as yet, he thinks, "the Greek and the English necessary to bring it to a successful issue are alike wanting." The *Revision of the A. V. by Five Clergymen* (Dr. Barrow, Dr. Moberly, Dean Alford, Mr. Humphry, and Dr. Ellicott), represents the same school of conservative progress. As yet, this series includes only the Gospel of St. John, and the Epistles to the Romans and Corinthians. The publications of the American Bible Union are signs that there also the same want has been felt. Mr. Sharpe (1840) and Mr. Highton (1862) have ventured on the wider work of translations of the entire N. T. Mr. Cookesley has published the Gospel of St. Matthew as Part I. of a like undertaking.—XII. PRESENT STATE OF THE QUESTION.—(1.) A few remarks on the chief questions which must necessarily come

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before those who undertake a revision will not, perhaps, be out of place. (2.) The translation of the N. T. is from a Text confessedly imperfect. What edition was used is a matter of conjecture; most probably, one of those published with a Latin version by Beza between 1565 and 1598, and agreeing substantially with the *Textus receptus* of 1633. It is clear, on principle, that no revision ought to ignore the results of the textual criticism of the last hundred years. (3.) Still less had been done at the commencement of the 17th century for the text of the O. T. The Jewish teachers, from whom Protestant divines derived their knowledge, had given currency to the belief that in the Masoretic text were contained the *ipsissima verba* of Revelation, free from all risks of error, from all casualties of transcription. The materials for a revised text are, of course, scantier than with the N. T. (4.) All scholars worthy of the name are now agreed that as little change as possible should be made in the language of the A. V. (5.) The self-imposed law of fairness which led the A. V. translators to admit as many English words as possible to the honour of representing one in the Hebrew or Greek text has, as might be expected, marred the perfection of their work. Side by side with this fault, there is another just the opposite to it. One English word appears for several Greek or Hebrew words, and thus shades of meaning, often of importance to the right understanding of a passage, are lost sight of. (6.) Grammatical inaccuracy must be noted as a defect pervading, more or less, the whole extent of the present version of the N. T. (7.) The field of the O. T. has been far less adequately worked than that of the N. T., and Hebrew scholarship has made far less progress than Greek. (8.) The division into chapters and verses is a matter that ought not to be passed over in any future revision. (9.) Other points of detail remain to be noticed briefly: (1) The chapter headings of the A. V. often go beyond their proper province. What should be a mere table of contents becomes a gloss upon the text. (2) The use of italics in printing the A. V. is at least open to some risks. At first they seem an honest confession on the part of the translators of what is or is not in the original. On the other hand, they tempt to a loose translation. (3) Good as the principle of marginal references is, they need, accordingly, a careful sifting. (4) Marginal readings, on the other hand, indicating variations in the text, or differences in the judgment of translators, might be profitably increased in number. (10.) What has been said will serve to show at once to what extent a new revision is required, and what are the chief difficulties to be encountered.

Villages. It is evident that *châtser*, "a village," lit. an enclosure, a collection of huts, is often used, especially in the enumeration of towns in Josh. xiii., xv., xix., to imply unwalled suburbs outside the walled towns. And so it appears to mean when we compare Lev. xxv. 31 with v. 34. *Migrash*, A. V. "suburbs," *i. e.* a place thrust out from the city (see also Gen. xli. 48). Arab villages, as found in Arabia, are often mere collections of stone huts, "long, low, rude hovels, roofed only with the stalks of palm-leaves," or covered for a time with tent-cloths, which are removed when the tribe change their quarters. Others are more solidly built, as are most of the modern villages of Palestine, though in some the dwellings are mere mud-huts. There is little in the O. T. to enable us more precisely to define a village of Palestine, beyond the fact that it was destitute of walls or external defences. Persian villages are spoken of in similar terms (Ez. xxxviii. 11: Esth. ix. 19). By the Talmudists a village was defined as a place destitute of a synagogue. The places to which in the O. T. the term *châtser* is applied were mostly in the outskirts of the city. The relation of dependence on a chief town of a district appears to be denoted by the phrase "villages of Caesarea Philippi" (Mark viii. 27).

Vine. The well-known valuable plant (*Vitis vinifera*), very frequently referred to in the Old and New Testaments, and cultivated from the earliest times. The first mention of this plant occurs in Gen. ix. 20, 21. The Egyptians say that Osiris first taught men the use of the vine. That it was abundantly cultivated in Egypt is evident from the frequent representations on the monuments, as well as from the Scriptural allusions (Gen. xl. 9-11; Ps. lxxviii. 47). The vines of Palestine were celebrated both for luxuriant growth and for the immense clusters of grapes which they produced. When the spies were sent forth to view the promised land, we are told that on their arrival at the valley of Eshcol they cut down a branch with one cluster of grapes, and bare it between two on a staff (Num. xiii. 23). Travellers have frequently testified to the large size of the grape-clusters of Palestine. Schulz speaks of supping at Beitahin, a village near Ptolemais, under a vine whose stem was about a foot and a half in diameter, and whose height was about thirty feet, which by its branches formed a hut upwards of thirty feet broad and long. "The clusters of these extraordinary vines," he adds, "are so large that they weigh ten or twelve pounds, and the berries may be compared with our small plums." Especial mention is made in the Bible of the vines of Eshcol (Num. xiii. 24, xxxii. 9), of Sibmah, Heshbon, and Elealeh (Is. xvi. 8, 9, 10; Jer. xlviii. 32), and Engedi (Cant. i. 14). From the abundance and excellence of the vines, it may readily be understood how frequently this plant is the subject of metaphor in the Holy Scriptures. To dwell under the vine and fig-tree is an emblem of domestic happiness and peace (1 K. iv. 25; Mic. iv. 4; Ps. cxxviii. 3); the rebellious people of Israel are compared to "wild grapes," "an empty vine," "the degenerate plant of a strange vine," &c. (Is. v. 2, 4, but see COCKLE; Hos. x. 1; Jer. ii. 21). It is a vine which our Lord selects to show the spiritual union which subsists between Himself and his members (John xv. 1-6). The ancient Hebrews probably allowed the vine to grow trailing on the ground, or upon supports. This latter mode of cultivation appears to be alluded to by Ezekiel (xix. 11, 12). The vintage (*bâtsîr*), which formerly was a season of general festivity, commenced in September. The towns are deserted, and the people live among the vineyards in the lodges and tents (comp. Judg. ix. 27; Jer. xxv. 30; Is. xvi. 10). The grapes were gathered with shouts of joy by the "grape-gatherers" (Jer. xxv. 30), and put into baskets (see Jer. vi. 9). They were then carried on the head and shoulders, or slung upon a yoke, to the "wine-press." Those intended for eating were perhaps put into flat open baskets of wickerwork, as was the custom in Egypt. In Palestine at present the finest grapes, says Dr. Robinson, are dried as raisins (*zimmûk*), and the juice of the remainder, after having been trodden

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and pressed, " is boiled down to a syrup which, under the name of *dibs*, is much used by all classes, wherever vineyards are found, as a condiment with their food." The vineyard, which was generally on a hill (Is. v. 1; Jer. xxxi. 5; Amos ix. 13), was surrounded by a wall or hedge in order to keep out the wild boars (Ps. lxxx. 13), jackals, and foxes (Num. xxii. 24; Cant. ii. 15; Neh. iv. 3; Ez. xiii. 4, 5; Matt. xxi. 33). Within the vineyard was one or more towers of stone in which the vine-dressers (*côrêmîm*) lived (Is. i. 8, v. 2; Matt. xxi. 33). The press (*gath*), and vat (*yekeb*), which was dug (Matt. xxi. 33) or hewn out of the rocky soil, were part of the vineyard furniture (Is. v. 2).

Vine of Sodom occurs only in Deut. xxxii. 32. It is generally supposed that this passage alludes to the celebrated apples of Sodom, of which Josephus speaks, " which indeed resemble edible fruit in colour, but, on being plucked by the hand, are dissolved into smoke and ashes." Some travellers, as Maundrell, regard the whole story as a fiction. Pococke supposed the apples of Sodom to be pomegranates. Hasselquist seeks to identify them with the egg-shaped fruit of the *Solanum melongena* when attacked by some species of *tenthredo*, which converts the whole of the inside into dust, while the rind remains entire and keeps its colour. Seetzen thought he had discovered the apples of Sodom in the fruit of a kind of cotton-tree which grew in the plain of El Ghor, and was known by the name of *Aôschar*. Dr. Robinson instantly pronounced in favour of the 'ösher fruit being the apples of Sodom. He identifies it with the *Asclepias* (*Calotropis*) *procera* of botanists. Mr. Walter Elliot, in an article " on the *Poma Sodomitica*, or Dead-Sea apples," endeavours to show that the apples in question are oak-galls, which he found growing plentifully on dwarf oaks (*Quercus infectoria*) in the country beyond the Jordan. Dr. Hooker writes, " The Vine of Sodom I always thought might refer to *Cucumis colocynthis*, which is bitter and powdery inside; the term *vine* would scarcely be given to any but a trailing or other plant of the habit of a vine." His remark that the term *vine* must refer to some plant of the habit of a vine, is conclusive against the claims of all the plants hitherto identified with the Vine of Sodom.

Vinegar. The Hebrew term *chômets* was applied to a beverage consisting generally of wine or strong drink turned sour, but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation. It was acid even to a proverb (Prov. x. 26), and by itself formed a nauseous draught (Ps. lxix. 21), but was used by labourers (Ruth ii. 14). Similar to the *chômets* of the Hebrews was the *acetum* of the Romans—a thin, sour wine, consumed by soldiers. This was the beverage of which the Saviour partook in His dying moments (Matt. xxvii. 48; Mark xv. 36; John xix. 29, 30).

Vineyards, Plain of the. This place, mentioned only in Judg. xi. 33, has been already noticed under ABEL (5). The writer has only to call attention to the fact that a ruin bearing the name of *Beit el Kerm* (" house of the vine ") was encountered by De Saulcy to the north of *Kerak*. This may be the *Abel ceramim* of Jephthah, if the Aroer named in the same passage is the place of that name on the Arnon (*W. Mojeb*). It is however by no means certain.

Viol. For an explanation of the Hebrew word translated " viol," see PSALTERY. The old English viol, like the Spanish *viguela*, was a six-stringed guitar. Etymologically, *viol* is connected with the Dan. *Fiol* and the A. S. *fiðele*, through the Fr. *viole*, Old Fr. *vielle*, Med. Lat. *vitella*.

Viper. [SERPENT.]

Voph'si, father of Nahbi, the Naphtalite spy (Num. xiii. 14).

Vows. The practice of making vows is of extremely ancient date, and common in all systems of religion. The earliest mention of a vow is that of Jacob (Gen. xxviii. 18-22, xxxi. 13). Vows in general are also mentioned in the Book of Job (xxii. 27). The Law therefore did not introduce, but regulated the practice of vows. Three sorts are mentioned:—I. Vows of devotion, *Neder*; II. Vows of abstinence, *Esar* or *Isar*; III. Vows of destruction, *Cherem*. I. As to vows of devotion, the following rules are laid down:—A man might devote to sacred uses possessions or persons, but not the firstborn either of man or beast, which was devoted already (Lev. xxvii. 26). *a.* If he vowed land, he might either redeem it or not. If he intended to redeem, two points were to be considered: 1. the rate of redemption (Lev. xxvii.); 2. the distance, prospectively and retrospectively, from the year of jubilee. The purchaser of land, in case he devoted and also wished to redeem it, was required to pay a redemption-price according to the priestly valuation, but without the additional fifth. The owner who wished to redeem would thus be required to pay either an annual rent or a redemption-price answering to the number of years short of the jubilee, but deducting Sabbatical years (Lev. xxv. 3, 15, 16), and adding a fifth, or 20 per cent. in either case. If he refused or was unable to redeem, either the next of kin came forward, as he had liberty to do, or, if no redemption was effected, the land became the property of the priests (Lev. xxv. 25, xxvii. 21; Ruth iii. 12, iv. 1, &c.). In the case of a house devoted, its value was to be assessed by the priest, and a fifth added to the redemption-price in case it was redeemed (Lev. xxvii. 15). *b.* Animals fit for sacrifice, if devoted, were not to be redeemed or changed; and if a man attempted to do so, he was required to bring both the devotee and the changeling (Lev. xxvii. 9, 10, 33). *c.* The case of persons devoted stood thus:—A man might devote either himself, his child (not the firstborn), or his slave. If no redemption took place, the devoted person became a slave of the sanctuary: see the case of Absalom (2 Sam. xv. 8). Otherwise he might be redeemed at a valuation according to age and sex, on the scale given in Lev. xxvii. 1-7. Among general regulations affecting vows, the following may be mentioned:—1. Vows were entirely voluntary, but once made were regarded as compulsory (Num. xxx. 2; Deut. xxiii. 21; Eccl. v. 4). 2. If persons in a dependent condition made vows, as (*a*) an unmarried daughter living in her father's house, or (*b*) a wife, even if she afterwards became a widow, the vow, if (*a*) in the first case her father, or (*b*) in the second, her husband heard and disallowed it, was void; but if they heard without disallowance, it was to remain good (Num. xxx. 3-16). 3. Votive offerings arising from the produce of any impure traffic were wholly forbidden (Deut. xxiii. 18).—II., III. For vows of abstinence, see CORBAN; and for vows of extermination, ANATHEMA, and Ezr. x. 8; Mic. iv. 13. It seems that

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the practice of shaving the head at the expiration of a votive period was not limited to the Nazaritic vow (Acts xviii. 18, xxi. 24). The practice of vows in the Christian Church, though evidently not forbidden, as the instance just quoted serves to show, does not come within the scope of the present article (see Bingham, *Antiq.* xvi. 7, 9; and Suicer, *εὐχή*).

Vulgate, the. (LATIN VERSIONS OF THE BIBLE.) The influence which the Latin Versions of the Bible have exercised upon Western Christianity is scarcely less than that of the LXX. upon the Greek Churches. But both the Greek and the Latin Vulgates have been long neglected. Yet the Vulgate should have a very deep interest for all the Western Churches. For many centuries it was the only Bible generally used; and, directly or indirectly, it is the real parent of all the vernacular versions of Western Europe. The Gothic Version of Ulphilas alone is independent of it. In the age of the Reformation the Vulgate was rather the guide than the source of the popular versions. That of Luther (N. T. in 1523) was the most important, and in this the Vulgate had great weight. From Luther the influence of the Latin passed to our own Authorised Version. But the claims of the Vulgate to the attention of scholars rest on wider grounds. It is not only the source of our current theological terminology, but it is, in one shape or other, the most important early witness to the text and interpretation of the whole Bible.—I. THE ORIGIN AND HISTORY OF THE NAME VULGATE.—The name *Vulgate*, which is equivalent to *Vulgata editio* (the *current* text of Holy Scripture), has necessarily been used differently in various ages of the Church. There can be no doubt that the phrase originally answered to the *κοινὴ ἔκδοσις* of the Greek Scriptures. In this sense it is used constantly by Jerome in his Commentaries. In some places Jerome distinctly quotes the Greek text; but generally he regards the Old Latin, which was rendered from the LXX., as substantially identical with it, and thus introduces Latin quotations under the name of the LXX. or *Vulgata editio*. In this way the transference of the name from the current Greek text to the current Latin text became easy and natural. Yet more: as the phrase *κοινὴ ἔκδοσις* came to signify an uncorrected (and so corrupt) text, the same secondary meaning was attached to *vulgata editio*. Thus in some places the *vulgata editio* stands in contrast with the true Hexaplaric text of the LXX. This use of the phrase *Vulgata editio* to describe the LXX. (and the Latin Version of the LXX.) was continued to later times. As a general rule, the Latin Fathers speak of Jerome's Version as "our" Version (*nostra editio, nostri codices*).—II. THE OLD LATIN VERSIONS.—The history of the earliest Latin Version of the Bible is lost in complete obscurity. All that can be affirmed with certainty is that it was made in Africa. During the first two centuries the Church of Rome was essentially Greek. The same remark holds true of Gaul; but the Church of N. Africa seems to have been Latin-speaking from the first. At what date this Church was founded is uncertain. It is from Tertullian that we must seek the earliest testimony to the existence and character of the *Old Latin* (*Vetus Latina*). On the first point the evidence of TERTULLIAN, if candidly examined, is decisive. He distinctly recognises the general currency of a Latin Version of the N. T., though not necessarily of every book at present included in the Canon. This was characterised by a "rudeness" and "simplicity" which seems to point to the nature of its origin. The version of the N. T. appears to have arisen from individual and successive efforts; but it does not follow by any means that numerous versions were simultaneously circulated, or that the several parts of the version were made independently. Even if it had been so, the exigencies of the public service must soon have given definiteness and substantial unity to the fragmentary labours of individuals. The work of private hands would necessarily be subject to revision for ecclesiastical use. The separate books would be united in a volume; and thus a standard text of the whole collection would be established. With regard to the O. T. the case is less clear. It is probable that the Jews who were settled in N. Africa were confined to the Greek towns; otherwise it might be supposed that the Latin Version of the O. T. is in part anterior to the Christian era, and that (as in the case of Greek) a preparation for a Christian Latin dialect was already made when the Gospel was introduced into Africa. However this may have been, the substantial similarity of the different parts of the Old and New Testaments establishes a real connexion between them, and justifies the belief that there was one popular Latin Version of the Bible current in Africa in the last quarter of the second century. The exact literality of the Old Version was not confined to the most minute observance of order and the accurate reflection of the words of the original: in many cases the very forms of Greek construction were retained in violation of Latin usage. With regard to the African Canon of the N. T. the old Version offers important evidence. From considerations of style and language it seems certain that the Epistle to the Hebrews, James, and 2 Peter, did not form part of the original African Version. In the O. T., on the other hand, the Old Latin erred by excess and not by defect. After the translation once received a definite shape in Africa, which could not have been long after the middle of the second century, it was not publicly revised. The old text was jealously guarded by ecclesiastical use, and was retained there at a time when Jerome's version was elsewhere almost universally received. In the O. T. the version was made from the unrevised edition of the LXX. But while the earliest Latin Version was preserved generally unchanged in N. Africa, it fared differently in Italy. There the provincial rudeness of the version was necessarily more offensive. In the fourth century a definite ecclesiastical recension (of the Gospels at least) appears to have been made in N. Italy by reference to the Greek, which was distinguished by the name of *Itala*. The *Itala* appears to have been made in some degree with authority: other revisions were made for private use, in which such changes were introduced as suited the taste of scribe or critic. The next stage in the deterioration of the text was the intermixture of these various revisions. — III. THE LABOURS OF JEROME.—At the close of the 4th century the Latin texts of the Bible current in the Western Church had fallen into the greatest corruption. The evil was yet greater in prospect than at the time; for the separation of the East and West was growing imminent. But in the crisis of danger the great scholar was raised up who

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probably alone for 1500 years possessed the qualifications necessary for producing an original version of the Scriptures for the use of the Latin Churches. Jerome—Eusebius Hieronymus—was born in 329 A.D. at Stridon in Dalmatia, and died at Bethlehem in 420 A.D. After long and self-denying studies in the East and West, Jerome went to Rome A.D. 382, probably at the request of Damasus the Pope, to assist in an important synod. His active biblical labours date from this epoch, and in examining them it will be convenient to follow the order of time, noticing (1) the Revision of the Old Latin Version of the N. T.; (2) the Revision of the Old Latin Version (from the Greek) of the O. T.; (3) the New Version of the O. T. from the Hebrew. (1.) *The Revision of the Old Latin Version of the N. T.*—Jerome had not been long at Rome (A.D. 383) when Damasus consulted him on points of Scriptural criticism. Apparently in the same year he applied to Jerome for a revision of the current Latin version of the N. T. by the help of the Greek original. Jerome was fully sensible of the prejudices which such a work would excite among those "who thought that ignorance was holiness" (*Ep. ad Marc.* xxvii.), but the need of it was urgent. "There were," he says, "almost as many forms of text as copies." The Gospels had naturally suffered most. Jerome therefore applied himself to these first. But his aim was to revise the Old Latin, and not to make a new version. Yet although he proposed to himself this limited object, the various forms of corruption which had been introduced were, as he describes, so numerous that the difference of the Old and Revised (Hieronymian) text is throughout clear and striking. Some of the changes which Jerome introduced were made purely on linguistic grounds, but it is impossible to ascertain on what principle he proceeded in this respect. Others involved questions of interpretation. But the greater number consisted in the removal of the interpolations by which the synoptic Gospels especially were disfigured. The preface to Damasus speaks only of a revision of the Gospels, and a question has been raised whether Jerome really revised the remaining books of the N. T. But the omission is probably due to the comparatively pure state in which the text of the rest of the N. T. was preserved. An examination of the Vulgate text, with the quotations of ante-Hieronymian fathers and the imperfect evidence of MSS., is itself sufficient to establish the reality and character of the revision. This will be apparent from a collation of a few chapters taken from several of the later books of the N. T.; but it will also be obvious that the revision was hasty and imperfect. (2.) *The Revision of the O. T. from the LXX.*—About the same time (cir. A.D. 383) at which he was engaged on the revision of the N. T., Jerome undertook also a first revision of the Psalter. This he made by the help of the Greek, but the work was not very complete or careful. This revision obtained the name of the *Roman* Psalter, probably because it was made for the use of the Roman Church at the request of Damasus. In a short time "the old error prevailed over the new correction," and at the urgent request of Paula and Eustochium Jerome commenced a new and more thorough revision (*Gallican* Psalter). The exact date at which this was made is not known, but it may be fixed with great probability very shortly after A.D. 387, when he retired to Bethlehem, and certainly before 391, when he had begun his new translations from the Hebrew. In the new revision Jerome attempted to represent as far as possible, by the help of the Greek versions, the real reading of the Hebrew. This new edition soon obtained a wide popularity. Gregory of Tours is said to have introduced it from Rome into the public services in France, and from this it obtained the name of the *Gallican* Psalter. Numerous MSS. remain which contain the Latin Psalter in two or more forms. From the second (Gallican) revision of the Psalms Jerome appears to have proceeded to a revision of the other books of the O. T., restoring all, by the help of the Greek, to a general conformity with the Hebrew. The revised texts of the Psalter and Job have alone been preserved; but there is no reason to doubt that Jerome carried out his design of revising all the "Canonical Scriptures." He speaks of this work as a whole in several places, and distinctly represents it as a Latin version of Origen's Hexaplar text, if, indeed, the reference is not to be confined to the Psalter, which was the immediate subject of discussion. But though it seems certain that the revision was made, there is very great difficulty in tracing its history. (3.) *The Translation of the O. T. from the Hebrew.*—Jerome commenced the study of Hebrew when he was already advanced in middle life (cir. A.D. 374). His first teacher had been a Jewish convert; but afterwards he did not scruple to seek the instruction of Jews, whose services he secured with great difficulty and expense. In some of his earliest critical letters he examines the force of Hebrew words; and in A.D. 384, he had been engaged for some time in comparing the version of Aquila with Hebrew MSS., which a Jew had succeeded in obtaining for him from the synagogue. After retiring to Bethlehem, he appears to have devoted himself with renewed ardour to the study of Hebrew, and he published several works on the subject (cir. A.D. 389). These essays served as a prelude to his New Version, which he now commenced. This version was not undertaken with any ecclesiastical sanction, as the revision of the Gospels was, but at the urgent request of private friends, or from his own sense of the imperious necessity of the work. Its history is told in the main in the Prefaces to the several instalments which were successively published. The *Books of Samuel and Kings* were issued first, and to these he prefixed the famous *Prologus galeatus*, addressed to Paula and Eustochium, in which he gives an account of the Hebrew Canon. At the time when this was published (cir. A.D. 391, 392) other books seem to have been already translated; and in 393 the sixteen prophets were in circulation, and Job had lately been put into the hands of his most intimate friends. Indeed, it would appear that already in 392 he had in some sense completed a version of the O. T.; but many books were not completed and published till some years afterwards. The next books which he put into circulation, yet with the provision that they should be confined to friends, were Ezra and Nehemiah, which he translated at the request of Dominica and Rogatianus, who had urged him to the task for three years. This was probably in the year 394, for in the Preface he alludes to his intention of discussing a question which he treats in *Ep.* lvii., written in 395. In the Preface to the Chronicles, he alludes to the same Epistle as "lately written," and these

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books may therefore be set down to that year. The three Books of Solomon followed in 398, having been "the work of three days" when he had just recovered from a severe illness, which he suffered in that year. The *Octateuch* now alone remained (*i.e.* Pentateuch, Joshua, Judges and Ruth, and Esther). Of this the Pentateuch was published first, but it is uncertain in what year. The Preface, however, is not quoted in the Apology against Rufinus (A.D. 400), as those of all the other books which were then published, and it may therefore be set down to a later date. The remaining books were completed at the request of Eustochium, shortly after the death of Paula, A.D. 404. Thus the whole translation was spread over a period of about fourteen years, from the sixtieth to the seventy-sixth year of Jerome's life. But still parts of it were finished in great haste (*e. g.* the Books of Solomon). A single day was sufficient for the translation of Tobit; and "one short effort" for the translation of Judith. — IV. THE HISTORY OF JEROME'S TRANSLATION TO THE INVENTION OF PRINTING. —The critical labours of Jerome were received, as such labours always are received by the multitude, with a loud outcry of reproach. He was accused of disturbing the repose of the Church, and shaking the foundations of faith. Acknowledged errors, as he complains, were looked upon as hallowed by ancient usage; and few had the wisdom or candour to acknowledge the importance of seeking for the purest possible text of Holy Scripture. Even Augustine was carried away by the popular prejudice, and endeavoured to discourage Jerome from the task of a new translation, which seemed to him to be dangerous and almost profane. Jerome, indeed, did little to smooth the way for the reception of his work. In such cases time is the great reformer. Clamour based upon ignorance soon dies away; and the New translation gradually came into use equally with the Old, and at length supplanted it. In the 5th century it was adopted in Gaul by Eucherius of Lyons, Vincent of Lerins, Sedulius and Claudianus Mamertus; but the Old Latin was still retained in Africa and Britain. In the 6th century the use of Jerome's Version was universal among scholars except in Africa, where the other still lingered; and at the close of it Gregory the Great, while commenting on Jerome's Version, acknowledged that it was admitted equally with the Old by the Apostolic See. But the Old Version was not authoritatively displaced, though the custom of the Roman Church prevailed also in the other churches of the West. In the 7th century the traces of the Old Version grow rare. In the 8th century Bede speaks of Jerome's Version as "*our* edition;" and from this time it is needless to trace its history, though the Old Latin was not wholly forgotten. Yet throughout, the New Version made its way without any direct ecclesiastical authority. It was adopted in the different Churches gradually, or at least without any formal command. But the Latin Bible which thus passed gradually into use under the name of Jerome was a strangely composite work. The books of the O. T., with one exception, were certainly taken from his Version from the Hebrew; but this had not only been variously corrupted, but was itself in many particulars (especially in the Pentateuch) at variance with his later judgment. Long use, however, made it impossible to substitute his Psalter from the Hebrew for the Gallican Psalter; and thus this book was retained from the Old Version, as Jerome had corrected it from the LXX. Of the Apocryphal books Jerome hastily revised or translated two only, Judith and Tobit. The remainder were retained from the Old Version against his judgment; and the Apocryphal additions to Daniel and Esther, which he had carefully marked as apocryphal in his own Version, were treated as integral parts of the books. In the N. T. the only important addition which was frequently interpolated was the apocryphal Epistle to the Laodiceans. The text of the Gospels was in the main Jerome's revised edition; that of the remaining books his very incomplete revision of the Old Latin. Thus the present Vulgate contains elements which belong to every period and form of the Latin Version—(1.) *Unrevised Old Latin*: Wisdom, Ecclus., 1, 2 Macc., Baruch. (2.) *Old Latin revised from the LXX.*: Psalter. (3.) *Jerome's free translation from the original text*: Judith, Tobit. (4.) *Jerome's translation from the Original*: O. T. except Psalter. (5.) *Old Latin revised from MSS.*: Gospels. (6.) *Old Latin cursorily revised*: the remainder of N. T. —*The Revision of Alcuin.* Meanwhile the text of the different parts of the Latin Bible was rapidly deteriorating. The simultaneous use of the Old and New Versions necessarily led to great corruptions of both texts. Mixed texts were formed according to the taste or judgment of scribes, and the confusion was further increased by the changes which were sometimes introduced by those who had some knowledge of Greek. From this cause scarcely any Anglo-Saxon Vulgate MS. of the 8th or 9th centuries which the writer has examined is wholly free from an admixture of old readings. As early as the 6th century, Cassiodorus attempted a partial revision of the text (Psalter, Prophets, Epistles) by a collation of old MSS. But private labour was unable to check the growing corruption; and in the 8th century this had arrived at such a height, that it attracted the attention of Charlemagne. Charlemagne at once sought a remedy, and intrusted to Alcuin (cir. A.D. 802) the task of revising the Latin text for public use. This Alcuin appears to have done simply by the use of MSS. of the Vulgate, and not by reference to the original texts. Alcuin's revision probably contributed much towards preserving a good Vulgate text. The best MSS. of his recension do not differ widely from the pure Hieronymian text, and his authority must have done much to check the spread of the interpolations which reappear afterwards, and which were derived from the intermixture of the Old and New Versions. But the new revision was gradually deformed, though later attempts at correction were made by Lanfranc of Canterbury (A.D. 1089), Card. Nicolaus (A.D. 1150), and the Cistercian Abbot Stephanus (cir. A.D. 1150). In the 13th century *Correctoria* were drawn up, especially in France, in which varieties of reading were discussed. Little more was done for the text of the Vulgate till the invention of printing; and the name of Laurentius Valla (cir. 1450) alone deserves mention, as of one who devoted the highest powers to the criticism of Holy Scripture, at a time when such studies were little esteemed.—V. THE HISTORY OF THE PRINTED TEXT.—It was a noble omen for the future progress of printing that the first book which issued from the press was the Bible; and the splendid pages of the Mazarin Vulgate (Mainz, Gutenburg and Fust) stand yet unsurpassed

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by the latest efforts of typography. This work is referred to about the year 1455, and presents the common text of the 15th century. Other editions followed in rapid succession. The first collection of various readings appears in a Paris edition of 1504, and others followed at Venice and Lyons in 1511, 1513; but Cardinal Ximenes (1502-1517) was the first who seriously revised the Latin text, to which he assigned the middle place of honour in his Polyglott between the Hebrew and Greek texts. This was followed in 1528 (2nd edition 1532) by an edition of R. Stephens. About the same time various attempts were made to correct the Latin from the original texts (Erasmus, 1516; Pagninus, 1518-28; Card. Cajetanus; Steuchius, 1529; Clarius, 1542), or even to make a new Latin version (Jo. Campensis, 1533). A more important edition of R. Stephens followed in 1540, in which he made use of twenty MSS. and introduced considerable alterations into his former text. In 1541 another edition was published by Jo. Benedictus at Paris, which was based on the collation of MSS. and editions, and was often reprinted afterwards. Vercellone speaks much more highly of the *Biblia Ordinaria*, with glosses, &c., published at Lyons, 1545, as giving readings in accordance with the oldest MSS., though the sources from which they are derived are not given. — *The Sixtine and Clementine Vulgates.* The first session of the Council of Trent was held on Dec. 13th, 1545. After some preliminary arrangements the Nicene Creed was formally promulgated as the foundation of the Christian faith on Feb. 4th, 1546, and then the Council proceeded to the question of the authority, text, and interpretation of Holy Scripture. A committee was appointed to report upon the subject, which held private meetings from Feb. 20th to March 17th. Considerable varieties of opinion existed as to the relative value of the original and Latin texts, and the final decree was intended to serve as a compromise. In affirming the authority of the 'Old Vulgate' it contains no estimate of the value of the original texts. The question decided is simply the relative merits of the current *Latin* versions. In spite, however, of the comparative caution of the decree, and the interpretation which was affixed to it by the highest authorities, it was received with little favour, and the want of a standard text of the Vulgate practically left the question as unsettled as before. The theologians of Belgium did something to meet the want. In 1547 the first edition of Hentenius appeared at Louvain, which had very considerable influence upon later copies. It was based upon the collation of Latin MSS. and the Stephanic edition of 1540. In the Antwerp Polyglott of 1568-72 the Vulgate was borrowed from the Complutensian; but in the Antwerp edition of the Vulgate of 1573-4 the text of Hentenius was adopted with copious additions of readings by Lucas Brugensis. This last was designed as the preparation and temporary substitute for the Papal edition: indeed it may be questioned whether it was not put forth as the "correct edition required by the Tridentine decree." But a Papal board was already engaged, however desultorily, upon the work of revision. In 1561 Paulus Manutius (son of Aldus Manutius) was invited to Rome to superintend the printing of Latin and Greek Bibles. During that year and the next several scholars (with Sirletus at their head) were engaged in the revision of the text. In the pontificate of Pius V. the work was continued, and Sirletus still took a chief part in it (1569, 1570), but it was currently reported that the difficulties of publishing an authoritative edition were insuperable. Nothing further was done towards the revision of the Vulgate under Gregory XIII., but preparations were made for an edition of the LXX. This appeared in 1587, in the second year of the pontificate of Sixtus V., who had been one of the chief promoters of the work. After the publication of the LXX., Sixtus immediately devoted himself to the production of an edition of the Vulgate. He himself revised the text, and when the work was printed he examined the sheets with the utmost care, and corrected the errors with his own hand. The edition appeared in 1590, with the famous constitution *Aeternus ille* (dated March 1st, 1589) prefixed, in which Sixtus affirmed with characteristic decision the plenary authority of the edition for all future time. He further forbade expressly the publication of various readings in copies of the Vulgate. It was also enacted that the new revision should be introduced into all missals and service-books; and the greater excommunication was threatened against all who in any way contravened the constitution. During the brief pontificate of Urban VII. nothing could be done; but the reaction was not long delayed. On the accession of Gregory XIV. some went so far as to propose that the edition of Sixtus should be absolutely prohibited; but Bellarmin suggested a middle course. He proposed that the erroneous alterations of the text which had been made in it "should be corrected with all possible speed and the Bible reprinted under the name of Sixtus, with a prefatory note to the effect that errors had crept into the former edition by the carelessness of the printers." This pious fraud, or rather daring falsehood, for it can be called by no other name, found favour with those in power. A commission was appointed to revise the Sixtine text, under the presidency of the Cardinal Colonna (Columna). At first the commissioners made but slow progress, and it seemed likely that a year would elapse before the revision was completed. The mode of proceeding was therefore changed, and the commission moved to Zagorolo, the country-seat of Colonna; and, if we may believe the inscription which still commemorates the event, and the current report of the time, the work was completed in *nineteen* days. The task was hardly finished when Gregory died (Oct. 1591), and the publication of the revised text was again delayed. His successor, Innocent IX., died within the same year, and at the beginning of 1592 Clement VIII. was raised to the popedom. Clement intrusted the final revision of the text to Toletus, and the whole was printed by Aldus Manutius (the grandson) before the end of 1592. The Preface, which is moulded upon that of Sixtus, was written by Bellarmin, and is favourably distinguished from that of Sixtus by its temperance and even modesty. The respective merits of the Sixtine and Clementine editions have been often debated. In point of mechanical accuracy, the Sixtine seems to be clearly superior. The collections lately published by Vercellone place in the clearest light the strange and uncritical mode in which Sixtus dealt with the evidence and results submitted to him. The recommendations of the Sixtine correctors are marked by singular wisdom and critical tact, and in almost every case where Sixtus departs from them he is in error. The Gre-

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gorian correctors (whose results are given in the Clementine edition), in the main simply restored readings adopted by the Sixtine board and rejected by Sixtus. In point of fact the Clementine edition errs by excess of caution. While the Clementine edition was still recent some thoughts seem to have been entertained of revising it. Lucas Brugensis made important collections for this purpose, but the practical difficulties were found to be too great, and the study of various readings was reserved for scholars. In the next generation use and controversy gave a sanctity to the authorised text. At length, however, in 1706, Martianay published a new, and in the main better text, chiefly from original MSS., in his edition of Jerome. Vallarsi added fresh collations in his revised issue of Martianay's work, but in both cases the collations are imperfect, and it is impossible to determine with accuracy on what MS. authority the text which is given depends. Sabatier, though professing only to deal with the Old Latin, published important materials for the criticism of Jerome's Version, and gave at length the readings of Lucas Brugensis (1743). More than a century elapsed before anything more of importance was done for the text of the Latin version of the O. T., when at length the fortunate discovery of the original revision of the Sixtine correctors again directed the attention of Roman scholars to their authorised text. The first-fruits of their labours are given in the volume of Vercellone already often quoted, which has thrown more light upon the history and criticism of the Vulgate than any previous work. The neglect of the Latin text of the O. T. is but a consequence of the general neglect of the criticism of the Hebrew text. In the N. T. far more has been done for the correction of the Vulgate, though even here no critical edition has yet been published.—VI. THE CRITICAL VALUE OF THE LATIN VERSIONS.—In estimating the critical value of Jerome's labours, it is necessary to draw a distinction between his different works. His mode of proceeding was by no means uniform; and the importance of his judgment varies with the object at which he aimed. The three versions of the Psalter represent completely the three different methods which he followed. At first he was contented with a popular revision of the current text (the *Roman* Psalter); then he instituted an accurate comparison between the current text and the original (the *Gallican* Psalter); and in the next place he translated independently, giving a direct version of the original (the *Hebrew* Psalter). These three methods follow one another in chronological order, and answer to the wider views which Jerome gradually gained of the functions of a biblical scholar. The revision of the N. T. belongs unfortunately to the first period. When it was made, his aim was little more than to remove obvious interpolations and blunders; and in doing this he likewise introduced some changes of expression which softened the roughness of the old version, and some which seemed to be required for the true expression of the sense. Jerome's revision of the Gospels was far more complete than that of the remaining parts of the N. T. It is, indeed, impossible, except in the Gospels, to determine any substantial difference in the Greek texts which are represented by the Old and Hieronymian Versions.—VII. THE LANGUAGE OF THE LATIN VERSION. Generally it is necessary to distinguish two distinct elements both in the Latin Version and in subsequent writings: (1) Provincialisms and (2) Graecisms. The former are chiefly of interest as illustrating the history of the Latin language; the latter as marking, in some degree, its power of expansion. (1.) *Provincialisms.* One of the most interesting facts in regard to the language of the Latin Version is the reappearance in it of early forms which are found in Plautus or noted as archaisms by grammarians. These establish in a signal manner the vitality of the popular as distinguished from the literary idiom, and, from the great scarcity of memorials of the Italian dialects, possess a peculiar value. In addition to these there are many other peculiarities which evidently belong to the African (or common) dialect, and not merely to the Christian form of it. Among the characteristics of the late stage of a language must be reckoned the excessive frequency of compounds, especially formed with the prepositions. (2.) *Graecisms.* The "simplicity" of the Old Version necessarily led to the introduction of very numerous Septuagintal or N. T. forms, many of which have now passed into common use. Generally it may be observed that the Vulgate Latin bears traces of a threefold influence derived from the original text; and the modifications of form which are capable of being carried back to this source, occur yet more largely in modern languages, whether in this case they are to be referred to the plastic power of the Vulgate on the popular dialect, or, as is more likely, we must suppose that the Vulgate has preserved a distinct record of powers which were widely working in the times of the Empire on the common Latin. These peculiarities are found in greater or less frequency throughout the Vulgate. It is natural that they should be most abundant and striking in the parts which have been preserved least changed from the Old Latin, the Apocrypha, the Acts, Epistles, and Apocalypse. Generally it may be said that the Scriptural idioms of our common language have come to us mainly through the Latin; and in a wider view the Vulgate is the connecting link between classical and modern languages. It contains elements which belong to the earliest stage of Latin, and exhibits (if often in a rude form) the flexibility of the popular dialect. On the other hand, it has furnished the source and the model for a large portion of current Latin derivatives. Within a more limited range, the authority of the Latin Versions is undeniable, though its extent is rarely realised. The vast power which they have had in determining the theological terms of Western Christendom can hardly be overrated. By far the greater part of the current doctrinal terminology is based on the Vulgate, and, as far as can be ascertained, was originated in the Latin Version. *Predestination, justification, supererogation* (*supererojo*), *sanctification, salvation, mediator, regeneration, revelation, visitation* (met.), *propitiation*, first appear in the Old Vulgate. *Grace, redemption, election, reconciliation, satisfaction, inspiration, scripture*, were devoted there to a new and holy use. *Sacrament* (μυστήριον) and *communion* are from the same source; and though *baptism* is Greek, it comes to us from the Latin. It would be easy to extend the list by the addition of *orders, penance, congregation, priest*. But it can be seen from the forms already brought forward that the Latin Versions have left their mark

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both upon their language and upon our thoughts; and if the right method of controversy is based upon a clear historical perception of the force of words, it is evident that the study of the Vulgate, however much neglected, can never be neglected with impunity. It was the Version which alone they knew who handed down to the Reformers the rich stores of mediaeval wisdom; the Version with which the greatest of the Reformers were most familiar, and from which they had drawn their earliest knowledge of Divine truth.

Vulture. The rendering in A. V. of the Heb. *dââh*, *dayyâh*, and also in Job xxviii. 7, of *ayyâh*. There seems no doubt but that the A. V. translation is incorrect, and that the original words refer to some of the smaller species of raptorial birds, as kites or buzzards. *Dayyâh* is evidently synonymous with Arab. *h'dayah*, the vernacular for the "kite" in North Africa, and without the epithet "red" for the black kite especially. The Samaritan and all other Eastern Versions agree in rendering it "kite." *Ayyâh* is yet more certainly referable to this bird, which in other passages it is taken to represent. There are two very different species of bird comprised under the English term vulture: the griffon (*gyps fulvus*, Sav.), Arab. *nesser*, Heb. *nesher*; invariably rendered "eagle" by A. V.; and the *percnopter*, or Egyptian vulture (*Neophron percnopterus*, Sav.), Arab. *rakhma*; Heb. *râchâm*; rendered "gier-eagle" by A. V. The identity of the Hebrew and Arabic terms in these cases can scarcely be questioned. However degrading the substitution of the ignoble vulture for the royal eagle may at first sight appear in many passages, it must be borne in mind that the griffon is in all its movements and characteristics a majestic and royal bird, the largest and most powerful which is seen on the wing in Palestine, and far surpassing the eagle in size and power. Its only rival in these respects is the Bearded Vulture or Lammergeyer. If we take the Heb. *ayyâh* to refer to the red kite (*milvus regalis*, Temm.), and *dayyâh* to the black kite (*milvus ater*, Temm.), we shall find the piercing sight of the former referred to by Job (xxviii. 7), and the gregarious habits of the latter by Isaiah (xxxiv. 15). Both species are inhabitants of Palestine, the red kite being found all over the country, as formerly in England, but nowhere in great numbers, generally soaring at a great height over the plains, and apparently leaving the country in winter. The black kite, which is so numerous everywhere as to be gregarious, may be seen at all times of the year, hovering over the villages and the outskirts of towns, on the look-out for offal and garbage, which are its favourite food. There are three species of vulture known to inhabit Palestine:—1. The Lammergeyer (*Gypaetos barbatus*, Cuv.), which is rare everywhere, and only found in desolate mountain regions. 2. The griffon (*Gyps fulvus*, Sav.), mentioned above, remarkable for its power of vision and the great height at which it soars. Mr. Tristram observed this bird universally distributed in all the mountainous and rocky districts of Palestine, and especially abundant in the south-east. Its favourite breeding-places are between Jerusalem and Jericho, and all round the Dead Sea. The third species is the Egyptian vulture (*Neophron percnopterus*, Sav.), often called Pharaoh's hen, observed in Palestine by Hasselquist and all subsequent travellers, and very numerous everywhere.

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Wages. The earliest mention of wages is of a recompence not in money but in kind, to Jacob from Laban (Gen. xxix. 15, 20, xxx. 28, xxxi. 7, 8, 41). In Egypt, money payments by way of wages were in use, but the terms cannot now be ascertained (Ex. ii. 9). The only mention of the rate of wages in Scripture is found in the parable of the householder and the vineyard (Matt. xx. 2), where the labourer's wages are set at one denarius per day, probably = 7½d., a rate which agrees with Tobit v. 14, where a drachma is mentioned as the rate per day, a sum which may be fairly taken as equivalent to the denarius, and to the usual pay of a soldier (ten *asses* per diem) in the later days of the Roman republic (Tac. *Ann.* i. 17; Polyb. vi. 39). In earlier times it is probable that the rate was lower. But it is likely that labourers, and also soldiers, were supplied with provisions. The law was very strict in requiring daily payment of wages (Lev. xix. 13; Deut. xxiv. 14, 15). The employer who refused to give his labourers sufficient victuals is censured (Job xxiv. 11), and the iniquity of withholding wages is denounced (Jer. xxii. 13; Mal. iii. 5; James v. 4).

Waggon. [CART and CHARIOT.] The Oriental waggon or *arabah* is a vehicle composed of two or three planks fixed on two solid circular blocks of wood, from two to five feet in diameter, which serve as wheels. To the floor are sometimes attached wings, which splay outwards like the sides of a wheelbarrow. For the conveyance of passengers, mattresses or clothes are laid in the bottom, and the vehicle is drawn by buffaloes or oxen. The covered waggons for conveying the materials of the tabernacle were probably constructed on Egyptian models.

Walls. Only a few points need be noticed in addition to what has been said elsewhere on wall-construction, whether in brick, stone, or wood. [BRICKS; HANDICRAFT; MORTER.] 1. The practice common in Palestine of carrying foundations down to the solid rock, as in the case of the Temple, and in the present day with structures intended to be permanent (Luke vi. 48). 2. A feature of some parts of Solomon's buildings, as described by Josephus, corresponds remarkably to the method adopted at Nineveh of encrusting or veneering a wall of brick or stone with slabs of a more costly material, as marble or alabaster. 3. Another use of walls in Palestine is to support mountain-roads or terraces formed on the sides of hills for purposes of cultivation. 4. The "path of the vineyards" (Num. xxii. 24) is a pathway through vineyards, with walls on each side.

Wandering in the Wilderness. [WILDERNESS OF WANDERING.]

War. The most important topic in connexion with war is the formation of the army, which is destined to carry it on. [ARMY.] Before entering on a war of aggression the Hebrews sought for the Divine sanction by consulting either the Urim and Thummim (Judg. i. 1, xx. 2, 27-8; 1 Sam. xiv. 37, xxiii. 2, xxviii. 6, xxx. 8), or some acknowledged prophet (1 K. xxii. 6; 2 Chr. xviii. 5). Divine aid was further sought in actual warfare by bringing into the field the Ark of the Covenant, which was the symbol of Jehovah Himself (1 Sam. iv. 4-

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18, xiv. 18). Formal proclamations of war were not interchanged between the belligerents. Before entering the enemy's district spies were sent to ascertain the character of the country and the preparations of its inhabitants for resistance (Num. xiii. 17; Josh. ii. 1; Judg. vii. 10; 1 Sam. xxvi. 4). When an engagement was imminent a sacrifice was offered (1 Sam. vii. 9, xiii. 9), and an inspiriting address delivered either by the commander (2 Chr. xx. 20) or by a priest (Deut. xx. 2). Then followed the battle-signal (1 Sam. xvii. 52; Is. xlii. 13; Jer. l. 42; Ez. xxi. 22; Am. i. 14). The combat assumed the form of a number of hand-to-hand contests. Hence the high value attached to fleetness of foot and strength of arm (2 Sam. i. 23, ii. 18; 1 Chr. xii. 8). At the same time various strategic devices were practised, such as the ambuscade (Josh. viii. 2, 12; Judg. xx. 36), surprise (Judg. vii. 16), or circumvention (2 Sam. v. 23). Another mode of settling the dispute was by the selection of champions (1 Sam. xvii.; 2 Sam. ii. 14), who were spurred on to exertion by the offer of high reward (1 Sam. xvii. 25, xviii. 25; 2 Sam. xviii. 11; 1 Chr. xi. 6). The contest having been decided, the conquerors were recalled from the pursuit by the sound of a trumpet (2 Sam. ii. 28, xviii. 16, xx. 22). The siege of a town or fortress was conducted in the following manner:—A line of circumvallation was drawn round the place (Ez. iv. 2; Mic. v. 1), constructed out of the trees found in the neighbourhood (Deut. xx. 20), together with earth and any other materials at hand. This line not only cut off the besieged from the surrounding country, but also served as a base of operations for the besiegers. The next step was to throw out from this line one or more "mounts" or "banks" in the direction of the city (2 Sam. xx. 15; 2 K. xix. 32; Is. xxxvii. 33), which was gradually increased in height until it was about half as high as the city wall. On this mound or bank towers were erected (2 K. xxv. 1; Jer. lii. 4; Ez. iv. 2, xvii. 17, xxi. 22, xxvi. 8), whence the slingers and archers might attack with effect. Battering-rams (Ez. iv. 2, xxi. 22) were brought up to the walls by means of the bank, and scaling-ladders might also be placed on it. The treatment of the conquered was extremely severe in ancient times. The bodies of the soldiers killed in action were plundered (1 Sam. xxxi. 8; 2 Macc. viii. 27): the survivors were either killed in some savage manner (Judg. ix. 45; 2 Sam. xii. 31; 2 Chr. xxv. 12), mutilated (Judg. i. 6; 1 Sam. xi. 2), or carried into captivity (Num. xxxi. 26; Deut. xx. 14). Sometimes the bulk of the population of the conquered country was removed to a distant locality. The Mosaic law mitigated to a certain extent the severity of the ancient usages towards the conquered. The conquerors celebrated their success by the erection of monumental stones (1 Sam. vii. 12; 2 Sam. viii. 13), by hanging up trophies in their public buildings (1 Sam. xxi. 9, xxxi. 10; 2 K. xi. 10), and by triumphal songs and dances in which the whole population took part (Ex. xv. 1-21; Judg. v.; 1 Sam. xviii. 6-8; 2 Sam. xxii.; Jud. xvi. 2-17; 1 Macc. iv. 24).

Washing the Hands and Feet. As knives and forks were dispensed with in eating, it was absolutely necessary that the hand, which was thrust into the common dish, should be scrupulously clean; and again, as sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company and of refreshment to the traveller. The former of these usages was transformed by the Pharisees of the New Testament age into a matter of ritual observance (Mark vii. 3), and special rules were laid down as to the times and manner of its performance. Washing the feet did not rise to the dignity of a ritual observance, except in connexion with the services of the sanctuary (Ex. xxx. 19, 21). It held a high place, however, among the rites of hospitality. Immediately that a guest presented himself at the tent-door, it was usual to offer the necessary materials for washing the feet (Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Judg. xix. 21). It was a yet more complimentary act, betokening equally humility and affection, if the host actually performed the office for his guest (1 Sam. xxv. 41; Luke vii. 38, 44; John xiii. 5-14; 1 Tim. v. 10). Such a token of hospitality is still occasionally exhibited in the East.

Watches of Night. The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. The proper Jewish reckoning recognised only three such watches, entitled the first or "beginning of the watches" (Lam. ii. 19), the middle watch (Judg. vii. 19), and the morning watch (Ex. xiv. 24; 1 Sam. xi. 11). These would last respectively from sunset to 10 P.M.; from 10 P.M. to 2 A.M.; and from 2 A.M. to sunrise. Subsequently to the establishment of the Roman supremacy, the number of watches was increased to four, which were described either according to their numerical order, as in the case of the "fourth watch" (Matt. xiv. 25), or by the terms "even, midnight, cock-crowing, and morning" (Mark xiii. 35). These terminated respectively at 9 P.M., midnight, 3 A.M., and 6 A.M.

Water of Jealousy. (Num. v. 11-31). The ritual prescribed consisted in the husband's bringing the woman before the priest, and the essential part of it is unquestionably the oath, to which the "water" was subsidiary, symbolical, and ministerial. With her he was to bring the tenth part of an ephah of barley-meal as an offering. Perhaps the whole is to be regarded from a judicial point of view, and this "offering" in the light of a court-fee. God Himself was solemnly invoked to judge, and His presence recognised by throwing a handful of the barley-meal on the blazing altar in the course of the rite. In the first instance, however, the priest "set her before the Lord" with the offering in her hand. As she stood holding the offering, so the priest stood holding an earthen vessel of holy water mixed with the dust from the floor of the sanctuary, and declaring her free from all evil consequences if innocent, solemnly devoted her in the name of Jehovah to be "a curse and an oath among her people," if guilty, further describing the exact consequences ascribed to the operation of the water in the "members" which she had "yielded as servants to uncleanness" (vers. 21, 22, 27; comp. Rom. vi. 19). He then "wrote these curses in a book, and blotted them out with the bitter water," and having thrown, probably at this stage of the proceedings, the handful of meal on the altar, "caused the woman to drink" the potion thus drugged, she moreover answering to the words of his imprecation, "Amen, Amen." Josephus adds, if the suspicion was unfounded, she obtained conception, if true, she died infamously. It may be

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supposed that a husband would not be forward to publish his suspicions of his own injury, unless there were symptoms of apparent conception, and a risk of a child by another being presented to him as his own. In this case the woman's natural apprehensions regarding her own gestation would operate very strongly to make her shrink from the potion, if guilty. The custom of such an ordeal was probably traditional in Moses' time, and by fencing it round with the wholesome awe inspired by the solemnity of the prescribed ritual, the lawgiver would deprive it to a great extent of its barbarous tendency.

Water of Separation. [PURIFICATION.]

Wave-offering. This rite, together with that of "heaving" or "raising" the offering, was an inseparable accompaniment of peace-offerings. In such the right shoulder, considered the choicest part of the victim, was to be "heaved," and viewed as holy to the Lord, only eaten therefore by the priest; the breast was to be "waved," and eaten by the worshipper. On the second day of the Passover a sheaf of corn, in the green ear, was to be waved, accompanied by the sacrifice of an unblemished lamb of the first year, from the performance of which ceremony the days till Pentecost were to be counted. When that feast arrived, two loaves, the first-fruits of the ripe corn, were to be offered with a burnt-offering, a sin-offering, and two lambs of the first year for a peace-offering. These likewise were to be waved. The Scriptural notices of these rites are to be found in Ex. xxix. 24, 28; Lev. vii. 30, 34, viii. 27, ix. 21, x. 14, 15, xxiii. 10, 15, 20; Num. vi. 20, xviii. 11, 18, 26-29, &c. It seems not quite certain from Ex. xxix. 26, 27, whether the waving was performed by the priest or by the worshipper with the former's assistance. The Rabbinical tradition represents it as done by the worshipper, the priest supporting his hands from below. In conjecturing the meaning of this rite, regard must be had, in the first instance, to the kind of sacrifice to which it belonged. It was the accompaniment of peace-offerings. These not only, like the other sacrifices, acknowledged God's greatness and His right over the creature, but they witnessed to a ratified covenant, an established communion between God and man. The Rabbis explain the heaving of the shoulder as an acknowledgment that God has His throne in the heaven, the waving of the breast that He is present in every quarter of the earth.

Way. This word has now in ordinary parlance so entirely forsaken its original sense, and is so uniformly employed in the secondary or metaphorical sense of a "custom" or "manner," that it is difficult to remember that in the Bible it most frequently signifies an actual road or track. Our translators have employed it as the equivalent of no less than eighteen distinct Hebrew terms. But the term which most frequently occurs, and in the majority of cases signifies an actual road, is *derec*, connected with the German *treten* and the English "tread." It may be truly said that there is hardly a single passage in which this word occurs which would not be made clearer and more real if "road to" were substituted for "way of." There is one use of both *dereo* and ὁδός which must not be passed over, viz. in the sense of a religious course. In the Old Test. this occurs but rarely, perhaps twice: namely in Amos viii. 14, and Ps. cxxxix. 24. But in the Acts of the Apostles ὁδός, "the way," "the road," is the received, almost technical, term for the new religion which Paul first resisted and afterwards supported.

Weapons. [ARMS.]

Weasel (*chôled*) occurs only in Lev. xi. 29, in the list of unclean animals. According to the old versions and the Talmud, the Heb. *chôled* denotes "a weasel;" but if the word is identical with the Arabic *chuld* and the Syriac *chuldo* there is no doubt that "a mole" is the animal indicated. Moles are common enough in Palestine. It is not improbable that both the *Talpa europaea* and the *T. caeca*, the blind mole of which Aristotle speaks, occur there, though we have no definite information on this point.

Weaving. The art of weaving appears to be coeval with the first dawning of civilization. In what country, or by whom it was invented, we know not; but we find it practised with great skill by the Egyptians at a very early period. The "vestures of fine linen" such as Joseph wore (Gen. xli. 42) were the product of Egyptian looms, and their quality, as attested by existing specimens, is pronounced to be not inferior to the finest cambric of modern times. The Israelites were probably acquainted with the process before their sojourn in Egypt; but it was undoubtedly there that they attained the proficiency which enabled them to execute the hangings of the Tabernacle (Ex. xxxv. 35; 1 Chr. iv. 21), and other artistic textures. At a later period the Egyptians were still famed for their manufactures of "fine" (*i. e.* hackled) flax and of *chôrî*, rendered in the A. V. "networks," but more probably a *white* material either of linen or cotton (Is. xix. 9; Ez. xxvii. 7). The character of the loom and the process of weaving can only be inferred from incidental notices. The Egyptian loom was usually upright, and the weaver stood at his work. The cloth was fixed sometimes at the top, sometimes at the bottom. The modern Arabs use a procumbent loom, raised above the ground by short legs. The Bible does not notice the loom itself, but speaks of the beam to which the warp was attached (1 Sam. xvii. 7; 2 Sam. xxi. 19); and of the pin to which the cloth was fixed, and on which it was rolled (Judg. xvi. 14). We have also notice of the shuttle, which is described by a term significant of the act of weaving (Job vii. 6); the thrum or threads which attached the web to the beam (Is. xxxviii. 12, *margin*); and the web itself (Judg. xvi. 14; A. V. "beam"). Whether the two terms in Lev. xiii. 48, rendered "warp" and "woof," really mean these, admits of doubt. The textures produced by the Jewish weavers were very various. The coarser kinds, such as tent-cloth, sackcloth, and the "hairy garments" of the poor were made of goat's or camel's hair (Ex. xxvi. 7; Matt. iii. 4). Wool was extensively used for ordinary clothing (Lev. xiii. 47; Prov. xxvii. 26, xxxi. 13; Ez. xxvii. 18), while for finer work flax was used, varying in quality, and producing the different textures described in the Bible as "linen" and "fine linen." The mixture of wool and flax in cloth intended for a garment was interdicted (Lev. xix. 19; Deut. xxii. 11).

Wedding. [MARRIAGE.]

Week. Whatever controversies exist respecting the origin of the week, there can be none about the great antiquity, on particular occasions at least, among the Shemitic races, of measuring time by a

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period of seven days (Gen. viii. 10, xxix. 27). The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide-spread, and it occupies so important a place in sacred things, that it has been very generally thrown back as far as the creation of man. The week and the Sabbath are, if this be so, as old as man himself. A purely theological ground is thus established for the week and for the sacredness of the number seven. They who embrace this view support it by a reference to the six days' creation and the Divine rest on the seventh. 1st. That the week rests on a theological ground may be cheerfully acknowledged by both sides; but nothing is determined by such acknowledgment as to the original cause of adopting this division of time. Whether the week gave its sacredness to the number seven, or whether the ascendancy of that number helped to determine the dimensions of the week, it is impossible to say. 2ndly. The prevalence of the weekly division was indeed very great, but a nearer approach to universality is required to render it an argument for the view in aid of which it is appealed to. It was adopted by all the Shemitic races, and, in the later period of their history at least, by the Egyptians. On the other hand, there is no reason for thinking the week known till a late period either to Greeks or Romans. 3rdly. So far from the week being a division of time without ground in nature, there was much to recommend its adoption. Where the days were named from planetary deities, as among first the Assyrians and Chaldees, and then the Egyptians, there of course each period of seven days would constitute a whole, and that whole might come to be recognised by nations that disregarded or rejected the practice which had shaped and determined it. But further, the week is a most natural and nearly an exact quadripartition of the month, so that the quarters of the moon may easily have suggested it. In Exodus of course the week comes into very distinct manifestation. Two of the great feasts—the Passover and the Feast of Tabernacles—are prolonged for seven days after that of their initiation (Exod. xii. 15-20, &c.). The division by seven was expanded so as to make the seventh month and the seventh year Sabbatical. In the N. T. we of course find such clear recognition of and familiarity with the week as needs scarcely be dwelt on. The Christian Church, from the very first, was familiar with the week. St. Paul's language (1 Cor. xvi. 2) shows this. We cannot conclude from it that such a division of time was observed by the inhabitants of Corinth generally; for they to whom he was writing, though doubtless the majority of them were Gentiles, yet knew the Lord's Day, and most probably the Jewish Sabbath. But though we can infer no more than this from the place in question, it is clear that if not by this time, yet very soon after, the whole Roman world had adopted the hebdomadal division. Dion Cassius represents it as coming from Egypt.

Weeks, Feast of. [PENTECOST.]

Weights and Measures. I. WEIGHTS.—*Introduction.*—The general principle of the present inquiry is to give the evidence of the monuments the preference on all doubtful points. Besides this general principle, it will be necessary to bear in mind the following postulates:—1. All ancient Greek systems of weight were derived, either directly or indirectly, from an Eastern source. 2. All the older systems of ancient Greece and Persia, the Aeginetan, the Attic, the Babylonian, and the Euboïc, are divisible either by 6000, or by 3600. 3. The 6000th or 3600th part of the talent is a divisor of all higher weights and coins, and a multiple of all lower weights and coins, except its two-thirds. 4. Coins are always somewhat below the standard weight. 5. The statements of ancient writers as to the relation of different systems are to be taken either as indicating original or current relation. 6. The statements of ancient writers are to be taken in their seemingly-obvious sense, or discarded altogether as incorrect or unintelligible. 7. When a certain number of drachms or other denominations of one metal are said to correspond to a certain number of drachms or other denominations of another metal, it must not be assumed that the system is the same in both cases.—I. *Early Greek talents.*—Three principal systems were used by the Greeks before the time of Alexander, those of the Aeginetan, the Attic, and the Euboïc talents. 1. The Aeginetan talent is stated to have contained 60 minae, and 6000 drachms. Its drachm was heavier than the Attic, by which, when unqualified, we mean the drachm of the full monetary standard, weighing about 67·5 grains Troy. Pollux states that it contained 10,000 Attic drachms and 100 Attic minae. The silver coins of Aegina, however, and of many ancient Greek cities, follow a lower standard, of which the drachm has an average maximum weight of about 96 grs. The drachm obtained from the silver coins of Aegina has very nearly the weight, 92·3 grs. The coins of Athens give a standard, 67·5 grs. for the Solonian drachm. An examination of Mr. Burgon's weights from Athens, in the British Museum, has, however, induced us to infer a higher standard in both cases. From the correct relation of the weights of the two minae given above, we may compute the drachms of the two talents at about 99·8 and 71·7 grs. We thus obtain the following principal standards of the Aeginetan weight. *a.* The Macedonian talent, or Aeginetan of the writers, weighing about 660,000 grs., containing 60 minae and 6000 drachms. *b.* The Commercial talent of Athens, used for the coins of Aegina, weighing, as a monetary talent, never more than about 576,000 grs., reduced from a weight talent of about 598,800, and divided into the same principal parts as the preceding. 2. The Attic talent, when simply thus designated, is the standard weight introduced by Solon, which stood to the older or Commercial talent in the relation of 100 to 138⅓. Its average maximum weight, as derived from the coins of Athens and the evidence of ancient writers, gives a drachm of about 67·5 grs.; but Mr. Burgon's weights enable us to raise this sum to 71·7. It appears that the Attic talent weighed about 430,260 grs. by the weights, and that the coins give a talent of about 405,000 grs. 3. The Euboïc talent, though used in Greece, is also said to have been used in Persia, and there can be no doubt of its Eastern origin.—II. *Foreign talents of the same period.*—Two foreign systems of the same period, besides the Hebrew, are mentioned by ancient writers, the Babylonian talent and the Euboïc, which Herodotus relates to have been used by the Persians of his time respectively for the weighing of their silver and gold paid in tribute. 1. The Babylonian talent may be determined from existing weights found by Mr. Layard

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at Nineveh. The weights represent a double system, of which the heavier talent contained two of the lighter talents. The heavier talent contained 60 manehs. The maneh was divided into thirtieths and sixtieths. The lighter talent contained 60 manehs. According to Dr. Hincks, the maneh of the lighter talent was divided into sixtieths, and these again into thirtieths. The following table exhibits our results.

				Grs. troy.
	Heavier Talent.			
$\frac{1}{60}$ Maneh				266·4
2	$\frac{1}{30}$ Maneh			532·8
60	30	Maneh		15,984
3600	1800	60	Talent	959,040
	Lighter Talent.			
$\frac{1}{30}$ of $\frac{1}{60}$ Maneh				4·44
30	$\frac{1}{60}$ Maneh			133·2
1800	60	Maneh		7,992
108000	3600	60	Talent	479,520

Certain low subdivisions of the lighter talent may be determined from smaller weights, in the British Museum, from Babylonia or Assyria, not found with those last described. Herodotus speaks of the Babylonian talent as not greatly exceeding the Euboïc, which has been computed to be equivalent to the Commercial Attic, but more reasonably as nearly the same as the ordinary Attic. Pollux makes the Babylonian talent equal to 7000 Attic drachms. We may therefore suppose that the lighter talent was generally, if not universally, in use in the time of the Persian coins. Herodotus relates that the king of Persia received the silver tribute of the satrapies according to the Babylonian talent, but the gold, according to the Euboïc. We may therefore infer that the silver coinage of the Persian monarchy was then adjusted to the former, the gold coinage to the latter, if there was a coinage in both metals so early. The larger silver coins of the Persian monarchy, and those of the satraps, are of the following denominations and weights:—

	Grs. troy.
Piece of three sigli	253·5
Piece of two sigli	169
Siglos	84·5

The only denomination of which we know the name is the siglos, which, as having the same type as the Daric, appears to be the oldest Persian silver coin. It is the ninetieth part of the maneh of the lighter talent, and the 5400th of that talent. 2. The Euboïc talent, though bearing a Greek name, is rightly held to have been originally an Eastern system. As it was used to weigh the gold sent as tribute to the king of Persia, we may infer that it was the standard of the Persian gold money; and it is reasonable to suppose that the coinage of Euboea, was upon its standard. The proportion of the Euboïc talent to the Babylonian was probably as 60 to 72, or 5 to 6. Taking the Babylonian maneh at 7992 grs. we obtain 399,600 for the Euboïc talent. The principal, if not the only, Persian gold coin is the Daric, weighing about 129 grs. This was the standard coin, according to which the silver money was adjusted. Its double in actual weight is found in the silver coinage, but its equivalent is wanting, as though for the sake of distinction. The double is the thirtieth of the maneh of the lighter or monetary Babylonian talent, of which the Daric is the sixtieth, the latter being, in our opinion, a known division. The Daric was thus the 3600th part of the Babylonian talent. It is nowhere stated how the Euboïc talent was divided, but if we suppose it to have contained 50 minae, then the Daric would have been the sixtieth of the mina, but if 100 minae, the thirtieth. In any case it would have been the 3000th part of the talent. The coinage of Euboea has hitherto been the great obstacle to the discovery of the Euboïc talent. For the present we speak only of the silver coins. The coins give the following denominations.

Coins of Euboea.		Coins of Athens.	
Highest weight.	Assumed true weight.		Assumed true weight.
	258	Tetradrachm	270
121	129	Didrachm	135
85	86		
63	64·5	Drachm	67·5
43	43	Tetrobolon	45

It will be perceived that though the weights of all denominations, except the third in the Euboïc list, are very near the Attic, the system of division is evidently different. The third Euboïc denomination is identical with the Persian siglos, and indicates the Persian origin of the system. The second piece is, however, identical with the Daric. The relation of the Persian and Greek systems may be thus stated:

Persian silver, Babylonian.	Persian gold, Euboïc.	Greek Euboïc. Actual weight.	Assumed.
253·5			258
169			
	129	121	129
84·5		85	86
		63	64·5
		43	43

3. The talents of Egypt have hitherto formed a most unsatisfactory subject. The gold and silver coins of the Ptolemies follow the same standard as the silver coins of the kings of Macedon to Philip II. inclusive, which are on the full Aeginetan weight. The copper coins have been thought to follow the same standard, but this is an error. The difficulty of explaining the statements of ancient writers as to the Egyptian, Alexandrian, or Ptolemaic talent or talents, probably arises from the use of two systems which could be easily confounded, at least in their lower divisions. 4. The Carthaginian talent may not be as old as the period before Alexander, to which we limit our inquiry, yet it reaches so nearly to that period that it cannot be here omitted. Those silver coins of the Carthaginians which do not follow the Attic standard seem to be struck upon the standard of the Persian coins, the Babylonian talent.—III. *The Hebrew talent or talents and divisions.* 1. A talent of silver is mentioned in Exodus, which contained 3000 shekels, distinguished as "the holy shekel," or "shekel of the sanctuary." 2. A gold maneh is spoken of, and, in a parallel passage, shekels are mentioned, three manehs being represented by 300 shekels, a maneh therefore containing 100 shekels of gold. 3. Josephus states that the Hebrew talent of gold contained 100 minae (*Ant.* iii. 6, §7). 4. Josephus states that the Hebrew mina of gold was equal to two librae and a half (*Ant.* xiv. 7, §1). Taking the Roman pound at 5050 grs., the maneh of gold would weigh about 12,625 grs. 5. Epiphanius estimates the Hebrew talent at 125 Roman pounds, which, at the value given above, are equal to about 631,250 grs. 6. A difficult

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passage in Ezekiel seems to speak of a maneh of 50 or 60 shekels (xlv. 12). 7. Josephus makes the gold shekel a Daric (*Ant.* iii. 8, § 10). From these data it may be reasonably inferred, (1.) that the Hebrew gold talent contained 100 manehs, each of which again contained 100 shekels of gold, and, basing the calculation on the stated value of the maneh, weighed about 1,262,500 grs. or, basing the calculation on the correspondence of the gold shekel to the Daric, weighed about 1,290,000 grs. (129 × 100 × 100), the latter being probably nearer the true value, and (2.) that the silver talent contained 3000 shekels, and is probably the talent spoken of by Epiphanius as equal to 125 Roman pounds, or 631,250 grs. which would give a shekel of 210·4 grs. Let us now examine the Jewish coins. 1. The shekels and half-shekels of silver, if we take an average of the heavier specimens of the Maccabaean issue, give the weight of the former as about 220 grs. A talent of 3000 such shekels would weigh about 660,000 grs. This result agrees very nearly with the weight of the talent given by Epiphanius. 2. The copper coins are generally without any indications of value. The two heaviest denominations of the Maccabaean issue, however, bear the names "half" and "quarter." In the following scheme they are compared with the silver coins.

Copper Coins.		Silver Coins.	
Average weight.	Supposed weight.	Average weight.	Supposed weight.
Half . 235·4	250	Shekel . . 220	Id.
Quarter 132·0	125	Half shekel 110	Id.
(Sixth). 81·8	83·3	[Third] . 73·3	

Our theory of the Hebrew coinage would be as follows:—Gold . . . Shekel or Daric (foreign) 129 grs. Silver . . Shekel 220, Half-shekel 110. Copper . Half (-shekel) 264, Quarter (-shekel) 132, (Sixth-shekel) 88. We can now consider the weights. The gold talent contained 100 manehs, and 10,000 shekels. The silver talent contained 3000 shekels, 6000 bekas, and 60,000 gerahs. The copper talent probably contained 1500 shekels. The "holy shekel," or "shekel of the sanctuary," is spoken of both of the gold (Ex. xxxviii. 24) and silver (25) talents of the time of the Exodus. We also read of "the king's weight" (2 Sam. xiv. 26). But there is no reason for supposing different systems to be meant. The significations of the names of the Hebrew weights must be here stated. The talent *ciccâr* means "a circle," or "globe," probably "an aggregate sum." The shekel signifies simply "a weight." The beka or half-shekel, signifies "a division," or "half." The "quarter-shekel" is once mentioned (1 Sam. ix. 8). The gerah signifies "a grain," or "bean."—IV. *The history and relations of the principal ancient talents.*—The inquiry must be prefaced by a list of the talents:—

A. Eastern Talents.

Hebrew gold . 1,320,000		Hebrew silver . .	660,000
Babylonian (silver)	959,040	Babylonian lesser (silver)	479,520
Egyptian	840,000	Persian gold . . .	399,600
Hebrew copper?	.792,000?		

B. Greek Talents.

Aeginetan	660,000
Attic Commercial	593,800
Attic Commercial, lowered	558,900
Attic Solonian, double	860,520
Attic Solonian, ordinary	430,260
Attic Solonian, lowered	405,000
Euboïc	387,000+

We take the Hebrew to be the oldest system of weight. Apart from the evidence from its relation to the other systems, this may be almost proved by our finding it to obtain in Greece, in Phoenicia, and in Judaea, as the oldest Greek and Phoenician system, and as the Jewish system. The Hebrew system had two talents for the precious metals in the relation of 2 : 1. The gold talent, apparently not used elsewhere, contained 100 manehs, each of which contained again 100 shekels, there being thus 10,000 of these units, weighing about 132 grs. each, in the talent. The silver talent, also known as the Aeginetan, contained 3000 shekels, weighing about 220 grs. each. One gold talent appears to have been equal to 24 of these. The reason for making the talent of gold twice that of silver was probably merely for the sake of distinction. The Babylonian talent, like the Hebrew, consisted of two systems, in the relation of 2 to 1, upon one standard. It appears to have been formed from the Hebrew by reducing the number of units from 10,000 to 7200. The system was altered by the maneh being raised so as to contain 120 instead of 100 units, and the talent lowered so as to contain 60 instead of 100 manehs. It is possible that this talent was originally of silver. The derivation, from the lighter Babylonian talent, of the Euboïc talent, is easily ascertained. Their relation is that of 6 : 5. The Egyptian talent cannot be traced to any other. The Hebrew copper talent is equally obscure. Perhaps it is the double of the Persian gold talent. The Aeginetan talent was the same as the lesser or silver Hebrew talent. Its introduction into Greece was doubtless due to the Phoenicians. The Attic Commercial was a degradation of this talent, and was itself further degraded to form the Attic Solonian.

II. MEASURES.—The most important topic to be discussed in connexion with the subject of the Hebrew measures is their relative and absolute value. Another topic, of secondary importance perhaps, but possessing an independent interest of its own, demands a few prefatory remarks, viz., the origin of these measures, and their relation to those of surrounding countries. We divide the Hebrew measures into two classes, according as they refer to length or capacity, and subdivide each of these classes into two, the former into measures of length and distance, the latter into liquid and dry measures. 1. Measures of length. (1.) The denominations referring to length were derived for the most part from the arm and hand. We may notice the following four as derived from this source:—(*a*) The *Etsba*, or finger's breadth, mentioned only in Jer. lii. 21. (*b*) The *tephach*, or hand breadth (Ex. xxv. 25; 1 K. vii. 26; 2 Chr. iv. 5), applied metaphorically to a short period of time in Ps. xxxix. 5. (*c*) The *zereth*, or span, the distance between the extremities of the thumb and the little finger in the extended hand (Ex. xxviii. 16; 1 Sam. xvii. 4; Ez. xliii. 13), applied generally to describe any small measure in Is. xl. 12. (*d*) The *ammâh*, or cubit, the distance from the elbow to the extremity of the middle finger. This occurs very frequently in the Bible in relation to buildings. In addition to the above we may notice:—(*e*) The *gômed*, lit. a *rod*, applied to Eglon's dirk (Judg. iii. 16). Its length is uncertain, but it probably fell below the cubit, with which it is identified in the A. V. (*f*) The *kâneh*, or reed, for measuring buildings on a large scale

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(Ez. xl. 5-8, xli. 8, xlii. 16-19). Little information is furnished by the Bible itself as to the relative or absolute lengths described under the above terms. With the exception of the notice that the reed equals six cubits (Ex. xl. 5), we have no intimation that the measures were combined in anything like a scale. The most important conclusion to be drawn from the Biblical notices is, that the cubit, which may be regarded as the standard measure, was of varying length, and that, in order to secure accuracy, it was necessary to define the kind of cubit intended, the result being that the other denominations, if combined in a scale, would vary in like ratio. Thus in Deut. iii. 11, the cubit is specified to be "after the cubit of a man;" in 2 Chr. iii. 3 "after the first," or rather "after the older measure;" and in Ez. xli. 8, "a great cubit," or literally "a cubit to the joint," which is further defined in xl. 5, to be "a cubit and an hand breadth." These expressions involve one of the most knotty points of Hebrew archaeology, viz., the number and the respective lengths of the Scriptural cubits. That there was more than one cubit, is clear; but whether there were three, or only two, is not so clear. It is generally conceded that the "former" or "older" measure of 2 Chr. iii. 3, was the Mosaic or legal cubit, and that the modern measure, the existence of which is implied in that designation was somewhat larger. Further, the cubit "after the cubit of a man" of Deut. iii. 11, is held to be a *common* measure in contradistinction to the Mosaic one, and to have fallen below this latter in point of length. In this case, we should have three cubits—the common, the Mosaic or old measure, and the new measure. We turn to Ezekiel and find a distinction of another character, viz., a long and a short cubit. Now, it has been urged by many writers, and we think with good reason, that Ezekiel would not be likely to adopt any other than the old orthodox Mosaic standard for the measurements of his ideal temple. If so, his long cubit would be identical with the *old* measure, and his short cubit with the one "after the cubit of a man," and the *new* measure of 2 Chr. iii. 3 would represent a still longer cubit than Ezekiel's long one. Other explanations of the Prophet's language have, however, been offered: it has been sometimes assumed that, while living in Chaldea, he and his countrymen had adopted the long Babylonian cubit; but in this case his short cubit could not have belonged to the same country, inasmuch as the difference between these two amounted to only three fingers (Herod. i. 178). Again, it has been explained that his short cubit was the ordinary Chaldean measure, and the long one the Mosaic measure; but this is unlikely on account of the respective lengths of the Babylonian and the Mosaic cubits, to which we shall hereafter refer. Independently of these objections, we think that the passages previously discussed (Deut. iii. 11; 2 Chr. iii. 3) imply the existence of three cubits. It remains to be inquired whether from the Bible itself we can extract any information as to the length of the Mosaic or legal cubit. An examination of Biblical notices tends to the conclusion that the cubit of early times fell far below the length usually assigned to it; but these notices are so scanty and ambiguous that this conclusion is by no means decisive. The earliest and most reliable testimony as to the length of the cubit is supplied by the existing specimens of old Egyptian measures. Several of these have been discovered in tombs, carrying us back at all events to 1700 B.C., while the Nilometer at Elephantine exhibits the length of the cubit in the time of the Roman emperors. No great difference is exhibited in these measures, the longest being estimated at about 21 inches, and the shortest at about 20½, or exactly 20·4729 inches. They are divided into 28 digits, and in this respect contrast with the Mosaic cubit, which, according to Rabbinical authorities, was divided into 24 digits. There is some difficulty in reconciling this discrepancy with the almost certain fact of the derivation of the cubit from Egypt. It has been generally surmised that the Egyptian cubit was of more than one length, and that the sepulchral measures exhibit the shorter as well as the longer by special marks. Wilkinson denies the existence of more than one cubit. The use of more than one cubit appears to have also prevailed in Babylon, for Herodotus states that the "royal" exceeded the "moderate" cubit by three digits. The appellation "royal," if borrowed from the Babylonians, would itself imply the existence of another; but it is by no means certain that this other was the "moderate" cubit mentioned in the text. Reverting to the Hebrew measures, we should be disposed to identify the *new* measure implied in 2 Chr. iii. 3 with the full Egyptian cubit; the "old" measure and Ezekiel's cubit with the lesser one, either of 26 or 24 digits; and the "cubit of a man" with the third one of 23 digits or which Thenius speaks. In the Mishna the Mosaic cubit is defined to be one of six palms. It is termed the moderate cubit, and is distinguished from a lesser cubit of five palms on the one side, and on the other side from a larger one, consisting of six palms and a digit. The palm consisted, according to Maimonides, of four digits; and the digit, according to Arias Montanus, of four barleycorns. This gives 144 barleycorns as the length of the cubit, which accords with the number assigned to the *cubitus justus et mediocris* of the Arabians. The length of the Mosaic cubit, as computed by Thenius (after several trials with the specified number of barleycorns of middling size, placed side by side), is 214·512 Paris lines, or 19·0515 inches. It seems hardly possible to arrive at any very exact conclusion by this mode of calculation. The Talmudists state that the Mosaic cubit was used for the edifice of the Tabernacle and Temple, and the lesser cubit for the vessels thereof. This was probably a fiction. Taking the estimate of Thenius, the length of the other denominations will be as follows:—

					Inches.
Digit	. . . . .				·7938
4	Palm				3·1752
12	3	Span			9·5257
24	6	2	Cubit . .		19·0515
144	36	12	6	Reed .	114·3090

Land and area were measured either by the cubit (Num. xxxv. 4, 5; Ez. xl. 27) or by the reed (Ez. xlii. 20, xliii. 17, xlv. 2, xlviii. 20; Rev. xxi. 16). There is no indication in the Bible of the use of a square measure by the Jews. Whenever they wished to define the size of a plot, they specified its length and breadth, even if it were a perfect square, as in Ez. xlviii. 16. The difficulty of defining an area by these means is experienced in the interpretation of Num. xxxv. 4, 5. (2.) The measures of distance noticed in the Old Testament are the three following:—(*a*) The *tsa'ad*, or pace

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(2 Sam. vi. 13), answering generally to our yard. (*b*) The *Cibrath hâárets*, rendered in the A. V. "a little way" or "a little piece of ground" (Gen. xxxv. 16, xlviii. 7; 2 K. v. 19). The expression appears to indicate some definite distance, but we are unable to state with precision what that distance was. The only conclusion to be drawn from the Bible is that the *cibrath* did not exceed and probably equalled the distance between Bethlehem and Rachel's burial-place, which is traditionally identified with a spot 1½ mile north of the town. (*c*) The *derec yôm, or mahălac yôm*, a day's journey, which was the most usual method of calculating distances in travelling (Gen. xxx. 36, xxxi. 23; Ex. iii. 18, v. 3, &c.), though but one instance of it occurs in the New Testament (Luke ii. 44). The ordinary day's journey among the Jews was 30 miles; but when they travelled in companies only 10 miles: Neapolis formed the first stage out of Jerusalem, according to the former, and Beeroth according to the latter computation. It is impossible to assign any distinct length to the day's journey. In the Apocrypha and New Testament we meet with the following additional measures:—(*d*) The sabbath-day's journey. (*e*) The *stadion*, or "furlong," a Greek measure introduced into Asia subsequently to Alexander's conquest, and hence first mentioned in the Apocrypha (2 Macc. xi. 5, xii. 9, 17, 29), and subsequently in the New Testament (Luke xxiv. 13; John vi. 19, xi. 18; Rev. xiv. 20, xxi. 16). Both the name and the length of the stade were borrowed from the footrace course at Olympia. It equalled 600 Greek feet (Herod. ii. 149), or 125 Roman paces (Plin. ii. 23), or 606¾ feet of our measure. It thus falls below the furlong by 53¼ feet. (*f*) The Mile, a Roman measure, equalling 1000 Roman paces, 8 stades, and 1618 English yards.

2. Measures of capacity. The measures of capacity for liquids were:—(*a*) The log (Lev. xiv. 10, &c.), the name originally signifying a "basin." (*b*) The hin, a name of Egyptian origin, frequently noticed in the Bible (Ex. xxix. 40, xxx. 24; Num. xv. 4, 7, 9; Ez. iv. 11, &c.). (*c*) The bath, the name meaning "measured," the largest of the liquid measures (1 K. vii. 26, 38; 2 Chr. ii. 10; Ezr vii. 22; Is. v. 10). We gather from Josephus (*Ant.* iii. 8, §3) that the bath contained 6 hins (for the bath equalled 72 *xestae* or 12 *choës*, and the hin 2 *choës*), and from the Rabbinists that the hin contained 12 logs. The relative values therefore stand thus:—

Log	Hin	Bath
12		
72	6	

The dry measure contained the following denominations:—(*a*) The cab, mentioned only in 2 K. vi. 25, the name meaning literally *hollow* or *concave*. (*b*) The omer, mentioned only in Ex. xvi. 16-36. The same measure is elsewhere termed *issârôn*, as being the tenth part of an ephah (comp. Ex. xvi. 36), whence in the A. V. "tenth deal" (Lev. xiv. 10, xxiii. 13; Num. xv. 4, &c.). The word omer implies a *heap*, and secondarily a *sheaf*. (*c*) The *sêâh*, or "measure," this being the etymological meaning of the term, and appropriately applied to it, inasmuch as it was the ordinary measure for household purposes (Gen. xviii. 6; 1 Sam. xxv. 18; 2 K. vii. 1, 16). The Greek equivalent occurs in Matt. xiii. 33; Luke xiii. 21. The seah was otherwise termed *shâlish*, as being the third part of an ephah (Is. xl. 12; Ps. lxxx. 5). (*d*) The ephah, a word of Egyptian origin, and of frequent recurrence in the Bible (Ex. xvi. 36; Lev. v. 11, vi. 20; Ruth ii. 17; 1 Sam. i. 24, xvii. 17; Ez. xlv. 11, 13, 14, xlvi. 5, 7, 11, 14). (*e*) The *lethec*, or "half-homer," literally meaning what is *poured out*: it occurs only in Hos. iii. 12. (*f*) The homer, meaning *heap* (Lev. xxvii. 16; Num. xi. 32: Is. v. 10; Ez. xlv. 13). It is elsewhere termed cor, from the circular vessel in which it was measured (1 K. iv. 22, v. 11; 2 Chr. ii. 10, xxvii. 5; Ezr. vii. 22; Ez. xlv. 14). The Greek equivalent occurs in Luke xvi. 7. The following is the scale of relative values:—

Cab	Omer	Seah	Ephah	Homer
1½				
6	3½			
18	10	3		
180	100	30	100	

The absolute values of the liquid and dry measures form the subject of a single inquiry, inasmuch as the two scales have a measure of equal value, viz., the bath and the ephah (Ez. xlv. 11): if either of these can be fixed, the conversion of the other denominations into their respective values readily follows. Josephus states that the bath equals 72 *xestae* (*Ant.* viii. 2, §9), that the hin equals 2 Attic *choës* (*Ib.* iii. 8, §3, 9, §4), that the seah equals 1½ Italian *modii* (*Ib.* ix. 4, §5), that the cor equals 10 Attic *medimni* (*Ib.* xv. 9, §2), and that the issaron or omer equals 7 Attic *cotylae* (*Ib.* iii. 6, §6). It may further be implied from *Ant.* ix. 4, §4, as compared with 2 K. vi. 25, that he regarded the cab as equal to 4 *xestês*. Now, in order to reduce these statements to consistency, it must be assumed that in *Ant.* xv. 9, §2, he has confused the *medimnus* with the *metrêtês*, and in *Ant.* iii. 6, §6, the *cotylê* with the *xestês*. Such errors throw doubt on his other statements, and tend to the conclusion that Josephus was not really familiar with the Greek measures. Nevertheless his testimony must be taken as decisively in favour of the identity of the Hebrew bath with the Attic *metrêtês*. Assuming that Josephus was right in identifying the bath with the *metrêtês*, its value would be, according to Boeckh's estimate of the latter, 1993·95 Paris cubic inches, or 8·7053 English gallons, but according to the estimate of Bertheau 1985·77 Paris cubic inches, or 8·6696 English gallons. The Rabbinists furnish data of a different kind for calculating the value of the Hebrew measures. As we are unable to decide between Josephus and the Rabbinists, we give a double estimate of the various denominations, adopting Bertheau's estimate of the *metrêtês*:—

	(*Josephus.*) Gallons.		(*Rabbinists.*) Gallons.
Homer or Cor	86·696	or	44·286
Ephah or Bath	8·6695	or	4·4286
Seah	2·8898	or	1·4762
Hin	1·4449	or	·7381
Omer	·8669	or	·4428
Cab	·4816	or	·246
Log	·1204	or	·0615

In the New Testament we have notices of the following foreign measures:—(*a*) The *metrêtês* (John ii. 6; A. V. "firkin") for liquids. (*b*) The *choenix* (Rev. vi. 6; A. V. "measure"), for dry goods. (*c*) The *xestês* applied, however, not to the particular measure so named by the Greeks, but to any small vessel, such as a cup (Mark vii.

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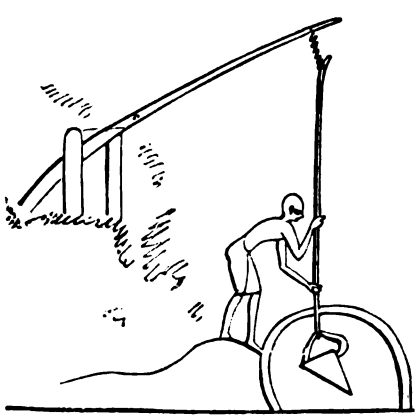
4. 8; A. V. "pot"). (*d*) The *modius*, similarly applied to describe any vessel of moderate dimensions (Matt. v. 15; Mark iv. 21; Luke xi. 33; A. V. "bushel"); though properly meaning a Roman measure, amounting to about a peck. The value of the Attic *metrêtês* has been already stated to be 8·6696 gallons, and consequently the amount of liquid in six stone jars, containing on the average 2½ *metrêtae* each, would exceed 110 gallons (John ii. 6). Very possibly, however, the Greek term represents the Hebrew *bath*, and if the bath be taken at the lower estimate assigned to it, the amount would be reduced to about 60 gallons. The *choenix* was ⅛ of an Attic *medimnus*, and contained nearly a quart.

Well. The special necessity of a supply of water (Judg. i. 15) in a hot climate has always involved among Eastern nations questions of property of the highest importance, and sometimes given rise to serious contention. Thus the well Beersheba was opened, and its possession attested with special formality by Abraham (Gen. xxi. 30, 31). The Kuran notices abandoned wells as signs of desertion (Sur. xxii.). To acquire wells which they had not themselves dug, was one of the marks of favour foretold to the Hebrews on their entrance into Canaan (Deut. vi. 11). To possess one is noticed as a mark of independence (Prov. v. 15), and to abstain from the use of wells belonging to others, a disclaimer of interference with their property (Num. xx. 17, 19, xxi. 22). Similar rights of possession, actual and hereditary, exist among the Arabs of the present day. It is thus easy to understand how wells have become in many cases links in the history and landmarks in the topography both of Palestine and of the Arabian Peninsula. Wells in Palestine are



Ancient Egyptian machine for raising water, identical with the *shadoof* of the present day. (Wilkinson.)

usually excavated from the solid limestone rock, sometimes with steps to descend into them (Gen. xxiv. 16). The brims are furnished with a curb or low wall of stone, bearing marks of high antiquity in the furrows worn by the ropes used in drawing water. It was on a curb of this sort that our Lord sat when He conversed with the woman of Samaria (John iv. 6), and it was this, the usual stone cover, which the woman placed on the mouth of the well at Bahurim (2 Sam. xvii. 19), where A. V. weakens the sense by omitting the article. The usual methods for raising water are the following:—1. The rope and bucket, or water-skin (Gen. xxiv. 14-20; John iv. 11). 2. The sakiyeh, or Persian wheel. This consists of a vertical wheel furnished with a set of buckets or earthen jars, attached to a cord passing over the wheel, which descend empty and return full as the wheel revolves. 3. A modification of the last method, by which a man, sitting opposite to a wheel furnished with buckets, turns it by drawing with his hands one set of spokes prolonged beyond its circumference, and pushing another set from him with his feet. 4. A method very common, both in ancient and modern Egypt, is the shadoof, a simple contrivance consisting of a lever moving on a pivot, which is loaded at one end with a lump of clay or some other weight, and has at the other a bowl or bucket. Wells are usually furnished with troughs of wood or stone, into which the water is emptied for the use of persons or animals coming to the wells. Unless machinery is used, which is commonly worked by men, women are usually the water-carriers.

Whale. As to the signification of the Hebrew terms *tan* and *tannîn*, variously rendered in the A. V. by "dragon," "whale," "serpent," "sea-monster," see DRAGON. It remains for us in this article to consider the transaction recorded in the Book of Jonah, of that prophet having been swallowed by some "great fish" which in Matt. xii. 40 is called κῆτος, rendered in our version by "whale." In the first place, it is necessary to observe, that the Greek word κῆτος, used by St. Matthew, is not restricted in its meaning to "a whale," or any *Cetacean*; like the Latin *cete* or *cetus*, it may denote any sea-monster, either "a whale," or "a shark," or "a seal," or "a tunny of enormous size." Although two or three species of whale are found in the Mediterranean Sea, yet the "great fish" that swallowed the prophet, cannot properly be identified with any *Cetacean*, for, although the Sperm whale (*Catodon macrocephalus*) has a gullet sufficiently large to admit the body of a man, yet it can hardly be the fish intended; as the natural food of Cetaceans consists of small animals, such as medusae and crustacea. The only fish, then, capable of swallowing a man would be a large specimen of the White Shark (*Carcharias vulgaris*), that dreaded enemy of sailors, and the most voracious of the family of *Squalidae*. This shark, which sometimes attains the length of thirty feet, is quite able to swallow a man whole. Ruysch says that the whole body of a man in armour (*loricatus*), has been found in the stomach of a white shark; and Captain King, in his Survey of Australia, says he had caught one which could have swallowed a man with the greatest ease. Blumenbach mentions that a whole horse has been found in a shark, and Captain Basil Hall reports the taking of one in which, besides other things, he found the whole skin of a buffalo which a short time before had been thrown overboard from his ship (i. p. 27). *C. vulgaris* is not uncommon in the Mediterranean; it occurs, as Forskål assures us, in the Arabian Gulf, and is common also in the Indian Ocean.

Wheat. The well-known valuable cereal, cultivated from the earliest times, and frequently mentioned in the Bible. In the A. V. the Heb. words *bar*, *dâgân*, *Aphôth*, are occasionally translated "wheat;" but there is no doubt that the proper name of this cereal, as distinguished from "barley," "spelt," &c., is *chittâh* (Chald. *chintîn*). As to the former Hebrew terms see under CORN. The first men-

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tion of wheat occurs in Gen. xxx. 14, in the account of Jacob's sojourn with Laban in Mesopotamia. Egypt in ancient times was celebrated for the growth of its wheat; the best quality, according to Pliny (*Nat. Hist.* xviii. 7), was grown in the Thebaid; it was all bearded, and the same varieties, Sir G. Wilkinson writes (*Anc. Egypt.* ii. 39, ed. 1854), "existed in ancient as in modern times, among which may be mentioned the seven-eared quality described in Pharaoh's dream" (Gen. xli. 22). Babylonia was also noted for the excellence of its wheat and other cereals. Modern writers, as Chesney and Rich, bear testimony to the great fertility of Mesopotamia. Syria and Palestine produced wheat of fine quality and in large quantities (Ps. cxlvii. 14, lxxxi. 16, &c.). There appear to be two or three kinds of wheat at present grown in Palestine, the *Triticum vulgare* (var. *hybernum*), the *T. spelta*, and another variety of bearded wheat which appears to be the same as the Egyptian kind, the *T. compositum*. In the parable of the sower our Lord alludes to grains of wheat which in good ground produce a hundred fold (Matt. xiii. 8). The common *Triticum vulgare* will sometimes produce one hundred grains in the ear. Wheat is reaped towards the end of April, in May, and in June, according to the differences of soil and position; it was sown either broadcast, and then ploughed in or trampled in by cattle (Is. xxxii. 20), or in rows, if we rightly understand Is. xxviii. 25, which seems to imply that the seeds were *planted* apart in order to insure larger and fuller ears. The wheat was put into the ground in the winter, and some time after the barley; in the Egyptian plague of hail, consequently, the barley suffered, but the wheat had not appeared, and so escaped injury.

Whirlwind. The Hebrew terms *sûphâh* and *se'ârâh* convey the notion of a violent wind or hurricane, the former because such a wind *sweeps away* every object it encounters, the latter because the objects so swept away are *tossed* and *agitated*. In addition to this, Gesenius gives a similar sense to *galgal*, in Ps. lxxvii. 18 (A. V. "heaven"), and Ez. x. 13 (A. V. "wheel"). It does not appear that any of the above terms express the specific notion of a *whirl*-wind. The most violent winds in Palestine come from the east. The whirlwind is frequently used as a metaphor of violent and sweeping destruction.

Widow. Under the Mosaic dispensation no legal provision was made for the maintenance of widows. They were left dependent partly on the affection of relations, more especially of the eldest son, whose birthright, or extra share of the property, imposed such a duty upon him, and partly on the privileges accorded to other distressed classes, such as a participation in the triennial third tithe (Deut. xiv. 29, xxvi. 12), in leasing (Deut. xxiv. 19-21), and in religious feasts (Deut. xvi. 11, 14). With regard to the remarriage of widows, the only restriction imposed by the Mosaic law had reference to the contingency of one being left childless, in which case the brother of the deceased husband had a right to marry the widow (Deut. xxv. 5, 6; Matt. xxii. 23-30). In the Apostolic Church the widows were sustained at the public expense, the relief being daily administered in kind, under the superintendence of officers appointed for this special purpose (Acts vi. 1-6). Particular directions are given by St. Paul as to the class of persons entitled to such public maintenance (1 Tim. v. 3-16). Out of the body of such widows a certain number were to be enrolled, the qualifications for such enrolment being (1.) that they were not under sixty years of age; (2.) that they had been "the wife of one man," probably meaning *but once married*; and (3.) that they had led useful and charitable lives (vers. 9, 10). The object of the enrolment is by no means obvious. If we were to form our opinion solely on the qualifications above expressed, we should conclude that the enrolled widows formed an ecclesiastical order, having duties identical with or analogous to those of the deaconesses of the early Church. But if the passage be read as a whole, then the impression derived from it will be that the enrolment was for an eleemosynary purpose, and that the main condition of enrolment was, as before, poverty. But while we thus believe that the primary object of the enrolment was simply to enforce a more methodical administration of the Church funds, it is easy to understand how the order of widows would obtain a quasi-official position in the Church. Hence we find the term "widow" used by early writers in an extended sense, to signify the adoption of the conditions by which widows enrolled as such, were bound for the future. We are not disposed to identify the widows of the Bible either with the deaconesses or with the πρεσβύτιδες of the early Church. The order of widows existed as a separate institution, contemporaneously with these offices, apparently for the same eleemosynary purpose for which it was originally instituted.

Wife. [MARRIAGE.]

Wild Beasts. [BEASTS.]

Wilderness of the Wandering. With all the material for fixing the localities of the Exodus, the evidence for many of them is so slight that the whole question is involved in much obscurity. The uncertainties commence from the very starting-point of the route of the Wandering. It is impossible to fix the point at which in "the wilderness of Etham" (Num. xxxiii. 6, 7) Israel, now a nation of freemen, emerged from that sea into which they had passed as a nation of slaves. The fact that from "Etham in the edge of the wilderness," their path struck across the sea (Ex. xiii. 20), and from the sea into the same wilderness of Etham, seems to indicate the upper end of the furthest tongue of the Gulf of Suez as the point of crossing. There seems reason also to think that this gulf had then, as also at Ezion-Geber, a further extension northward than at present, owing to the land having upheaved its level. [For the further discussion of this subject, see RED SEA, PASSAGE OF.] Assuming the passage of the Red Sea to have been effected at some spot N. of the now extreme end of the Gulf of Suez, the Israelites would march from their point of landing a little to the E. of S. Here they were in the wilderness of Shur, and in it "went three days and found no water." The next point mentioned is Marah. The *'Ain el-Hawâra* has been thought by most travellers since Burckhardt's time to be Marah. On this first section of their desert-march, Dr. Stanley (*S. and P.* 37) remarks, "There can be no dispute as to the general track of the Israelites after the passage [of the Red Sea]. If they were to enter the mountains at all, they must continue in the route of all travellers, between the sea and the table-land of the *Tîh*, till they entered the low hills of *Ghurundel*. According to the view taken of the scene of the passage, Marah may either be at the 'springs of Moses,' or

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else at *Hawâra* or *Ghŭrŭndel*." He adds in a note, Dr. Graul, however, was told . . . of a spring near *Tih el-Amâra*, right (*i. e.* south) of *Hawâra*, so bitter that neither men nor camels could drink of it. From hence the road goes straight to *Wady Ghŭrŭndel*. Seetzen inclines to view favourably the identification of *el-Amâra* with Marah. It seems certain, however, that *Wady Ghŭrŭndel*—whether it be Marah, as Lepsius and (although doubtfully) Seetzen thought, or Elim as Niebuhr, Robinson, and Kruse—must have lain on the line of march, and almost equally certain that it furnished a camping station. The scenery in this region becomes a succession of watercourses; and the *Wady Tayîbeh*, connected with *Ghŭrŭndel* by *Useit*, is so named from the goodly water and vegetation which it contains. These three wadys encompass on three sides the *Jebel Hummâm*; the sea, which it precipitously overhangs, being on the fourth. To judge from the configuration as given in the maps, there seems no reason why all three should not have combined to form Elim, or at any rate, as Dr. Stanley suggests, two of them. From Elim, the next stage brought the people again to the sea. This fact, and the enviable position in respect of water supply, and consequent great fertility, enjoyed by *Tûr* on the coast, would make it seem probable that *Tûr* was the locality intended; but as it lies more than seventy miles, in a straight line, from the nearest probably assignable spot for Elim, such a distance makes it a highly improbable site for the next encampment. The account in Ex. xvi. knows nothing of this encampment by the sea, but brings the host at once into "the wilderness of Sin." The modern name for this is *el-Káa*. In the wilderness of Sin occurred the first murmuring for food, and the first fall of manna. [MANNA.] Supposing now that the alluvial plain, where it first begins to broaden to a significant size, is "the wilderness of Sin," all further questions, till we come to Sinai, turn on the situation assigned to Rephidim. If, as seems most likely, Rephidim be found at *Feirân* [REPHIDIM], it becomes almost certain that the track of the host lay to the north of *Serbâl*, a magnificent five-peaked mountain, which some have thought to be Sinai, and which becomes first visible at the plain of *Murkhâh*. [SINAI.] *Feirân* must have been gained by some road striking off from the sea-coast, like the *Wady Mokatteb*, which is now the usual route from Cairo thither, perhaps by several parallel or converging lines. Dr. Stanley, who suggests the road by the S. of *Serbâl*, through *Wady Hebrân* (Robinson, i. 95), as also a possible route to Sinai (*S. and P.* 38, 4), and designates it "the southern" one, omits to propose any alternative station for Rephidim; as he also does in the case of "the northern" route being accepted. The identification of Sinai itself will probably never be free from obscurity. For the grounds on which a slight preponderance of probability rests in favour of the *Jebel Musa*, see SINAI. The approach to *Jebel Mûsa* from the W. is only practicable on foot. It lies through *Wady Solam* and the *Nŭkb Hâwy*, "Pass of the Wind," whose stair of rock leads to the second or higher stage of the great mountain-labyrinth. From the head of this pass the cliff-front of Sinai comes in sight through "a long continued plain between two precipitous mountain-ranges of black and yellow granite." This is the often-mentioned plain *er-Râheb*. Deep gorges enter it on each side, and the convent and its gardens close the view. The ascent of *Jebel Mûsa*, which contains "high valleys with abundant springs," is by a long flight of rude steps winding through crags of granite.—The sojourn of the Israelites for a year in the neighbourhood of Mount Sinai was an eventful one. The statements of the Scriptural narrative which relate to the receiving of the two Tables, the Golden Calf, Moses' vision of God, and the visit of Jethro, are too well known to need special mention here. The last incident mentioned before the wilderness of Sinai was quitted for that of Paran is the intended departure of Hobab the Kenite, which it seems he abandoned at Moses' urgency. They now quitted the Sinaitic region for that of Paran, in which they went three days without finding a permanent encampment (Num. i., ix. 15-23, x. 13, 33, xi. 35, xii. 16). A glance at Kiepert's, or any map showing the region in detail, will prove that here a choice of two main routes begins, in order to cross the intervening space between Sinai and Canaan, which they certainly approached in the first instance on the southern, and not on the eastern side. The roads from Sinai, and those from Petra towards Gaza and Hebron, all converge into one of two trunk-lines of route (Robinson, i. 147, 151, 2, ii. 186). Taberah and Kibroth-Hattaavah, both seem to belong to the same encampment where Israel abode for at least a month (xi. 20), being names given to it from the two events which happened there. These stations seem from Num. x. 11-13, 33-36, to have lain in the wilderness of Paran; but possibly the passage x. 11-13 should come after that 33-36, and the "three days' journey" of ver. 33 lie still in the wilderness of Sinai; and even Taberah and Hazeroth, reached in xi., xii., also there. Hazeroth is coupled with Dizahab, which last seems undoubtedly the *Dahab* on the shore of the gulf of Akabah (Deut. i.). This makes a seaward position likely for Hazeroth, which is probably *el-Hŭdherâ*. In Hazeroth the people tarried seven days, if not more (Num. xi. 35, xii.), during the exclusion of Miriam from the camp while leprous. The next permanent encampment brought them into the wilderness of Paran, and here the greatest difficulties begin. These difficulties resolve themselves into two main questions. Did Israel visit Kadesh once, or twice? And where is it now to be looked for? We read in Num. x. 11, 12, that "on the twentieth day of the second month of the second year . . . . the children of Israel took their journeys out of the wilderness of Sinai, and *the cloud rested in the wilderness of Paran*." The latter statement is probably to be viewed as made by anticipation; as we find that, after quitting Kibroth-Hattaavah and Hazeroth, "the people pitched in the wilderness of Paran" (Num. xii. 16). Here the grand pause was made while the spies, "sent," it is again impressed upon us (xiii. 3), "from the wilderness of Paran," searched the land for "forty days," and returned "to Moses and to Aaron, and to all the congregation . . . *unto the wilderness of Paran to Kadesh*." This is the first mention of Kadesh in the narrative of the Wanderings (vers. 25, 26). From considerations adduced under KADESH, it seems that Kadesh probably means firstly, a region of the desert spoken of as having a relation, sometimes with the wilderness of Paran, and sometimes with that of Zin (comp. vers. 21, 26); and secondly, a distinct city within that desert limit. Now all the conditions of the narra-

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tive of the departure and return of the spies, and of the consequent despondency, murmuring, and penal sentence of wandering, will be satisfied by supposing that the name "Kadesh," here means *the region* merely. It has been proposed under KADESH to regard part of the *'Arabah*, including all the low ground at the southern and south-western extremity of the Dead Sea, as the wilderness of Zin. Then the broad lower north-eastern plateau, including both its slopes as described above, will be defined as the Paran wilderness proper. If we assume the higher superimposed plateau to bear the name of "Kadesh" as a desert district, and its south-western mountain wall to be "the mountain of the Amorites," then the Paran wilderness, so far as synonymous with Kadesh, will mean most naturally the region where that mountain-wall from *Jebel Arâif en-Nâkah* to *Jebel Mŭkhrah*, and perhaps thence northward along the other side of the angle of the highest plateau, overhangs the lower terrace of the *Tîh*. The spies' return to "the wilderness of Paran *to Kadesh*" means to that part of the lower plateau where it is adjacent to the higher, and probably the eastern side of it. The expression "from Kadesh-barnea even unto Gaza," is decisive of an eastern site for the former (Josh. x. 41). Here, as is plain both from Num. xiv. 40-45 and from Deut. i. 41-44, followed the wayward attempt of the host to win their way, in spite of their sentence of prohibition, to the "hill" (Num. xiv. 40-45, Deut. i. 41-44) or "mountain" of the Amalekites and Canaanites, or Amorites, and their humiliating defeat. Here then the penal portion of the wanderings commences, and the great bulk of it, comprising a period of nearly thirty-eight years, passes over between this defeat in Num. xiv., and the resumption of local notices in Num. xx., where again the names of "Zin" and "Kadesh" are the first that meet us. We gather from Deut. i. 46, that the greater part, perhaps the whole, of this period of nearly thirty-eight years, if so we may interpret the "many days" there spoken of, was passed in Kadesh,—the *region*, that is, not the *city*. But Num. xx. 1 brings us to a new point of departure. The people have grown old, or rather again young, in their wanderings. Here, then, we are at "the desert of Zin, in the first month," with the "people abiding in Kadesh." By the sequel, "Miriam died *there*, and was buried *there*," a more precise definition of locality now seems intended; which is further confirmed by the subsequent message from the same place to the king of Edom, "Behold, we are in Kadesh, *a city* in the uttermost of thy border" (v. 16). This, then, must be supposed to coincide with the encampment, recorded as taking place "in the wilderness of Zin, which is Kadesh," registered in the itinerary (xxxiii. 36). We see then why, in that register of specific camping-spots, there was no necessity for any previous mention of "Kadesh;" because the earlier notice in the narrative, where that name occurs, introduces it not as an individual encampment, but only as a region, within which perpetual changes of encampment went on for the greater part of thirty-eight years. We also see that they came twice to Kadesh the region, if the city Kadesh lay in it, and once to Kadesh the city; but once only to Kadesh the region, if the city lay without it. We are not told how the Israelites came into possession of the city Kadesh, nor who were its previous occupants. The itinerary takes here another stride from Kadesh to Mount Hor. In Deuteronomy (x. 6, 7) we find a short list of names of localities, on comparing which with the itinerary, we get some clue to the line of march from the region Kadesh to Ezion-geber southwards. Their order is, however, slightly changed, standing in the two passages as follows:—

Conjectural Site.	Num. xxxiii. 30-35.	Deut. x. 6, 7.
(*a*) *'Ain Hasb*, N.W. in the 'Arabah.	(*a*) (Hashmonah).	
(1) *Kusheibeh*, mouth of the *Wady Abu*, near the foot of Mount Hor.	(1) Moseroth.	(1) Beeroth of the children of Jaakan.
(2) *'Ain Ghŭrŭndel.*	(2) Bene-Jaakan.	(2) Mosera.
(3) *Wady el-Ghŭdhâgidh.*	(3) Hor-hagidgad.	(3) Gudgodah.
(4) Confluence of *Wady el-Adhbeh* with *el-Jerafeh.*	(4) Jotbathah. (Ebronah). (Ezion-geber).	(4) Jotbath.

Now in Num. xx. 14, 16, 22-29, the narrative conducts us from Kadesh the *city*, reached in or shortly before "the fortieth year," to Mount Hor, where Aaron died, *a portion of which route* is accordingly that given in Deut. x. 6, 7; whereas the parallel column from Num. xxxiii. gives substantially *the same route* as pursued in the early part of the penal wandering, when fulfilling the command given in the region Kadesh, "turn you, get you into the wilderness by the way of the Red Sea" (Num. xiv. 25; Deut. i. 40), which command we further learn from Deut. ii. 1 was strictly acted on, and which a march towards Ezion-geber would exactly fulfil. The mountains on the west of the *'Arabah* must have been always poor in water, and form a dreary contrast to the rich springs of the eastern side in Mount Seir. From the cliff front of this last, Mount Hor stands out prominently. It has been suggested [HOR HAGIDGAD] that the name Ha-gidgad, or Gudgodah, may possibly be retraced in the *Wady el-Ghŭdhâghidh*, which has a confluence with the *Wady el-Jerafeh*. This latter runs into the *'Arabah* on the west side. Jotbath, or Jotbatha, is described as "a land of rivers of waters" (Deut. x. 7); and may stand for any confluence of wadys in sufficient force to justify that character. It should certainly be in the southern portion of the *'Arabah*, or a little to the west of the same. The probabilities of the whole march from Sinai, then, seem to stand as follows: they proceeded towards the N.E. to the *'Ain el-Hŭderâh* (Hazeroth), and thence quitted the maritime region, striking directly northwards to *el-'Ain*, and thence by a route wholly unknown, perhaps a little to the E. of N. across the lower eastern spurs of the *el-Tîh* range, descending the upper course of the *Wady el-Jerafeh*, until the south-eastern angle of the higher plateau confronted them at the *Jebel el-Mŭkhrah*. Hence, after despatching the spies, they moved perhaps into the *'Arabah*, or along its western overhanging hills, to meet their return. Then followed the disastrous attempt at or near *es-Sŭfa* (Zephath), and the penal wandering in the wilderness of Kadesh, with a track wholly undeterm-

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ined, save in the last half-dozen stations to Ezion-geber inclusively, as shown just above. They then marched on Kadesh the city, probably up the *'Arabah* by these same stations, took it, and sent from there the message to Edom. The refusal with which it was met forced them to retrace the *'Arabah* once more, and meanwhile Aaron died. Thus the same stations (Deut. x. 6, 7) were passed again, with the slight variation just noticed, probably caused by the command to resort to Mount Hor which that death occasioned. Thence, after reaching *'Akabah*, and turning north-eastward, they passed by a nearly straight line towards the eastern border of Moab. Of the stations in the list from Rithmah to Mithcah, both inclusive, nothing is known. The latter, with the few preceding it, probably belong to the wilderness of Kadesh. There is near Elath a promontory known as the *Râs Um Haye*, "the mother of serpents," which seem to abound in the region adjacent; and, if we may suppose this the scene of that judgment, the event would be thus connected with the line of march, rounding the southern border of Mount Seir, whence "turning northward," having "compassed that mountain (Mount Seir) long enough," they "passed by the way of the wilderness of Moab" (v. 3, 8). Some permanent encampment, perhaps represented by Zalmonah in Num. xxxiii. 41, 42, seems here to have taken place, to judge from the urgent expression of Moses to the people in Deut. ii. 13: "Now rise up, said I, and get you over the brook Zered," which lay further N. a little E., being probably the *Wady el-Ahsy*. [ZERED.] The delay caused by the plague of serpents may be the probable account of this apparent urgency, which would on this view have taken place at Zalmonah; and as we have connected the scene of that plague with the neighbourhood of Elath, so, if we suppose Zalmonah to have lain in the *Wady Ithm*, which has its junction with the *'Arabah* close to *'Akabah*, the modern site of Elath, this will harmonise the various indications, and form a suitable point of departure for the last stage of the wandering, which ends at the brook Zered (v. 14). Three stations, Punon, Oboth, and Ije-Abarim, were passed between this locality and the brook or valley of Zered (Num. xxi. 10-12, comp. xxxiii. 43, 44); but the interval between Ije-Abarim and Nebo, which last corresponds probably (see Deut. xxxiv. 1) with the Pisgah of xxi. 20, is filled by two stations merely, named Dibon-gad and Almon-diblathaim, from whence we may infer that in these two only were permanent halts made. One passage remains in which several names of places yet occur which are identical with some herein considered. The passage in question is Deut. i. 1, where Moses is said to have spoken "on this side Jordan in the wilderness, in the plain over against the Red Sea, between Paran and Tophel, and Laban and Hazeroth and Dizahab." Paran here is perhaps the El Paran to which Chedorlaomer came in Gen. xiv. 6, and probably Tophel is the well-known *Tûfîleh* to the N.N.E. of Petra; and similarly the Red Sea, "over against" which it is spoken of as lying, is defined by Dizahab on its coast, and Hazeroth near the same. The introduction of "Laban" is less clear.

Willows (Heb. *'arâbim*), undoubtedly the correct rendering of the above Hebrew term, as is proved by the old versions and the kindred Arabic *gharab*. Willows are mentioned in Lev. xxiii. 40; Job xl. 22; Is. xliv. 4; Ps. cxxxvii. 2. With respect to the tree upon which the captive Israelites hung their harps, there can be no doubt that the weeping willow (*Salix Babylonica*) is intended. This tree grows abundantly on the banks of the Euphrates, in other parts of Asia as in Palestine. Sprengel seems to restrict the *ârâb* to the *Salix Babylonica*; but there can scarcely be a doubt that the term is generic, and includes other species of the large family of *Salices*, which is probably well represented in Palestine and the Bible lands, such as the *Salix alba*, *S. viminalis* (osier), *S. Aegyptiaca*, which latter plant Sprengel identifies with the *safsâf*, which word is probably the same as the *Tsaph-tsaphâh* of Ezekiel (xvii. 5), a name in Arabic for "a willow."

Willows, the Brook of the. A wady mentioned by Isaiah (xv. 7) in his dirge over Moab. His language implies that it was one of the boundaries of the country—probably, as Gesenius observes, the southern one. It is possibly identical with a wady mentioned by Amos (vi. 14) as the then recognised southern limit of the northern kingdom. This latter appears in the A. V., as "the river of the wilderness." Widely as they differ in the A. V., the names are all but identical in the original, the only difference being that it is plural in Isaiah and singular in Amos. In the latter it is *ha-Arabah*, the same name which is elsewhere almost exclusively used for the Valley of the Jordan, the *Ghôr* of modern Arabs. If the two are regarded as identical, and the latter as the accurate form of the name, then it is probable that the *Wady el-Ahsy* is intended. Should, however, the *Nachal ha-Aratim* be rendered "the Willow-torrent"—which has the support of Gesenius and Pusey, then it is worthy of remark that the name *Wady Safsaf*, "Willow Wady," is still attached to a part of the main branch of the ravine which descends from *Kerak* to the north end of the peninsula of the Dead Sea. Either of these positions would agree with the requirements of either passage.

Wills. [See HEIR.] Under a system of close inheritance like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general re-entry in the Jubilee year. But the law does not forbid bequests by will of such limited interest in land as was consistent with those rights. The case of houses in walled towns was different, and there can be no doubt that they must, in fact, have frequently been bequeathed by will (Lev. xxv. 30). Two instances are recorded in the O. T. under the Law, of testamentary disposition, (1) effected in the case of Ahithophel (2 Sam. xvii. 23), (2) recommended in the case of Hezekiah (2 K. xx. 1; Is. xxxviii. 1).

Wimple. An old English word for hood or veil, representing the Hebrew *mitpachath* in Is. iii. 22. The same Hebrew word is translated "veil" in Ruth iii. 15, but it signifies rather a kind of shawl or mantle.

Window. The window of an Oriental house consists generally of an aperture closed in with lattice-work (Eccl. xii. 3, A. V. "window;" Hos. xiii. 3, A. V. "chimney;" Cant. ii. 9; Judg. v. 28; Prov. vii. 6, A. V. "casement"). Glass has been introduced into Egypt in modern times as a protection against the cold of winter, but lattice-work is still the usual, and with the poor the only, contrivance for closing the window. The windows generally look into the inner court of the house, but in every house one or more look into the street.

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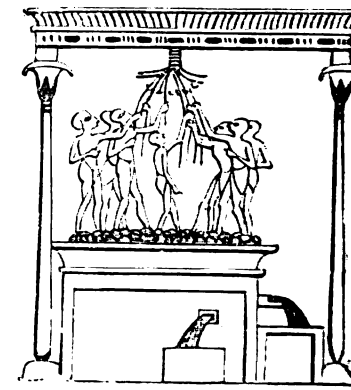
In Egypt these outer windows generally project over the doorway.

Winds. That the Hebrews recognised the existence of four prevailing winds as issuing, broadly speaking, from the four cardinal points, north, south, east, and west, may be inferred from their custom of using the expression "four winds" as equivalent to the "four quarters" of the hemisphere (Ez. xxxvii. 9; Dan. viii. 8; Zech. ii. 6; Matt. xxiv. 31). The North wind, or, as it was usually called "the north," was naturally the coldest of the four (Ecclus. xliii. 20), and its presence is hence invoked as favourable to vegetation in Cant. iv. 16. It is described in Prov. xxv. 23, as bringing rain; in this case we must understand the north-west wind. The north-west wind prevails from the autumnal equinox to the beginning of November, and the north wind from June to the equinox. The East wind crosses the sandy wastes of Arabia Deserta before reaching Palestine, and was hence termed "the wind of the wilderness" (Job i. 19; Jer. xiii. 24). It blows with violence, and is hence supposed to be used generally for any violent wind (Job xxvii. 21, xxxviii. 24; Ps. xlviii. 7; Is. xxvii. 8; Ez. xxvii. 26). It is probably in this sense that it is used in Ex. xiv. 21. The Greek translators appear to have felt the difficulty of rendering *kâdîm* in Gen. xli. 6, 23, 27, because the *parching* effects of the east wind, with which the inhabitants of Palestine are familiar, are not attributable to that wind in Egypt. In Palestine the east wind prevails from February to June. The South wind, which traverses the Arabian peninsula before reaching Palestine, must necessarily be extremely hot (Job xxxvii. 17; Luke xii. 55). In Egypt the south wind (*khamáseen*) prevails in the spring, a portion of which in the months of April and May is termed *el-khamáseen* from that circumstance. The West and south-west winds reach Palestine loaded with moisture gathered from the Mediterranean, and are hence expressively termed by the Arabs "the fathers of the rain." Westerly winds prevail in Palestine from November to February. In addition to the four regular winds, we have notice in the Bible of the local squalls (Mark iv. 37; Luke viii. 23), to which the Sea of Gennesareth was liable. In the narrative of St. Paul's voyage we meet with the Greek term *lips* (λίψ) to describe the south-west wind; the Latin *Curus* or *Caurus* (χῶρος), the north-west wind (Acts xxvii. 12); and *euroclydon*, a wind of a very violent character coming from E.N.E. (Acts xxvii. 14).

Wine. The manufacture of wine is carried back in the Bible to the age of Noah (Gen. ix. 20, 21), to whom the discovery of the process is apparently, though not explicitly, attributed. The natural history and culture of the vine is described under a separate head. The only other plant whose fruit is noticed as having been converted into wine was the pomegranate (Cant. viii. 2). In Palestine the vintage takes place in September, and is celebrated with great rejoicings. The ripe fruit was gathered in baskets (Jer. vi. 9), as represented in Egyptian paintings, and was carried to the wine-press. It was then placed in the upper one of the two vats or receptacles of which the wine-press was formed, and was subjected to the process of "treading," which has prevailed in all ages in Oriental and South-European countries (Neh. xiii. 15; Job xxiv. 11; Is. xvi. 10; Jer. xxv. 30, xlviii. 33; Am. ix. 13; Rev. xix. 15). A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the *gleukos* or "sweet wine" noticed in Acts ii. 13. The "treading" was effected by one or more men according to the size of the vat. They encouraged one another by shouts and cries (Is. xvi. 9, 10; Jer. xxv. 30, xlviii. 33). Their legs and garments were dyed red with the juice (Gen. xlix. 11; Is. lxiii. 2, 3). The expressed juice escaped by an aperture into the lower vat, or was at once collected in vessels. A hand-press was occasionally used in Egypt, but we have no notice of such an instrument in the Bible. As to the subsequent treatment of the wine, we have but little information. Sometimes it was preserved in its unfermented state, and drunk as must, but more generally it was bottled off after fermentation, and, if it were designed to be kept for some time, a certain amount of lees was added to give it body (Is. xxv. 6). The wine consequently required to be "refined" or strained previously to being brought to table (Is. xxv. 6). The produce of the wine-press was described in the Hebrew language by a



Egyptian Wine-press, from Wilkinson.

variety of terms, indicative either of the quality or of the use of the liquid. The most general term for wine is *yayin*, which is undoubtedly connected with the Greek *οἶνος*, the Latin *vinum*, and our "wine." It has hitherto been the current opinion that the Indo-European languages borrowed the term from the Hebrews. The reverse, however, appears to be the case: the word belongs to the Indo-European languages. *Tîrôsh* is referred to the root *yârash*, "to get possession of," but its etymological meaning is not certain. *'Asîs* (Cant. viii. 2; Is. xlix. 26; Joel i. 5, iii. 18; Am. ix. 13) is derived from a word signifying "to tread," and therefore refers to the method by which the juice was expressed from the fruit. It would very properly refer to *new* wine as being recently trodden out, but not necessarily to unfermented wine. *Sôbe* is derived from a root signifying to "soak" or "drink to excess" (Is. i. 22; Hos. iv. 18; Nah. i. 10). *Chemer* (Deut. xxxii. 14), in the Chaldee *chamar* (Ezr. vi. 9, vii. 22) and *chamrâ* (Dan. v. 1 ff.), conveys the notion of *foaming* or *ebullition*, and may equally well apply to the process of fermentation or to the frothing of liquid freshly poured out, in which latter case it might be used of an unfermented liquid. *Mesec* (Ps. lxxv. 8), *mezeg*

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(Cant. vii. 2), and *mimsâc* (Prov. xxiii. 30; Is. lxv. 11), imply a mixture of wine with some other substance. We may further notice *shêcâr*, a generic term applied to all fermented liquors except wine; *chômetz*, a weak sour wine, ordinarily termed vinegar; *ăshishâh*, rendered "flagon of wine" in the A. V. (2 Sam. xvi. 1; 1 Chr. xvi. 3; Cant. ii. 5; Hos. iii. 1), but really meaning a cake of pressed raisins; and *shĕmârîm*, properly meaning the "lees" or dregs of wine, but in Is. xxv. 6 transferred to wine that had been kept on the lees for the purpose of increasing its body. In the New Testament we meet with the following terms: *oinos*, answering to *yayin* as the general designation of wine; *gleukos*, properly *sweet* wine (Acts ii. 13); *sikera*, a Grecised form of the Hebrew *shécâr*; and *oxos*, vinegar. From the terms themselves we pass on to an examination of such passages as seem to elucidate their meaning. Both *yayin* and *tîrôsh* are occasionally connected with expressions that would apply properly to a fruit. It should be observed, however, that in most, if not all, the passages where these and similar expressions occur, there is something to denote that the fruit is regarded not simply as fruit, but as the raw material out of which wine is manufactured. The question whether either of the above terms ordinarily signified a solid substance, would be at once settled by a reference to the manner in which they were consumed. With regard to *yayin* we are not aware of a single passage which couples it with the act of *eating*. In the only passage where the act of consuming *tîrôsh* alone is noticed (Is. lxii. 8, 9), the verb is *shâthâh*, which constantly indicates the act of *drinking*. There are, moreover, passages which seem to imply the actual manufacture of *tîrôsh* by the same process by which wine was ordinarily made (Mic. vi. 15; Prov. iii. 10; Joel ii. 24). Lastly, we have intimations of the effect produced by an excessive use of *yayin* and *tîrôsh*. To the former are attributed the "darkly flashing eye" (Gen. xlix. 12; A. V. "red"), the unbridled tongue (Prov. xx. 1; Is. xxviii. 7), the excitement of the spirit (Prov. xxxi. 6; Is. v. 11; Zech. ix. 15, x. 7), the enchained affections of its votaries (Hos. iv. 11), the perverted judgment (Prov. xxxi. 5; Is. xxviii. 7), the indecent exposure (Hab. ii. 15, 16), and the sickness resulting from the *heat* (*chemâh*, A. V. "bottles") of wine (Hos. vii. 5). The allusions to the effects of *tîrôsh* are confined to a single passage, but this a most decisive one, viz., Hos. iv. 11, "Whoredom and wine (*yayin*), and new wine (*tîrôsh*) take away the heart," where *tîrôsh* appears as the climax of engrossing influences, in immediate connexion with *yayin*. The impression produced on the mind by a general review of the above notices is, that both *yayin* and *tîrôsh* in their ordinary and popular acceptation referred to fermented, intoxicating wine. The notices of fermentation are not very decisive. A certain amount of fermentation is implied in the distension of the leather bottles when new wine was placed in them, and which was liable to burst old bottles. It is very likely that new wine was preserved in the state of must by placing it in jars or bottles, and then burying it in the earth. But we should be inclined to understand the passages above quoted as referring to wine drawn off before the fermentation was complete, either for immediate use, or for the purpose of forming it into sweet wine after the manner described by the Geoponic writers. The remaining terms call for but few remarks. There can be no question that *asis* means wine, and in this case it is observable that it forms part of a Divine promise (Joel iii. 18; Am. ix. 13) very much as *tîrôsh* occurs elsewhere, though other notices imply that it was the occasion of excess (Is. xlix. 26; Joel i. 5). We think the passages quoted favour the idea of *strength* rather than sweetness being the characteristic of *sôbe*. The term occurs in Hos. iv. 18, in the sense of a debauch. The *mingling* implied in the term *mesek* may have been designed either to increase, or to diminish the strength of the wine according as spices or water formed the ingredient that was added. The notices chiefly favour the former view; for mingled liquor was prepared for high festivals (Prov. ix. 2, 5), and occasions of excess (Prov. xxiii. 30; Is. v. 22). At the same time strength was not the sole object sought: the wine "mingled with myrrh" given to Jesus, was designed to deaden pain (Mark xv. 23), and the spiced pomegranate wine prepared by the bride (Cant. viii. 2) may well have been of a mild character. In the New Testament the character of the "sweet wine," noticed in Acts ii. 13, calls for some little remark. It could not be *new* wine in the proper sense of the term, inasmuch as about eight months must have elapsed between the vintage and the feast of Pentecost. The explanations of the ancient lexicographers rather lead us to infer that its luscious qualities were due, not to its being recently made, but to its being produced from the very purest juice of the grape. There can be little doubt that the wines of Palestine varied in quality, and were named after the localities in which they were made. The only wines of which we have special notice, belonged to Syria: these were the wine of Helbon (Ez. xxvii. 18), and the wine of Lebanon, famed for its aroma (Hos. xiv. 7). With regard to the uses of wine in private life there is little to remark. It was produced on occasions of ordinary hospitality (Gen. xiv. 18), and at festivals, such as marriages (John ii. 3). The monuments of ancient Egypt furnish abundant evidence that the people of that country, both male and female, indulged liberally in the use of wine. Under the Mosaic law wine formed the usual drink-offering that accompanied the daily sacrifice (Ex. xxix. 40), the presentation of the first-fruits (Lev. xxiii. 13), and other offerings (Num. xv. 5). Tithe was to be paid of wine as of other products. The priest was also to receive first-fruits of wine, as of other articles (Deut. xviii. 4; comp. Ex. xxii. 29). The use of wine at the paschal feast was not enjoined by the Law; but had become an established custom, at all events in the post-Babylonian period. The wine was mixed with warm water on these occasions, as implied in the notice of the warming kettle. Hence in the early Christian Church it was usual to mix the sacramental wine with water.

Wine-press. From the scanty notices contained in the Bible we gather that the wine-presses of the Jews consisted of two receptacles or vats placed at different elevations, in the upper one of which the grapes were trodden, while the lower one received the expressed juice. The two vats are mentioned together only in Joel iii. 13:—"The press (*gath*) is full: the fats (*yekâbîm*) overflow"—the upper vat being full of fruit, the lower one overflowing with the must. *Gath* is also strictly applied to the upper vat in Neh. xiii. 15, Lam. i. 15, and Is. lxiii. 2, with *pûrâh* in a parallel sense in the following verse. The term *pûrâh*, as used in Hagg. ii. 16,

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probably refers to the contents of a wine-vat, rather than to the press or vat itself. The two vats were usually dug or hewn out of the solid rock (Is. v. 2, margin; Matt. xxi. 33). Ancient wine-presses, so constructed, are still to be seen in Palestine.

Winnowing. [AGRICULTURE.]

Wisdom of Jesus, son of Sirach. [ECCLESIASTICUS.]

Wisdom, the, of Solomon. 1. *Text.*—The Book of Wisdom is preserved in Greek and Latin texts, and in subsidiary translations into Syriac, Arabic, and Armenian. Of these latter, the Armenian is said to be the most important. The Greek text, which is undoubtedly the original, offers no remarkable features. The chief Greek MSS. in which the book is contained are the *Codex Sinaiticus* (ℵ), the *Cod. Alexandrinus* (A), the *Cod. Vaticanus* (B), and the *Cod. Ephraemi rescr.* (C). The entire text is preserved in the three former; in the latter, only considerable fragments: viii. 5-xi. 10; xiv. 19-xvii. 18; xviii. 24-xix. 22. Sabatier used four Latin MSS. of the higher class for his edition.—2. *Contents.*—The book has been variously divided; but it seems to fall most naturally into two great divisions: (1) i.-ix.; (2) x.-xix. The first contains the doctrine of Wisdom in its moral and intellectual aspects; the second, the doctrine of Wisdom as shown in history. Each of these parts is again capable of subdivision. The whole argument may be presented in a tabular form in the following shape:—I. Ch. i.-ix. *The doctrine of Wisdom in its spiritual, intellectual, and moral aspects.* (α). i.-v. Wisdom the giver of happiness and immortality: The conditions of wisdom (i. 1-11)—Uprightness of thought (1-5)—Uprightness of word (6-11).—The origin of death (i. 12-ii. 24): Sin (in fact) by man's free will (i. 12-16)—The reasoning of the sensualist (ii. 1-20)—Sin (in source) by the envy of the devil (21-24).—The godly and wicked in life (as mortal), (iii. 1-iv.): In chastisements (iii. 1-10)—In the results of life (iii. 11-iv. 6)—In length of life (7-20).—The godly and wicked after death (v.): The judgment of conscience (1-14)—The judgment of God—On the godly (15-16)—On the wicked (17-23).—(β). vi.-ix. Wisdom the guide of life:—Wisdom the guide of princes (vi. 1-21)—The responsibility of power (1-11)—Wisdom soon found (12-16)—Wisdom the source of true sovereignty (17-21).—The character and realm of wisdom: Open to all (vi. 22-vii. 7)—Pervading all creation (vii. 8-viii. 1)—Swaying all life (viii. 2-17)—Wisdom the gift of God (viii. 17-ix.): Prayer for wisdom (ix.).—II. Ch. x.-xix. *The doctrine of Wisdom in its historical aspects:*—(α). Wisdom a power to save and chastise: Wisdom seen in the guidance of God's people from Adam to Moses (x.-xi. 4).—Wisdom seen in the punishment of God's enemies (xi. 5-xii.): The Egyptians (xi. 5-xii. 1)—The Canaanites (xii. 2-18)—The lesson of mercy and judgment (19-27).—(β). The growth of idolatry the opposite to wisdom: The worship of nature (xiii. 1-9)—The worship of images (xiii. 10-xiv. 13)—The worship of deified men (xiv. 14-21)—The moral effects of idolatry (xiv. 22-31).—(γ). The contrast between true worshippers and idolaters (xv.-xix.): The general contrast (xv. 1-17)—The special contrast at the Exodus: The action of beasts (xv. 18-xvi. 13)—The action of the forces of nature—water, fire (xvi. 14-29)—The symbolic darkness (xvii.-xviii. 4)—The action of death (xviii. 5-25)—The powers of nature changed in their working to save and destroy (xix. 1-21)—Conclusion (xix. 21).—3. *Unity and integrity.*—The book forms a complete and harmonious whole. But the distinct treatment of the subject, theoretically and historically, in two parts, has given occasion from time to time for maintaining that it is the work of two or more authors. C. F. Houbigant supposed that the first nine chapters were the work of Solomon, and that the translator of the Hebrew original (probably) added the latter chapters. Eichhorn fixed the end of the original book at ch. xi. 1. Nachtigal imagined that he could trace in the book the records of (so to speak) an antiphonic "Praise of Wisdom," delivered in three sittings of the sacred schools by two companies of doctors. Bretschneider following out the simpler hypothesis, found three different writings in the book, of which he attributed the first part (i. 1-vi. 8) to a Palestinian Jew of the time of Antiochus Epiph., the second (vi. 9-x.) to a philosophic Alexandrine Jew of the time of our Lord, and the third (xii.-xix.) to a contemporary, but uneducated Jew, who wrote under the influence of the rudest national prejudices. The eleventh chapter was, as he supposed, added by the compiler who brought the three chief parts together. Bertholdt fell back upon a modification of the earliest division. He included chap. i.-xii. in the original book, which he regarded as essentially philosophical, while the later addition (xiii.-xix.) is, in his judgment, predominantly theological. Some, however, admitting the unity of the book, have questioned its integrity. Eichhorn imagined that it was left imperfect by its author; Grotius, apparently, that it was mutilated by some accident of time; and others have been found, in later times, to support each opinion. The idea that the book has been interpolated by a Christian hand is as little worthy of consideration as the idea that it is incomplete.—4. *Style and Language.*—The literary character of the book is most remarkable and interesting. In the richness and freedom of its vocabulary it most closely resembles the fourth Book of Maccabees, but it is superior to that fine declamation, both in power and variety of diction. No existing work represents perhaps more completely the style of composition which would be produced by the sophistic schools of rhetoric. It follows as a necessary consequence that the effect of different parts of the book is very unequal. The florid redundancy and restless straining after effect, which may be not unsuited to vivid intellectual pictures, is wholly alien from the philosophic contemplation of history. The magnificent description of Wisdom (vii. 22-viii. 1) must rank among the noblest passages of human eloquence, and it would be perhaps impossible to point out any piece of equal length in the remains of classical antiquity more pregnant with noble thought, or more rich in expressive phraseology. The language of the Old Latin translation is also itself full of interest. It presents, in great profusion, the characteristic provincialisms which elsewhere mark the earliest African version of the Scriptures.—5. *Original Language.*—The characteristics of the language, which have been just noticed, are so marked that no doubt could ever have been raised as to the originality of the Greek text, if it had not been that the book was once supposed to be the work of Solomon. Yet as it must be obvious, even on a superficial examination, that the style and language of the book show conclusively that it could not have been the

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work of Solomon, so it appears with equal certainty that the freedom of the Greek diction was checked by no Aramaic text. But while the original language of the book may be regarded as certainly determined by internal evidence, great doubt hangs over the date and place of its composition.—6. *Doctrinal character.*—The theological teaching of the book offers, in many respects, the nearest approach to the language and doctrines of Greek philosophy which is found in any Jewish writing up to the time of Philo. There is much in the views which it gives of the world, of man, and of the Divine Nature, which springs rather from the combination or conflict of Hebrew and Greek thought than from the independent development of Hebrew thought alone. Thus, in speaking of the almighty power of God, the writer describes Him as "having created the universe out of matter without form," adopting the very phrase of the Platonists, which is found also in Philo. Scarcely less distinctly heathen is the conception which is presented of the body as a mere weight and clog to the soul (ix. 15; contrast 2 Cor. v. 1-4). It is more in accordance with the language of the O. T. that the writer represents the Spirit of God as filling (i. 7) and inspiring all things (xii. 1), but even here the idea of "a soul of the world" seems to influence his thoughts. There is, on the other hand, no trace of the characteristic Christian doctrine of a resurrection of the body. The identification of the tempter (Gen. iii.), directly or indirectly, with the devil, as the bringer "of death into the world" (ii. 23, 24), is the most remarkable development of Biblical doctrine which the book contains. It is in this point that the Pseudo-Solomon differs most widely from Philo, who recognises no such evil power in the world. Generally, too, it may be observed that, as in the cognate books, Proverbs and Ecclesiastes, there are few traces of the recognition of the sinfulness even of the wise man in his wisdom, which forms, in the Psalms and the Prophets, the basis of the Christian doctrine of the atonement (yet comp. xv. 2). With regard to the interpretation of the O. T., it is worthy of notice that a typical significance is assumed to underlie the historic details (xvi. 1, xviii. 4, 5, &c.). In connexion with the O. T. Scriptures, the book, as a whole, may be regarded as carrying on one step further the great problem of life contained in Ecclesiastes and Job.—7. *The doctrine of Wisdom.*—It would be impossible to trace here in detail the progressive development of the doctrine of Wisdom, as a Divine Power standing in some sense between the Creator and creation, yet without some idea of this history no correct opinion can be formed on the position which the Book of the Pseudo-Solomon occupies in Jewish literature. The foundation of the doctrine is to be found in the Book of Proverbs, where (viii.) Wisdom is represented as present with God before (viii. 22) and during the creation of the world. So far it appears only as a principle regulating the action of the Creator. By the personification of Wisdom, and the relation of Wisdom to men (viii. 31), a preparation is made for the extension of the doctrine. This appears, after a long interval, in Ecclesiasticus. In the great description of Wisdom given in that book (xxiv.), Wisdom is represented as a creation of God (xxiv. 9), penetrating the whole universe (4-6), and taking up her special abode with the chosen people (8-12). Her personal existence and providential function are thus distinctly brought out. In the Book of Wisdom the conception gains yet further completeness. In this, Wisdom is identified with the Spirit of God (ix. 17). By her, in especial, men have fellowship with God (xii. 1). So also her working, in the providential history of God's people, is traced at length (x.); and her power is declared to reach beyond the world of man into that of spirits (vii. 23). The conception of Wisdom, however boldly personified, yet leaves a wide chasm between the world and the Creator. Wisdom answers to the idea of a spirit vivifying and uniting all things in all time, as distinguished from any special outward revelation of the Divine Person. Thus at the same time that the doctrine of Wisdom was gradually constructed, the correlative doctrine of the Divine Word was also reduced to a definite shape. The Word (*Memra*), the Divine expression, as it was understood in Palestine, furnished the exact complement to Wisdom, the Divine thought. Broadly, it may be said that the *Word* properly represented the mediative element in the action of God, *Wisdom* the mediative element of His omnipresence. The Book of the Pseudo-Solomon, which gives the most complete view of Divine wisdom, contains only two passages in which the Word is invested with the attributes of personal action (xvi. 12, xviii. 15; ix. 1 is of different character). These however, are sufficient to indicate that the two powers were distinguished by the writer; and it has been commonly argued that the superior prominence given in the book to the conception of Wisdom is an indication of a date anterior to Philo. The doctrine of the Divine wisdom passes by a transition, often imperceptible, to that of human wisdom, which is derived from it. This embraces not only the whole range of moral and spiritual virtues, but also the various branches of physical knowledge. In this aspect the enumeration of the great forms of natural science in vii. 17-20 (viii. 8), offers a most instructive subject of comparison with the corresponding passages in 1 K. iv. 32-34.—8. *Place and date of writing.*—Without claiming for the internal indications of the origin of the book a decisive force, it seems most remarkable to believe on these grounds that it was composed at Alexandria some time before the time of Philo (cir. 120-80 B.C.). Alexandria was the only place where Judaism and philosophy, both of the east and west, came into natural and close connexion. It appears further that the mode in which Egyptian idolatry is spoken of, must be due in some degree to the influence of present and living antagonism, and not to the contemplation of past history. It may, indeed, be said justly, that the local colouring of the latter part of the book is conclusive as to the place of its composition. But all the guesses which have been made as to its authorship are absolutely valueless. The earliest was that mentioned by Jerome, which assigned it to Philo. There can be no doubt that the later and famous Philo was intended by this designation. Others have imagined that the elder Philo was intended. Lutterbeck suggested Aristobulus. Eichhorn, Zeller, Jost, and several others supposed that the author was one of the Therapeutae. The opinion of some later critics that the book is of Christian origin, or even definitely the work of Apollos, is still more perverse.—9. *History.* The history of the book is extremely obscure. There is no trace of the use of it before the Christian era. It is perhaps more surprising that Philo does not

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(as it seems) show any knowledge of it. On the other hand, it can scarcely be doubted that St. Paul, if not other of the Apostolic writers, was familiar with its language, though he makes no definite quotation from it (the supposed reference in Luke xi. 49 to Wisd. ii. 12-14, is wholly unfounded). Thus we have striking parallels in Rom. ix. 21 to Wisd. xv. 7; in Rom. ix. 22 to Wisd. xii. 20; in Eph. vi. 13-17 to Wisd. v. 17-19 (the heavenly armour), &c. It may be questioned whether his acquaintance with the book may not have been gained rather orally than by direct study. According to Eusebius Irenaeus made use of it in a lost work, and in a passage of his great work Irenaeus silently adopts a characteristic clause from it (Wisd. vi. 19). From the time of Clement of Alexandria the book is constantly quoted as an inspired work of Solomon, or as "Scripture," even by those Fathers who denied its assumed authorship, and it gained a place in the Canon (together with the other Apocryphal books) at the Council of Carthage, cir. 397 A.D. From this time its history is the same as that of the other Apocryphal books up to the period of the Reformation. In the later times the various estimates which have been formed of the book have been influenced by controversial prejudices. In England, like the rest of the Apocrypha, it has been most strangely neglected, though it furnishes several lessons for Church Festivals. It seems, indeed, impossible to study the book dispassionately, and not feel that it forms one of the last links in the chain of providential connexion between the Old and New Covenants. It would not be easy to find elsewhere any pre-Christian view of religion equally wide, sustained, and definite.

Witch, Witchcrafts. [MAGIC.]

Witness. Among people with whom writing is not common, the evidence of a transaction is given by some tangible memorial or significant ceremony. Abraham gave seven ewe-lambs to Abimelech as an evidence of his property in the well of Beersheba. Jacob raised a heap of stones, "the heap of witness," as a boundary-mark between himself and Laban (Gen. xxi. 30, xxxi. 47, 52). The tribes of Reuben and Gad raised an "altar" as a witness to the covenant between themselves and the rest of the nation; Joshua set up a stone as an evidence of the allegiance promised by Israel to God (Josh. xxii. 10, 26, 34, xxiv. 26, 27). Thus also symbolical usages, in ratification of contracts or completed arrangements, as the ceremony of shoe-loosing (Deut. xxv. 9, 10; Ruth iv. 7, 8), the ordeal prescribed in the case of a suspected wife, with which may be compared the ordeal of the Styx (Num. v. 17-31). But written evidence was by no means unknown to the Jews. Divorce was to be proved by a written document (Deut. xxiv. 1, 3). In civil contracts, at least in later times, documentary evidence was required and carefully preserved (Is. viii. 16; Jer. xxxii. 10-16). On the whole the Law was very careful to provide and enforce evidence for all its infractions and all transactions bearing on them. Among special provisions with respect to evidence are the following:—1. Two witnesses at least are required to establish any charge (Num. xxxv. 30; Deut. xvii. 6; John viii. 17; 2 Cor. xiii. 1; comp. 1 Tim. v. 19). 2. In the case of the suspected wife, evidence besides the husband's was desired (Num. v. 13). 3. The witness who withheld the truth was censured (Lev. v. 1). 4. False witness was punished with the punishment due to the offence which it sought to establish. 5. Slanderous reports and officious witness are discouraged (Ex. xx. 16, xxiii. 1; Lev. xix. 16, 18, &c.). 6. The witnesses were the first executioners (Deut. xiii. 9, xvi. 7; Acts vii. 58). 7. In case of an animal left in charge and torn by wild beasts, the keeper was to bring the carcase in proof of the fact and disproof of his own criminality (Ex. xxii. 13). 8. According to Josephus, women and slaves were not admitted to bear testimony (*Ant.* iv. 8, §15). In the N. T. the original notion of a witness is exhibited in the special form of one who attests his belief in the Gospel by personal suffering. Hence it is that the use of the ecclesiastical term "Martyr" has arisen.

Wizard. [MAGIC.]

Wolf. (Heb. *zêêb*). There can be little doubt that the wolf of Palestine is the common *Canis lupus*, and that this is the animal so frequently mentioned in the Bible. Hemprich and Ehrenberg have described a few species, as, for instance, the *Canis Syriacus* and the *C.* (*Vulpes*) *Niloticus*, and Col. Hamilton Smith mentions, under the name of *derboun*, a species of black wolf, as occurring in Arabia and Southern Syria; but nothing definite seems to be known of this animal. Wolves were doubtless far more common in Biblical times than they are now, though they are occasionally seen by modern travellers.

Women. The position of women in the Hebrew commonwealth contrasts favourably with that which in the present day is assigned to them generally in Eastern countries. The most salient point of contrast in the usages of ancient as compared with modern Oriental society was the large amount of liberty enjoyed by women. Instead of being immured in a harem, or appearing in public with the face covered, the wives and maidens of ancient times mingled freely and openly with the other sex in the duties and amenities of ordinary life. Rebekah travelled on a camel with her face unveiled, until she came into the presence of her affianced (Gen. xxiv. 64, 65). Jacob saluted Rachel with a kiss in the presence of the shepherds (Gen. xxix. 11). Women played no inconsiderable part in public celebrations (Ex. xv. 20, 21; Judg. xi. 34). The odes of Deborah (Judg. v.) and of Hannah (1 Sam. ii. 1, &c.) exhibit a degree of intellectual cultivation which is in itself a proof of the position of the sex in that period. Women also occasionally held public offices, particularly that of prophetess or inspired teacher (Ex. xv. 20; 2 K. xxii. 14; Neh. vi. 14; Luke ii. 36; Judg. iv. 4). The management of household affairs devolved mainly on the women. The value of a virtuous and active housewife forms a frequent topic in the Book of Proverbs (xi. 16, xii. 4, xiv. 1, xxxi. 10, &c.). Her influence was of course proportionably great. The effect of polygamy was to transfer female influence from the wives to the mother. Polygamy also necessitated a separate establishment for the wives collectively, or for each individually. Further information on the subject of this article is given under the heads DEACONESS, DRESS, HAIR, MARRIAGE, SLAVE, VEIL, and WIDOW.

Wood. [FOREST.]

Wool. Wool was an article of the highest value among the Jews, as the staple material for the manufacture of clothing (Lev. xiii. 47; Deut. xxii. 11; Job xxxi. 20; Prov. xxxi. 13; Ez. xxxiv. 3; Hos. ii. 5). Both the Hebrew terms, *tsemer* and

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gêz, imply the act of shearing, the distinction between them being that the latter refers to the "fleece" (Deut. xviii. 4; Job xxxi. 20). The importance of wool is incidentally shown by the notice that Mesha's tribute was paid in a certain number of rams "with the wool" (2 K. iii. 4). The wool of Damascus was highly prized in the mart of Tyre (Ez. xxvii. 18).

Woollen, (Linen, and). Among the laws against unnatural mixtures is found one to this effect: "A garment of mixtures [*shaatnéz*] shall not come upon thee" (Lev. xix. 19); or, as it is expressed in Deut. xxii. 11, "thou shalt not wear *shaatnêz*, wool and flax together." Our version, by the help of the latter passage, has rendered the strange word *shaatnêz* in the former, "of linen and woollen;" while in Deut. it is translated "a garment of divers sorts." Two things only appear to be certain about *shaatnêz*—that it is a foreign word, and that its origin has not at present been traced. Its signification is sufficiently defined in Deut. xxii. 11. Jablonski favours the suggestion of Forster, that a garment of linen and woollen was called by the Egyptians *shontnes*, and that this word was borrowed by the Hebrews, and written by them in the form *shaatnêz*. The reason given by Josephus (*Ant.* iv. 8, §11) for the law which prohibited the wearing a garment woven of linen and woollen is, that such were worn by the priests alone. Spencer conjectured that the use of woollen and linen inwoven in the same garment prevailed amongst the ancient Zabii.

Worm. The representative in the A. V. of the Hebrew words *Sás*, *Rimmâh*, and *Tôlê'âh*, *Tôlâ'*, or *Tôlaath*, occurs in numerous passages in the Bible. The first-named term, *Sás*, occurs only in Isa. li. 8. The word probably denotes some particular species of moth, whose larva is injurious to wool. 2. *Rimmâh* (Ex. xvi. 20). The Hebrew word points evidently to various kinds of maggots, and the larvae of insects which feed on putrefying animal matter, rather than to earthworms; the words *rimmah* and *tôlê'âh* in the original are clearly used indiscriminately to denote either true *annelida*, or the larval condition of various insects. Job uses both *Rimmâh* and *Tôlê'âh* in ch. xxv. 6, where he compares the estate of man to a *rimmâh*, and the son of man to a *tôlê'âh*. This latter word; in one or other of its forms, is applied in Deut. xxviii. 39 to some kinds of larvae destructive to the vines. Various kinds of insects attack the vine, amongst which one of the most destructive is the *Tortrix vitisana*, the little caterpillar of which eats off the inner parts of the blossoms, the clusters of which it binds together by spinning a web around them. The death of Herod Agrippa I. was caused by worms (Acts xii. 23); according to Josephus (*Ant.* xix. 8), his death took place five days after his departure from the theatre. Whether the worms were the cause or the result of the disease is an immaterial question.

Wormwood (Heb. *laănâh*). The correct translation of the Heb. word occurs frequently in the Bible, and generally in a metaphorical sense. Kitto (*Phys. Hist. of Palestine*, p. 215), enumerates four kinds of wormwood as found in Palestine—*Artemisia nilotica*, *A. Judaica*, *A. fruticosa*, and *A. cinerea*. The Hebrew *Laănah* is doubtless generic, and denotes several species of Artemisia.

Worshipper. A translation of the Greek word νεωκόρος, used once only, Acts xix. 35; in the margin "Temple-keeper." The *neocoros* was originally an attendant in a temple, probably intrusted with its charge. The divine honours paid in later Greek times to eminent persons even in their lifetime, were imitated and exaggerated by the Romans under the empire, especially in Asia. The term *neocoros* became thus applied to cities or communities which undertook the worship of particular emperors even during their lives. The first occurrence of the term in connexion with Ephesus is on coins of the age of Nero (A.D. 54-68).

Wrestling. [GAMES.]

Writing. It is a remarkable fact that although, with respect to other arts, as for instance those of music and metal working, the Hebrews have assigned the honour of their discovery to the heroes of a remote antiquity, there is no trace or tradition whatever of the origin of letters, a discovery many times more remarkable and important than either of these. Throughout the Book of Genesis there is not a single allusion, direct or indirect, either to the practice or to the existence of writing. That the Egyptians in the time of Joseph were acquainted with writing of a certain kind there is other evidence to prove, but there is nothing to show that up to this period the knowledge extended to the Hebrew family. At the same time there is no evidence against it. Writing is first distinctly mentioned in Ex. xvii. 14, and the connexion clearly implies that it was not then employed for the first time, but was so familiar as to be used for historic records. Moses is commanded to preserve the memory of Amalek's onslaught in the desert by committing it to writing. The tables of the testimony are said to be "written by the finger of God" (Ex. xxxi. 18) on both sides, and "the writing was the writing of God, graven upon the tables" (Ex. xxxii. 15). The engraving of the gems of the high-priest's breastplate with the names of the children of Israel (Ex. xxviii. 11), and the inscription upon the mitre (Ex. xxxix. 30) have to do more with the art of the engraver than of the writer, but both imply the existence of alphabetic characters. The curses against the adulteress were written by the priest "in *the* book;" and blotted out with water (Num. v. 23). This proceeding, though principally distinguished by its symbolical character, involves the use of some kind of ink, and of a material on which the curses were written which would not be destroyed by water. Hitherto, however, nothing has been said of the application of writing to the purposes of ordinary life, or of the knowledge of the art among the common people. Up to this point such knowledge is only attributed to Moses and the priests. From Deut. xxiv. 1, 3, however, it would appear that it was extended to others. It is not absolutely necessary to infer from this that the art of writing was an accomplishment possessed by every Hebrew citizen, though there is no mention of a third party; and it is more than probable that these "bills of divorcement," though apparently so informal, were the work of professional scribes. It was enjoined, as one of the duties of the king (Deut. xvii. 18), that he should transcribe the book of the law for his own private study. If we examine the instances in which writing is mentioned in connexion with individuals, we shall find that in all cases the writers were men of superior position. In Is. xxix. 11, 12, there is clearly a distinction drawn between the man who was able to read, and the man who was not, and it seems a natural inference that the accomplishments of read-

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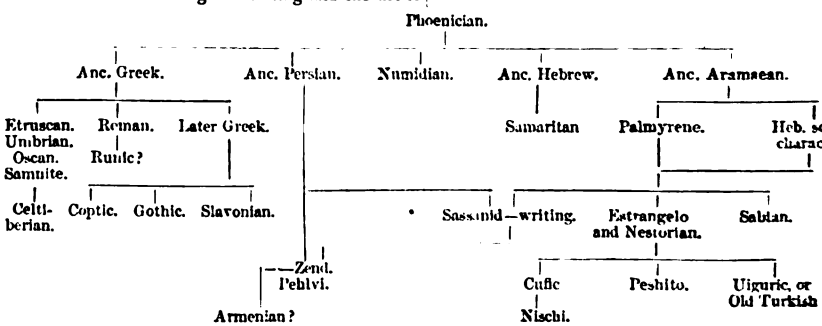
ing and writing were not widely spread among the people, when we find that they are universally attributed to those of high rank or education, kings, priests, prophets, and professional scribes. In the name Kirjath-Sepher (Booktown, Josh. xv. 15) there is an indication of a knowledge of writing among the Phoenicians. The Hebrews, then, a branch of the great Shemitic family, being in possession of the art of writing, according to their own historical records, at a very early period, the further questions arise, what character they made use of, and whence they obtained it. Recent investigations have shown that the square character is of comparatively modern date, and has been formed from a more ancient type by a gradual process of development. What then was this ancient type? Most probably the Phoenician. To the Phoenicians, the daring seamen, and adventurous colonisers of the ancient world, tradition assigned the honour of the invention of letters. Pliny was of opinion that letters were of Assyrian origin, but he mentions as a belief held by others that they were discovered among the Egyptians by Mercury, or that the Syrians had the honour of the invention. The last-mentioned theory is that given by Diodorus Siculus (v. 74), who says that the Syrians invented letters, and from them the Phoenicians having learnt them, transferred them to the Greeks. On the other hand, according to Tacitus (*Ann.* xi. 14), Egypt was believed to be the source whence the Phoenicians got their knowledge. Be this as it may, the voice of tradition represents the Phoenicians as the disseminators, if not the inventors, of the alphabet. Whether it came to them from an Aramaean or Egyptian source can at best be but the subject of conjecture. It may, however, be reasonably inferred that the ancient Hebrews derived from, or shared with, the Phoenicians the knowledge of writing and the use of letters. The names of the Hebrew letters indicate that they must have been the invention of a Shemitic people, and that they were moreover a pastoral people may be inferred from the same evidence. If, as has been conjectured, the Phoenicians took the first idea of writing from the Egyptians, they would at least have given to the signs which they invented the names of objects with which they themselves were familiar. So far from this being the case the letters of the Hebrew alphabet contain no trace whatever of ships or seafaring matters: on the contrary, they point distinctly to an inland and pastoral people. Perhaps all that can be inferred from the tradition that letters came to the Greeks from the Phoenicians, but that they were the invention of the Egyptians, is that the Egyptians possessed an alphabet before the Phoenicians. Gesenius argues for a Phoenician origin of the alphabet, in opposition to a Babylonian or Aramaean, on the following grounds:—1. That the names of the letters are Phoenician, and not Syrian. 2. It is not probable that the Aramaic dialect was the language of the inventors; for the letters א ה י ע which to them were certainly consonants, had become so weak in the Aramaic that they could scarcely any longer appear as such, and could not have been expressed by signs by an inventor who spoke a dialect of this kind. 3. If the Phoenician letters are pictorial, as there seems reason to believe, there is no model, among the old Babylonian discoverers of writing, after which they could have been formed. But whether or not the Phoenicians were the inventors of the Shemitic alphabet, there can be no doubt of their just claim to being its chief disseminators; and with this understanding we may accept the genealogy of alphabets as given by Gesenius, and exhibited in the accompanying table.



Whatever minor differences may exist between the ancient and more modern Shemitic alphabets, they have two chief characteristics in common:—1. That they contain only consonants and the three principal long vowels, א ו י; the other vowels being represented by signs above, below, or in the middle of letters, or being omitted altogether. 2. That they are written from right to left. The Ethiopic, being perhaps a non-Shemitic alphabet, is an exception to this rule, as is the cuneiform character in which some Shemitic inscriptions are found. The old Shemitic alphabets may be divided into two principal classes: 1. The Phoenician, as it exists (*a*) in the inscriptions in Cyprus, Malta, Carpentras, and the coins of Phoenicia and her colonies. It is distinguished by an absence of vowels, and by sometimes having the words divided and sometimes not. (*b*). In the inscriptions on Jewish coins. (*c*). In the Phoenicio-Egyptian writing, with three vowel signs, deciphered by Caylus on the mummy bandages. From (*a*) are derived (*d*), the Samaritan character, and (*e*), the Greek. 2. The Hebrew-Chaldee character; to which belong (*a*), the Hebrew square character; (*b*), the Palmyrene, which has some traces of a cursive hand: (*c*), the Estrangelo, or ancient Syriac: and (*d*), the ancient Arabic or Cufic. The oldest Arabic writing (the Himyaritic) was perhaps the same as the ancient Hebrew or Phoenician.—There are many arguments which go to show that the Samaritan character is older than the square Hebrew, for which we must refer the reader to the Larger Dictionary. The often-quoted passage, Matt. v. 18, which is generally brought forward as a proof that the square charac-

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ter must have been in existence in the time of Christ, who mentions ἰῶτα, or *yod*, as the smallest letter of the alphabet, proves at least that the old Hebrew or Phoenician character was no longer in use, but that the Palmyrene character, or one very much like it had been introduced. It was probably about the first or second century after Christ that the square character assumed its present form; though in a question involved in so much uncertainty it is impossible to pronounce with great positiveness.

The Alphabet.—The oldest evidence on the subject of the Hebrew alphabet is derived from the alphabetical Psalms and poems; Pss. xxv., xxxiv. xxxvii., cxi., cxii., cxix., cxlv.; Prov. xxxi. 10-31; Lam. i.-iv. From these we ascertain that the number of the letters was twenty-two, as at present. The Arabic alphabet originally consisted of the same number. It has been argued by many that the alphabet of the Phoenicians at first consisted only of sixteen letters, or according to Hug of fifteen, ו, ט, כ, ס, ם, צ being omitted. The legend, as told by Pliny (vii. 56), is as follows. Cadmus brought with him into Greece sixteen letters; at the time of the Trojan war Palamedes added four others, Θ, Ξ, Φ, X, and Simonides of Melos four more, Z, H, Ψ, Ω. Aristotle recognised eighteen letters of the original alphabet, ΑΒΓΔΕΖΙΚΛΜΝΟΠΡΣΤΥΦ, to which Θ and X were added by Epicharmus. But in the oldest story of Cadmus, as told by Herodotus (v. 58) and Diodorus (v. 24), nothing is said of the number of the letters. Recent investigations, however, have rendered it probable that at first the Shemitic alphabet consisted of but sixteen letters. It is true that no extant monuments illustrate the period when the alphabet was thus curtailed, but as the theory is based upon an organic arrangement first proposed by Lepsius, it may be briefly noticed. Dr. Donaldson (*New Cratylus*, p. 171, 3rd ed.) says, "Besides the mutes and breathings, the Hebrew alphabet, as it now stands, has four sibilants, ז, ס, צ, ש. Now, it is quite clear that all these four sibilants could not have existed in the oldest state of the alphabet. Indeed we have positive evidence that the Ephraimites could not pronounce ש, but substituted for it the simpler articulation ס (Judg. xii. 6). We consider it quite certain, that at the first there was only one sibilant, namely this ס, or *samech*. Finally, to reduce the Semitic alphabet to its oldest form, we must omit *caph*, which is only a softened form of *koph*, the liquid *resh*, and the semivowel *jod*, which are of more recent introduction. . . The remaining 16 letters appear in the following order: א, ב, ג, ד, ה, ו, ח, ט, ל, מ, נ, ס, ע, פ, ק, ת. If we examine this order more minutely, we shall see that it is not arbitrary or accidental, but strictly organic, according to the Semitic articulation. We have four classes, each consisting of 4 letters: the first and second classes consist each of 3 mutes preceded by a breathing, the third of the 3 liquids and the sibilant, which perhaps closed the oldest alphabet of all, and the fourth contains the three supernumerary mutes preceded by a breathing." The original 16 letters of the Greek alphabet, corresponding to those of the Shemitic, are thus given by Dr. Donaldson (*ibid.* p. 175).

א	ד ג ב	ה	ט ח ו	ל מ נ	ס	ע	ת ק פ
Α	Β Γ Δ	Ε	Ϝ Η Θ	Λ Μ Ν	Σ	Ο	Π Ϙ Τ

With regard to the arrangement of the letters, our chief sources of information are as before the alphabetical acrostics in the Psalms and Lamentations. In these poems some irregularities in the arrangement of the alphabet are observable. The names of the letters are given in the LXX. of the Lamentations as found in the Vatican MS. as printed by Mai, and in the Codex Friderico-Augustanus, published by Tischendorf. Both these ancient witnesses prove that in the 4th century after Christ the Hebrew letters were known by the same names as at the present day. The following are the letters of the Hebrew alphabet in their present shape, with their names and the meanings of these names, so far as they can be ascertained with any degree of probability:—

א, *Aleph.* An ox. In the old Phoenician forms of this letter can still be traced some resemblance to an ox-head, . Gr. ἄλφα.

ב, *Beth.* A house. The figure in the square character corresponds more to its name, while the Ethiopic ⋂ has greater resemblance to a tent. Gr. βῆτα (B).

ג, *Gimel.* A camel. The ancient form is supposed to represent the head and neck of this animal.

ד, *Daleth.* A door. The significance of the name is seen in the older form , whence the Greek δέλτα, Δ, a tent-door.

ה, *He.* Without any probable derivation; perhaps corrupted, or merely a technical term. The corresponding Greek letter is E, which is the Phoenician turned from left to right.

ו, *Vau.* A hook or tent-peg; the same as the old Greek βαῦ ( ), the form of which resembles the Phoenician .

ז, *Zain.* Probably = Syr. *zaino*, a weapon, sword (Ps. xliv. 7). It appears to be the same as the ancient Greek Ζάν.

ח, *Cheth.* A fence, enclosure. Comp. the Phoen. . *Cheth* is the Greek ἦτα (H).

ט, *Tet.* A snake, or a basket. The Greek θῆτα.

י, *Yod.* A hand. The form of the letter was perhaps originally longer, as in the Greek I (ἰῶτα).

כ, *Caph.* The hollow of the hand. The Greek κάππα (κ) is the old Phoenician form ( ) reversed.

ל, *Lamed.* A cudgel or ox-goad. The Greek λάμβδα (Λ).

מ, *Mem.* Water, as it is commonly explained, with reference to the Samaritan . In the old alphabets it is , in which Gesenius sees the figure of a trident, and so possibly the symbol of the sea. The Greek μῦ corresponds to the old word מַיִם, "water," Job ix. 30.

נ, *Nun.* A fish, in Chaldee, Arabic, and Syriac. In almost all Phoenician alphabets the figure is . The Greek νῦ is derived from it.

ס, *Samech.* A prop. The Greek σῖγμα is undoubtedly derived from *Samech*, as its form is from the Phoenician character, although its place in the Greek alphabet is occupied by ξῖ.

ע, *Ain.* An eye; in the Phoenician and Greek alphabets O.

פ, *Pe.* A mouth. The Greek πῖ.

צ, *Tsade.* A fish-hook or prong. From *tsade* is derived the Greek ζῆτα.

ק, *Koph.* Perhaps the back of the head. The old Hebrew form (P), inverted , became the

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Greek κόππα (ϙ); and the form (ϙ), which occurs on the ancient Syracusan coins, suggests the origin of the Roman Q.

ר, *Resh.* A head. The Phoenician 𐤒 when turned round became the Greek P, the name of which, ῥῶ, is corrupted from *Resh.*

שׂ, *Shin,* & שׁ, *Sin.* Compare *shen,* a tooth, sometimes used for a jagged promontory. The letters שׂ and שׁ were probably at first one letter, and afterwards became distinguished by the diacritic point. The Greek ξῖ is derived from *Shin,* as νῦ from *Nun.*

ת, *Tau.* A mark or sign (Ez. ix. 4); probably a sign in the shape of a cross, such as cattle were marked with. The signification corresponds to the shapes of the old Hebrew letter on coins +, ×, from the former of which comes the Greek ταῦ (T).

Divisions of words.—Hebrew was originally written, like most ancient languages, without any divisions between the words. The same is the case with the Phoenician inscriptions. The various readings in the LXX. show that, at the time this version was made, in the Hebrew MSS. which the translators used, the words were written in a continuous series. The modern synagogue rolls and the MSS. of the Samaritan Pentateuch have no vowel-points, but the words are divided, and the Samaritan in this respect differs but little from the Hebrew.—*Final letters, &c.*—In addition to the letters above described, we find in all Hebrew MSS. and printed books the forms ך, ם, ן, ף, ץ, which are the shapes assumed by the letters כ, מ, נ, פ, צ, when they occur at the end of words. Their invention was clearly due to an endeavour to render reading more easy by distinguishing one word from another, but they are of comparatively modern date. The final *nun* is found on the Palmyrene inscriptions. In the Aramaeo-Egyptian writing both final *caph* and final *nun* occur, as may be seen in the Blacas fragments given by Gesenius. The five final letters are mentioned in Bereshith Rabba (parash. i. fol. 1, 4), and in both Talmuds. The final *mem* in the middle of a word (Is. ix. 6) is mentioned in both Talmuds, and by Jerome. The similarity of shape between final *mem* (ם) and *samech* (ס) is indicated by the dictum of Rab Chasda, as given in the Babylonian Talmud (*Megillah,* c. 1; *Shabbath,* fol. 104, 1), that "*mem* and *samech*, which were on the Tables (of the Law), stood by a miracle." It was a tradition among the Jews that the letters on the tables of stone given to Moses were cut through the stone, so as to be legible on both sides; hence the miracle by which *mem* and *samech* kept their place. On the ancient Phoenician inscriptions, just as in the Greek uncial MSS., the letters of a word were divided at the end of a line without any indication being given of such division, but in Hebrew MSS. a twofold course has been adopted in this case. If at the end of a line the scribe found that he had not space for the complete word, he either wrote as many letters as he could of this word, but left them unpointed and put the complete word in the next line, or he made use of what are called extended letters, in order to fill up the superabundant space. That *abbreviations* were employed in the ancient Hebrew writing is shown by the inscriptions on the Maccabaean coins. The *greater* and *smaller* letters which occur in the middle of words (comp. Ps. lxxx. 16; Gen. ii. 4), the *suspended* letters (Judg. xviii. 30; Ps. lxxx. 14), and the *inverted* letters (Num. x. 35), are transferred from the MSS. of the Masoretes, and have all received at the hands of the Jews an allegorical explanation. Numbers were indicated either by letters or figures. The latter are found on Phoenician coins, on the sarcophagus of Eshmunazar, on the Palmyrene inscriptions, and probably also in the Aramaeo-Egyptian writing. On the other hand, letters are found used as numerals on the Maccabean coins, and among the Arabs, and their early adoption for the same purpose among the Greeks may have been due to the Phoenicians. It is not too much to conjecture from these analogies that figures and letters representing numbers may have been employed by the ancient Hebrews. It is even possible that many discrepancies in numbers may be explained in this way.—*Vowel-points and diacritical marks.*—Almost all the learned Jews of the middle ages maintained the equal antiquity of the vowels and consonants, or at least the introduction of the former by Ezra and the men of the Great Synagogue. The modern date of the vowel-points was first argued by Elias Levita, followed on the same side by Cappellus, who was opposed by the younger Buxtorf. "The dispute about the antiquity and origin of the Hebrew vowels commenced at a very early date; for while Mar-Natronai II., Gaon in Sura (859-869), prohibited to provide the copies of the Law with vowels, because these signs had not been communicated on Mount Sinai, but had only been introduced by the sages to assist the reader; the Karaites allowed no scroll of the Pentateuch to be used in the synagogue, unless it was furnished with vowels and accents, because they considered them as a divine revelation, which, like the language and the letter, was already given to Adam, or certainly to Moses" (Dr. Kalisch, *Heb. Gr.* ii. 65). No vowel-points are to be found on any of the Jewish coins, or in the Palmyrene inscriptions, and they are wanting in all the relics of Phoenician writing. A single example of a diacritical mark occurs for the first time on one of the Carthaginian inscriptions. The first certain indication of vowel-points in a Shemitic language is in the Arabic. Three were introduced by Ali, son of Abu-Thalleb, who died A.H. 40. The Sabian writing also has three vowel-points, but its age is uncertain. Five vowel-points and several reading-marks were introduced into the Syriac writing by Theophilus and Jacob of Edessa. The present Arabic system of punctuation originated with the introduction of the Nischi character by Ebn Mokla, who died A.D. 939. On the whole, taking into consideration the nature and analogies of the kindred Shemitic languages, and the Jewish tradition that the vowels were only transmitted orally by Moses, and were afterwards reduced to signs and fixed by Ezra and the Great Synagogue, the preponderance of evidence goes to show that Hebrew was written without vowels or diacritical marks all the time that it was a living language. "According to a statement on a scroll of the Law, which may have been in Susa from the eighth century, Moses the Punctator (Hannakdan) was the first who, in order to facilitate the reading of the Scriptures for his pupils, added vowels to the consonants, a practice in which he was followed by his son Judah, the Corrector or Reviser (Hammagiah). These were the beginnings of a full system of Hebrew points, the completion of which

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has, by tradition, been associated with the name of the Karaite Acha of Irak, living in the first half of the sixth century, and which comprised the vowels and accents, dagesh and rapheh, keri and kethiv. It was, from its local origin, called the Babylonian or Assyrian system. Almost simultaneously with these endeavours, the scholars of Palestine, especially of Tiberias, worked in the same direction, and here Rabbi Mocha, a disciple of Anan the Karaite, and his son Moses, fixed another system of vocalisation (about 570), distinguished as that of Tiberias, which marks still more minutely and accurately the various shades and niceties of tone and pronunciation, and which was ultimately adopted by all the Jews. For though the Karaites, with their characteristic tenacity, and their antagonism to the Rabbanites, clung for some time to the older signs, because they had used them before their secession from the Talmudical sects, they were at last, in 957, induced to abandon them in favour of those adopted in Palestine. Now the Babylonian signs, besides differing from those of Tiberias in shape, are chiefly remarkable by being almost uniformly placed above the letters. There still exist some manuscripts which exhibit them, and many more would probably have been preserved had not, in later times, the habit prevailed of substituting in old codices the signs of Tiberias for those of Babylonia" (Dr. Kalisch, *Hebr. Gram.* ii. 63, 64). From the sixth century downwards the traces of punctuation become more and more distinct. It now remains to say a few words on the accents. The object of the accents is twofold. 1. They serve to mark the tone syllable, and at the same time to show the relation of each word to the sentence: hence they are called *teâmim*, as marking the sense. 2. They indicate the modulation of the tone according to which the Old Testament was recited in the synagogues, and were hence called *negînôth*. "The manner of recitation was different for the Pentateuch, the prophets, and the metrical books (Job, the Proverbs, and the Psalms): old modes of cantillation of the Pentateuch and the prophets (in the Haphtaroth) have been preserved in the German and Portuguese synagogues; both differ, indeed, considerably, yet manifestly show a common character, and are almost like the same composition sung in two different keys; while the chanting of the metrical books, not being employed in the public worship, has long been lost" (Kalisch, p. 84).—*Writing materials, &c.*—The oldest documents which contain the writing of a Shemitic race are probably the bricks of Nineveh and Babylon on which are impressed the cuneiform Assyrian inscriptions. There is, however, no evidence that they were ever employed by the Hebrews. Wood was used upon some occasions (Num. xvii. 3), and writing tablets of box-wood are mentioned in 2 Esd. xiv. 24. The "lead," to which allusion is made in Job xix. 24, is supposed to have been poured when melted into the cavities of the stone made by the letters of an inscription, in order to render it durable. It is most probable that the ancient as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of skins was practised by the Hebrews (Ex. xxv. 5; Lev. xiii. 48), and they may have acquired the knowledge of the art from the Egyptians, among whom it had attained great perfection, the leathercutters constituting one of the principal subdivisions of the third caste. Perhaps the Hebrews may have borrowed, among their other acquirements, the use of papyrus from the Egyptians, but of this we have no positive evidence. In the Bible the only allusions to the use of papyrus are in 2 John 12, where *χάρτης* occurs, which refers especially to papyrus paper, and 3 Macc. iv. 20, where *χαρτήρια* is found in the same sense. In Josephus the trial of adultery is made by writing the name of God on a *skin*, and the 70 men who were sent to Ptolemy from Jerusalem by the high-priest Eleazar, to translate the Law into Greek, took with them the *skins* on which the Law was written in golden characters (*Ant.* xii. 2, § 10). Herodotus, after telling us that the Ionians learnt the art of writing from the Phoenicians, adds that they called their books skins, because they made use of sheep-skins and goat-skins when short of paper. Parchment was used for the MSS. of the Pentateuch in the time of Josephus, and the *μεμβράναι* of 2 Tim. iv. 13, were skins of parchment. It was one of the provisions in the Talmud that the Law should be written on the skins of clean animals, tame or wild, or even of clean birds. The skins when written upon were formed into rolls (*mĕgillôth*; Ps. xl. 8; comp. Is. xxxiv. 4; Jer. xxxvi. 14; Ez. ii. 9; Zech. v. 1). They were rolled upon one or two sticks and fastened with a thread, the ends of which were sealed (Is. xxix. 11; Dan. xii. 4; Rev. v. 1, &c.). The rolls were generally written on one side only, except in Ez. ii. 9; Rev. v. 1. They were divided into columns (*dĕlâthôth*, lit. "doors," A.V. "leaves," Jer. xxxvi. 23); the upper margin was to be not less than three fingers broad, the lower not less than four; and a space of two fingers' breadth was to be left between every two columns. The case in which the rolls were kept was called *τεῦχος* or *θήκη*. But besides skins, which were used for the more permanent kinds of writing, tablets of wood covered with wax (Luke i. 63) served for the ordinary purposes of life. Several of these were fastened together and formed volumes. They were written upon with a pointed style (*'êt*, Job xix. 24), sometimes of iron (Ps. xlv. 2; Jer. viii. 8, xvii. 1). For harder materials a graver (*cheret*, Ex. xxxii. 4; Is. viii. 1) was employed: the hard point was called *tsippôren* (Jer. xvii. 1). For parchment or skins a reed was used (3 John 13; 3 Macc. iv. 20). The ink, *dĕyô* (Jer. xxxvi. 18), literally "black," like the Greek *μέλαν* (2 Cor. iii. 3; 2 John 12; 3 John 13), was to be of lamp-black dissolved in gall-juice. It was carried in an inkstand (*keseth hassôphêr*), which was suspended at the girdle (Ez. ix. 2, 3), as is done at the present day in the East. To professional scribes there are allusions in Ps. xlv. 1 [2]; Ezr. vii. 6; 2 Esdr. xiv. 24.

X

Xan'thicus. [MONTH.]

Y

Yarn. The notice of yarn is contained in an extremely obscure passage in 1 K. x. 28 (2 Chr. i. 16). The Hebrew Received Text is questionable. The probability is that the term does refer to some

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entrepôt of Egyptian commerce, but whether Tekoah, as in the LXX., or Coa, as in the Vulg., is doubtful. Gesenius gives the sense of "number" as applying equally to the merchants and the horses:—"A *band* of the king's merchants bought a *drove* (of horses) at a price"; but the verbal arrangement in 2 Chr. is opposed to this rendering. The sense adopted in the A. V. is derived from Jewish interpreters.

Year, the highest ordinary division of time. The Hebrew name is identical with the root *shânâh*, "he or it repeated, did the second time." The meaning is therefore thought to be "an iteration," by Gesenius, who compares the Latin *annus*, properly a circle. The sense of the Hebrew might either be a recurring period, or a circle of seasons, or else a period circling through the seasons.—I. Years, properly so called. Two years were known to, and apparently used by, the Hebrews. 1. A year of 360 days, containing twelve months of thirty days each, is indicated by certain passages in the prophetical Scriptures. The time, times, and a half, of Daniel (vii. 25, xii. 7), where "time" means "year," evidently represent the same period as the 42 months (Rev. xi. 2) and 1260 days of the Revelation (xi. 3, xii. 6), for $360 \times 3{\cdot}5 = 1260$, and $30 \times 42 = 1260$. This year perfectly corresponds to the Egyptian Vague year, without the five intercalary days. It appears to have been in use in Noah's time, or at least in the time of the writer of the narrative of the Flood, for in that narrative the interval from the 17th day of the 2nd month to the 17th day of the 7th of the same year appears to be stated to be a period of 150 days (Gen. vii. 11, 24, viii. 3, 4, comp, 13), and, as the 1st, 2nd, 7th, and 10th months of one year are mentioned (viii. 13, 14, vii. 11, viii. 4, 5), the 1st day of the 10th month of this year being separated from the 1st day of the first month of the next year by an interval of at least 54 days (viii. 5, 6, 10, 12, 13), we can only infer a year of 12 months. A year of 360 days is the rudest known. It is formed of 12 spurious lunar months, and was probably the parent of the lunar year of 354 days, and the Vague year of 365. The Hebrew year, from the time of the Exodus, was evidently lunar, though in some manner rendered virtually solar, and we may therefore infer that the lunar year is as old as the date of the Exodus. As the Hebrew year was not an Egyptian year, and as nothing is said of its being new, save in its time of commencement, it was perhaps earlier in use among the Israelites, and either brought into Egypt by them or borrowed from Shemitic settlers. 2. The year used by the Hebrews from the time of the Exodus may be said to have been then instituted, since a current month, Abib, on the 14th day of which the first Passover was kept, was then made the first month of the year. The essential characteristics of this year can be clearly determined, though we cannot fix those of any single year. It was essentially solar, for the offerings of productions of the earth, first-fruits, harvest-produce, and ingathered fruits, were fixed to certain days of the year, two of which were in the periods of great feasts, the third itself a feast reckoned from one of the former days. But it is certain that the months were lunar, each commencing with a new moon. There must therefore have been some method of adjustment. The first point to be decided is how the commencement of each year was fixed. Probably the Hebrews determined their new year's day by the observation of heliacal or other star-risings or settings known to mark the right time of the solar year. It follows, from the determination of the proper new moon of the first month, whether by observation of a stellar phenomenon, or of the forwardness of the crops, that the method of intercalation can only have been that in use after the Captivity, the addition of a thirteenth month whenever the twelfth ended too long before the equinox for the offering of the first-fruits to be made at the time fixed. The later Jews had two commencements of the year, whence it is commonly but inaccurately said that they had two years, the sacred year and the civil. We prefer to speak of the sacred and civil reckonings. The sacred reckoning was that instituted at the Exodus, according to which the first month was Abib: by the civil reckoning the first month was the seventh. The interval between the two commencements was thus exactly half a year. It has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year, and that thenceforward the year had two beginnings, respectively at about the vernal and the autumnal equinoxes. We must here notice the theories of the derivation of the Hebrew year from the Egyptian Vague year. The Vague year was commonly used by the Egyptians; and from it only, if from an Egyptian year, is the Hebrew likely to have been derived. Two theories have been formed connecting the two years at the Exodus. (1.) Some hold that Abib, the first month of the Hebrew year by the sacred reckoning, was the Egyptian Epiphi. This, however, is more than doubtful. Supposing that the Hebrew calendar was formed by fixing the Egyptian Epiphi as the first month, what would be the chronological result? The latest date to which the Exodus is assigned is about B.C. 1320. In the Julian year B.C. 1320, the month Epiphi of the Egyptian Vague year commenced May 16, 44 days after the day of the vernal equinox, April 2, very near which the Hebrew year must have begun. Thus at the latest date of the Exodus, there is an interval of a month and a half between the beginning of the Hebrew year and Epiphi 1. This interval represents about 180 years, through which the Vague year would retrograde in the Julian until the commencement of Epiphi corresponded to the vernal equinox, and no method can reduce it below 100. (2.) We have founded an argument for the date of the Exodus upon another comparison of the Hebrew year and the Vague year. The sacred commencement of the Hebrew year was at the new moon about or next after, but not much before, the vernal equinox: the civil commencement must usually have been at the new moon nearest the autumnal equinox. At the earliest date of the Exodus computed by modern chronologers, about the middle of the 17th century B.C., the Egyptian Vague year commenced at or about the latter time. It would be necessary that the 14th day of Abib, on which fell the full moon of the Passover of the Exodus, should correspond to the 14th of Phamenoth, in a Vague year commencing about the autumnal equinox. A full moon fell on the 14th of Phamenoth, or Thursday, April 21, B.C. 1652, of a Vague year commencing on the day of the autumnal equinox, Oct. 10, B.C. 1653. This date of the Exodus, B.C. 1652, is only four years earlier than Hales's, B.C. 1648.—II. Divisions of the Year.

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—1. *Seasons.* Two seasons are mentioned in the Bible, "summer" and "winter." The former properly means the time of cutting fruits, the latter, that of gathering fruits; they are therefore originally rather summer and autumn than summer and winter. But that they signify ordinarily the two grand divisions of the year, the warm and cold seasons, is evident from their use for the whole year in the expression, "summer and winter" (Ps. lxxiv. 17; Zech. xiv. 8). 2. *Months.*—The Hebrew months, from the time of the Exodus, were lunar. The year appears ordinarily to have contained twelve, but, when intercalation was necessary, a thirteenth. 3. *Weeks.*—The Hebrews, from the time of the institution of the Sabbath, whether at or before the Exodus, reckoned by weeks.—III. Sacred Years.—1. The Sabbatical year, "the fallow year," or, possibly, "year of remission," kept every seventh year, was commanded to be observed as a year of rest from the labours of agriculture and of remission of debts. 2. The Jubilee year, "the year of the trumpet," a like year, which immediately followed every seventh Sabbatical year. It has been disputed whether the Jubilee year was every 49th or 50th: the former is more probable.

Yoke. 1. A well-known implement of husbandry, described in the Hebrew language by the terms *môt*, *môṭâh*, and *'ôl*, the two former specifically applying to the bows of wood out of which it was constructed, and the last to the application (*binding*) of the article to the neck of the ox. 2. A pair of oxen, so termed as being yoked together (1 Sam. xi. 7; 1 K. xix. 19, 21). The Hebrew term, *tzemed*, is also applied to asses (Judg. xix. 10) and mules (2 K. v. 17), and even to a couple of riders (Is. xxi. 7). 3. The term *tzemed* is also applied to a certain amount of land (1 Sam. xiv. 14), equivalent to that which a couple of oxen could plough in a day (Is. v. 10; A.V. "acre"), corresponding to the Latin *jugum*.

Z

Zaan'aim, the Plain of; or, more accurately, "the oak by Zaanaim." A tree—probably a sacred tree—mentioned as marking the spot near which Heber the Kenite was encamped when Sisera took refuge in his tent (Judg. iv. 11). Its situation is defined as "near Kedesh," *i. e.* Kedesh-Naphtali, the name of which still lingers on the high ground, north of *Safed*, and west of the Lake of *el Huleh*. The Targum gives as the equivalent of the name, *mishor agganiya*, "the plain of the swamp," which can hardly refer to anything but the marsh which borders the lake of *Huleh* on the north side, and which was probably more extensive in the time of Deborah than it now is. On the other hand, Dr. Stanley has pointed out how appropriate a situation for this memorable tree is afforded by "a green plain . . . studded with massive terebinths," which adjoins on the south the plain containing the remains of Kedesh. These two suggestions—of the ancient Jewish and the modern Christian student—may be left side by side to await the result of future investigation. The *Keri*, or correction, of Judg. iv. 11, substitutes Zaananim for Zaanaim, and the same form is found in Josh. xix. 33.

Zaan'an. A place named by Micah (i. 11) in his address to the towns of the Shefêlah. Zaanan is doubtless identical with ZENAN.

Za'avan. A Horite chief, son of Ezer the son of Seir (Gen. xxxvi. 27; 1 Chr. i. 42).

Za'bad. 1. Son of Nathan, son of Attai, son of Ahlai, Sheshan's daughter (1 Chr. ii. 31-37), and hence called son of Ahlai (1 Chr. xi. 41). He was one of David's mighty men, but none of his deeds have been recorded. The chief interest connected with him is in his genealogy, which is of considerable importance in a chronological point of view.—2. An Ephraimite, if the text of 1 Chr. vii. 21 is correct.—3. Son of Shimeath, an Ammonitess: an assassin who, with Jehozabad, slew king Joash, according to 2 Chr. xxiv. 26; but, in 2 K. xii. 21, his name is written, probably more correctly, Jozachar. —4. A layman of Israel, of the sons of Zattu, who put away his foreign wife at Ezra's command (Ezr. x. 27).—5. One of the descendants of Hashum, who had married a foreign wife after the Captivity (Ezr. x. 33).—6. One of the sons of Nebo, whose name is mentioned under the same circumstances as the two preceding (Ezr. x. 43).

Zabadai'as. ZABAD 6 (1 Esd. ix. 35).

Zabade'ans. An Arab tribe who were attacked and spoiled by Jonathan, on his way back to Damascus from his fruitless pursuit of the army of Demetrius (1 Macc. xii. 31). Josephus calls them Nabataeans (*Ant.* xiii. 5, §10), but he is evidently in error. Nothing certain is known of them. Jonathan had pursued the enemy's army as far as the river Eleutherus (*Nahr el Kebir*), and was on his march back to Damascus when he attacked and plundered the Zabadeans. We must look for them, therefore, somewhere to the north-west of Damascus. Accordingly, on the road from Damascus to Baalbek, at a distance of about 8¾ hours (26 miles) from the former place, is the village *Zebdâny*, standing at the upper end of a plain of the same name, which is the very centre of Antilibanus. The name *Zebdâny* is possibly a relic of the ancient tribe of the Zabadeans.

Zabba'i. 1. One of the descendants of Bebai, who had married a foreign wife in the days of Ezra (Ezr. x. 28).—2. Father of Baruch, who assisted Nehemiah in rebuilding the city wall (Neh. iii. 20).

Zab'bud. One of the sons of Bigvai, who returned in the second caravan with Ezra (Ezr. viii. 14).

Zabde'us. ZEBADIAH of the sons of Immer (1 Esd. ix. 21).

Zab'di. 1. Son of Zerah, the son of Judah, and ancestor of Achan (Josh. vii. 1, 17, 18).—2. A Benjamite, of the sons of Shimhi (1 Chr. viii. 19). —3. David's officer over the produce of the vineyards for the wine-cellars (1 Chr. xxvii. 27).—4. Son of Asaph the minstrel (Neh. xi. 17); called elsewhere ZACCUR (Neh. xii. 35) and ZICHRI (1 Chr. ix. 15).

Zab'diel. 1. Father of Jashobeam, the chief of David's guard (1 Chr. xxvii. 2).—2. A priest, son of the great men, or, as the margin gives it, "Haggedolim" (Neh. xi. 14).—3. An Arabian chieftain who put Alexander Balas to death (1 Macc. xi. 17; Joseph. *Ant.* xiii. 4, §8).

Za'bud. The son of Nathan (1 K. iv. 5). He is described as a priest (A. V. "principal officer"), and as holding at the court of Solomon the confidential post of "king's friend," which had been occupied by Hushai the Archite during the reign of David (2 Sam. xv. 37, xvi. 16; 1 Chr. xxvii. 33.)

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Zab'ulon. The Greek form of the name ZEBULUN (Matt. iv. 13, 15; Rev. vii. 8).

Zacca'i. The sons of Zaccai, to the number of 760, returned with Zerubbabel (Ezr. ii. 9; Neh. vii. 14).

Zacchae'us. The name of a tax-collector near Jericho, who being short in stature climbed up into a sycamore-tree, in order to obtain a sight of Jesus as He passed through that place. Luke only has related the incident (xix. 1-10). Zacchaeus was a Jew, as may be inferred from his name and from the fact that the Saviour speaks of him expressly as "a son of Abraham." The term which designates this office is unusual, but describes him no doubt as the superintendent of customs or tribute in the district of Jericho, where he lived, as one having a commission from his Roman principal (*manceps publicanus*) to collect the imposts levied on the Jews by the Romans, and who in the execution of that trust employed subalterns, who were accountable to him, as he in turn was accountable to his superior. The office must have been a lucrative one in such a region, and it is not strange that Zacchaeus is mentioned by the Evangelist as a rich man. The Saviour spent the night probably in the house of Zacchaeus, and the next day pursued his journey to Jerusalem. He was in the caravan from Galilee, which was going up thither to keep the Passover. We read in the Rabbinic writings also of a Zacchaeus who lived at Jericho at this same period, well known on his own account, and especially as the father of the celebrated Rabbi Jochanan ben Zachai.

Zacche'us. An officer of Judas Maccabaeus (2 Macc. x. 19).

Zac'chur. A Simeonite, of the family of Mishma (1 Chr. iv. 26).

Zac'cur. **1.** Father of Shammua, the Reubenite spy (Num. xiii. 4).—**2.** A Merarite Levite, son of Jaaziah (1 Chr. xxiv. 27).—**3.** Son of Asaph, the singer (1 Chr. xxv. 2, 10; Neh. xii. 35).—**4.** The son of Imri, who assisted Nehemiah in rebuilding the city wall (Neh. iii. 2).—**5.** A Levite, or family of Levites, who signed the covenant with Nehemiah (Neh. x. 12).—**6.** A Levite, whose son or descendant Hanan was one of the treasurers over the treasuries appointed by Nehemiah (Neh. xiii. 13).

Zachari'ah, or properly ZECHARIAH, was son of Jeroboam II., 14th king of Israel, and the last of the house of Jehu. There is a difficulty about the date of his reign. Most chronologers assume an interregnum of 11 years between Jeroboam's death and Zachariah's accession, during which the kingdom was suffering from the anarchy of a disputed succession, but this seems unlikely after the reign of a resolute ruler like Jeroboam, and does not solve the difference between 2 K. xiv. 17 and xv. 1. We are reduced to suppose that our present MSS. have here incorrect numbers, to substitute 15 for 27 in 2 K. xv. 1, and to believe that Jeroboam II. reigned 52 or 53 years. But whether we assume an interregnum, or an error in the MSS., we must place Zachariah's accession B.C. 771-2. His reign lasted only six months. He was killed in a conspiracy, of which Shallum was the head, and by which the prophecy in 2 K. x. 30 was accomplished.—**2.** The father of Abi, or Abijah, Hezekiah's mother (2 K. xviii. 2).

Zachari'as. **1.** Zechariah the priest in the reign of Josiah (1 Esd. i. 8).—**2.** In 1 Esd. i. 15 Zacharias occupies the place of Heman in 2 Chr. xxxv. 15.—**3.** = SERAIAH 6, and AZARIAH (1 Esd. v. 5; comp. Ezr. ii. 2; Neh. vii. 7).—**4.** The prophet ZECHARIAH (1 Esd. vi. 1, vii. 3).—**5.** ZECHARIAH 8 (1 Esd. viii. 30).—**6.** ZECHARIAH 9 (1 Esd. viii. 37).—**7.** ZECHARIAH 10 (1 Esd. viii. 44).—**8.** ZECHARIAH 11 (1 Esd. ix. 27; comp. Ezr. x. 26).—**9.** Father of Joseph, a leader in the first campaign of the Maccabaean war (1 Macc. v. 18, 56-62).—**10.** Father of John the Baptist (Luke i. 5, &c.).—**11.** Son of Barachias, who, our Lord says, was slain by the Jews between the altar and the temple (Matt. xxiii. 35; Luke xi. 51). There has been much dispute who this Zacharias was. Many of the Greek Fathers have maintained that the father of John the Baptist is the person to whom our Lord alludes; but there can be little or no doubt that the allusion is to Zechariah, the son of Jehoiada (2 Chr. xxiv. 20, 21). The name of the father of Zacharias is not mentioned by St. Luke; and we may suppose that the name of Barachias crept into the text of St. Matthew from a marginal gloss, a confusion having been made between Zechariah, the son of Jehoiada, and Zacharias, the son of Barachias (Berechiah) the prophet.

Zach'ary. The prophet Zechariah (2 Esd. i. 40).

Za'cher. One of the sons of Jehiel, the father or founder of Gibeon, by his wife Maachah (1 Chr. viii. 31).

Za'dok. **1.** Son of Ahitub, and one of the two chief priests in the time of David, Abiathar being the other. Zadok was of the house of Eleazar, the son of Aaron (1 Chr. xxiv. 3), and eleventh in descent from Aaron. The first mention of him is in 1 Chr. xii. 28, where we are told that he joined David at Hebron after Saul's death with 22 captains of his father's house, and, apparently, with 900 men (4600—3700, vers. 26, 27). Up to this time, it may be concluded, he had adhered to the house of Saul. But henceforth his fidelity to David was inviolable. When Absalom revolted, and David fled from Jerusalem, Zadok and all the Levites bearing the Ark accompanied him, and it was only at the king's express command that they returned to Jerusalem, and became the medium of communication between the king and Hushai the Archite (2 Sam. xv., xvii.). When Absalom was dead, Zadok and Abiathar were the persons who persuaded the elders of Judah to invite David to return (2 Sam. xix. 11). When Adonijah, in David's old age, set up for king, and had persuaded Joab, and Abiathar the priest, to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room (1 K. i.). And for this fidelity he was rewarded by Solomon, who "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room (1 K. ii. 27, 35). From this time, however, we hear little of him. It is said in general terms in the enumeration of Solomon's officers of state that Zadok was the priest (1 K. iv. 4; 1 Chr. xxix. 22), but no single act of his is mentioned. Zadok and Abiathar were of nearly equal dignity (2 Sam. xv. 35, 36, xix. 11). The duties of the office were divided. Zadok ministered before the Tabernacle at Gibeon (1 Chr. xvi. 39), Abiathar had the care of the Ark at Jerusalem. Not, however, exclusively, as appears from 1 Chr. xv. 11; 2 Sam. xv. 24, 25, 29. Hence, perhaps, it may be concluded that from the first there was a tendency to consider the office of the priesthood as somewhat of the nature of a corporate office, although some of

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its functions were necessarily confined to the chief member of that corporation.—**2.** According to the genealogy of the high-priests in 1 Chr. vi. 12, there was a second Zadok, son of a second Ahitub, son of Amariah; about the time of King Ahaziah. It is probable that no such person as this second Zadok ever existed; but that the insertion of the two names is a copyist's error.—**3.** Father of Jerushah, the wife of King Uzziah, and mother of King Jotham (2 K. xv. 33; 2 Chr. xxvii. 1)—**4.** Son of Baana, who repaired a portion of the wall in the time of Nehemiah (Neh. iii. 4). He is probably the same who is in the list of those that sealed the covenant in Neh. x. 21, as in both cases his name follows that of Meshezabeel.—**5.** Son of Immer, a priest who repaired a portion of the wall over against his own house (Neh. iii. 29).—**6.** In Neh. xi. 11, and 1 Chr. ix. 11, mention is made in a genealogy of Zadok, the son of Meraioth, the son of Ahitub. But it can hardly be doubtful that Meraioth is inserted by the error of a copyist, and that Zadok the son of Ahitub is meant.

Za'ham. Son of Rehoboam by Abihail, the daughter of Eliab (2 Chr. xi. 19).

Za'ir. A place named, in 2 K. viii. 21 only, in the account of Joram's expedition against the Edomites. The parallel account in Chronicles (2 Chr. xxi. 9) agrees with this, except that the words "to Zair" are omitted, and the words "with his princes" inserted. It has been conjectured that the latter were substituted for the former, either by the error of a copyist, or intentionally, because the name Zair was not elsewhere known. Others, again, suggest that Zair is identical with Zoar. A third conjecture grounded on the readings of the Vulgate (*Seira*) and the Arabic version (*Sa'ir*), is, that Zair is an alteration for Seir.

Za'laph. Father of Hanun, who assisted in rebuilding the city wall (Neh. iii. 30).

Zal'mon. An Ahohite, one of David's guard (2 Sam. xxiii. 28).

Zal'mon, Mount. A wooded eminence in the immediate neighbourhood of Shechem (Judg. ix. 48). It is evident from the narrative that it was close to the city. But beyond this there does not appear to be the smallest indication of its position. The name *Suleimijjeh* is attached to the S. E. portion of Mount Ebal; but without further evidence, it is hazardous even to conjecture that there is any connexion between this name and Zalmon. The name of Dalmanutha has been supposed to be a corruption of that of Zalmon.

Zal'monah. The name of a desert-station of the Israelites (Num. xxxiii. 41). It lies on the east side of Edom; but whether or not identical with *Maan*, a few miles E. of Petra, as Raumer thinks, is doubtful. More probably Zalmonah may be in the *Wady Ithm*.

Zal'munna. One of the two "kings" of Midian whose capture and death by the hands of Gideon himself formed the last act of his great conflict with Midian (Judg. viii. 5-21; Ps. lxxxiii. 11).

Zam'bis. The same as AMARIAH (1 Esd. ix. 34; comp. Ezr. x. 42).

Zam'bri. ZIMRI the Simeonite slain by Phinehas (1 Macc. ii. 26).

Za'moth = ZATTU (1 Esd. ix. 28; comp. Ezr. x. 27).

Zam'summims. The Ammonite name for the people, who by others were called REPHAIM (Deut. ii. 20) only. They are described as having originally been a powerful and numerous nation of giants. From a slight similarity between the two names, and from the mention of the Emim in connexion with each, it is usually assumed that the Zamzummim are identical with the Zuzim. But at best the identification is very conjectural.

Zano'ah. In the genealogical lists of the tribe of Judah in 1 Chron., Jekuthiel is said to have been the father of Zanoah (iv. 18). Zanoah is the name of a town of Judah, and this mention of Bithiah probably points to some colonisation of the place by Egyptians or by Israelites directly from Egypt.

Zano'ah. The name of two towns in the territory of Judah. **1.** in the Shefelah (Josh. xv. 34), named in the same group with Zoreah and Jarmuth. It is possibly identical with *Zânû'a*, a site which was pointed out to Dr. Robinson from *Beit Nettif*, and which in the maps of Van de Velde and of Tobler is placed on the N. side of the *Wady Ismail*, 2 miles E. of *Zareah*, and 4 miles N. of *Yarmuk*. The name recurs in its old connexion in the lists of Nehemiah. **2.** A town in the highland district, the mountain proper (Josh. xv. 56). It is not improbably identical with *Sanûte*, which is mentioned by Seetzen, as below *Senuia*, and appears to be about 10 miles S. of Hebron.

Zaph'nath-Paane'ah, a name given by Pharaoh to Joseph (Gen. xli. 45). This name has been explained as Hebrew or Egyptian, and always as a proper name. It has not been supposed to be an official title, but this possibility has to be considered. 1. The Rabbins interpreted Zaphnath-paaneah as Hebrew, in the sense "revealer of a secret." 2. Isidore, though mentioning the Hebrew interpretation, remarks that the name should be Egyptian, and offers an Egyptian etymology. "Interpretatur ergo Zaphanâth Phaaneca Aegyptio sermone salvator mundi." 3. Modern scholars have looked to Coptic for an explanation of this name, Jablonski and others proposing as the Coptic of the Egyptian original *psôt em phenech*, "the preservation" or "preserver of the age." It is impossible to arrive at a satisfactory result without first inquiring when this name was given, and what are the characteristics of Egyptian titles and names. The name, at first sight, seems to be a proper name, but, as occurring after the account of Joseph's appointment and honours, may be a title. Before comparing Zaphnath-paaneah and Psonthomphanech (LXX.) with Egyptian names, we must ascertain the probable Egyptian equivalents of the letters of these forms. The probable originals of the Egyptian name of Joseph may be thus stated:—

צ	ד	נ	ת	ד	ע	נ	ח
T	P	N	T	P	*A*	N	KH
	F						
Ψ	ο ν	θ	ο μ	φ	α	ν	η χ
PS	N	T	M	P		N	KH
				F			

The second part of the name in the Hebrew is the same as in the LXX., although in the latter it is not separate: we therefore examine it first. It is identical with the ancient Egyptian proper name P-ANKHEE, "the living." The second part of the name, thus explained, affords no clue to the meaning of the first part. The LXX. form of the first part is at once recognised in the ancient Egyptian words P-SENT-N, "the defender" or "preserver of." The word SENT does not appear to be used except as a divine, and, under the Ptolemies, regal

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title, in the latter case for Soter. The Hebrew form seems to represent a compound name commencing with *T*ETEF, or *T*EF, "he says." But, if the name commence with either of these words, the rest seems inexplicable. It is remarkable that the last two consonants are the same as in Asenath, the name of Joseph's wife. It has been supposed that in both cases this element is the name of the goddess Neith, Asenath having been conjectured to be AS-NEET; and Zaphnath, by Mr. Osburn, we believe *T*EF-NEET, "the delight (?) of Neith." Neith, the goddess of Sais, is not likely to have been reverenced at Heliopolis, the city of Asenath. It is also improbable that Pharaoh would have given Joseph a name connected with idolatry.

Za'phon. The name of a place mentioned in the enumeration of the allotment of the tribe of Gad (Josh. xiii. 27). No name resembling it has yet been encountered.

Za'ra. ZARAH the son of Judah (Matt. i. 3).

Zar'aces. Brother of Joacim, or Jehoiakim, king of Judah (1 Esd. i. 38).

Za'rah. ZERAH, the son of Judah (Gen. xxxviii. 30, xlvi. 12).

Zarai'as. **1.** ZERAHIAH 1 (1 Esd. viii. 2).—**2.** ZERAHIAH 2 (1 Esd. viii. 31).—**3.** ZEBADIAH 5 (1 Esd. viii. 34).

Za'reah. The same as ZORAH and ZOREAH (Neh. xi. 29).

Za'reathites, the. The inhabitants of ZAREAH or ZORAH (1 Chr. ii. 53).

Za'red, The Valley of. The name is accurately ZERED (Num. xxi. 12).

Zar'ephath. A town which derives its claim to notice from having been the residence of the prophet Elijah during the latter part of the drought (1 K. xvii. 9, 10). Beyond stating that it was near to, or dependent on, Zidon, the Bible gives no clue to its position. Josephus (*Ant.* viii. 13, §2) says that it was "not far from Sidon and Tyre, for it lies between them." And to this Jerome adds (*Onom.* "Sarepta") that it "lay on the public road," that is the coast road. Both these conditions are implied in the mention of it in the Itinerary of Paula by Jerome, and both are fulfilled in the situation of the modern village of *Sûrafend*. Of the old town considerable indications remain. One group of foundations is on a headland called *Ain el-Kantarah*; but the chief remains are south of this, and extend for a mile or more, with many fragments of columns, slabs, and other architectural features. In the N. T. Zarephath appears under the Greek form of SAREPTA.

Zar'etan. ZARTHAN (Josh. iii. 16).

Za'reth-Sha'har. A place mentioned only in Josh. xiii. 19, in the catalogue of the towns allotted to Reuben. It is named between SIBMAH and BETHPEOR, and is particularly specified as "in Mount ha-Emek" (A. V. "in the Mount of the Valley"). From this, however, no clue can be gained to its position.

Zar'hites, the. A branch of the tribe of Judah: descended from Zerah the son of Judah (Num. xxvi. 13, 20; Josh. vii. 17; 1 Chr. xxvii. 11, 13).

Zart'anah. A place named in 1 K. iv. 12, to define the position of BETHSHEAN. It is possibly identical with ZARTHAN, but nothing positive can be said on the point.

Zar'than. **1.** A place in the *ciccar* or circle of Jordan, mentioned in connexion with Succoth (1 K. vii. 46). **2.** It is also named, in the account of the passage of the Jordan by the Israelites (Josh. iii. 16), as defining the position of the city Adam. **3.** A place with the similar name of Zartanah. **4.** Further, in Chronicles, Zeredathah is substituted for Zarthan, and this again is not impossibly identical with the Zererah, Zererath, or Zererathah, of the story of Gideon. All these spots agree in proximity to the Jordan, but beyond this we are absolutely at fault as to their position.

Zath'oe. This name occurs in 1 Esd. viii. 32, for ZATTU, which appears to have been omitted in the Hebrew text of Ezr. viii. 5, which should read, "Of the sons of Zattu, Shechaniah the son of Jahaziel."

Zathu'i. ZATTU (1 Esdr. v. 12).

Zat'thu. Elsewhere ZATTU (Neh. x. 14).

Zat'tu. The sons of Zattu were a family of laymen of Israel who returned with Zerubbabel (Ezr. ii. 8; Neh. vii. 13).

Za'van. =ZAAVAN (1 Chr. i. 42).

Za'za. One of the sons of Jonathan, a descendant of Jerahmeel (1 Chr. ii. 33).

Zebadi'ah. **1.** A Benjamite of the sons of Beriah (1 Chr. viii. 15).—**2.** A Benjamite of the sons of Elpaal (1 Chr. viii. 17).—**3.** One of the sons of Jeroham of Gedor (1 Chr. xii. 7).—**4.** Son of Asahel the brother of Joab (1 Chr. xxvii. 7).—**5.** Son of Michael of the sons of Shephatiah (Ezr. viii. 8).—**6.** A priest of the sons of Immer who had married a foreign wife after the return from Babylon (Ezr. x. 20).—**7.** Third son of Meshelemiah the Korhite (1 Chr. xxvi. 2).—**8.** A Levite in the reign of Jehoshaphat (2 Chr. xvii. 8).—**9.** The son of Ishmael and prince of the house of Judah in the reign of Jehoshaphat (2 Chr. xix. 11).

Ze'bah. One of the two "kings" of Midian who appear to have commanded the great invasion of Palestine, and who finally fell by the hand of Gideon himself. He is always coupled with Zalmunna, and is mentioned in Judg. viii. 5-21; Ps. lxxxiii. 11. While Oreb and Zeeb, two of the inferior leaders of the incursion, had been slain, with a vast number of their people, by the Ephraimites, at the central fords of the Jordan, the two kings had succeeded in making their escape by a passage further to the north (probably the ford near Bethshean), and thence by the *Wady Yabis*, through Gilead, to Karkor, a place which is not fixed, but which lay doubtless high up on the Hauran. Here they were reposing with 15,000 men, a mere remnant of their huge horde, when Gideon overtook them. The name of Gideon was still full of terror, and the Bedouins were entirely unprepared for his attack—they fled in dismay, and the two kings were taken. Such was the Third Act of the great Tragedy. Two more remain. First the return down the long defiles leading to the Jordan. Gideon probably strode on foot by the side of his captives. They passed Penuel, where Jacob had seen the vision of the face of God; they passed Succoth; they crossed the rapid stream of the Jordan; they ascended the highlands west of the river, and at length reached Ophrah, the native village of their captor. Then at last the question which must have been on Gideon's tongue during the whole of the return found a vent. "What manner of men were they which ye slew at Tabor?" Up to this time the sheikhs may have believed that they were reserved for ransom; but these words once spoken there can have been no doubt what their fate was to be. They met it like

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noble children of the Desert, without fear or weakness. One request alone they make—that they may die by the sure blow of the hero himself—"and Gideon arose and slew them."

Ze'baim. The sons of Pochereth of hat-Tsebaim are mentioned in the catalogue of the families of "Solomon's slaves," who returned from the Captivity with Zerubbabel (Ezra ii. 57; Neh. vii. 59). The name is in the original all but identical with that of ZEBOIM.

Zeb'edee. A fisherman of Galilee, the father of the Apostles James the Great and John (Matt. iv. 21), and the husband of Salome (Matt. xxvii. 56; Mark xv. 40). He probably lived either at Bethsaida or in its immediate neighbourhood. It has been inferred from the mention of his "hired servants" (Mark i. 20), and from the acquaintance between the Apostle John and Annas the high-priest (John xviii. 15) that the family of Zebedee were in easy circumstances (comp. xix. 27), although not above manual labour (Matt. iv. 21). He appears only once in the Gospel narrative, namely in Matt. iv. 21, 22; Mark i. 19, 20, where he is seen in his boat with his two sons mending their nets.

Zeb'ina. One of the sons of Nebo, who had taken foreign wives after the return from Babylon (Ezr. x. 43).

Ze'boim. This word represents in the A. V. two names which in the original are quite distinct. 1. One of the five cities of the "plain" or circle of Jordan. It is mentioned in Gen. x. 19, xiv. 2, 8; Deut. xxix. 23; and Hos. xi. 8, in each of which passages it is either coupled with Admah, or placed next it in the lists. No attempt appears to have been made to discover the site of Zeboim, till M. de Saulcy suggested the *Talâa Sebâan*, a name which he, and he alone, reports as attached to extensive ruins on the high ground between the Dead Sea and *Kerak*. In Gen. xiv. 2, 8, the name is given more correctly in the A. V. ZEBOIIM.—2. THE VALLEY of ZEBOIM, a ravine or gorge, apparently east of Michmash, mentioned only in 1 Sam. xiii. 18. The road running from Michmash to the east, is specified as "the road of the border that looketh to the ravine of Zeboim towards the wilderness." The wilderness (*midbar*) is no doubt the district of uncultivated mountain tops and sides which lies between the central district of Benjamin and the Jordan Valley; and here apparently the ravine of Zeboim should be sought. In that very district there is a wild gorge, bearing the name of *Shuk ed-Dubba'*, "ravine of the hyena," the exact equivalent of *Ge hat-tsebo'im*.

Zeb'udah. Daughter of Pedaiah of Rumah, wife of Josiah and mother of king Jehoiakim (2 K. xxiii. 36).

Ze'bul. Chief man (A. V. "ruler") of the city of Shechem at the time of the contest between Abimelech and the native Canaanites. His name occurs Judg. ix. 28, 30, 36, 38, 41.

Zeb'ulonite, a member of the tribe of Zebulun. Applied only to ELON, the one judge produced by the tribe (Judg. xii. 11, 12).

Zeb'ulun. The tenth of the sons of Jacob, according to the order in which their births are enumerated; the sixth and last of Leah (Gen. xxx. 20, xxxv. 23, xlvi. 14; 1 Chr. ii. 1). His birth is recorded in Gen. xxx. 19, 20. Of the individual Zebulun nothing is recorded. The list of Gen. xlvi. ascribes to him three sons, founders of the chief families of the tribe (comp. Num. xxvi. 26) at the time of the migration to Egypt. During the journey from Egypt to Palestine the tribe of Zebulun formed one of the first camp, with Judah and Issachar (also sons of Leah), marching under the standard of Judah. Its numbers at the census of Sinai, were 57,000, surpassed only by Simeon, Dan, and Judah. At that of Shittim they were 60,500, not having diminished, but not having increased nearly so much as might naturally be expected. The head of the tribe at Sinai was Eliab son of Helon (Num. vii. 24); at Shiloh, Elizaphan son of Parnach (Ib. xxxiv. 25). Its representative amongst the spies was Gaddiel son of Sodi (xiii. 10). Besides what may be implied in its appearances in these lists, the tribe is not recorded to have taken part, for evil or good, in any of the events of the wandering or the conquest. Judah, Joseph, Benjamin, had acquired the south and the centre of the country. To Zebulun fell one of the fairest of the remaining portions. It is perhaps impossible, in the present state of our knowledge, exactly to define its limits; but the statement of Josephus (*Ant.* v. 1, §22) is probably in the main correct, that it reached on the one side to the lake of Gennesareth, and on the other to Carmel and the Mediterranean. On the south it was bounded by Issachar, who lay in the great plain or valley of the Kishon; on the north it had Naphtali and Asher. The fact recognised by Josephus that Zebulun extended to the Mediterranean, though not mentioned or implied, as far as we can discern, in the lists of Joshua and Judges, is alluded to in the Blessing of Jacob (Gen. xlix. 13). Situated so far from the centre of government, Zebulun remains throughout the history, with one exception, in the obscurity which envelopes the whole of the northern tribes. That exception, however, is a remarkable one. The conduct of the tribe during the struggle with Sisera, when they fought with desperate valour side by side with their brethren of Naphtali, was such as to draw down the especial praise of Deborah, who singles them out from all the other tribes (Judg. v. 18). A similar reputation is alluded to in the mention of the tribe among those who attended the inauguration of David's reign at Hebron (1 Chr. xii. 33). The same passage, however, shows that they did not neglect the arts of peace (ver. 40). We are nowhere directly told that the people of Zebulun were carried off to Assyria.

Ze'bulunites, the. The members of the tribe of Zebulun (Num. xxvi. 27 only).

Zechari'ah. 1. The eleventh in order of the twelve minor prophets. Of his personal history we know but little. He is called in his prophecy the son of Berechiah, and the grandson of Iddo, whereas in the Book of Ezra (v. 1, vi. 14) he is said to have been the son of Iddo. Various attempts have been made to reconcile this discrepancy. Cyril of Alexandria supposes that Berechiah was the father of Zechariah, according to the flesh, and that Iddo was his instructor, and might be regarded as his spiritual father. Gesenius and Rosenmüller take "son" in the passages in Ezra to mean "grandson." Knobel thinks that the name of Berechiah has crept into the present text of Zechariah from Isaiah viii. 2. It is surely more natural to suppose, as the Prophet himself mentions his father's name, whereas the historical Books of Ezra and Nehemiah mention only Iddo, that Berechiah had died early, and that there was now no intervening link between the grandfather

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and the grandson. Zechariah, according to this view, like Jeremiah and Ezekiel before him, was priest as well as prophet. He seems to have entered upon his office while yet young (Zech. ii. 4), and must have been born in Babylon, whence he returned with the first caravan of exiles under Zerubbabel and Joshua. It was in the eighth month, in the second year of Darius, that he first publicly discharged his office. In this he acted in concert with Haggai. Both prophets had the same great object before them; both directed all their energies to the building of the Second Temple. It is impossible not to see of how great moment, under such circumstances, and for the discharge of the special duty with which he was intrusted, would be the priestly origin of Zechariah. The foundations of the Temple had indeed been laid, but that was all (Ezr. v. 16). Discouraged by the opposition which they had encountered at first, the Jewish colony had begun to build, and were not able to finish; and even when the letter came from Darius sanctioning the work, and promising his protection, they showed no hearty disposition to engage in it. At such a time, no more fitting instrument could be found to rouse the people, whose heart had grown cold, than one who united to the authority of the Prophet the zeal and the traditions of a sacerdotal family. Accordingly, to Zechariah's influence we find the rebuilding of the Temple in a great measure ascribed. "And the elders of the Jews builded," it is said, "and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo" (Ezr. vi. 14). Later traditions assume, what is indeed very probable, that Zechariah took personally an active part in providing for the Liturgical service of the Temple. He and Haggai are both said to have composed Psalms with this view. If the later Jewish accounts may be trusted, Zechariah, as well as Haggai, was a member of the Great Synagogue. The patristic notices of the Prophet are worth nothing. According to these, he exercised his prophetic office in Chaldaea, and wrought many miracles there; returned to Jerusalem at an advanced age, where he discharged the duties of the priesthood, and where he died and was buried by the side of Haggai. The genuine writings of Zechariah help us but little in our estimation of his character. Some faint traces, however, we may observe in them of his education in Babylon. He leans avowedly on the authority of the older prophets, and copies their expressions. Jeremiah especially seems to have been his favourite; and hence the Jewish saying, that "the spirit of Jeremiah dwelt in Zechariah." But in what may be called the peculiarities of his prophecy, he approaches more nearly to Ezekiel and Daniel. Like them he delights in visions; like them he uses symbols and allegories, rather than the bold figures and metaphors which lend so much force and beauty to the writings of the earlier prophets; like them he beholds angels ministering before Jehovah, and fulfilling his behests on the earth. He is the only one of the prophets who speaks of Satan. That some of these peculiarities are owing to his Chaldaean education can hardly be doubted. Even in the *form* of the visions a careful criticism might perhaps discover some traces of the Prophet's early training. Generally speaking, Zechariah's style is pure, and remarkably free from Chaldaisms. As is common with writers in the decline of a language, he seems to have striven to imitate the purity of the earlier models; but in orthography, and in the use of some words and phrases, he betrays the influence of a later age.—*Contents of the Prophecy.*—The Book of Zechariah, in its existing form, consists of three principal parts, chaps. i.-viii., chaps. ix.-xi., chaps. xii.-xiv. I. The first of these divisions is allowed by all critics to be the genuine work of Zechariah the son of Iddo. It consists, first, of a short introduction or preface, in which the prophet announces his commission; then of a series of visions, descriptive of all those hopes and anticipations of which the building of the Temple was the pledge and sure foundation; and finally of a discourse, delivered two years later, in reply to questions respecting the observance of certain established fasts. 1. The short introductory oracle (chap. i. 1-6) is a warning voice from the past, and manifestly rests upon the former warnings of Haggai. 2. In a dream of the night there passed before the eyes of the prophet a series of visions (chap. i. 7-vi. 15). These visions are obscure, and accordingly the prophet asks their meaning. The interpretation is given by an angel who knows the mind and will of Jehovah. (1.) In the first vision (chap. i. 7-15) the prophet sees, in a valley of myrtles, a rider upon a roan horse, accompanied by others who, having been sent forth to the four quarters of the earth, had returned with the tidings that the whole earth was at rest (with reference to Hagg. ii. 20). Hereupon the angel asks how long this state of things shall last, and is assured that the indifference of the heathen shall cease, and that the Temple shall be built in Jerusalem. (2.) The second vision (chap. ii. 1-17, A. V. i. 18-ii. 13) explains *how* the promise of the first is to be fulfilled. The old prophets, in foretelling the happiness and glory of the times which should succeed the Captivity in Babylon, had made a great part of that happiness and glory to consist in the gathering together again of the whole dispersed nation in the land given to their fathers. This vision was designed to teach that the expectation thus raised—the return of the dispersed of Israel—should be fulfilled. (3.) The next two visions (iii., iv.) are occupied with the Temple, and with the two principal persons on whom the hopes of the returned exiles rested. The permission granted for the rebuilding of the Temple had no doubt stirred afresh the malice and the animosity of the enemies of the Jews. Joshua the high-priest had been singled out, it would seem, as the especial object of attack, and perhaps formal accusations had already been laid against him before the Persian court. The prophet, in vision, sees him summoned before a higher tribunal, and solemnly acquitted, despite the charges of the Satan or Adversary. This is done with the forms still usual in an eastern court. (4.) The last vision (iv.) supposes that all opposition to the building of the Temple shall be removed. This sees the completion of the work. The two next visions (v. 1-11) signify that the land, in which the sanctuary has just been erected, shall be purged of all its pollutions. (5.) First, the curse is recorded against wickedness in *the whole land*, v. 3. (6.) Next, the unclean thing, whether in the form of idolatry or any other abomination, shall be utterly removed. (7.) And now the night is waning fast, and the morning is about to dawn. Chariots and horses appear, issuing from between two brazen mountains, the horses

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like those in the first vision; and these receive their several commands and are sent forth to execute the will of Jehovah in the four quarters of the earth. Thus, then, the cycle of visions is completed. Scene after scene is unrolled till the whole glowing picture is presented to the eye. All enemies crushed; the land repeopled and Jerusalem girt as with a wall of fire; the temple rebuilt, more truly splendid than of old, because more abundantly filled with a Divine Presence; the leaders of the people assured in the most signal manner of the Divine protection; all wickedness solemnly sentenced, and the land for ever purged of it;—such is the magnificent panorama of hope which the prophet displays to his countrymen. Immediately on these visions there follows a symbolical act. Three Israelites had just returned from Babylon, bringing with them rich gifts to Jerusalem, apparently as contributions to the Temple, and had been received in the house of Josiah the son of Zephaniah. Thither the Prophet is commanded to go—whether still in a dream or not, is not very clear—and to employ the silver and gold of their offerings for the service of Jehovah. He is to make of them two crowns, and to place these on the head of Joshua the high-priest—a sign that in the Messiah who should build the Temple, the kingly and priestly offices should be united. 3. From this time, for a space of nearly two years, the Prophet's voice was silent, or his words have not been recorded. But in the fourth year of King Darius, in the fourth day of the ninth month, there came a deputation of Jews to his Temple, anxious to know whether the fast-days which had been instituted during the seventy years' Captivity were still to be observed. It is remarkable that this question should have been addressed to priests and prophets conjointly in the Temple. This close alliance between two classes hitherto so separate, and often so antagonistic, was one of the most hopeful circumstances of the times. Still Zechariah, as chief of the prophets, has the decision of this question. In language worthy of his position and his office, language which reminds us of one of the most striking passages of his great predecessor (Is. lviii. 5-7), he lays down the same principle that God loves mercy rather than fasting, and truth and righteousness rather than sackcloth and a sad countenance. Again he foretells, but not now in vision, the glorious times that are near at hand when Jehovah shall dwell in the midst of them, and Jerusalem be called a city of truth (viii. 1-15). Again, he declares that "truth and peace" (vers. 16, 19) are the bulwarks of national prosperity. And he announces, in obedience to the command of Jehovah, not only that the fasts are abolished, but that the days of mourning shall henceforth be days of joy, the fasts be counted for festivals. His prophecy concludes with a prediction that Jerusalem shall be the centre of religious worship to all nations of the earth (viii. 16-23).—II. The remainder of the Book consists of two sections of about equal length, ix.-xi. and xii.-xiv., each of which has an inscription. 1. In the first section he threatens Damascus and the sea-coast of Palestine with misfortune; but declares that Jerusalem shall be protected. The Jews who are still in captivity shall return to their land. The land too shall be fruitful as of old (comp. viii. 12). The Teraphim and the false prophets may indeed have spoken lies, but upon these will the Lord execute judgment, and then He will look with favour upon His people and bring back both Judah and Ephraim from their captivity. The possession of Gilead and Lebanon is again promised, as the special portion of Ephraim; and both Egypt and Assyria shall be broken and humbled. The prophecy now takes a sudden turn. An enemy is seen approaching from the north, who having forced the narrow passes of Lebanon, the great bulwark of the northern frontier, carries desolation into the country beyond. Hereupon the prophet receives a commission from God to feed his flock, which God himself will no more feed because of their divisions. The prophet undertakes the office, and cuts off several evil shepherds whom his soul abhors; but observes at the same time that the flock will not be obedient. Hence he throws up his office. 2. The Second Section xii.-xiv., is entitled "The burden of the word of Jehovah for Israel." But *Israel* is here used of the nation at large, not of Israel as distinct from Judah. Indeed, the prophecy which follows, concerns Judah and Jerusalem. In this the prophet beholds the near approach of troublous times, when Jerusalem should be hard pressed by enemies. But in that day Jehovah shall come to save them, and all the nations which gather themselves against Jerusalem shall be destroyed. At the same time the deliverance shall not be from outward enemies alone. God will pour out upon them a spirit of grace and supplications. Then follows a short apostrophe to the sword of the enemy to turn against the shepherds of the people; and a further announcement of searching and purifying judgments, which, however, it must be acknowledged, is somewhat abrupt. Ewald's suggestion that the passage xiii. 7-9, is here out of place, and should be transposed to the end of chap. xi. is certainly ingenious, and does not seem improbable. The prophecy closes with a grand and stirring picture. All nations are gathered together against Jerusalem; and seem already sure of their prey. Half of their cruel work has been accomplished, when Jehovah Himself appears on behalf of His people. He goes forth to war against the adversaries of His people. He establishes His kingdom over all the earth. All nations that are still left, shall come up to Jerusalem, as the great centre of religious worship, and the city from that day forward shall be a holy city. Such is, briefly, an outline of the second portion of that book which is commonly known as the Prophecy of Zechariah. The next point, then, for our consideration is this,—Is the book in its present form the work of one and the same prophet, Zechariah the son of Iddo, who lived after the Babylonish exile?—*Integrity.*—Mede was the first to call this in question. The probability that the later chapters from the 9th to the 14th were by some other prophet, seems first to have been suggested to him by the citation in St. Matthew. He says (Epist. xxxi.), "It may seem the Evangelist would inform us that those latter chapters ascribed to Zachary (namely, 9th, 10th, 11th, &c.), are indeed the prophecies of Jeremy; and that the Jews had not rightly attributed them." He rests his opinion, partly on the authority of St. Matthew, and partly on the contents of the later chapters, which he considers require a date earlier than the exile. Archbishop Newcome went further. He insisted on the great dissimilarity of style as well as subject between the earlier and later chapters. And he was the first who advocated the theory, that the last six chapters of Zechariah

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are the work of two distinct prophets. His words are: "The eight first chapters appear by the introductory parts to be the prophecies of Zechariah, stand in connexion with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole. But the six last chapters are not expressly assigned to Zechariah; are unconnected with those which precede; the three first of them are unsuitable in many parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the eight first chapters; and they manifestly break the unity of the prophetical book." "I conclude," he continues, "from internal marks in chaps. ix., x., xi., that these three chapters were written much earlier than the time of Jeremiah and before the captivity of the tribes. . . . The xiith, xiiith, and xivth chapters form a distinct prophecy, and were written after the death of Josiah; but whether before or after the Captivity, and by what prophets, is uncertain." A large number of critics have followed Mede and Archbishop Newcome in denying the later date of the last six chapters of the Book. Rosenmüller argues that chaps. ix.-xiv. are so alike in style, that they must have been written by one author. From the allusion to the earthquake (xiv. 5, comp. Am. i. 1), he thinks the author must have lived in the reign of Uzziah. Davidson supposes him to have been the Zechariah mentioned Is. viii. 2. Eichhorn is of opinion that chaps. ix.-xiv. are the work of a *later* prophet who flourished in the time of Alexander. Others, as Bertholdt, Gesenius, Knobel, Maurer, Bunsen, and Ewald, think that chaps. ix.–xi. (to which Ewald adds xiii. 7-9) are a distinct prophecy from chaps. xii.–xiv., and separated from them by a considerable interval of time. Most of them conjecture that the author was the Zechariah mentioned Is. viii. 2. There is the same general agreement among the last-named critics as to the date of the section xii.–xiv. They all assign it to a period immediately previous to the Babylonish Captivity. Bunsen identifies him with Urijah the son of Shemaiah of Kirjath-jearim (Jer. xxvi. 20-23). According to this hypothesis we have the works of three different prophets collected into one book, and passing under one name:—1. Chapters ix.–xi., the book of Zechariah I., a contemporary of Isaiah, under Ahaz, about 736.—2. Chapters xii.–xiv., author unknown (or perhaps Urijah, a contemporary of Jeremiah), about 607 or 606. 3. Chapters i.–viii., the work of the son (or grandson) of Iddo, Haggai's contemporary, about 520-518. We have then two distinct theories before us. The one merely affirms that the six last chapters of our present book are not from the same author as the first eight. The other carries the dismemberment of the book still further, and maintains that the six last chapters are the work of two distinct authors who lived at two distinct periods of Jewish history. The arguments both for and against the genuineness of the later chapters are set forth fully in the larger Dictionary, to which we must refer the reader.—With regard to the quotation in St. Matthew, there seems no good reason for setting aside the received reading. Jerome observes, "I read a short time since, in a Hebrew volume, which a Hebrew of the sect of the Nazarenes presented to me, an apocryphal book of Jeremiah, in which I found the passage word for word. But still I am rather inclined to think that the quotation is made from Zechariah." Eusebius is of opinion that the passage thus quoted stood originally in the prophecy of Jeremiah, but was either erased subsequently by the malice of the Jews; or that the name of Zechariah was substituted for that of Jeremiah through the carelessness of copyists. Augustine testifies that the most ancient Greek copies had *Jeremiah*, and thinks that the mistake was originally St. Matthew's. Some later writers accounted for the non-appearance of the passage in Jeremiah, by the confusion in the Greek MSS. of his prophecies—a confusion, however, it may be remarked, which is not confined to the Greek, but which is found no less in our present Hebrew text. Others again suggest that in the Greek autograph of Matthew, ΖΠΙΟΥ may have been written, and that copyists may have taken this for ΙΠΙΟΥ. But there is no evidence that abbreviations of this kind were in use so early. Epiphanius and some of the Greek Fathers seem to have read ἐν τοῖς προφήταις. And the most ancient copy of the Latin Version of the Gospels omits the name of Jeremiah, and has merely *dictum est per Prophetam*. It has been conjectured that this represents the original Greek reading, and that some early annotator wrote Ἱερεμίου on the margin, whence it crept into the text. The choice lies between this and a slip of memory on the part of the Evangelist, if we admit the integrity of our present Book of Zechariah. At the same time it must be borne in mind that the passage as given in St. Matthew does not represent exactly either the Hebrew text of Zechariah or the version of the LXX.—**2.** Son of Meshelemiah, or Shelemiah, a Korhite, and keeper of the north gate of the tabernacle of the congregation (1 Chr. ix. 21).—**3.** One of the sons of Jehiel (1 Chr. ix. 37).—**4.** A Levite of the second order in the Temple band as arranged by David, appointed to play "with psalteries on Alamoth" (1 Chr. xv. 18, 20).—**5.** One of the princes of Judah in the reign of Jehoshaphat (2 Chr. xvii. 7).—**6.** Son of the high-priest Jehoiada, in the reign of Joash king of Judah (2 Chr. xxiv. 20), and therefore the king's cousin. After the death of Jehoiada Zechariah probably succeeded to his office, and in attempting to check the reaction in favour of idolatry which immediately followed, he fell a victim to a conspiracy formed against him by the king, and was stoned in the court of the Temple. The memory of this unrighteous deed lasted long in Jewish tradition, and the evident hold which the story had taken upon the minds of the people renders it probable that "Zacharias son of Barachias," who was slain between the Temple and the altar (Matt. xxiii. 35), is the same with Zechariah the son of Jeboiada, and that the name of Barachias as his father crept into the text from a marginal gloss, the writer confusing this Zechariah either with Zechariah the prophet, who was the son of Berechiah, or with another Zechariah the son of Jeberechiah (Is. viii. 2).—**7.** A Kohathite Levite in the reign of Josiah (2 Chr. xxxiv. 12).—**8.** The leader of the sons of Pharosh who returned with Ezra (Ezr. viii. 3).—**9.** Son of Bebai (Ezr. viii. 11).—**10.** One of the chiefs of the people whom Ezra summoned in council at the river Ahava (Ezr. viii. 16). He stood at Ezra's left hand when he expounded the Law to the people (Neh. viii. 4).—**11.** One of the family of Elam, who had married a foreign wife after the Captivity (Ezr. x. 26).—**12.** Ancestor of Athaiah, or Uthai (Neh. xi. 4).—**13.** A Shilonite, descendant of Perez

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(Neh. xi. 5).—**14.** A priest, son of Pashur (Neh. xi. 12).—**15.** The representative of the priestly family of Iddo in the days of Joiakim the son of Jeshua (Neh. xii. 16). Possibly the same as Zechariah the prophet the son of Iddo.—**16.** One of the priests, son of Jonathan, who blew with the trumpets at the dedication of the city wall by Ezra and Nehemiah (Neh. xii. 35, 41).—**17.** A chief of the Reubenites at the time of the captivity by Tiglath-Pileser (1 Chr. v. 7).—**18.** One of the priests who accompanied the ark from the house of Obed-edom (1 Chr. xv. 24).—**19.** Son of Isshiah, or Jesiah, a Kohathite Levite descended from Uzziel (1 Chr. xxiv. 25).—**20.** Fourth son of Hosah of the children of Merari (1 Chr. xxvi. 11).—**21.** A Manassite (1 Chr. xxvii. 21).—**22.** The father of Jahaziel (2 Chr. xx. 14).—**23.** One of the sons of Jehoshaphat (2 Chr. xxi. 2).—**24.** A prophet in the reign of Uzziah, who appears to have acted as the king's counsellor, but of whom nothing is known (2 Chr. xxvi. 5).—**25.** The father of Abijah, or Abi, Hezekiah's mother (2 Chr. xxix. 1).—**26.** One of the family of Asaph in the reign of Hezekiah (2 Chr. xxix. 13).—**27.** One of the rulers of the Temple in the reign of Josiah (2 Chr. xxxv. 8).—**28.** The son of Jeberechiah, who was taken by the prophet Isaiah as one of the "faithful witnesses to record," when he wrote concerning Maher-shalal-hash-baz (Is. viii. 2). He may have been the Levite of the same name, who in the reign of Hezekiah asssisted in the purification of the Temple (2 Chr. xxix. 13). Another conjecture is that he is the same as Zechariah the father of Abijah, the queen of Ahaz.

Zedad'. One of the landmarks on the north border of the land of Israel, as promised by Moses (Num. xxxiv. 8) and as restored by Ezekiel (xlvii. 15). A place named *Sŭdŭd* exists to the east of the northern extremity of the chain of Antilibanus, about 50 miles E.N.E. of *Baalbec*, and 35 S.S.E. of *Hums*. It is possible that this may ultimately turn out to be identical with Zedad.

Zedechi'as. ZEDEKIAH king of Judah (1 Esd. i. 46).

Zedeki'ah. 1. The last king of Judah and Jerusalem. He was the son of Josiah by his wife Hamutal, and therefore own brother to Jehoahaz (2 K. xxiv. 18; comp. xxiii. 31). His original name had been MATTANIAH, which was changed to Zedekiah by Nebuchadnezzar, when he carried off his nephew Jehoiachim to Babylon, and left him on the throne of Jerusalem. Zedekiah was but twenty-one years old when he was thus placed in charge of an impoverished kingdom, and a city which, though still strong in its natural and artificial impregnability, was bereft of wellnigh all its defenders. His history is contained in a short sketch of the events of his reign given in 2 K. xxiv. 17-xxv. 7, and with some trifling variations, in Jer. xxxix. 1-7, lii. 1-11, together with the still shorter summary in 2 Chr. xxxvi. 10, &c.; and also in Jer. xxi. xxiv. xxvii. xxviii. xxix. xxxii. xxxiii. xxxiv. xxxvii. xxxviii. and Ez. xvi. 11-21. To these it is indispensable to add the narrative of Josephus (*Ant.* x. 7, 1-8, §2). From these it is evident that Zedekiah was a man not so much bad at heart as weak in will. It is evident from Jer. xxvii. and xxviii. that the earlier portion of Zedekiah's reign was marked by an agitation throughout the whole of Syria against the Babylonian yoke. Jerusalem seems to have taken the lead, since in the fourth year of Zedekiah's reign we find ambassadors from all the neighbouring kingdoms—Tyre, Sidon, Edom, and Moab—at his court, to consult as to the steps to be taken. This happened either during the king's absence or immediately after his return from Babylon, whither he went on some errand, the nature of which is not named, but which may have been an attempt to blind the eyes of Nebuchadnezzar to his contemplated revolt (Jer. li. 59). The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt, of itself equivalent to a declaration of enmity with Babylon. As a natural consequence it brought on Jerusalem an immediate invasion of the Chaldeans. The mention of this event in the Bible, though sure, is extremely slight, and occurs only in Jer. xxxvii. 5-11, xxxiv. 21, and Ez. xvii. 15-20; but Josephus (x. 7, §3) relates it more fully, and gives the date of its occurrence, namely the eighth year of Zedekiah. It appears that Nebuchadnezzar, being made aware of Zedekiah's defection, either by the non-payment of the tribute or by other means, at once sent an army to ravage Judaea. This was done, and the whole country reduced, except Jerusalem and two strong places in the western plain, Lachish and Azekah, which still held out (Jer. xxxiv. 7). —In the mean time Pharaoh had moved to the assistance of his ally. On hearing of his approach the Chaldeans at once raised the siege and advanced to meet him. The nobles seized the moment of respite to reassert their power over the king. How long the Babylonians were absent from Jerusalem we are not told. All we certainly know is that on the tenth day of the tenth month of Zedekiah's ninth year the Chaldeans were again before the walls (Jer. lii. 4). From this time forward the siege progressed slowly but surely to its consummation, with the accompaniment of both famine and pestilence (Joseph.). Zedekiah again interfered to preserve the life of Jeremiah from the vengeance of the princes (xxxviii. 7-13), and then occurred the interview between the king and the prophet, which affords so good a clue to the condition of abject dependence into which a long course of opposition had brought the weak-minded monarch. While the king was hesitating the end was rapidly coming nearer. The city was indeed reduced to the last extremity. The fire of the besiegers had throughout been very destructive (Joseph.), but it was now aided by a severe famine. The bread had for long been consumed (Jer. xxxviii. 9), and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. At last, after sixteen dreadful months, the catastrophe arrived. It was on the ninth day of the fourth month, about the middle of July, at midnight, as Josephus with careful minuteness informs us, that the breach in those stout and venerable walls was effected. The moon, nine days old, had gone down below the hills which form the western edge of the basin of Jerusalem, or was at any rate too low to illuminate the utter darkness which reigns in the narrow lanes of an eastern town, where the inhabitants retire early to rest, and where there are but few windows to emit light from the interior of the houses. The wretched remnants of the army, starved and exhausted, had left the walls, and there was nothing to oppose the entrance of the Chaldeans. Passing in through the breach, they made their way, as their custom was, to the centre of the city, and for the first time the Temple was entered by a hostile force. The

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alarm quickly spread through the sleeping city, and Zedekiah, collecting his wives and children (Joseph.), and surrounding himself with the few soldiers who had survived the accidents of the siege, made his way out of the city at the opposite end to that at which the Assyrians had entered, by a street which ran between two walls, and issued at a gate above the royal gardens and the Fountain of Siloam. Thence he took the road towards the Jordan. On the way they were met and recognised by some of the Jews who had formerly deserted to the Chaldeans. By them the intelligence was communicated, and, as soon as the dawn of day permitted it, swift pursuit was made. The king's party were overtaken near Jericho, when just within sight of the river. A few of the people only remained round the person of the king. The rest fled in all directions, so that he was easily taken. Nebuchadnezzar was then at Riblah, at the upper end of the valley of Lebanon, some 35 miles beyond Baalbec, and therefore about ten days' journey from Jerusalem. Thither Zedekiah and his sons were despatched. Nebuchadnezzar, with a refinement of cruelty characteristic of those cruel times, ordered his sons to be killed before him, and lastly his own eyes to be thrust out. He was then loaded with brazen fetters, and at a later period taken to Babylon, where he died.—**2.** Son of Chenaanah, a prophet at the court of Ahab, head, or, if not head, virtual leader of the college. He appears but once, viz., as spokesman when the prophets are consulted by Ahab on the result of his proposed expedition to Ramoth-Gilead (1 K. xxii.; 2 Chr. xviii.). Zedekiah had prepared himself for the interview with a pair of iron horns after the symbolic custom of the prophets (comp. Jer. xiii. xix.), the horns of the *reem*, or buffalo, which was the recognised emblem of the tribe of Ephraim (Deut. xxxiii. 17). With these, in the interval before Micaiah's arrival, he illustrated the manner in which Ahab should drive the Syrians before him. When Micaiah appeared and had delivered his prophecy, Zedekiah sprang forward and struck him a blow on the face, accompanying it by a taunting sneer. For this he is threatened by Micaiah in terms which are hardly intelligible to us, but which evidently allude to some personal danger to Zedekiah. Josephus relates that after Micaiah had spoken, Zedekiah again came forward, and denounced him as false on the ground that his prophecy contradicted the prediction of Elijah, that Ahab's blood should be licked up by dogs in the field of Naboth of Jezreel; and as a further proof that he was an impostor, he struck him, daring him to do what Iddo, in somewhat similar circumstances, had done to Jeroboam—viz., wither his hand. As to the question of what Zedekiah and his followers were, whether prophets of Jehovah or of some false deity, it seems hardly possible to entertain any doubt.—**3.** The son of Maaseiah, a false prophet in Babylon (Jer. xxix. 21, 22). He was denounced in the letter of Jeremiah for having, with Ahab the son of Kolaiah, buoyed up the people with false hopes, and for profane and flagitious conduct. Their names were to become a byword, and their terrible fate a warning.—**4.** The son of Hananiah, one of the princes of Judah in the time of Jeremiah (Jer. xxxvi. 12).

Zeeb. One of the two "princes" of Midian in the great invasion of Israel. He is always named with OREB (Judg. vii. 25, viii. 3; Ps. lxxxiii. 11). Zeeb and Oreb were slain, probably in crossing the Jordan at a ford further down the river. Zeeb, the wolf, was brought to bay in a winepress which in later times bore his name—the "winepress of Zeeb."

Ze'lah. One of the cities in the allotment of Benjamin (Josh. xviii. 28). Its place in the list is between Taralah and ha-Eleph. None of these places have, however, been yet discovered. The interest of Zelah resides in the fact that it contained the family tomb of Kish the father of Saul (2 Sam. xxi. 14.)

Zel'ek. An Ammonite, one of David's guard (2 Sam. xxiii. 37; 1 Chr. xi. 39).

Zeloph'ehad. Son of Hepher, son of Gilead, son of Machir, son of Manasseh (Josh. xvii. 3). He was apparently the second son of his father Hepher (1 Chr. vii. 15). Zelophehad came out of Egypt with Moses, but died in the wilderness, as did the whole of that generation (Num. xiv. 35, xxvii. 3). On his death without male heirs, his five daughters, just after the second numbering in the wilderness, came before Moses and Eleazar to claim the inheritance of their father in the tribe of Manasseh. The claim was admitted by Divine direction (Num. xxvi. 33, xxvii. 1-11).

Zelo'tes. The epithet given to the Apostle Simon to distinguish him from Simon Peter (Luke vi. 15) [CANAANITE; SIMON 5.]

Zel'zah. A place named once only (1 Sam. x. 2), as on the boundary of Benjamin, close to Rachel's sepulchre. No acceptable identification of Zelzah has been proposed. It is usually considered as identical with Zelah, the home of Kish and Saul, and that again with *Beit-jala*. But this is not tenable; at any rate there is nothing to support it.

Zemara'im. One of the towns of the allotment of Benjamin (Josh. xviii. 22). It is named between Beth-ha-Arabah and Bethel, and therefore we should expect to find Zemaraim either in the valley or in some position on its western edge, between it and Bethel. In the former case a trace of the name may remain in *Chŭrbet el-Sŭmra* or *es-Sŭmrah*, about 4 miles north of Jericho. In the latter case Zemaraim may be connected, or identical, with MOUNT ZEMARAIM, which must have been in the highland district. In either event Zemaraim may have derived its name from the ancient tribe of the Zemarim or Zemarites.

Zemara'im, Mount. An eminence mentioned in 2 Chr. xiii. 4 only. It was "in Mount Ephraim," that is to say within the general district of the highlands of that great tribe. It appears to have been close to the scene of the engagement mentioned in the narrative, which again may be inferred to have been south of Bethel and Ephraim (ver. 19). Whether Mount Zemaraim is identical with, or related to, the place of the same name mentioned in the preceding article, cannot be ascertained.

Zem'arite, the. One of the Hamite tribes who, in the genealogical table of Gen. x. (ver. 18) and 1 Chron. i. (ver. 16), are represented as "sons of Canaan." Nothing is certainly known of this ancient tribe. The old interpreters (Jerusalem Targum, Arabic Version, &c.) place them at Emessa, the modern *Hums*. Michaelis proposes to locate them at *Sumra* (the Simyra of the classical geographers), which name is mentioned by Shaw as attached to a site of ruins near *Arka*, on the west coast of Syria, 10 or 11 miles above Tripoli. On the new French

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map of the Lebanon it appears as *Kobbet oum Shoumra*, and lies between *Arka* and the Mediterranean. Beyond, however, the resemblance in the names, and the proximity of *Ruad* and *Arka*, there is nothing to prove that *Sumra* or *Shoumra* have any connexion with the Tsemarites of the ancient records.

Zem'ira. One of the sons of Becher the son of Benjamin (1 Chr. vii. 8).

Zenan'. One of the towns in the allotment of Judah, situated in the district of the Shefêlah (Josh. xv. 37). It is probably identical with ZAANAN. Schwarz (103) proposes to identify it with "the village Zan-abra, situated 2½ English miles S.E. of Mareshah." By this he doubtless intends the place which in the lists of Robinson is called *es-Senâbirah*. But this identification is more than doubtful.

Ze'nas, a believer, and, as may be inferred from the context, a preacher of the Gospel, who is mentioned in Tit. iii. 13 in connexion with Apollos. He is further described as "the lawyer." It is impossible to determine whether Zenas was a Roman jurisconsult or a Jewish doctor. Grotius thinks that he was a Greek who had studied Roman law. The N. T. usage of νομικός leads rather to the other inference.

Zephani'ah. 1. The pedigree of Zephaniah, ch. i. 1, is traced to his fourth ancestor, Hezekiah: supposed by Aben Ezra to be the celebrated king of that name. *Analysis.* Chap. i. The utter desolation of Judaea is predicted as a judgment for idolatry, and neglect of the Lord, the luxury of the princes, and the violence and deceit of their dependents (3-9). The prosperity, security, and insolence of the people is contrasted with the horrors of the day of wrath (10-18). Ch. ii., a call to repentance (1-3), with prediction of the ruin of the cities of the Philistines, and the restoration of the house of Judah after the visitation (4-7). Other enemies of Judah, Moab, Ammon, are threatened with perpetual destruction (8-15). Ch. iii. The prophet addresses Jerusalem, which he reproves sharply for vice and disobedience (1-7). He then concludes with a series of promises (8-20). The chief characteristics of this book are the unity and harmony of the composition, the grace, energy, and dignity of its style, and the rapid and effective alternations of threats and promises. The general tone of the last portion is Messianic, but without any specific reference to the Person of our Lord. The date of the book is given in the inscription; viz. the reign of Josiah, from 642 to 611 B.C. It is most probable, moreover, that the prophecy was delivered before the 18th year of Josiah.—**2.** A Kohathite Levite, ancestor of Samuel and Heman (1 Chr. vi. 36 [21]).—**3.** The son of Maaseiah (Jer. xxi. 1), and *sagan* or second priest in the reign of Zedekiah. He succeeded Jehoiada (Jer. xxix. 25, 26), and was probably a ruler of the Temple, whose office it was among others to punish pretenders to the gift of prophecy. In this capacity he was appealed to by Shemaiah the Nehelamite to punish Jeremiah (Jer. xxix. 29). Twice was he sent from Zedekiah to inquire of Jeremiah the issue of the siege of the city by the Chaldeans (Jer. xxi. 1), and to implore him to intercede for the people (Jer. xxxvii. 3). On the capture of Jerusalem he was taken and slain at Riblah (Jer. lii. 24, 27; 2 K. xxv. 18, 21).—**4.** Father of Josiah 2 'Zech. vi. 10), and of Hen, according to the reading of the received text of Zech. vi. 14.

Zephath'. The earlier name (Judg. i. 17) of a Canaanite town, which after its capture and destruction was called by the Israelites HORMAH. Two identifications have been proposed for Zephath: that of Dr. Robinson with the well-known Pass *es-Sufá*, by which the ascent is made from the borders of the *Arabah* to the higher level of the "South country," and that of Mr. Rowlands with *Sebáta*, 2½ hours beyond *Khalasa*, on the road to Suez, and ½ of an hour north of *Rohéibeh* or *Ruheibeh*. On the identification of Mr. Rowlands some doubt is thrown by the want of certainty as to the name.

Ze'phathah, the Valley of. The spot in which Asa joined battle with Zerah the Ethiopian (2 Chr. xiv. 10 only). It was "at" or rather "belonging to" Mareshah. This would seem to exclude the possibility of its being, as suggested by Dr. Robinson, at *Tell es-Safieh*, which is not less than 8 miles from *Marash*, the modern representative of Mareshah.

Ze'phi, 1 Chr. i. 36. [ZEPHO.]

Ze'pho. A son of Eliphaz son of Esau (Gen. xxxvi. 11), and one of the "dukes," or phylarchs, of the Edomites (ver. 15). In 1 Chr. i. 36 he is called ZEPHI.

Zeph'on. ZIPHION the son of Gad (Num. xxvi. 15), and ancestor of the family of the ZEPHONITES.

Zeph'onites, the. A branch of the tribe of Gad, descended from Zephon or Ziphion (Num. xxvi. 15).

Zer. One of the fortified towns of the allotment of Naphtali (Josh. xix. 35 only), probably in the neighbourhood of the S.W. side of the Lake of Gennesareth; but no similar name appears to have been yet discovered in the neighbourhood of Tiberias.

Ze'rah. A son of Reuel son of Esau (Gen. xxxvi. 13; 1 Chr. i. 37), and one of the "dukes," or phylarchs, of the Edomites (Gen. xxxvi. 17).

Ze'rah, less properly, ZARAH. Twin son with his elder brother Pharez of Judah and Tamar (Gen. xxxviii. 30; 1 Chr. ii. 6; Matt. i. 3). His descendants were called Zarhites, Ezrahites, and Izrahites (Num. xxvi. 20; 1 K. iv. 31; 1 Chr. xxvii. 8, 11).—**2.** Son of Simeon (1 Chr. iv. 24), called ZOHAR in Gen. xlvi. 10.—**3.** A Gershonite Levite, son of Iddo or Adaiah (1 Chr. vi. 21, 41 [Heb. vi. 26]).—**4.** The Ethiopian or Cushite, an invader of Judah, defeated by Asa. 1. In its form the name is identical with the Hebrew proper name above. It has been supposed to represent the Egyptian USARKEN, possibly pronounced USARCHEN, a name almost certainly of Semitic origin. 2. The war between Asa and Zerah appears to have taken place soon after the 10th, and shortly before the 15th, year of Asa, probably late in the 14th. It therefore occurred in about the same year of Usarken II., fourth king of the xxiind dynasty, who began to reign about the same time as the king of Judah. Asa's reign, as far as the 14th year inclusive, was B.C. cir. 953-940, or, if Manasseh's reign be reckoned of 35 years, 933-920. 3. The first ten years of Asa's reign were undisturbed by war. Then Asa took counsel with his subjects, and walled and fortified the cities of Judah. He also maintained an army of 580,000 men, 300,000 spearmen of Judah, and 280,000 archers of Benjamin (2 Chr. xiv. 1-8). At length, probably in the 14th year of Asa, the anticipated danger came. Zerah, the Ethiopian, with a mighty army of a million, invaded the kingdom, and advanced unopposed in the field as far as Mareshah. The invading army had swarmed across the border and devoured the

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Philistine fields before Asa could march to meet it. "In the Valley of Zephathah at Mareshah," the two armies met. We cannot perfectly determine the site of the battle. From the prayer of Asa we may judge that, when he came upon the invading army, he saw its hugeness, and so that, as he descended through a valley, it lay spread out beneath him. The Egyptian monuments enable us to picture the general disposition of Zerah's army. The chariots formed the first corps in a single or double line; behind them, massed in phalanxes, were heavy-armed troops; probably on the flanks stood archers and horsemen in lighter formations. No doubt the Ethiopian, confident in his numbers, disdained to attack the Hebrews or clear the heights, but waited in the broad valley, or the plain. Asa's prayer before the battle is full of the noble faith of the age of the Judges. The chariots, broken by the charge and with horses made unmanageable by flights of arrows, must have been forced back upon the cumbrous host behind. "So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that [were] with him pursued them unto Gerar: and [or "for"] the Ethiopians were overthrown, that they could not recover themselves." So complete was the overthrow, that the Hebrews could capture and spoil the cities around Gerah, which must have been in alliance with Zerah. The after years of Asa were troubled with wars (ver. 9); but they were with Baasha (1 K. xv. 16, 32). Zerah and his people had been too signally crushed to attack him again. 4. The identification of Zerah has occasioned some difference of opinion. He has been thought to have been a Cushite of Arabia, or a Cushite of Ethiopia above Egypt. But lately it has been supposed that Zerah is the Hebrew name of Usarken I., second king of the Egyptian xxiind dynasty; or perhaps more probably Usarken II., his second successor. The composition of the army of Zerah, of Cushim and Lubim (2 Chr. xvi. 8), closely resembles that of Shishak, of Lubim, Sukkiim, and Cushim (xii. 3): both armies also had chariots and horsemen (xvi. 8, xii. 3). The Cushim might have been of an Asiatic Cush, but the Lubim can only have been Africans. The army, therefore, must have been of a king of Egypt, or Ethiopia above Egypt. The uncertainty is removed by our finding that the kings of the xxiind dynasty employed mercenaries of the MASHUWASHA, a Libyan tribe, which apparently supplied the most important part of their hired force. That the army was of an Egyptian king therefore cannot be doubted. As to the identification of Zerah with an Usarken, we speak diffidently. The name Usarken has been thought to be Sargon, in which case it is unlikely, but not impossible, that another Hebrew or Shemitic name should have been adopted to represent the Egyptian form. On the other hand, the kings of the xxiind dynasty were of a warlike family, and their sons constantly held military commands. It is unlikely that an important army would have been intrusted to any but a king or prince. Usarken is less remote from Zerah than seems at first sight, and, according to our computation, Zerah might have been Usarken II., but according to Dr. Hincks's, Usarken I.

Zerahi'ah. A priest, son of Uzzi, and ancestor of Ezra the Scribe (1 Chr. vi. 6, 51 [Heb. v. 32, vi. 36]; Ezr. vii. 4).—2. Father of Elihoenai of the sons of Pahath Moab (Ezr. viii. 4).

Zer'ed. The name of a brook or valley running into the Dead Sea near its S.E. corner, which Dr. Robinson with some probability suggests as identical with the *Wady el-Ahsy*. It lay between Moab and Edom, and is the limit of the proper term of the Israelites' wandering (Deut. ii. 14). Laborde, arguing from the distance, thinks that the source of the *Wady Ghurundel* in the Arabah is the site. The *Wady el-Ahsy* forms the boundary between the districts of *Jebel* and *Kerek*.

Zer'eda. The native place, according to the present Hebrew text, of Jeroboam. It occurs in 1 K. xi. 26 only. The LXX. (in the Vatican Codex) for Zereda substitute Sareira. In the long addition to the history of Jeroboam which these translators insert between 1 K. xii. 24 and 25 of the Hebrew text, Sareira is frequently mentioned. It there appears as the town which Jeroboam fortified for Solomon in Mount Ephraim; thither he repairs on his return from Egypt; there he assembles the tribe of Ephraim, and there he builds a fortress. The LXX. further make it the residence of Jeroboam at the time of the death of his child, and they substitute it for Tirzah three times over. Zeredah has been supposed to be identical with ZEREDATHAH (2 Chr. iv. 17) and ZARTHAN or ZARTANAH. But the two last were in the valley of the Jordan, while Zeredah was, according to the repeated statement of the LXX. on Mount Ephraim.

Zere'dathah. Named (in 2 Chr. iv. 17 only) in specifying the situation of the foundries for the brass-work of Solomon's Temple. In the parallel passage in 1 K. vii. 46 ZARTHAN occupies the place of Zeredathah.

Zer'erath. A place named only in Judg. vii. 22, in describing the flight of the Midianite host before Gideon. It is natural to presume that Zererath is the same name as Zeredathah. They both appear to have been in the Jordan valley. It is also difficult not to suppose that Zererath is the same place with the Sarira which the LXX. present as the equivalent of Zereda and of Tirzah.

Zer'eah. The wife of Haman the Agagite (Esth. v. 10, 14, vi. 13).

Zer'eth. Son of Ashur the founder of Tekoa, by his wife Helah (1 Chr. iv. 7).

Ze'ri. One of the sons of Jeduthun in the reign of David (1 Chr. xxv. 3).

Zer'or. A Benjamite, ancestor of Kish the father of Saul (1 Sam. ix. 1).

Zer'uah. The mother of Jeroboam the son of Nebat (1 K. xi. 26).

Zerub'babel. The head of a tribe of Judah at the time of the return from the Babylonish Captivity in the first year of Cyrus. His exact parentage is a little obscure, from his being always called the son of Shealtiel (Ezr. iii. 2, 8, v. 2, &c.; Hagg. i. 1, 12, 14, &c.), and appearing as such in the genealogies (Matt. i. 12; Luke iii. 27), whereas in 1 Chr. iii. 19, he is represented as the son of Pedaiah, Shealtiel or Salathiel's brother, and consequently as Salathiel's nephew. Probably the genealogy in 1 Chr. exhibits his true parentage, and he succeeded his uncle as head of the house of Judah. The history of Zerubbabel in the Scriptures is as follows:—In the first year of Cyrus he was living at Babylon, and was the recognised prince of Judah in the Captivity, what in later times was called "the Prince of the Captivity," or "the Prince." On the issuing of Cyrus's decree he immediately availed himself of it, and placed himself at the head of those of his countrymen "whose spirit God had

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raised to go up to build the House of the Lord which is in Jerusalem." It is probable that he was in the king of Babylon's service, both from his having, like Daniel and the three children, received a Chaldee name [SHESHBAZZAR], and from his receiving from Cyrus the office of governor of Judaea. On arriving at Jerusalem, Zerubbabel's first care was to build the altar on its old site, and to restore the daily sacrifice. But his great work, which he set about immediately, was the rebuilding of the Temple. In the second month of the second year of their return, the foundation was laid with all the pomp which they could command. But there were many hindrances and delays to be encountered before the work was finished. The Samaritans or Cutheans put in a claim to join with the Jews in rebuilding the Temple; and when Zerubbabel and his companions refused to admit them into partnership they tried to hinder them from building, and hired counsellors to frustrate their purpose. They were successful in putting a stop to the work during the seven remaining years of the reign of Cyrus, and through the eight years of Cambyses and Smerdis. Nor does Zerubbabel appear quite blameless for this long delay. The difficulties in the way of building the Temple were not such as need have stopped the work; and during this long suspension of sixteen years Zerubbabel and the rest of the people had been busy in building costly houses for themselves. But in the second year of Darius light dawned upon the darkness of the colony from Babylon. In that year—it was the most memorable event in Zerubbabel's life—the spirit of prophecy suddenly blazed up with a most brilliant light amongst the returned captives. Their words fell like sparks upon tinder. In a moment Zerubbabel, roused from his apathy, threw his whole strength into the work, zealously seconded by Jeshua and all the people. Undeterred by a fresh attempt of their enemies to hinder the progress of the building, they went on with the work even while a reference was being made to Darius; and when, after the original decree of Cyrus had been found at Ecbatana, a most gracious and favourable decree was issued by Darius, enjoining Tatnai and Shetharboznai to assist the Jews with whatsoever they had need of at the king's expense, the work advanced so rapidly that on the third day of the month Adar, in the sixth year of Darius, the Temple was finished, and was forthwith dedicated with much pomp and rejoicing. The only other works of Zerubbabel which we learn from the Scripture history are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezr. vi. 18; Neh. xii. 47); the registering the returned captives according to their genealogies (Neh. vii. 5); and the keeping of a Passover in the seventh year of Darius, with which last event ends all that we know of the life of Zerubbabel the son of Shealtiel. The apocryphal history of Zerubbabel, which, as usual, Josephus follows, may be summed up in a few words. The story told in 1 Esdr. iii.-vii. is, that on the occasion of a great feast made by Darius on his accession, three young men of his body-guard had a contest who should write the wisest sentence. That one of the three (Zerubbabel) writing "Women are strongest, but above all things Truth beareth away the victory;" and afterwards defending his sentence with much eloquence, was declared by acclamation to be the wisest, and claimed for his reward, at the king's hand, that the king should perform his vow which he had vowed to rebuild Jerusalem and the Temple. Upon which the king gave him letters to all his treasurers and governors on the other side the river, with grants of money and exemption from taxes, and sent him to rebuild Jerusalem and the Temple, accompanied by the families of which the list is given in Ezr. ii., Neh. vii.; and then follows, in utter confusion, the history of Zerubbabel as given in Scripture. Josephus has also another story (*Ant.* xi. 4, §9) which is not found in 1 Esdr., of Zorobabel going on an embassy to Darius. It only remains to notice Zerubbabel's place in the genealogy of Christ. It has already been observed that in the genealogies Matt. i. 12, and Luke iii. 27, he is represented as son of Salathiel, though the Book of Chronicles tells us he was the son of Pedaiah, and nephew of Salathiel. It is of more moment to remark that, while St. Matthew deduces his line from Jechonias and Solomon, St. Luke deduces it through Neri and Nathan. Zerubbabel was the legal successor and heir of Jeconiah's royal estate, the grandson of Neri, and the lineal descendant of Nathan the son of David. In the N. T. the name appears in the Greek form of ZOROBABEL.

Zeru'iah. A woman who, as long as the Jewish records are read, will be known as the mother of the three leading heroes of David's army—Abishai, Joab, and Asahel—the "sons of Zeruiah." She and Abigail are specified in 1 Chr. ii. 13-17 as "sisters of the sons of Jesse" (v. 16). The expression is in itself enough to raise a suspicion that she was not a daughter of Jesse, a suspicion which is corroborated by the statement of 2 Sam. xvii. 25, that Abigail was the daughter of Nahash. [NAHASH.] Of Zeruiah's husband there is no mention in the Bible.

Ze'tham. The son of Laadan, a Gershonite Levite (1 Chr. xxiii. 8).

Ze'than. A Benjamite of the sons of Bilhan (1 Chr. vii. 10).

Ze'thar. One of the seven eunuchs of Ahasuerus (Esth. i. 10).

Zi'a. One of the Gadites who dwelt in Bashan (1 Chr. v. 13).

Zi'ba. A person who plays a prominent part, though with no credit to himself, in one of the episodes of David's history (2 Sam. ix. 2-12, xvi. 1-4, xix. 17, 29). [MEPHIBOSHETH.]

Zib'ia. A Benjamite, apparently the son of Shaharaim by his wife Hodesh (1 Chr. viii. 9).

Zib'iah. A native of Beersheba, and mother of king Joash (2 K. xii. 1; 2 Chr. xiv. 1).

Zib'eon. Father of Anah, whose daughter Aholibamah was Esau's wife (Gen. xxxvi. 2). Although called a Hivite, he is probably the same as Zibeon the son of Seir the Horite (vers. 20, 24, 29; 1 Chr. i. 38, 40).

Zich'ri. **1.** Son of Izhar the son of Kohath (Ex. vi. 21).—**2.** A Benjamite of the sons of Shimhi (1 Chr. viii. 19).—**3.** A Benjamite of the sons of Shashak (1 Chr. viii. 23).—**4.** A Benjamite of the sons of Jeroham (1 Chr. viii. 27).—**5.** Son of Asaph, elsewhere called ZABDI and ZACCUR (1 Chr. ix. 15).—**6.** A descendant of Eliezer the son of Moses (1 Chr. xxvi. 25).—**7.** The father of Eliezer, the chief of the Reubenites in the reign of David (1 Chr. xxvii. 16).—**8.** Of the tribe of Judah, father of Amasiah (2 Chr. xvii. 16).—**9.** Father of Elishaphat, one of the conspirators with Jehoiada (2 Chr. xxiii. 1).—**10.** An Ephraimite hero

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in the invading army of Pekah the son of Remaliah (2 Chr. xxviii. 7).—**11.** Father or ancestor of JOEL 14 (Neh. xi. 9).—**12.** A priest of the family of Abijah, in the days of Joiakim the son of Jeshua (Neh. xii. 17).

Zid'dim. One of the fortified towns of the allotment of Naphtali (Josh. xix. 35). The translators of the Vat. LXX. appear to have read the word in the original "the Tyrians," while those of the Peshito-Syriac, on the other hand, read it as "Zidon." The Jerusalem Talmud is probably nearer the mark in identifying hat-Tsiddim with *Kefr Chittai*, which Schwarz (182) with much probability takes to be the present *Hattîn*, a few miles west of Tiberias.

Zidki'jah. A priest, or family of priests, who signed the covenant with Nehemiah (Neh. x. 1).

Zi'don or **Si'don.** Gen. x. 19, 15; Josh. xi. 8, xix. 28; Judg. i. 31, xviii. 28; Joel iii. 4 (iv. 4); Is. xxiii. 2, 4, 12; Jer. xxv. 22, xxvii. 3; Ez. xxviii. 21, 22; Zech. ix. 2; Matt. xi. 21, 22, xv. 21; Luke vi. 17, x. 13, 14; Mark iii. 8, vii. 24, 31.—An ancient and wealthy city of Phoenicia, on the eastern coast of the Mediterranean Sea, in latitude 30° 34′ 05″ N., less than twenty English miles to the north of Tyre. Its Hebrew name, Tsîdôn, signifies "Fishing," or "Fishery" (see Gesenius, *s. v.*). Its modern name is *Saida*. It is situate in the narrow plain between the Lebanon and the sea. From a Biblical point of view, this city is inferior in interest to its neighbour Tyre, with which its name is so often associated. If we could believe Justin (xviii. 3), there would be no doubt that Zidon was of greater antiquity than Tyre, as he says that the inhabitants of Sidon, when their city had been reduced by the king of Ascalon, founded Tyre the year before the capture of Troy. In contradiction of this statement, it has been further insisted on, that the relation between a colony and the mother-city among the Phoenicians was sacred, and that as the Tyrians never acknowledged this relation towards Zidon, the supposed connexion between Tyre and Zidon is morally impossible. This is a very strong point. Certainly, there is otherwise nothing improbable in Zidonians having founded Tyre, as the Tyrians are called Zidonians, but the Zidonians are never called Tyrians. And at any rate this circumstance tends to show that in early times Zidon was the most influential of the two cities. This is shadowed forth in the Book of Genesis by the statement that Zidon was the first-born of Canaan (Gen. x. 15), and is implied in the name of "Great Zidon," or "the Metropolis Zidon," which is twice given to it in Joshua (xi. 8, xix. 28). It is confirmed, likewise, by Sidonians being used as the generic name of the Phoenicians, or Canaanites (Josh. xiii. 6; Judg. xviii. 7); and by the reason assigned for there being no deliverer to Laish when its peaceable inhabitants were massacred, that "it was *far from Zidon*;" whereas, if Tyre had been then of equal importance, it would have been more natural to mention Tyre, which professed substantially the same religion, and was almost twenty miles nearer (Judg. xviii. 28). From the time of Solomon to the invasion of Nebuchadnezzar Zidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. When the people called "Zidonians" is mentioned, it sometimes seems that the Phoenicians of the plain of Zidon are meant (1 K. v. 6, xvi. 31, xi. 1, 5, 33; 2 K. xxiii. 13). There is no doubt, however, that Zidon itself, the city properly so called, was threatened by Joel (iii. 4) and Jeremiah (xxvii. 3). Still, all that is known respecting it during the epoch is very scanty, amounting to scarcely more than that one of its sources of gain was trade in slaves, in which the inhabitants did not shrink from selling inhabitants of Palestine; that the city was governed by kings (Jer. xxvii. 3 and xxv. 22); that, previous to the invasion of Nebuchadnezzar, it had furnished mariners to Tyre (Ez. xxvii. 8); that, at one period it was subject, in some sense or other, to Tyre; and that, when Shalmaneser king of Assyria invaded Phoenicia, Zidon seized the opportunity to revolt. During the Persian domination, Zidon seems to have attained its highest point of prosperity; and it is recorded that, towards the close of that period, it far excelled all other Phoenician cities in wealth and importance. It is very probable that the long siege of Tyre by Nebuchadnezzar had tended not only to weaken and impoverish Tyre, but likewise to enrich Zidon at the expense of Tyre. In the expedition of Xerxes against Greece, the Sidonians were highly favoured, and were a pre-eminently important element of his naval power. The prosperity of Sidon was suddenly cut short by an unsuccessful revolt against Persia, which led to one of the most disastrous catastrophes recorded in history. The principal circumstances were these. While the Persians were making preparations in Phoenicia to put down the revolt in Egypt, some Persian satraps and generals behaved oppressively and insolently to Sidonians in the Sidonian division of the city of Tripolis. On this the Sidonian people projected a revolt; and having first concerted arrangements with other Phoenician cities, and made a treaty with Nectanebus, they put their designs into execution. But their King Tennes proved a traitor to their cause—and in performance of a compact with Ochus, he betrayed into the king's power one hundred of the most distinguished citizens of Sidon, who were all shot to death with javelins. Five hundred other citizens, who went out to the king with ensigns of supplication, shared the same fate; and by concert between Tennes and Mentor, the Persian troops were admitted within the gates, and occupied the city walls. The Sidonians, before the arrival of Ochus, had burnt their vessels to prevent any one's leaving the town; and when they saw themselves surrounded by the Persian troops, they adopted the desperate resolution of shutting themselves up with their families, and setting fire each man to his own house (B.C. 351). Forty thousand persons are said to have perished in the flames. After this dismal tragedy, Sidon gradually recovered from the blow. The battle of Issus was fought about eighteen years afterwards (B.C. 333), and then the inhabitants of the restored city opened their gates to Alexander of their own accord, from hatred, as is expressly stated, of Darius and the Persians. The impolicy, as well as the cruelty of Ochus in his mode of dealing with the revolt of Sidon now became apparent; for the Sidonian fleet in joining Alexander was an essential element of his success against Tyre. From this time Sidon, being dependent on the fortunes of war in the contests between the successors of Alexander, ceases to play any important political part in history. It became, however, again a flourishing town. Strabo, in his account of Phoenicia, says of Tyre and Sidon, "Both were illustrious and splendid formerly, *and*

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now; but which should be called the capital of Phoenicia, is a matter of dispute between the inhabitants" (xvi. p. 756). He adds that it is situated on the mainland, on a fine naturally-formed harbour. He speaks of the inhabitants as cultivating the sciences of arithmetic and astronomy; and says that the best opportunities were afforded in Sidon for acquiring a knowledge of these and of all other branches of philosophy. He adds, that in his time, there were distinguished philosophers, natives of Sidon, as Boethus, with whom he studied the philosophy of Aristotle, and his brother Diodotus. It is to be observed that both these names were Greek; and it is to be presumed that in Strabo's time, Greek was the language of the educated classes at least, both in Tyre and Sidon. This is nearly all that is known of the state of Sidon when it was visited by Christ. It is about fifty miles distant from Nazareth, and is the most northern city which is mentioned in connexion with his journeys. There is no Biblical reason for following minutely the rest of the history of the place. It shared generally the fortunes of Tyre, with the exception that it was several times taken and retaken during the wars of the Crusades, and suffered accordingly more than Tyre previous to the fatal year 1291 B.C. Since that time it never seems to have fallen quite so low as Tyre.

Zidon'ians. The inhabitants of Zidon. They were among the nations of Canaan left to practise the Israelites in the art of war (Judg. iii. 3), and colonies of them appear to have spread up into the hill country from Lebanon to Misrephoth-maim (Josh. xiii. 4, 6), whence in later times they hewed cedar-trees for David and Solomon (1 Chr. xxii. 4). They oppressed the Israelites on their first entrance into the country (Judg. x. 12), and appear to have lived a luxurious, reckless life (Judg. xviii. 7); they were skilful in hewing timber (1 K. v. 6), and were employed for this purpose by Solomon. They were idolaters, and worshipped Ashtoreth as their tutelary goddess (1 K. xi. 5, 33; 2 K. xxiii. 13), as well as the sun-god Baal, from whom their king was named (1 K. xvi. 31). The term Zidonians among the Hebrews appears to have been extended in meaning as that of Phoenicians among the Greeks.

Zif. (1 K. vi. 37.) [MONTH.]

Zi'ha. 1. The children of Ziha were a family of Nethinim who returned with Zerubbabel (Ezr. ii. 43; Neh. vii. 46).—**2.** Chief of the Nethinim in Ophel (Neh. xi. 21). The name is probably that of a family, and so identical with the preceding.

Zik'lag. A place which possesses a special interest from its having been the residence and the private property of David. It is first mentioned in the catalogue of the towns of Judah in Josh. xv. It next occurs, in the same connexion, amongst the places which were allotted out of the territory of Judah to Simeon (xix. 5). We next encounter it in the possession of the Philistines (1 Sam. xxvii. 6), when it was, at David's request, bestowed upon him by Achish king of Gath. He resided there for a year and four months (ibid. 7; 1 Sam. xxxi. 14, 26; 1 Chr. xii. 1, 20). It was there he received the news of Saul's death (2 Sam. i. 1, iv. 10). He then relinquished it for Hebron (ii. 1). Ziklag is finally mentioned as being reinhabited by the people of Judah after their return from the Captivity (Neh. xi. 28). The situation of the town is difficult to determine, notwithstanding so many notices. On the one hand, that it was in "the south" seems certain. On the other hand, this is difficult to reconcile with its connexion with the Philistines, and with the fact—which follows from the narrative of 1 Sam. xxx. (see 9, 10, 21)—that it was north of the Brook Besor. On the whole, the only conclusion seems to be that Ziklag was in the south or Negeb country, with a portion of which the Philistines had a connexion which may have lasted from the time of their residence there in the days of Abraham and Isaac. Ziklag does not appear to have been known to Eusebius and Jerome, or to any of the older travellers. Mr. Rowlands was told of "an ancient site called Asloodg, or Kasloodg, with some ancient walls," three hours east of Sebâta, which again was two hours and a half south of Khalasa. This he considers as identical with Ziklag. The identification is supported by Mr. Wilton (*Negeb*, 209); but it is impossible at present to do more than name it.

Zil'lah. One of the two wives of Lamech the Cainite, to whom he addressed his song (Gen. iv. 19, 22, 23). She was the mother of Tubal-Cain and Naamah.

Zil'pah. A Syrian given by Laban to his daughter Leah as an attendant (Gen. xxix. 24), and by Leah to Jacob as a concubine. She was the mother of Gad and Asher (Gen. xxx. 9-13, xxxv. 26, xxxvii. 2, xlvi. 18).

Ziltha'i. 1. A Benjamite, of the sons of Shimhi (1 Chr. viii. 20). — **2.** One of the captains of thousands of Manasseh who deserted to David at Ziklag (1 Chr. xii. 20).

Zim'mah. 1. A Gershonite Levite, son of Jahath (1 Chr. vi. 20).—**2.** Another Gershonite, son of Shimei (1 Chr. vi. 42); possibly the same as the preceding.—**3.** Father or ancestor of Joah, a Gershonite in the reign of Hezekiah (2 Chr. xxix. 12). At a much earlier period we find the same collocation of names, Zimmah and Joah as father and son (1 Chr. vi. 20). Unless these names are the names of families and not of individuals, their recurrence is a little remarkable.

Zim'ran. The eldest son of Keturah (Gen. xxv. 2; 1 Chr. i. 32). His descendants are not mentioned, nor is any hint given that he was the founder of a tribe. Some would identify Zimran with the Zimri of Jer. xxv. 25, but these lay too far to the north. The Greek form of the name, as found in the LXX., has suggested a comparison with Ζαβράμ, the chief city of the Cinaedocolpitae, who dwelt on the Red Sea, west of Mecca. But this is extremely doubtful. Hitzig and Lengerke propose to connect the name Zimran with Zimiris, a district of Ethiopia mentioned by Pliny (xxxvi. 25); but Grotius, with more plausibility, finds a trace of it in the Zamereni, a tribe of the interior of Arabia.

Zim'ri. 1. The son of Salu, a Simeonite chieftain, slain by Phinehas with the Midianitish princess Cozbi (Num. xxv. 14).—**2.** Fifth sovereign of the separate kingdom of Israel, of which he occupied the throne for the brief period of seven days in the year B.C. 930 or 929. Originally in command of half the chariots in the royal army, he gained the crown by the murder of king Elah son of Baasha. But the army which at that time was besieging the Philistine town of Gibbethon, when they heard of Elah's murder, proclaimed their general Omri king. He immediately marched against Tirzah, and took the city. Zimri retreated into the innermost part

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of the late king's palace, set it on fire and perished in the ruins (1 K. xvi. 9-20).—**3.** One of the five sons of Zerah the son of Judah (1 Chr. ii. 6).—**4.** Son of Jehoadah and descendant of Saul (1 Chr. viii. 36, ix. 42).—**5.** An obscure name, mentioned (Jer. xxv. 25) in probable connexion with Dedan, Tema, Buz, Arabia, the "mingled people." Nothing further is known respecting Zimri, but it may possibly be the same as, or derived from, ZIMRAN, which see.

Zin. The name given to a portion of the desert tract between the Dead Sea, Ghôr, and Arabah on the E., and the general plateau of the *Tîh* which stretches westward. The country in question consists of two or three successive terraces of mountain converging to an acute angle at the Dead Sea's southern verge, towards which also they slope. Here the drainage finds its chief vent by the *Wady el-Fikreh* into the Ghôr, the remaining waters running by smaller channels into the Arabah, and ultimately by the *Wady el-Jeib* also to the Ghôr. Judging from natural features, it is likely that the portion between, and drained by these wadys, is the region in question; but where it ended westward is quite uncertain. Kadesh lay in it, or on this unknown boundary, and here also Idumea was conterminous with Judah; since Kadesh was a city in the border of Edom (see KADESH; Num. xiii. 21, xx. 1, xxvii. 14, xxxiii. 36, xxxiv. 3; Josh. xv. 1).

Zi'na. ZIZAH the second son of Shimei (1 Chr. xxiii. 10, comp. 11) the Gershonite.

Zi'on. [JERUSALEM, p. 391.]

Zi'or. A town in the mountain district of Judah (Josh. xv. 54, only). It belongs to the same group with Hebron. By Eusebius and Jerome it is spoken of as a village between Aelia (Jerusalem) and Eleutheropolis (*Beit jibrin*) in the tribe of Judah. A small village named *Sa'ir* lies on the road between *Tekûa* and Hebron, about six miles northeast of the latter, which, but for its distance from Hebron, might be adopted as identical with Zior.

Ziph. The name borne by two towns in the territory of Judah. **1.** In the south; named between Ithnan and Telem (Josh. xv. 24). It does not appear again in the history, nor has any trace of it been met with.—**2.** In the highland district; named between Carmel and Juttah (Josh. xv. 55). The place is immortalised by its connexion with David (1 Sam. xxiii. 14, 15, 24, xxvi. 2). These passages show, that at that time it had near it a wilderness (*i. e.* a waste pasture-ground) and a wood. The latter has disappeared, but the former remains. The name of *Zif* is found about three miles S. of Hebron, attached to a rounded hill of some 100 feet in height, which is called *Tell Zif*. About the same distance still further S. is *Kûrmûl* (Carmel), and between them a short distance to the W. of the road is *Yûtta* (Juttah). "Zib" is mentioned in the *Onomasticon* as 8 miles east of Hebron; "the village," adds Jerome, "in which David hid is still shown." This can hardly be the spot referred to.

Ziph. Son of Jehaleleel (1 Chr. iv. 16).

Ziph'ah. Another son of Jehaleleel (1 Chr. iv. 16).

Zi'phims, the. The inhabitants of ZIPH 2. In this form the name is found in the A.V. only in the title of Ps. liv. In the narrative it occurs in the more usual form of

Zi'phites, the, 1 Sam. xxiii. 19; xxvi. 1.

Ziph'ion. Son of Gad (Gen. xlvi. 16); elsewhere called ZEPHON.

Ziph'ron. A point in the north boundary of the Promised Land as specified by Moses (Num. xxxiv. 9). It occurs between Zedad and Hatsar-Enan. If Zedad is *Sûdûd*, and Hatsar-Enan *Kurietein*, as is not impossible, then Ziphron must be looked for somewhere between the two. At present no name at all suitable has been discovered in this direction.

Zip'por. Father of Balak king of Moab. His name occurs only in the expression "son of Zippor" (Num. xxii. 2, 4, 10, 16, xxiii. 18; Josh. xxiv. 9; Judg. xi. 25). Whether he was the "former king of Moab" alluded to in Num. xxi. 26, we are not told, nor do we know that he himself ever reigned.

Zip'porah. Daughter of Reuel or Jethro, the priest of Midian, wife of Moses, and mother of his two sons Gershom and Eliezer (Ex. ii. 21, iv. 25, xviii. 2; comp. 6). The only incident recorded in her life is that of the circumcision of Gershom (iv. 24-26). It has been suggested that Zipporah was the Cushite (A. V. "Ethiopian") wife who furnished Miriam and Aaron with the pretext for their attack on Moses (Num. xii. 1, &c.). The chief ground for this appears to be that in a passage of Habakkuk (iii. 7) the names of Cushan and Midian are mentioned together. The most probable suggestion appears to be that of Ewald, namely that the Cushite was a second wife, or a concubine taken by Moses during the march through the wilderness.

Zith'ri. Properly "Sithri;" one of the sons of Uzziel, the son of Kohath (Ex. vi. 22). In Ex. vi. 21, "Zithri" should be "Zichri," as in A.V. of 1611.

Ziz, the Cliff of. The pass by which the horde of Moabites, Ammonites, and Mehunim, made their way up from the shores of the Dead Sea to the wilderness of Judah near Tekoa (2 Chr. xx. 16 only; comp. 20). There can be very little doubt that it was the pass of *Ain Jidy*—"the very same route," as Dr. Robinson remarks, "which is taken by the Arabs in their marauding expeditions at the present day." The very name may perhaps be still traceable in *el-Hûsâsah*.

Zi'za. **1.** Son of Shiphi a chief of the Simeonites in the reign of Hezekiah (1 Chr. iv. 37).—**2.** Son of Rehoboam by Maachah the granddaughter of Absalom (2 Chr. xi. 20).

Zi'zah. A Gershonite Levite, second son of Shimei (1 Chr. xxiii. 11); called ZINA in ver. 10.

Zo'an, an ancient city of lower Egypt, near the eastern border. Its Shemitic name indicates a place of departure from a country. The Egyptian name HA-AWAR, or PA-AWAR, Avaris, means "the abode" or "house" of "going out" or "departure." Zoan, or Tanis, is situate in N. lat. 31°, E. long. 31° 55', on the east bank of the canal which was formerly the Tanitic branch. Anciently a rich plain extended due east as far as Pelusium, about thirty miles distant, gradually narrowing towards the east, so that in a south-easterly direction from Tanis it was not more than half this breadth. Of old it was a rich marsh-land, watered by four of the seven branches of the Nile, the Pathmitic, Mendesian, Tanitic, and Pelusiac, and swept by the cool breezes of the Mediterranean. Tanis, while Egypt was ruled by native kings, was the chief town of this territory, and an important post towards the eastern frontier. It was rebuilt by Salatis the first of the shepherd kings, the motive of Salatis was not to overawe Egypt but to keep out the Assyrians. The position of Tanis explains

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the case. Like the other principal cities of this tract, Pelusium, Bubastis, and Heliopolis, it lay on the east bank of the river, towards Syria. But Tanis, though doubtless fortified partly with the object of repelling an invader, was too far inland to be the frontier-fortress. Manetho explicitly states Avaris to have been older than the time of the Shepherds; but there are reasons for questioning his accuracy in this matter. The name is more likely to be of foreign than of Egyptian origin, for Zoan distinctly indicates the place of departure of a migratory people, whereas Avaris has the simple signification "abode of departure." A remarkable passage in the Book of Numbers, not hitherto explained, "Now Hebron was built seven years before Zoan in Egypt" (xiii. 22), seems to determine the question. Hebron was already built in Abraham's time, and the Shepherd-invasion may be dated about the same period. Whether some older village or city were succeeded by Avaris matters little: its history begins in the reign of Salatis. What the Egyptian records tell us of this city may be briefly stated. Apepee, probably Apophis of the xvth dynasty, a Shepherd-king who reigned shortly before the xviiith dynasty, built a temple here to Set, the Egyptian Baal, and worshipped no other god. According to Manetho, the Shepherds, after 511 years of rule, were expelled from all Egypt and shut up in Avaris, whence they were allowed to depart by capitulation about B.C. 1500. Rameses II. embellished the great temple of Tanis, and was followed by his son Menptah. We believe that the Pharaoh of Joseph as well as the oppressors were Shepherds, the former ruling at Memphis and Zoan, the latter probably at Zoan only. Zoan is mentioned in connexion with the Plagues in such a manner as to leave no doubt that it is the city spoken of in the narrative in Exodus as that where Pharaoh dwelt (Ps. lxxviii. 42, 43). After the fall of the empire, the first dynasty is the xxist, called by Manetho that of Tanites. Its history is obscure. The xxiiird dynasty is called Tanite, and its last king is probably Sethos, the contemporary of Tirhakah, mentioned by Herodotus. At this time Tanis once more appears in sacred history (Is. xxx. 4). As mentioned with the frontier-town Tahpanhes, Tanis is not necessarily the capital. But the same prophet perhaps more distinctly points to a Tanite line (xix. 13). The doom of Zion is foretold by Ezekiel "I will set fire in Zoan" (xxx. 14), where it occurs among the cities to be taken by Nebuchadnezzar.

Zo'ar. One of the most ancient cities of the land of Canaan. Its original name was BELA (Gen. xiv. 2, 8). It was in intimate connexion with the cities of the "plain of Jordan"—Sodom, Gomorrah, Admah, and Zeboiim (see also xiii. 10; but not x. 19). In the general destruction of the cities of the plain, Zoar was spared to afford shelter to Lot (xix. 22, 23, 30). It is mentioned in the account of the death of Moses as one of the landmarks which bounded his view from Pisgah (Deut. xxxiv. 3), and it appears to have been known in the time both of Isaiah (xv. 5) and Jeremiah (xlviii. 34). These are all the notices of Zoar contained in the Bible. 1. It was situated in the same district with the four cities already mentioned, viz. in the "plain" or "circle" "of the Jordan," and the narrative of Gen. xix. evidently implies that it was very near to Sodom (ver. 15, 23, 27). The definite position of Sodom is, and probably will always be, a mystery, but there can be little doubt that the plain of the Jordan was at the north of the Dead Sea, and that the cities of the plain must therefore have been situated there instead of at the southern end of the lake, as it is generally taken for granted they were. The grounds for this conclusion are as follows:—(*a.*) The northern and larger portion of the lake has undoubtedly existed in, or very nearly in, its present form since a date long anterior to the age of Abraham. The Jordan therefore at that date discharged itself into the lake pretty nearly where it does now, and thus the "plain of the Jordan," unless unconnected with the river, must have lain on the north of the Dead Sea. (*b.*) The plain was within view of the spot from which Abraham and Lot took their survey of the country (Gen. xiii. 1-13). Now the lower part of the course of the Jordan is plainly visible from the hills east of *Beitin*. On the other hand, the southern half of the Dead Sea is not only too far off to be discerned, but is actually shut out from view by intervening heights. (*c.*) In the account of the view of Moses from Pisgah the *ciccar* is more strictly defined as "the *ciccar* of the plain of Jericho" (A. V. "plain of the valley of Jericho"), and Zoar is mentioned in immediate connexion with it. Now no person who knows the spot from actual acquaintance or from study of the topography can believe that the "plain of Jericho" can have been extended to the southern end of the Dead Sea. These considerations appear to render it highly probable that the Zoar of the Pentateuch was to the north of the Dead Sea, not far from its northern end, in the general parallel of Jericho. That it was on the east side of the valley seems to be implied in the fact that the descendants of Lot, the Moabites and Ammonites, are in possession of that country as their original seat when they first appear in the sacred history. 2. The passages in Isaiah and Jeremiah in which Zoar is mentioned give no clue to its situation. 3. So much for the Zoar of the Bible. When however we examine the notices of the place in the post-biblical sources we find a considerable difference. In these its position is indicated with more or less precision, as at the S.E. end of the Dead Sea. Thus Josephus says that it retained its name to his day (*Ant.* i. 11, §4), that it was at the further end of the Asphaltic Lake, in Arabia—by which he means the country lying S.E. of the lake, whose capital was Petra. The notices of Eusebius are to the same tenour. To these notices of Eusebius St. Jerome adds little or nothing. In more modern times Zoar is mentioned by the Crusading historians. Fulcher states that "having encircled the southern part of the lake on the road from Hebron to Petra, we found there a large village which was said to be Segor, in a charming situation, and abounding with dates. Here we began to enter the mountains of Arabia." The natural inference from the description of Fulcher is, that Segor lay in the *Wady Kerak*, the ordinary road, then and now, from the south of the Dead Sea to the eastern highlands. The conjecture of Irby and Mangles (June 1, and see May 9), that the extensive ruins which they found in the lower part of this Wady were those of Zoar, is therefore probably accurate. The name *Dra'a* or *Dera'ah*, which they, Poole and Burckhardt (July 15), give to the valley, may even without violence be accepted as a corruption of Zoar. 4. To the statements of the mediaeval travellers just quoted there are at least two remarkable exceptions. (1.) Brocardus (cir.

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A.D. 1290), the author of the *Descriptio Terrae Sanctae*, states (cap. vii.) that "five leagues (leucae) to the south of Jericho is the city of Segor, situated beneath the mountain of Engaddi, between which mountain and the Dead Sea is the statue of salt." (2.) The statement of Thietmar (A.D. 1217) is even more singular. After visiting Jericho and Gilgal he arrives at the "fords of Jordan" (xi. 20), where Israel crossed and where Christ was baptised, and where then, as now, the pilgrims bathed (22). Crossing this ford (33) he arrives at "the field and the spot where the Lord overthrew Sodom and Gomorra." After a description of the lake come the following words:—"On the shore of this lake, about a mile (*ad miliare*) from the spot at which the Lord was baptised is the statue of salt into which Lot's wife was turned" (47). "Hence I came from the lake of Sodom and Gomorra, and arrived at Segor, where Lot took refuge after the overthrow of Sodom; which is now called in the Syrian tongue Zora, but in Latin the city of palms." It seems almost certain from his description that the site of Sodom and Gomorrah, the pillar of salt, and Zoar, were all seen by him on the east of the Dead Sea—the two first at its north-east end. 5. But putting aside the accounts of Brocardus and Thietmar, as exceptions to the ordinary mediaeval belief which placed Zoar at the *Wady ed Dra'a*, how can that belief be reconciled with the inference drawn above from the statements of the Pentateuch? It agrees with those statements in one particular only, the position of the place on the eastern side of the lake. In everything else it disagrees not only with the Pentateuch, but with the locality ordinarily assigned to Sodom. This has led M. de Saulcy to place Zoar in the *Wady Zuweirah*, the pass leading from Hebron to the Dead Sea. But the names Zuweirah and Zoar are not nearly so similar in the originals as they are in their western forms.

Zo'ba, or **Zo'bah,** is the name of a portion of Syria, which formed a separate kingdom in the time of the Jewish monarchs, Saul, David, and Solomon. It is difficult to fix its exact position and limits; but there seem to be grounds for regarding it as lying chiefly eastward of Coele-Syria, and extending thence north-east and east, towards, if not even to, the Euphrates. We first hear of Zobah in the time of Saul, when we find it mentioned as a separate country, governed apparently by a number of kings who owned no common head or chief (1 Sam. xiv. 47). Some forty years later than this, we find Zobah under a single ruler, Hadadezer, son of Rehob. He had wars with Toi, king of Hamath (2 Sam. viii. 10), and held various petty Syrian princes as vassals under his yoke (2 Sam. x. 19). David (2 Sam. viii. 3) attacked Hadadezer in the early part of his reign, defeated his army, and took from him a thousand chariots, seven hundred (seven thousand, 1 Chr. xviii. 4) horsemen, and 20,000 footmen. Hadadezer's allies, the Syrians of Damascus, were defeated in a great battle. The wealth of Zobah is very apparent in the narrative of this campaign. It is not clear whether the Syrians of Zobah submitted and became tributary on this occasion, or whether, although defeated, they were able to maintain their independence. At any rate a few years later, they were again in arms against David. The war was provoked by the Ammonites, who hired the services of the Syrians of Zobah. The allies were defeated in a great battle by Joab, who engaged the Syrians in person (2 Sam. x. 9). Hadadezer, upon this, made a last effort (1 Chr. xix. 16). A battle was fought near Helam, where the Syrians of Zobah and their new allies were defeated with great slaughter. Zobah, however, though subdued, continued to cause trouble to the Jewish kings. A man of Zobah, Rezon, son of Eliadah, made himself master of Damascus, where he proved a fierce adversary to Israel all through the reign of Solomon (1 K. xi. 23-25). Solomon also was, it would seem, engaged in a war with Zobah itself (2 Chr. viii. 3). This is the last that we hear of Zobah in Scripture. The name, however, is found at a later date in the Inscriptions of Assyria, where the kingdom of Zobah seems to intervene between Hamath and Damascus.

Zo'bebah. Son of Coz, of the tribe of Judah (1 Chr. iv. 8).

Zo'har. 1. Father of Ephron the Hittite (Gen. xxiii. 8, xxv. 9).—**2.** One of the sons of Simeon (Gen. xlvi. 10; Ex. vi. 15); called ZERAH in 1 Chr. iv. 24.

Zohel'eth, the Stone. This was "by En Rogel" (1 K. i. 9); and therefore, if En Rogel be the modern *Um-ed-Deraj*, this stone, "where Adonijah slew sheep and oxen," was in all likelihood not far from the well of the Virgin. The Targumists translate it "the rolling stone;" and Rashi affirms that it was a large stone on which the young men tried their strength in attempting to roll it. Others make it "the serpent stone." Others connect it with running water; but there is nothing strained in making it "the stone of the conduit" (*Mazchelah*), from its proximity to the great rock-conduit or conduits that poured into Siloam.

Zo'heth. Son of Ishi of the tribe of Judah (1 Chr. iv. 20).

Zo'phah. Son of Helem, or Hotham, the son of Heber, an Asherite (1 Chr. vii. 35, 36).

Zopha'i. A Kohathite Levite, son of Elkanah and ancestor of Samuel (1 Chr. vi. 26 [11]). In ver. 35 he is called ZUPH.

Zo'phar. One of the three friends of Job (Job ii. 11, xi. 1, xx. 1, xlii. 9).

Ze'phim, the Field of. A spot on or near the top of Pisgah, from which Balaam had his second view of the encampment of Israel (Num. xxiii. 14). If the word *sadeh* (rendered "field") may be taken in its usual sense, then the "field of Zophim" was a cultivated spot high up on the top of the range of Pisgah. But that word is the almost invariable term for a portion of the upper district of Moab. The position of the field of Zophim is not defined. May it not be the same place which later in the history is mentioned as MIZPAH-MOAB?

Zo'rah. One of the towns in the allotment of the tribe of Dan (Josh. xix. 41). It is previously mentioned (xv. 33) in the catalogue of Judah, among the places in the district of the Shefelah (A. V. ZOREAH). In both lists it is in immediate proximity to ESHTAOL. Zorah was the residence of Manoah and the native place of Samson. Zorah is mentioned amongst the places fortified by Rehoboam (2 Chr. xi. 10). In the *Onomasticon* it is mentioned as lying some 10 miles north of Eleutheropolis on the road to Nicopolis. By the Jewish traveller hap-Parchi, it is specified as three hours S.E. of Lydd. These notices agree in direction—

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though in neither is the distance nearly sufficient—with the modern village of *Sŭr'ah*, which has been visited by Dr. Robinson and Tobler. It lies just below the brow of a sharp-pointed conical hill, at the shoulder of the ranges which there meet and form the north side of the *Wady Ghurâb*, the northernmost of the two branches which unite just below *Sŭr'ah*, and form the great Wady *Surar*. In the A. V. the name appears also as ZAREAH and ZOREAH.

Zo'rathites, the, *i. e.* the people of ZORAH, mentioned in 1 Chr. iv. 2 as descended from Shobal.

Zo'reah. Another form (Josh. xv. 33) of the name usually given in the A. V. as ZORAH.

Zo'rites, the, are named in the genealogies of Judah (1 Chr. ii. 54) apparently amongst the descendants of Salma and near connexions of Joab.

Zorob'abel. 1 Esd. iv. 13; v. 5-70; vi. 2-29; Ecclus. xlix. 11; Matt. i. 12, 13; Luke iii. 27. [ZERUBBABEL.]

Zu'ar. Father of Nethaneel the chief of the tribe of Issachar at the time of the Exodus (Num. i. 8, ii. 5, vii. 18, 23, x. 15).

Zuph, the land of. A district at which Saul and his servant arrived after passing through those of Shalisha, of Shalim, and of the Benjamites (1 Sam. ix. 5 only). It evidently contained the city in which they encountered Samuel (ver. 6), and that again was certainly not far from the "tomb of Rachel." The only trace of the name of Zuph in modern Palestine, in any suitable locality, is to be found in *Soba*, a well-known place about seven miles due west of Jerusalem, and five miles south-west of *Neby Samwil*. But this is at the best no more than conjecture, and unless the land of Zuph extended a good distance east of *Soba*, the city in which the meeting with Samuel took place could hardly be sufficiently near to Rachel's sepulchre.

Zuph. A Kohathite Levite, ancestor of Elkanah and Samuel (1 Sam. i. 1; 1 Chr. vi. 35 [20]). In 1 Chr. vi. 26 he is called ZOPHAI.

Zur. 1. Father of Cozbi (Num. xxv. 15), and one of the five princes of Midian who were slain by the Israelites when Balaam fell (Num. xxxi. 8).—**2.** Son of Jehiel the founder of Gibeon (1 Chr. viii. 30, ix. 36).

Zu'riel. Son of Abihail, and chief of the Merarite Levites at the time of the Exodus (Num. iii. 35).

Zurishadda'i. Father of Shelumiel, the chief of the tribe of Simeon at the time of the Exodus (Num. i. 6, ii. 12, vii. 36, 41, x. 19).

Zu'zims, the. The name of an ancient people who lying in the path of Chedorlaomer and his allies were attacked and overthrown by them (Gen. xiv. 5 only). Of the etymology or signification of the name nothing is known. Hardly more ascertainable is the situation which the Zuzim occupied. There is some plausibility in the suggestion of Ewald, that the Zuzim inhabited the country of the Ammonites, and were identical with the Zamzummim, who are known to have been exterminated and succeeded in their land by the Ammonites.

THE END.

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